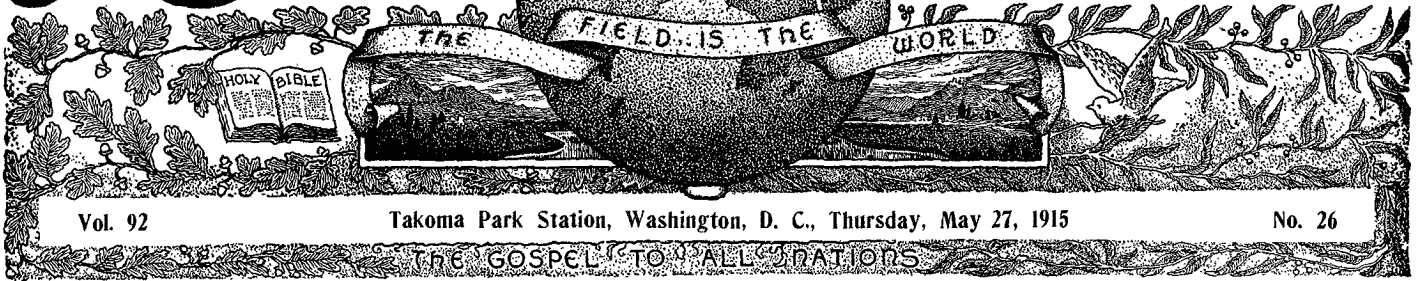


# The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, May 27, 1915

No. 26

THE GOSPEL TO ALL NATIONS

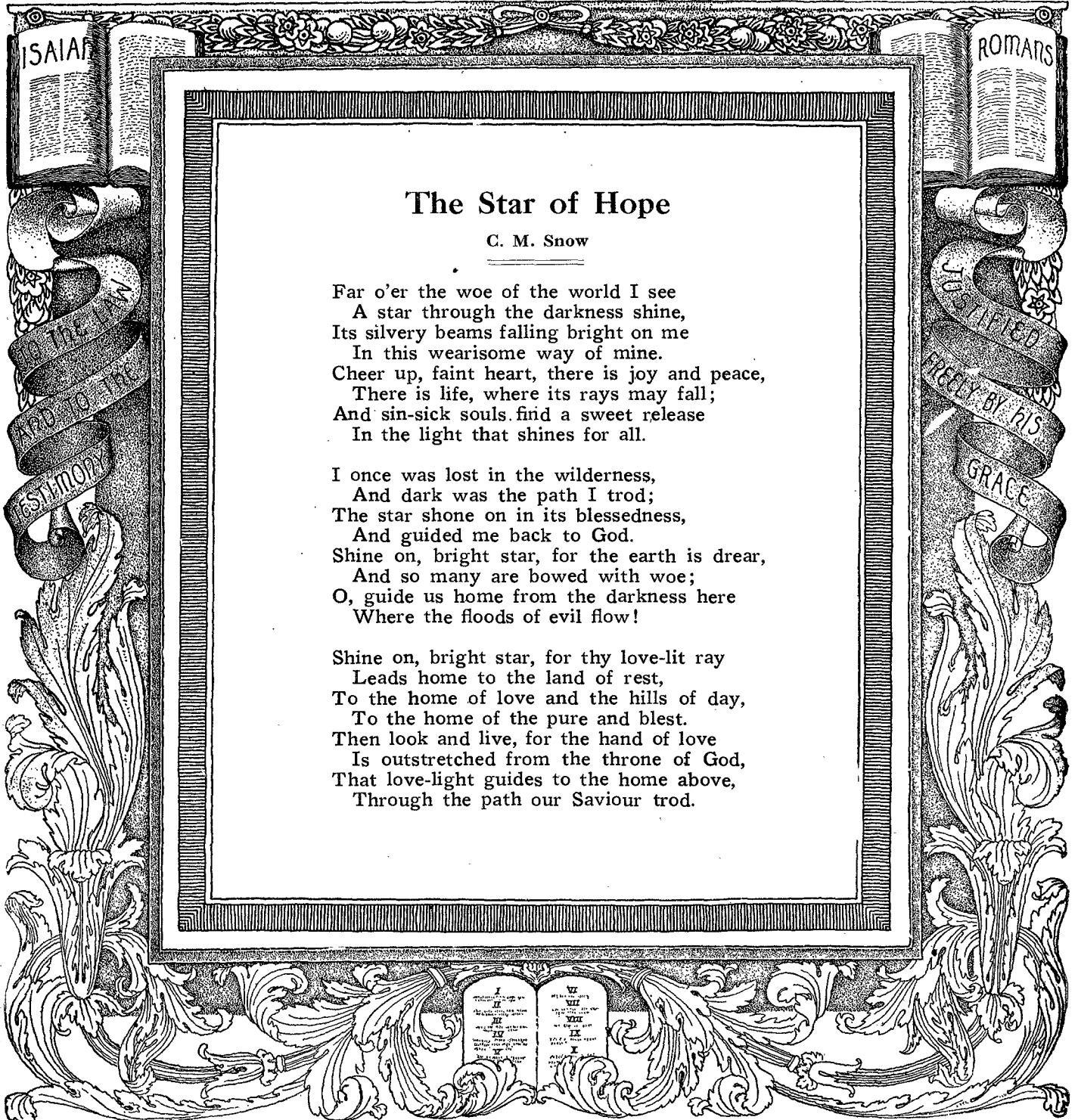
## The Star of Hope

C. M. Snow

Far o'er the woe of the world I see  
A star through the darkness shine,  
Its silvery beams falling bright on me  
In this wearisome way of mine.  
Cheer up, faint heart, there is joy and peace,  
There is life, where its rays may fall;  
And sin-sick souls find a sweet release  
In the light that shines for all.

I once was lost in the wilderness,  
And dark was the path I trod;  
The star shone on in its blessedness,  
And guided me back to God.  
Shine on, bright star, for the earth is drear,  
And so many are bowed with woe;  
O, guide us home from the darkness here  
Where the floods of evil flow!

Shine on, bright star, for thy love-lit ray  
Leads home to the land of rest,  
To the home of love and the hills of day,  
To the home of the pure and blest.  
Then look and live, for the hand of love  
Is outstretched from the throne of God,  
That love-light guides to the home above,  
Through the path our Saviour trod.



**The Shadow of the Bottle**  
THE following testimonials illustrate how the leading people of this land, as well as the leaders of our own work, prize this new publication.

The Hon. Richmond P. Hobson, after having given it a very careful examination, wrote as follows:—

"The Shadow of the Bottle" is a timely and valuable contribution to the literature of temperance and prohibition. It combines text and illustration in an original and effective way, uniting scientific fact and human interest, tending to impart educational knowledge while gripping the emotion. I can hereby recommend its general use, especially among the young.

Bishop L. B. Wilson, resident bishop of the Methodist Episcopal Church and chairman of the Anti-Saloon League of America, says:—

Let me express the hope that your little book may have a wide circulation, and help in strengthening temperance sentiment.

Mr. James K. Shields, superintendent of the Anti-Saloon League of New Jersey, says:—

As State superintendent, I have been looking for some time for some high-grade campaign literature in cheap book form. This book of yours strikes me most favorably.

Elder I. H. Evans, president of the North American Division Conference, speaks of the cause of temperance and of this book as follows:—

The country is aroused as never before in its history, on the temperance

question. The United States will soon see national prohibition. Every sign would indicate this, and it is a mighty step of reform, which we should encourage in every possible way.

This book is full of splendid extracts and quotations, and will make a very strong and valuable campaign document. I believe it will be a real help to public speakers. I bespeak for the book a large circulation, and I hope it may reach at least the 500,000 mark.

Elder W. W. Eastman writes his impression of the book, in the following words:—

I believe it is the greatest temperance book yet issued. I anticipate a large sale of this excellent work during the summer months.

In a letter just received from Elder L. H. Christian, president of the Lake Union Conference, he speaks of his appreciation of "The Shadow of the Bottle" in the following words:—

I have read it through with much interest. I am sure this book deserves a large circulation, and it will be a splendid help in the great cause of temperance.

The following appeared in the issue of May 12 of the *World's Crisis*, a periodical published by the First-day Adventists:—

"The Shadow of the Bottle" is the title of a very telling book against the liquor traffic, published by our Seventh-day Adventist brethren. The book contains one hundred and twenty-eight pages in paper binding. On each left page throughout the book there is, a striking cartoon with appropriate quotations below, and the story of the book is told on the right page throughout the book, so

that no matter where the book is opened one will be impressed with a very striking cartoon, which constitutes perhaps the most effective factor in the purpose of the book.

We are greatly impressed with its value to all who wish to exert their influence against the liquor traffic. It contains much valuable information that could be used by preachers and public speakers, and it is also of absorbing interest to every reader who is interested in the elimination of the liquor traffic.

We are satisfied that every reader of the *World's Crisis* who can afford to spend twenty-five cents will never regret the investment. Order the book from The Crisis office, remitting twenty-five cents, and it will be sent postpaid.

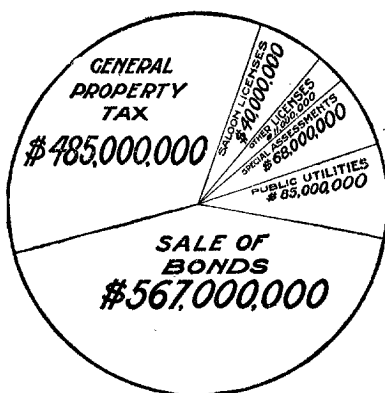
## ◆ ◆ ◆ "The World's Crisis"

THE following interesting experience, written by Elder L. F. Passebois, of Rutland, Vt., is an illustration of how this splendid little book "The World's Crisis" has been selling:—

My first order for "The World's Crisis" was ten; before I sent my letter, I changed it to twenty; two days after receiving those, I ordered twenty more; a week later I ordered fifty, and then ordered one hundred by telegraph. Four hundred of these books have been sold in Rutland.

Although this book was issued only four months ago, already a quarter of a million copies have been printed. Have you done your part in its circulation? Order a supply from your tract society.

Single copy, 25 cents; 100 copies, \$12.50, express extra; 200 copies, \$25.00, postpaid.



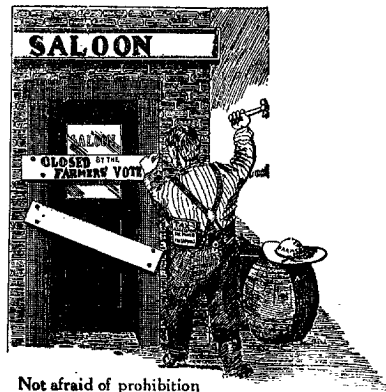
# A Fallacy Exposed

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

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

## The Instructor Temperance Annual

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



# The Advent Review And Sabbath Herald

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 27, 1915

No. 26

## GENERAL ARTICLES

### Matutinal

C. P. BOLLMAN

THE morning dawns, the sun comes up,  
The dewdrop sparkles in the cup  
Of every gem-set flower full-blown;  
For night is gone, and darkness flown.  
And so from each and every heart  
Shall doubt remove and fear depart  
Where shines that matchless, radiant  
light,

The love of God that brings delight.  
To every trusting, contrite heart  
That welcomes Christ, bids sin depart,  
God's saving truth's a jewel bright  
That shines with more than borrowed  
light.

Then shall we not each morning raise  
Our hearts to him in grateful praise?  
To him let us glad matins bring,  
And praise aloud our Saviour King.  
He came from heaven to earth to live  
A perfect life that he might give  
To members of a sinful race  
The privilege to see his face  
And ever dwell with him.

Takoma Park, D. C.

### Deliverance From Assyria

(Continued)

MRS. E. G. WHITE

THE Assyrian officers, sure of the strength of their disciplined forces, arranged for a conference with the chief men of Judah, during which they insolently demanded the surrender of the city. This demand was accompanied by blasphemous revilings against the God of the Hebrews. Because of the weakness and apostasy of Israel and Judah, the name of God was no longer feared among the nations, but had become a subject for continual blasphemy. Isa. 52: 5.

"Speak ye now to Hezekiah," said Rabshakeh, one of Sennacherib's chief officers, "Thus saith the great king, the king of Assyria. What confidence is this wherein thou trustest? Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?" 2 Kings 18: 19, 20.

The officers were conferring outside the gates of the city, but within the hearing of the sentries on the wall; and as the representatives of the Assyrian king loudly urged their proposals upon the

chief men of Judah, they were requested to speak in the Syrian rather than the Jewish language, in order that those upon the wall might not have knowledge of the proceedings of the conference. Rabshakeh, scorning this suggestion, lifted his voice still higher, and continuing to speak in the Jewish language, said:—

"Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

"Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

"Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?" Isa. 36: 13-20.

To these taunts the children of Judah "answered him not a word." Isa. 36: 21. The conference was at an end. The Jewish representatives returned to Hezekiah "with their clothes rent, and told him the words of Rabshakeh." 2 Kings 18: 37. The king, upon learning of the blasphemous challenge, "rent his clothes, and covered himself with sackcloth, and went into the house of the Lord." 2 Kings 19: 1.

A messenger was dispatched to Isaiah to inform him of the outcome of the conference. "This is a day of trouble, and of rebuke, and blasphemy," was the word the king sent. "It may be the Lord

thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left." Verses 3, 4.

"For this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven." 2 Chron. 32: 20.

God answered the prayers of his servants. To Isaiah was given the message for Hezekiah: "Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land." 2 Kings 19: 6, 7.

The Assyrian representatives, after taking leave of the chief men of Judah, communicated direct with their king, who was with the division of his army guarding the approach from Egypt. Upon hearing the report, Sennacherib wrote "letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand." 2 Chron. 32: 17.

The boastful threat was accompanied by the message, "Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?" 2 Kings 19: 10-13.

When the king of Judah received the taunting letter, he took it into the temple and "spread it before the Lord" (verse 14), and prayed with strong faith for help from heaven, that the nations of earth might know that the God of the Hebrews still lived and reigned. The honor of Jehovah was at stake; he alone could bring deliverance.

"O Lord God of Israel, which dwellest between the cherubims," Hezekiah pleaded, "thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord,

bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all kingdoms of the earth may know that thou art the Lord God, even thou only." 2 Kings 19: 15-19.

"Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, And come and save us. Turn us again, O God, And cause thy face to shine; and we shall be saved.

"O Lord God of hosts, How long wilt thou be angry against the prayer of thy people? Thou feedest them with the bread of tears; And givest them tears to drink in great measure. Thou makest us a strife unto our neighbors: And our enemies laugh among themselves. Turn us again, O God of hosts, And cause thy face to shine; and we shall be saved.

"Thou hast brought a vine out of Egypt: Thou hast cast out the heathen, and planted it. Thou preparedst room before it, And didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, And the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, And her branches unto the river.

"Why hast thou then broken down her hedges, So that all they which pass by the way do pluck her? The boar out of the wood doth waste it, And the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: Look down from heaven, and behold, and visit this vine; And the vineyard which thy right hand hath planted, And the branch that thou madest strong for thyself. It is burned with fire, it is cut down: They perish at the rebuke of thy countenance.

"Let thy hand be upon the man of thy right hand, Upon the son of man whom thou madest strong for thyself. So will not we go back from thee:

Quicken us, and we will call upon thy name.

Turn us again, O Lord God of hosts, Cause thy face to shine; and we shall be saved." Psalm 80.

Hezekiah's pleadings, in behalf of Judah and of the honor of their Supreme Ruler, were in harmony with the mind of God. Solomon, in his benediction at the dedication of the temple, had pleaded with the Lord to maintain "the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else." 1 Kings 8: 59, 60. Especially was the Lord to show favor when, in times of war or of oppression by an enemy, the chief men of Israel should enter the house of prayer and plead for deliverance.

(To be continued)

## ♦ ♦ ♦ The Age-to-Come Doctrine — No. 12

### The Great World Jubilee

J. O. CORLISS

It has been well said that the New Testament was hid in the Old, and that the Old Testament is unfolded in the New. The truthfulness of this statement is confirmed by a careful study of Old Testament types and shadows, which meet their antitype in the New. Enough might be found in such a study to fill a book of considerable size.

One of the ancient feasts, however, which doubtless pointed to the closing work of our Saviour for sinners, may be briefly considered with profit. It is well known that the Feast of Weeks, or what is more commonly called Pentecost, met its fulfillment in the record of the second chapter of the book of Acts. There were, indeed, three great annual feasts of the Hebrew ritual which required the attendance of every male member of the house of Israel. The last of these was the Feast of Tabernacles, which fell on the fifteenth day of the seventh month, but five days after the Day of Atonement, which came on the tenth day of that month. This was most appropriate, as on the Day of Atonement the sins of Israel had been removed, and their covenant relation with God restored. It was therefore a holy feast of harvest joy unto the Lord.

That typical Day of Atonement pointed out, in figure, the real atonement work of the Lord Jesus as the believer's great High Priest. Heb. 8: 1. It would therefore naturally follow that the antitypical Feast of Tabernacles must quickly succeed the close of the great atonement work for the world. The gathering of the typical Hebrew harvest feast, which closed the religious year of that people, was well calculated to shadow forth the final harvest reunion of the saints of God, when the divine High Priest will lay off his garment of intercession, to put on the royal robe of universal government.

The present general condition of world affairs is evidence, from the prophetic

standpoint, that things human are rapidly approaching this crucial point of history. It certainly cannot be far away; and the nearer it comes to its fulfillment the greater are the dangers of every kind which are designed to becloud the mind and to obscure the way of the honest seeker for truth. The greatest and worst of all these pitfalls is the propagation of false doctrines regarding the Lord's coming, which act as a sedative to lull humanity into carnal security.

The age-to-come theory, for instance, affirms that Christ has already returned to earth, to be among those who recognize his presence. To illustrate, in "Studies in the Scriptures," Vol. II, page 166, this statement occurs: "We have no hesitation in announcing the heart-cheering intelligence that the harvest of the gospel age is upon us, and that *the Master is again present* as the chief Reaper — not in the flesh, as in the Jewish harvest, but in power and great glory, as the 'highly exalted,' divine Christ, whose glorious body is now the express image of the Father's person, though his glorious person is graciously veiled from human sight."

Unsupported as this discourse is by any direct evidence, and as trifling as it must appear to rational minds, yet its promoter seems so entirely satisfied with it that he must needs repeat the sentiment on page 237, in these words: "Surely all who will consider the matter carefully must acknowledge that the evidence that our Lord is now present (a spirit being, and hence invisible) is greater and clearer than the evidence which the Jew had of his presence in the flesh at the first advent."

But when the admission is made that if the Lord is here he is *invisible*, one may well ask, Where is this strong evidence of Christ's presence? How could an invisible being, of whom no one saw or heard the approach, be more in evidence than was the literal, fleshly Jesus of two centuries ago among the Jews, especially when they not only both saw and heard him, but knew that his words of truth and the record of his miracles were carried to the farthest limits of Palestine, the central home of that nation? How strange that the author of the unreasonable statement did not see for himself how contradictory it is. But it almost seems that the sentiment so necessary to the maintenance of other and kindred doctrines, must be proclaimed in the rash, strong way that it here appears, to overbear opposition, and so settle the problem once for all, especially in timid minds.

Yet some process must have been found by which the astonishing conclusion was reached. If so, let it be traced. Here it is. On page 242 is found the antecedent proposition: "The jubilee cycles prove that our Lord Jesus was due to be present and begin the restitution work in the fall of 1874 A. D." On the same page it is duly announced that "the 'Gentile times' prove that the present governments must all be overturned about the close of A. D. 1914."

In other words, the Lord is here said to have returned to earth in 1874, and from that time, for the space of forty years, has waited for the overthrow of Christendom. See page 245. This specified time is designated on page 150, as the "days of the Son of man," that is, the days of his "presence and power—recognized in the end by all, but at first only by the class specified by the apostle, 'Ye, brethren, . . . not in darkness.'"

From this it is readily seen that a way of escape was thus provided to avoid the charge of folly at the time when the opinion was penned. Indeed, it would then (about 1889) have been hard to refute such a statement, however absurd it might appear; for the defense would have been forthcoming that *those not in darkness positively know* that the Lord has returned. This, of course, would prove the position invulnerable, and free it from further attack. But there appears one compensating expression in the citation. The volume in which it was printed was copyrighted in 1889, at least twenty-five years before the time when it was said that Christ would be visible, and recognized by all. That specified time (1914) is now past, and that, too, without offering any more material evidence of the presence of the glorified Master than could be adduced at the earlier-mentioned date.

Just how the progenitor of this child of wild fancy must now feel, as his confident predictions have so dismally failed, the writer of this is not able to determine. But, to say the least, one would think that in view of the fact just alluded to, the positions assumed a quarter of a century ago would now be abandoned, and some readjustment of the theory be sought. Not so, however; for within twenty-four hours of the time this is being written, a New York lawyer has entertained the Los Angeles public with evidence(?) that "Christ, in the spirit, has already returned to earth." He also declared that the present war in Europe is the pouring out of God's wrath on the nations, preparatory to the setting up of Christ's kingdom on the earth.

What rude fancies are indulged in to prove(?) a point of theory! And yet many become so wedded to some fanciful proposition that the clearest evidence to other minds, fails to move them to a reconsideration of their position. It will be well for those who have been in any way inclined to look favorably on these age-to-come notions to review again the truths of the third angel's message, and let the plain statements of the written Word be their guide. This is the only safe director in things spiritual, and will surely guard against human speculations that lead to uncertain conclusions. This course alone will prepare one to enter the great world jubilee at the right time and over the right course.

Glendale, Cal.

— ♦ — ♦ — ♦ —  
"LET all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

## The Schools of the Prophets — No. 10

M. E. CADY

IN looking over the names of the students enrolled in the schools of the prophets, we find among them Gad, Nathan, Iddo, David, Solomon, Elisha, and others whose history we should find very interesting and profitable to consider; but we shall limit our consideration to David and Solomon, two of the most gifted students that enrolled in those ancient schools.

### David

Like Joseph, David was early trained in the shepherd school. While learning how to contend with the enemies of his flock, he also learned lessons that were invaluable to him later in guarding the sheep of the heavenly fold. He comes from the field where he had slain the lion and the bear, and, with a stone and a sling, slays Goliath, the enemy of Israel, on the field of battle. Observe the close bond of union between David's physical and spiritual powers, which is so unconsciously expressed when he affirms that the God who delivered him from his animal foes will give him victory over his human foe: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." 1 Sam. 17:37. In God's hand he was a mighty warrior, and was used by him to subdue all of Israel's enemies.

In the time of peace David carried forward great building enterprises, building largely the city called by his own name; he also built a large house of cedars for himself. 2 Sam. 5:9-12. He desired greatly to build a house for God; but, being a man of war, he was permitted only to gather the materials. 2 Sam. 7:2; 1 Kings 8:17; 1 Chron. 18:1-12. But David was a man of words as well as deeds. He was a master of words as well as a master of deeds. No student of the schools of the prophets ever wrote more beautiful words, more mighty, more spiritual, than David, as they appear in his psalms. Thus we see that his intellectual power was not a whit behind his physical and spiritual powers. When God found him in the sheepcote, he said, "I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will."

David in his home education had received such a thorough, symmetrical training that he was very highly regarded in the royal court of Saul. "David behaved himself wisely in all his ways; and the Lord was with him." "David behaved himself more wisely than all the servants of Saul; so that his name was precious." 1 Sam. 18:14, 30, margin. The secret of his influence and knowledge is revealed in his own words: "I will behave myself wisely in a perfect way. . . . I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. A froward heart shall depart from me: I will not know a wicked person." Ps. 101:2-4. Surely David was

educated according to the divine standard, and the results of such a training are seen in his life work.

### Solomon

David's son Solomon was undoubtedly given every opportunity to receive an education after the divine plan. He early showed his ability to carry forward successfully great industrial enterprises requiring physical skill. This was manifest in the seven years of construction work upon the temple. All nations were represented at the dedication, and saw the grandest structure that had ever been reared by human hands. The rulers of the surrounding nations returned to their kingdoms greatly impressed with its magnificence and grandeur, and endeavored in the building of their temples to copy Solomon's work. 1 Kings 6:38.

Solomon spent thirteen years in building his own house, and he also built many cities. 1 Kings 7:1; 2 Chron. 8:1-6. Of his industrial activities, calling into action his physical powers and those of his subjects, he says: "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees." Eccl. 2:4-6. This industrial spirit, Solomon imbibed from the schools of the prophets, and later in life reproved the sluggish for his indolence and lack of thrift. Prov. 24:30-34; Eccl. 10:18; Prov. 6:6-11; 20:4.

His intellectual powers were equally developed with his physical powers, if not more fully. We find him a master in science, literature, and music, and his fame so spread abroad that the rulers of the surrounding nations came to inquire regarding the report they had heard, and went away convinced of its truthfulness. One of the rulers, after an interview with Solomon, said, "Behold the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." 1 Kings 10:7.

Early in life Solomon recognized his dependence upon God, and in a dream of the night acknowledged his nothingness without divine aid, and, when given his choice of all gifts, chose the supreme gift—wisdom. For he said, "Wisdom is the principal thing." As long as he acknowledged God as supreme, and preserved the proper equilibrium of his physical, mental, and spiritual powers, there was none recognized greater than he. But the cup most difficult to carry is the cup that is full to the brim. Becoming proud of his attainments physically and intellectually, he neglected the culture of his spiritual powers,—the balance wheel of character,—and allying himself with the surrounding nations, he soon fell from the high eminence to which God had exalted him, and, taking with him a whole nation of loyal and devoted subjects, they sank together into the mires of heathenism, from which Elijah, Elisha, and other prophets of God were never able wholly to extricate them.



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## EDITORIALS

### A Kafir Girl's Gift

IF the first sight of the Maranatha Mission was a glad one,—the bright light from the mission window shining upward as we drove down the hills,—so the first sound that reached our ears was a joyful one to the Seventh-day Adventist heart.

No sooner had we reached the mission home than there came from the school building the sound of voices, clear and strong, singing our familiar hymns. It was the evening practice hour. We went over to the school, and saw the platform filled with Kafir boys and girls. Miss Sutherland, who is doing noble work as teacher of the training school, was drilling the older students in English singing, and from these Kafir lips we heard the good old hymns "O could I speak the matchless worth," "Saved by Grace," "I Surrender All," sung, too, with the spirit and the understanding. To the newcomer it was a touching experience to land on the Kafirland border by night and to hear these young people, some of whom were but a little time ago in heathen darkness, singing the good old hymns from the heart.

One girl, I noticed, wore tiny earrings, the smallest of gold circlets. By this I inferred that she was a newcomer at the school, and so I learned she was.

Cilia, her name is. She came from far over in Kafirland, really ran away to get to the school, though now her parents are not opposed to her remaining, though they belong to another society.

Last Sabbath was the thirteenth Sabbath, and the offering in the Sabbath schools was to go to Malaysia. The Kafir boys and girls were planning for their gifts. This girl Cilia had no money to give. But a day or two before, Miss Sutherland had read to the girls from the third of Isaiah, where the Scripture speaks of the Lord's disapproval of the ornaments and "the earrings" with which his people were decking themselves. It was a new revelation to our Kafir girl. "I never knew that the

Lord spoke about earrings," she said. "O Miss," she added, "is it not wonderful that the Bible speaks about everything that we do?"

She was carrying the matter on her heart, evidently; for that evening during the study hour, she suddenly jumped up and asked permission of Rachel, Miss Sutherland's native assistant, to go out of the room. She was trying to get the earrings out of her ears, but the flesh had grown tight about them, and she could not get them out. Then she called Rachel out to help her. "Please take these rings out," she said to Rachel. "I want to give them to the Lord. I have no money to give, and I will give these earrings for the Thirteenth Sabbath Offering for Malaysia."

So on the Sabbath a little envelope was put into the basket, with the name "Cilia Ntutela" written upon it in a neat, strong hand, and inside were the two little circlets of gold which her uncle had given her when she was a little child. "It is all I have to give," she said. And we thought it a gift that the Lord would surely bless. The little rings will bring but little at the goldsmith's; but it may be some reader will feel like making a money gift for missions in this Kafir girl's stead; and if so, it may be that last Sabbath Cilia gave more than she thought in surrendering those treasured little ornaments to the Lord.

W. A. S.

### Misrepresenting Our Father

THE writer of the Proverbs declares that "a man that hath friends must show himself friendly." Prov. 18:24. It is equally true that a person who would be loved must show himself lovable. Love begets love, but selfishness repels. The heart instinctively turns away from one who shows that his motives are selfish motives.

We see nothing in the attributes of Satan that we can love, for the reason that we see in him and in his purpose the embodiment of selfishness. He designed to elevate himself to a place where he

would be above everything and every being in the universe. "I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14. There is the supreme personification of selfishness. Is it a divine attribute? It is the attribute of one who would dethrone divinity and overthrow the government of the whole universe to satisfy personal ambition. It is not an attribute of God, but the chief distinguishing attribute of the sworn enemy of God.

Satan, expelled from heaven, brought that wicked attribute, selfishness, with him to this world, and contaminated the inhabitants of Eden with it. He said: "Ye shall not surely die [for disobeying God]: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." Gen. 3:4, 5. Exalted through disobedience and self-seeking, that is the doctrine of Lucifer. But it is the very antithesis of godlikeness. It is unthinkable that the great actuating attribute of Lucifer, the enemy of God, should be identical with the dominating attribute of the Most High.

And yet the editor of a journal which speaks for one of the greatest component parts of Christendom, in an editorial sermon based upon one of the proverbs ("Jehovah hath made everything for his own purpose." Prov. 16:4, margin), teaches as a fundamental principle of his church the following:—

God is the most selfish being that the mind of man can contemplate, and he is selfish because he has nobody to share with; he is alone. And he would not be God if he was not absolutely selfish. He has nobody to share anything with, he has not a partner in any sense; he is alone, and he is everything. Therefore, everything comes from him and everything must return to him. So the highest attribute of God is his absolute selfishness. . . . There is only one God; everything comes from that one God, and everything revolves around that one center of the one God. Talk about divine selfishness; it means simply truth.—*Western Watchman (Catholic), May 13, 1915.*

Can that be true, and God be the God he represents himself to be? Powerful, compelling love and supreme selfishness cannot actuate the same being at the same time. And yet what God is today he was through all past time and will be through all time to come. He is "the same yesterday, and today, and forever." He says of himself, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6. If God is supremely selfish, he cannot be a God of love. Yet the Word declares of him:—

"He that loveth not knoweth not God;

for God is love." "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4:8, 16.

Nowhere in the Bible do we read that God is selfishness. Nowhere in the Bible do we find a record of any of the acts of God which indicates that selfishness is one of his attributes. But we do read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. In other words, he so greatly loved those who were in rebellion against him that he deprived himself of his own Son, permitted him to be offered a living sacrifice, that those who were turning their feet in the ways of death might find again the path to everlasting life. That does not look like the act of a selfish being, the act of one who was seeking only his own aggrandizement. The Lord himself speaks of himself in these words:—

"Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3.

"And Jehovah, the God of their fathers, sent to them by his messengers, rising up early and sending, because he had compassion on his people, and on his dwelling place." 2 Chron. 36:15.

These are not the manifestations of selfishness. They are demonstrations of God's undying love for his people, even while denving him by a course of conduct that did despite to the principles of his kingdom. We get a little glimpse of God's *unselfishness* and of his deep interest in the happiness of his children from such scriptures as the following:—

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

Surely, he who would teach that God is the embodiment of selfishness has need that one teach him what are the first principles of the gospel and what are the fundamental principles of God's government.

The editor of the *Western Watchman* bases his astonishing charges against our loving Father in heaven upon another unwarranted assertion: "He has nobody to share with; he is alone. . . . He has not a partner in any sense." It is true there can be but one God the Father; but he is not alone; and he does have a partner. We read of this partnership and this companionship in the first chapter of Hebrews:—

"God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right

hand of the Majesty on high." Heb. 1:1-3.

It is impossible from such scriptures as this to draw the conclusion that God sits in austere and lonely isolation upon the throne of the universe, demanding love, but manifesting only selfishness. One sits beside him whom he took into his counsel before the world was made. God said to his Son at that time, "Let us make man in our image." They were then in the same image; and this agrees with the words just quoted from Hebrews: "Who being the brightness of his glory, and the express image of his person," etc.

The apostle John, writing with the pen of inspiration concerning this same Son and companion of the Most High, says:—

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." John 1:1-11.

That is Jesus Christ, our Saviour, one who "was in the beginning with God," who was the active agent of God the Father in the creation of the worlds. The declaration that God is companionless is thus just as untrue as the charge that he is the embodiment of selfishness. The incongruity and inconsistency of such charges ought to be apparent to any one; and yet the editor, failing to appreciate the logic of his own position, makes this declaration:—

God has made us, made us here and now; he has given us a task; and that task is, we must love! That is the first duty of man, to love. . . . Our first duty is to know God, and, knowing him, to love him.

It is little wonder that he calls it a "task" to love God, when he has painted God as the embodiment of selfishness. He asks us, then, to manifest an attribute more exalted and far more praiseworthy than the chief attribute of God; for he asks man to love a selfish God and expect only a manifestation of selfishness on the part of God to repay man's love. Surely, it would be a task to love God if he were such a one as Editor Phelan pictures him.

And in spite of all this, the aforementioned editor denounces human beings for manifesting in their own lives what he says God manifests in his life. He says:—

I have known selfish people, but the most selfish people I have ever known have been Catholics. And among selfish Catholics the most selfish I have ever known have sometimes been pious Catholics. Selfishness in the church of God, selfishness among Catholics, selfishness in religion, selfishness in the sanctuaries,

selfishness among those who are nearest to God,—O, it is something painful to contemplate! But there are selfish monks, selfish nuns, selfish priests, selfish bishops, and selfish popes, none but God knows how many. . . . To enter heaven we must be unselfish, absolutely unselfish.

What the editor declares to be the condition in his church is but the logical consequence of the teaching that God is the embodiment of selfishness. If that were true, then it must follow that they who were nearest to him were most selfish. And why should the priest-editor complain of the people's selfishness when that is an attribute of divinity? According to the logic of his argument, when he condemns selfishness in his people, he is denouncing a divine attribute.

But all this is an utter perversion of the truth, a wicked misrepresentation of the character of God. It is the same charge that Lucifer brought against the Almighty when he entered upon a propaganda of misrepresentation and calumny among the angels in heaven. It is implied in Satan's blandishments to Eve in Eden. God was there accused of selfishly withholding from man what man was entitled to receive.

Let us think for a moment what such a charge would involve if it were true. If God were supremely selfish, our Saviour must be the same; for he is the express image of the Father's person. We are told that, if faithful, "we shall be like him; for we shall see him as he is," and also that we ought "so to walk, even as he walked." In that case, when the redeemed enter heaven the dominating, all-pervading influence and characteristic of that place would be selfishness. But surely we have seen enough of that and the consequences of it in this world. Selfishness has been the dominating note in all earthly affairs. It has seared and blighted every land and wounded every heart. It has paved life's path with sorrows and watered it with tears. And is the God of selfishness to be the God of heaven? It will never be. "Come unto me, all ye that labor and are heavy-laden, and I will give you rest," is not the language of selfishness. Neither does this scripture speak in that language: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." God is an exemplification of love, benevolence, and unbounded generosity. He filled heaven with sadness that he might give man the best that he could give, and bring back man's bartered soul from the slave pen of Satan. God having done all this for man, how must heaven look upon such an accusation against God as that to which we have referred? It is a fearful thing thus to misrepresent our loving

Father and charge him, as Lucifer charged him, with being the embodiment of selfishness. But we know him as the God of love, and long for the day when we shall see his face with no dimming cloud between. C. M. S.

## The Home of the Saved

FOR long centuries salvation from sin in an eternity of bliss has been preached to the nations of men as the grand objective of the Christian's hope. Has this faith a foundation in the Sacred Scriptures? What will constitute the abode of everlasting bliss? Where will the saints of God spend eternity? An answer to these questions will be found in considering the eternal purpose of God in the creation and peopling of this earth.

### God's Eternal Purpose

As this planet came from the hand of its Maker, it was without the mar of sin. The divine record states that "God saw everything that he had made, and, behold, it was very good." And the creation upon which this divine approval was pronounced included Adam, the father of the human family. Created in the image of God (Gen. 1:27), made upright in character (Eccl. 7:29), Adam was a worthy representative of his holy Creator. To him as that representative was given dominion over the entire earth. Gen. 1:28; Isa. 45:18. He was commanded to be "fruitful, and multiply, and replenish the earth, and subdue it." The beautiful garden of Eden was given him as a home, and as a model in his labor of subduing the earth.

### The Entrance of Sin

Adam's possession of the earth was made contingent upon his obedience to the requirements of his Creator. He was given unrestrained access to the fruit of the garden of Eden, with the exception of one tree. On this was placed the prohibition of the Most High. Adam and Eve were commanded neither to taste nor to touch its fruit. The sad record of their fall marks the entrance of sin into this world. In an evil hour they were beguiled by the tempter. Persuaded that the forbidden fruit would open to them rich avenues of knowledge, Adam transgressed the divine command. In consequence our first parents were driven from Eden, and a flaming sword barred their return to this holy place. Gen. 3:24.

Upon Adam and his descendants and upon the earth there rested the curse of sin. As Adam passed under the dominion of the great adversary, in the same manner this earth in a measure became subject to Satan's power.

### The Promised Deliverer

But God did not leave man without hope. In his defeat and humiliation there was given him a promise of de-

liverance through the coming Saviour. The Word declares:—

"And I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

To our first parents and to the powers of darkness it might seem that the purpose of God in peopling this earth with a holy race had been forever thwarted, but not so. That purpose was turned aside for a little time, but it remained unchanged. Later, to Abraham, the father of the faithful, was the same eternal purpose expressed in these words:—

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. 13:14-18.

That this promise was not restricted to the local country in which Abraham dwelt, but embraced the whole earth, is apparent from the words of the apostle Paul. Speaking of the promise made to the patriarch, the apostle says:—

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

### Christ the Seed

The promise to Abraham was to him and to his seed. Who was represented by the seed? Again we are indebted to the Word of the Lord, through the apostle Paul, for answer to this question. He states plainly that the seed is Christ:—

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16.

Through Christ the seed includes the righteous of every age and of every nationality, for the apostle adds: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29. In other words, the promise of God to give to Abraham and to his seed this earth was a promise to give the earth to the righteous nation whom God will gather out from this world, composed of every nationality and every tongue, high and low, rich and poor, free and bond, from every social state and condition, all who accept Jesus Christ as their Saviour.

### Abraham a Sojourner

Has this promise been fulfilled? First let us inquire whether or not it was fulfilled to Abraham. It was not. Stephen, the great martyr to the Christian faith, declares this. Recounting the history of

God's dealing with his people, he declares of Abraham that he was called out of the land of the Chaldeans, and came to dwell in the Land of Promise. Of Abraham's possession Stephen says:—

"And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5.

Stephen's statement was illustrated in the experience of the patriarch when Sarah died. Abraham was not the possessor, so far as the record goes, of any territory on this earth. He found it necessary to appeal to others to sell him ground for a burying place. Making his appeal to the sons of Heth, he said:—

"I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight." Gen. 23:4.

His appeal met with a response on the part of his neighbors. There was sold to him the field of Ephron; "and the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place by the sons of Heth."

Did Christ as the specific seed inherit the earth? Listen to his words when one professed willingness to follow him in the hope of temporal gain: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." Luke 9:58. A wayfarer during his earthly ministry, after his crucifixion the Promised Seed was buried in a donated sepulcher.

### Abraham Not Disappointed

Did Abraham die a disappointed man? When he came down to the close of his earthly career, did he feel that he had been deceived, and that the promise of God had not been verified to him? Abraham understood too well the nature and import of the divine promise. He never expected its realization during his earthly life. He looked beyond the present to the eternal state for the fulfillment of the word of the Lord.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10.

And this is the faith that has sustained the believers in every age. Of those who sprang from Abraham, the children of faith, the apostle declares:—

"Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded



of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. 11:12-16.

#### The Promise Holds Good

We are brought, then, to the conclusion that the promise of God, made to the faithful of all ages that they should receive this earth as an everlasting habitation, is yet to be fulfilled. It has been and is the grand objective of the Christian's hope. Of it prophets have prophesied and bards have sung. David, the sweet singer of Israel, expresses this faith: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." "Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." The Great Teacher himself, in his Sermon on the Mount, pronounces upon the meek a blessing, and the blessing is that they shall inherit the earth. Matt. 5:5. With the eternal God there is no wavering. He has confirmed his promise with an oath, guaranteeing absolute fulfillment. Heb. 6:13-20.

#### The Redemption of the Earth

The arrow of God will at last reach its mark. It may seem to swerve at times, to be turned aside by the enemy, but it will reach its goal in the end. The eternal purpose of God will be fulfilled. The redemption of the saints of God will be shared by this material earth. Christ not only will lift the curse of sin from the human family, but from his material universe as well. Says the apostle:—

"For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves . . . groan within ourselves, waiting for our adoption, to wit, the redemption of our body." Rom. 8:19-23, A. R. V.

#### Purified by Fire

Before the earth is restored to Adam and to his righteous seed, the purifying fires of the last day will have accomplished their work. Like a beautiful ball this earth came from the hand of its Creator. In the hands of man it has been marred and mutilated and defiled. God takes it again and places it in his great crucible. From the refining fires it will come forth purified, redeemed, and fitted for the abode of the ransomed of all ages. The dross of sin will forever

be removed. Says the apostle Peter:—

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . 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, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:7, 11-13.

#### Jesus Reigns as King

Then the city for which Abraham looked, whose builder and maker is God, will descend as the capital of that glorious country.

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:2-4.

#### The Glories of the New Earth

Of the glories of that eternal state the prophet writes:—

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:1-10.

Thus will be accomplished God's eternal purpose in the creation of this earth. Sin has sought the subversion and the defeat of that purpose, but every word of God is sure and standeth fast forever and ever. This reward awaits the faithful in Christ Jesus. May God grant that we shall become so intimately acquainted with the Lord Jesus here, so filled with his holy presence, that we shall be enabled by his grace to spend with him, and with the holy of every age, an eternity of bliss in the earth made new.

F. M. W.



"BLESSED are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

## Synopsis of Present Truth — No. 7

### The Great Prophetic Outline of the World's History

(Concluded)

#### A Rising Power in the West

SOME of the ancient writers say that at the time of his death Alexander had in mind to push westward to strike down the growing power of the city of Rome, of which he had heard. Plutarch says that this man, Alexander,—

who shot like a star, with incredible swiftness, from the rising to the setting sun, was meditating to bring the luster of his arms into Italy. . . . He had heard of the Roman power in Italy.—"Morals," on "Fortune of the Romans," sec. 13.

Lucan, the ancient Roman poet, repeats the thought,—

"Driven headlong on, by Fate's resistless force,  
Through Asia's realms he took his dreadful course;  
His ruthless sword laid human nature waste,  
And desolation followed where he passed. . . .

"Ev'n to the utmost West he would have gone,  
Where Tethys' lap receives the setting sun."

—"Pharsalia," lines 48-60.

But in the prime of his years Alexander was cut down, and Rome had yet more time in which to develop its strength preparatory to the deciding contest for the mastery of all the world. Sure it is that after Grecia, there followed the Roman Empire, the strongest and mightiest and most crushing of them all. This fourth universal empire the prophet proceeded to describe, as represented by the legs of iron in Nebuchadnezzar's dream of the great image:—

#### Rome

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Verse 40.

How appropriately the iron of the image fits the character of the fourth great empire! Gibbon, the historian, calls it "the iron monarchy of Rome." It broke in pieces the kingdoms, subduing all, just as the prophecy had declared so long before. As iron is strongest of the common metals, so according to the prophecy—"as iron that breaketh all these"—this fourth kingdom was to be more powerful than any before it. Strabo, the geographer, who lived in the days of Tiberius Cæsar, said:—

The Romans have surpassed (in power) all former rulers of whom we have any record.—"Geography," book 17, chap. 3.

The Catholic Father, Hippolytus, who lived in Rome in the third century,—under the "iron monarchy,"—wrote thus of this prophecy:—

Already the iron rules; already it subdues and breaks all in pieces; already it brings all the unwilling into subjection; already we see these things ourselves.—*"Treatise on Christ and Antichrist,"* sec. 33.

Hippolytus also saw clearly from the prophecy that the empire of his day would be divided, and he wrote of the kingdoms that were "yet to rise" out of it. For Daniel's interpretation explained clearly the meaning of the mingling of clay with the iron in the feet and toes of the great image:—

#### The Kingdoms of Modern Europe

"And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."—*Verses 41-43.*

"The kingdom shall be divided." True to the word of the prophet, the Roman Empire was divided. Broken up by the invasions of the fresh nations from the north, the Western Empire was divided into lesser kingdoms, out of which have grown the modern nations of western Europe.

Not one word in the outline of the prophecy thus far has failed of fulfillment. These modern kingdoms growing out of divided Rome have never been reunited. "They shall mingle themselves with the seed of men," said the prophecy. Nearly all the reigning houses of western Europe today are related by intermarriage. The prophecy said it would be so; but "they shall not cleave one to another, even as iron is not mixed with clay." So we see it. No statesman, no master of legions, has been able to join these nations together in one great empire again. Charles V had the thought in mind, some think. Napoleon dreamed of doing it. But it was not to be. Nevermore was there to be one universal monarchy.

We may know that as surely as the course of world empire has followed the exact outline of the prophecy, put on the inspired record in the days of Babylon of old, just so surely the specifications of the closing portion of the outline will be fulfilled.

The fourth great kingdom was to be divided. Rome was the fourth empire. It was divided. The kingdoms of the divided empire are acting their part before our eyes today.

#### What Is the Next Great Event?

And what next? That is the question for us. Now the prophetic outline that began with ancient Babylon touches the

things of our own day. The word spoken before Nebuchadnezzar so long ago is now spoken especially to us:—

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. 2: 44, 45.

"In the days of these kings,"—these kingdoms of our own time,—the next great world-changing event is to be the coming of Christ to begin the setting up of his everlasting kingdom. That is the grand climax toward which all the course of history has been tending. At last the end is to come.

As the stone, cut out of the mountain "without hands," smote the image, so that all its parts, representative of earthly dominion, were ground to dust and blown away, so Christ's coming kingdom, set up "without hands," by no human power, but by the power of the eternal God, will end all earthly dominion and bring the utter destruction of sin and sinners out of the earth.

"And the dream is certain, and the interpretation thereof sure."

Then may all eyes well be turned toward the next great step foretold in the prophetic outline—the coming of Christ's glorious everlasting kingdom, which shall not pass away.

W. A. S.

### Our Goal for 1915

A GOAL is the objective to be gained. In athletics, it is the line or mark to be reached in a race or game; in work or service, it is the point to be attained, the purpose for which we labor. One cannot conceive of two athletes doing their best if there were no goal before them. How would they know when they had accomplished their purpose if they had no purpose for which to strive? A young man says, "I am going to finish a college course;" that is his goal. A newly married couple say, "We will work and economize until we have \$10,000;" that is their goal.

Nearly every industry that succeeds, succeeds because its managers and promoters have a goal. What would the pioneer railroad builders have accomplished, who constructed transcontinental roads of steel from the Atlantic coast to the Pacific coast, if they had had no goal to reach? Who would have completed the feat of engineering in the

Panama Canal if no one had had a goal in view?

We expect men who do things to have a fixed purpose in mind. We admit it to be proper and right for worldly men and successful promoters to have an objective; but, when it comes to religion, we hear people say, "O, this is different! We must just do the best we can, and the Lord will have to do the rest." But if this same person had to build a house, or plant a crop, he would plan and think and set a goal before he started.

It seems natural, when we work for ourselves, to have a goal; but in God's work, we are often willing to drift and not get results. Some years ago there were not a few who complained about trying to raise ten cents a week per member for missions. Today we all believe in it, and now have united to raise twenty cents a week; we know it can be done. It is possible because we have a goal before us. When we center our efforts upon a purpose, we can get the desired results.

In winning souls to Christ, we often hear people say, "Well, in many matters it is all right to have a goal, but in winning souls it is all a matter of faith." Now, if it is all a matter of faith, and the worker does not need to plan nor have an objective, how will faith operate? If a man has no plan, no purpose, no determination, how is he to believe? Who can have faith without works? But if we have to work to show our faith, then we can show large faith as well as little faith. Suppose I say, "I am going to try to win five souls to Christ this summer." With that as my goal, what shall I do? I shall plan on a five-soul campaign. Shall I work, or speak, or act as if I had given myself the task of winning fifty souls to Christ?—No. My goal for five souls will mean work planned on that scale; but when I enlarge my faith to fifty souls, I shall enlarge my plans. Then, my preaching will have a fifty-soul ring in it, and my efforts will be put forth on a tenfold larger scale.

The first day of April, this year, our church membership in the North American Division Conference was 73,605. If we say that on the last day of December, 1915, our membership shall be 80,000, that will be our goal. Can it be done? "According to your faith, be it unto you." An eighty thousand church membership would mean that from now to the close of this year, there must be 6,400 persons won to Christ and baptized, plus the number of deaths and apostasies that will occur.

What are our agencies for accomplishing this result? First, we have our force of evangelical workers. Including secretaries and licensed missionaries, these number 1,407. If this corps of workers

were to bring to Christ an average of ten souls each during the remainder of this year, we should more than reach the desired goal. Ten souls for Christ, for each worker, would mean that every one on the pay roll had obtained results.

There are always some who do more than their share, but not a few fall so far behind that the average of the whole working force is very low. Is this always to continue? Last year was the most successful in soul winning that we have seen in America for fifteen years. We increased our church membership 4,700 or an average for our entire licensed working force of 3 1-3 souls each. Surely this is not our limit. It can only be the sign of a much-needed reform and careful elimination, to be set in operation by union and local conference officers. Why should papers of recognition be given to nonproducers? If we cannot win souls to Christ, should we take papers from a conference and expect support?

We have a great corps of colporteurs, a strong band of workers scattering the printed page. During 1914, the sales in the Division Conference territory aggregated \$1,330,466.66, and this year promises more.

Then, there are our schools and sanitariums. Our schools should count their work incomplete unless every person who attends is won to Christ. The whole organization of the school should be set to accomplish this purpose. Our sanitariums should become centers for winning souls to Christ. This goal must never be lost sight of. As the mariner watches his chart and compass, and turns the wheel again and again to offset the force of tide and storm, so must the heads of these institutions continually aim to reach the goal of winning souls to Christ.

Then, too, there is the great, mighty, irresistible force of our church membership.—72,600 men and women, united in faith and prayer, to win souls to Christ. Our goal, 80,000 church members for this Division, can be realized if once we get the spirit of labor, and every Seventh-day Adventist steps to the front as a campaigner for Christ. Let us talk and pray about it each day, and possess the spirit of laboring for souls. Remember the goal—80,000 church members by the end of the year.

I. H. EVANS.

### The Bengal Mission

THE headquarters of the Bengal Mission is in Calcutta. It was here our work in India began. Sister Georgia Burrus, now Sister Burgess, came to India in the spring of 1894. She settled in Calcutta, and began the study of the Bengali. In the latter part of the same year Elder D. A. Robinson and wife and Sister May Taylor, now Sister Quantock,

reached India and settled in Calcutta, and in 1898 Brother and Sister W. A. Spicer joined them.

For years our principal work in India was confined to the province of Bengal. Our printing and medical work were started in Calcutta. From the first, until the establishment of the headquarters of the India Union Mission in Lucknow, Bengal was the training ground for the missionaries as they came to India.

In the early days of our work in Bengal a large church was built up in Calcutta.

disadvantage. From my observations in the Bengal Mission, I judge that this field has not escaped the losses that attend these disadvantages. But in sending forth her workers to other fields, Bengal has been a blessing to the cause in all parts of India.

I found an active, progressive evangelistic work being carried on in Calcutta. Elder J. M. Comer, assisted by Brother Walter Mead, has charge of the work for the Europeans. Brother Comer has been working in Calcutta three years,



GROUP OF WORKERS IN BENGAL

From this church, workers have been selected and trained for efficient service. These workers are to be found in all parts of India, still doing good, faithful work.

The Bengal Mission is a very large and important center in India. Including Assam and a number of minor states, it has a population close to 70,000,000. Calcutta, with a population of a million and a quarter, is perhaps the most influential city in India. It is a great commercial and educational center. English education occupies a large place in school work in Calcutta. The opportunities for doing English work and coming in contact with progressive people from all parts of India are greater here than in any other city of the Indian Empire.

But while Bengal has benefited by the advantages that attend the headquarters of an enterprise, it has also suffered from the drawbacks that usually go with the headquarters. It is a fact that the local interests of the work usually suffer greater neglect at headquarters than in any other part of the field. The general officers are often obliged to carry local responsibilities; and as they are pressed with the burdens of the whole field, the local interests where the headquarters are stationed suffer. Again, continual drafts are being made on the working force close to headquarters to supply more distant fields. This keeps a continual change going on, which is a great

and has been encouraged by the addition of many members to the church. Through changes and misfortunes of various kinds, the membership of this church was greatly reduced. Only a dozen or fifteen were left, but now there are between forty and fifty members, and new members are being added from month to month. Soon after the war broke out, Brethren Comer and Mead began a series of Sunday evening meetings in the Theater Royal. The attendance was very good. I had the privilege of speaking three times in this hall to large, appreciative audiences.

Another effort is being conducted in the city by Brethren A. G. Watson and P. C. Poley. They are working for the educated Indians. Many who attend their public meetings are young men attending the Calcutta University. I gave two addresses to the Indians. In my first I dealt with the relation of the present war to the old, never-ending Eastern Question. I spoke as plainly and as emphatically as I knew how regarding the prophecies of Daniel and the Revelation, and also regarding the destiny of Turkey. The vice chancellor of the university was present. At the close of the meeting he came forward and talked with me at some length about our position. I felt sure that our treatment of this great conflict from the standpoint of the Scriptures made a deep impression on these men. Another evening I spoke for their

temperance society, on the progress of prohibition in the United States, and of our position as a people on the temperance question. It seemed to me that judicious, patient effort, watered with tears, might reach these people, and establish some of them in the truth. The brethren are holding meetings, distributing literature, and visiting among Indian families the best they can, with the prayer and the hope that the Holy Spirit will turn some of them to the Saviour.

While in Calcutta I had the privilege of twice visiting the Bengali church. The meetings were held on the large veranda of Grandfather Mookerjee's home. Brother L. G. Mookerjee, who

of 1899. Brother Brown, who was working with him, died at the same time. I went to the burial place to look at their graves, and to spend a little time in reflection. As I stood looking at the stone marking Brother Robinson's resting place and reflected on what I had seen in India, I could understand as never before our dear, devoted Sister Robinson's love and solicitude for India, which never left her until her thoughts and feelings were hushed in death. How I wished that the deep experiences of mixed joy and sorrow of missionaries could be transmuted to the hearts of all our people in the homeland. What a new vision would come to them! How

their work, and are inclined to work beyond their endurance, especially during the hot months. While we all recognize the danger in this, yet it is hard to keep within bounds where there is so much to be done and so few to do it. And so everywhere we turn, it is the same story of great fields white for the harvest, but not enough laborers.

It was with great regret that I failed to visit the East Bengal Mission, but it seemed impossible to do this and finish the other work that was pressing. Brother and Sister Kellar have been located at Gopalgunje during the past year or more. They have met with difficulties and disappointments in the work. These often beset the missionary, and it requires courage and determination to surmount them. Often great difficulties are a prelude to great victories. From the reports given of that field, it presents great needs and equally as great opportunities for effective missionary work.

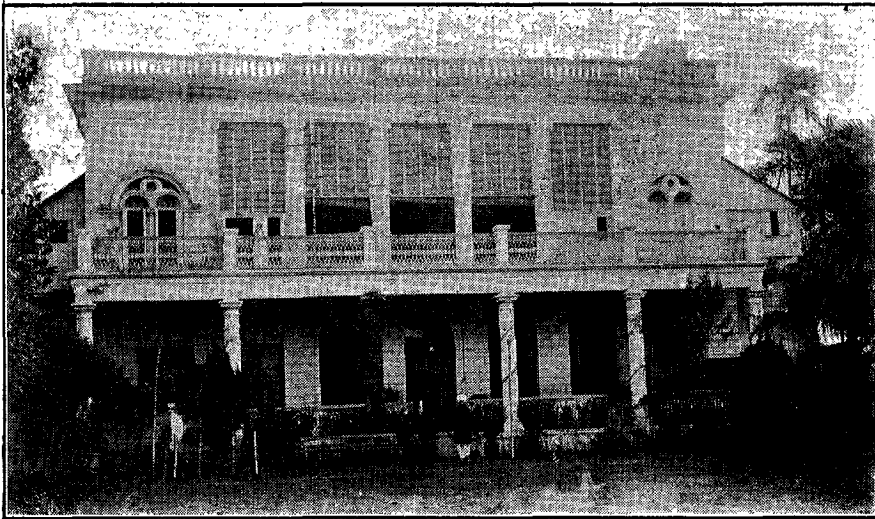
The Calcutta treatment rooms, under the management of Brother J. H. Reagan, are doing good work. The location is good. The building is a credit to the cause, and the plant is well equipped. As I spent some time in the institution, I had a good opportunity to see the actual work being done. It was gratifying to see such men as the chief justice, the leading lawyers, and prominent clergy-men and business men of Calcutta regular patrons of the institution. Brother Reagan takes advantage of every opening to tell his patrons about our message and work. In this way many are given a very favorable impression of our work in India, and some are led to obey the truth. The treatment rooms are entirely self-supporting. The records show the following for the last year's work:—

Number of patients, 423; number of treatments 1,831; cash received, \$4,000; total expenses, \$3,753; gain, \$247.

Our treatment rooms in Mussoorie showed 189 patients, 1,721 treatments; cash received, \$2,388; expenses, \$2,000; gain, \$388.

An excellent work is being done by these treatment rooms; and as they are self-supporting, we ought to establish as many of them as possible throughout India.

A. G. DANIELLS.



CALCUTTA SANITARIUM TREATMENT ROOMS

for a time attended the Foreign Mission Seminary, interpreted. It was a pleasure to meet Grandfather Mookerjee and the members of his large family. He embraced the message and united with us in the early days of our work in Calcutta. One of his ancestors was among the very first baptized by William Carey. So the entire family has been under Christian influence for a hundred years. Quite a number of them are members of our church. At our first service, they handed me seventy rupees as an offering to missions in the European Division. They also presented me with a map of the province of Bengal, to keep me in remembrance, I take it, of the needs of this great mission.

In company with Brother and Sister Burgess, who now have charge of the Bengal Mission, I visited the Karmatar and Jagdispur stations. At Karmatar we have a good bungalow for our workers, a dispensary, and a school. These buildings are well located about a mile out of the town. Unfortunately, the work at Karmatar has been rather broken up for some time, so that but little was being done there at the time of my visit. Karmatar has been the center of much to encourage and of some things to sadden our workers. This is where our beloved Brother D. A. Robinson was cut off by smallpox in the closing days

much greater would be their zeal and solicitude for these fields! Then I asked myself, What can be done? What can I do to convey these experiences more clearly and fully to the hearts of our people? And I promised my Master to do my best.

Since the Calcutta conference it has been arranged for Brother and Sister L. G. Mookerjee to take charge of the Karmatar station and build up the work. This has been the training ground of many who have come to India, and now a good company should be established there.

At Jagdispur I found Brother and Sister Leech hard at work. They have both learned the Santali language so that they can work with the greatest freedom among the people of their station. They are conducting a small girls' school and operating a dispensary. As they are nurses, they find a great deal to do for the sick and suffering. The rented buildings they are occupying are altogether too small, and are quite unsuitable for their work. As this mission is in a good center and should be permanent, it will be necessary to erect suitable buildings. Arrangements have been made for the land, and appropriations should be made for the buildings as soon as the difficulties growing out of this war are removed. Brother and Sister Leech love

## Note and Comment

### "John's Revelation Not Revelation"

THIS is a peculiar heading for an article written by a professed Christian worker and published in a professed Christian paper. The article in question was written by Dean W. J. Lhamon, of Drury College, and appeared in the *Christian Evangelist* of March 4. Dean Lhamon says this of the book of Revelation:—

The last book of the New Testament is not a revelation of church or world history. It does not foretell the far future in the way that is imagined of it. The history of the church of the past does not lie figured in it, nor of the church of the present, nor of the future. The present war may be an Armageddon. It certainly is sufficiently destructive and mournful, and that is about all that the word ever meant. But the book of Revelation has nothing to do with it. As to the future—God only knows how many millenniums, good and bad, await our grandchildren here. The book of Revelation gives no hint at all about it.

The book was a tract for its own times, not for ours.

What a contrast there is between this statement and the statement of the Scriptures of Truth. Regarding this inspired revelation the apostle declares:—

"The Revelation of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand."

Which testimony shall we accept, the testimony of man or the testimony of God? Certainly the child of God will not hesitate as to the choice of his authority.

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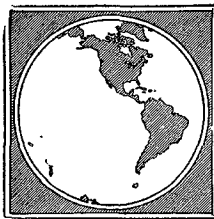
THE apostle Peter declared that there should come in the last days those who would question the existence of any promise of the coming of Christ, declaring that all things would continue as they were from the beginning of the creation. The men who bring forward these claims in fulfillment of this prediction are legion. One of the latest is Professor Jaumann. According to the *Times Union* (Albany, N. Y.) of January 29, we are assured that "the world is not going to end right away." This learned professor gives this lucid and scientific reason for the conclusion drawn:—

That since the radiation from the sun is stable, the intellectual and physical evolution of humanity will continue for immeasurable time, and eventually may reach heights hitherto unimagined.

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A WRITER in the *Christian Standard* of February 13, sounds a warning against the spirit of church federation now being advocated in many quarters:—

I want to say right here that church federation is absolutely not the Christian unity that Christ prayed for and the apostles taught. It does not even bear a resemblance to that unity spoken of in the New Testament so forcibly. Church federation is nothing more than denominational restraint; it is nothing more than sectarian domination.



# THE WORLD-WIDE FIELD



## In the West German Union

L. R. CONRADI

FROM January 28 until February 14, the seven conferences in the West German Union had their annual meeting. The union audit was held at the same time. Our arrangement was similar to that in the East German Union. Conferences were held in Hess, and in the Lower Rhenish and Central German fields. In the other conferences there were only general meetings. Throughout the West German Union the meetings were well attended, and a good spirit prevailed in all our deliberations. The evening lectures were held in crowded halls.

Our first meeting was in Frankfort-on-the-Main, with the Hessian Conference. Elder J. G. Oblander, the union president, lives here. Last year there were 106 additions, bringing the membership up to 578; the increase was the fruit of the efforts of eight workers. The tithe showed an increase of 140 marks, and the donations an increase of 2,000 marks. In Frankfort proper there are two churches, with 222 members. At Wiesbaden there is a church with 120 members, and at Kassel a church of 98 members.

The evening after the Sabbath I proceeded to Dortmund, where Brother Wentland could have the meetings only in their own local hall. This was crowded to the utmost. The largest church in this field is at Hamm, with 91 members; while at Dortmund there is a church of 84. There were 115 additions in this field last year, and eight workers were employed. The membership now has increased to 662. The tithe showed an increase of 1,365 marks, and the offerings a decrease of 1,803 marks. As in some of the mines our people were offered the Sabbath free, quite a number of our brethren with large families moved to this field.

The next two days I spent in Cologne, where our meeting was held in the hall occupied by one of the local churches. There are three churches in Cologne, with 190 members. Ninety-seven were baptized during the year, and the conference now has 447 members. The tithe showed an increase of 843 marks, and the offerings of 917 marks.

The strongest conference in the West German Union, the Lower Rhenish, had its regular session at Essen, February 4-6. This conference is the cradle of the advent message in Germany, and one of its most promising fields. While quite a number of members have been gained,—156 by fourteen workers,—yet the net gain was only 21, bringing up the membership to 1,131; but there were about

seventy who immigrated to South America.

From Cologne I went to Erfurt, where the Central German Conference had its annual session during the next three days. This conference takes in the province of Saxony and all the Thuringian principalities, and since New Year's, Magdeburg is again within its borders. The population is about 7,000,000. Last year 165 were added to the church, increasing the membership to 1,020; and with Magdeburg, it is now 1,125. A division of this field had been decided upon, but in view of the present situation it was waived for the time being. Here the tithe increased last year 5,800 marks; the offerings, 149. Brother L. Mathe, who had formerly been president, has now taken the Lower Rhenish Conference, and Brother W. Prillwitz the Central German. Erfurt is one of the old cities of the Reformation, and the evening meetings were well attended. There are two churches in this city, with 144 members.

The next two days I spent in Hanover-Linden, in the North German Conference. We have here two churches, with 140 members. Thirteen workers gathered in 138 souls last year, increasing the membership to 790. The tithe and offerings showed an increase of 2,370 marks.

Our closing session of the West German Union was held with the union district, at Hamburg, the entire union committee being present, including Brother Klingbeil, of Belgium, and Brother Wibbens, of Holland. The union district, composed of Hamburg-Altona and all the country north to the Danish border, had, with eleven workers, 112 additions. The tithe showed a decrease of 23,850 marks, and the offerings of 2,802 marks. There are now in Hamburg-Altona four churches, with 586 members.

Brother Klingbeil reported many wonderful experiences of how the Lord has been caring for the work in Belgium during this trying time. We have seven workers in this field, and twenty-two members were added, raising the membership to 161. There was a decrease of 2,155 marks in the tithe and 510 marks in the offerings. There are three churches in Brussels, with 92 members. There are 25 members in Antwerp, and 12 in Liege.

In Holland ten workers reaped a harvest of 71 souls, increasing the membership to 348. The tithe and offerings increased 2,875 marks. The largest church is at The Hague, with 79 members.

The West German Union as a whole had employed an average of 96 workers, yielding a harvest of 982, or about one



hundred less than the year previous. The net gain was 531, bringing the membership of the union to 6,047, or after receiving Magdeburg, to 6,152. The tithe decreased from 352,000 marks to 325,000, the offerings from 90,650 marks to 88,600, making a total decrease of about 29,000 marks. The West German Union is in many ways the richest field on the Continent, and we are sure if all the people work together for the salvation of souls, we shall see still greater advancement.

All the conferences this year, after paying the first tithe to the union and the second tithe and the offerings to the missions, had a surplus, varying in the different conferences from 700 to 16,000 marks. The union, after giving 26,000 marks to help Belgium and Holland, still had a surplus of about 13,000 marks to turn over to the European Division for mission purposes.

In the West German Union there were 219 canvassers employed, against 229 the year previous. Their sales amounted to 224,000 marks, against 230,000 marks last year. But in Hamburg-Altona there was 17,000 marks' worth more of publications sold in 1914 than in 1913. I greatly enjoyed attending all these local conferences.

### The Work in Argentina

J. W. WESTPHAL

OUR work in this field is making some progress. There are eight or ten persons now awaiting baptism in the city of Rosario de Santa Fe. A year ago we had done practically nothing in this city; now we have a flourishing and growing church. Brother Nicolas Hansen is still carrying on the work in this place with vigor, and with every prospect of an increase in the membership of our company here. A few have begun to keep the Sabbath.

From our public effort in Buenos Aires, after holding meetings for two months in a very central position, we removed to a new location ten blocks away, and a number of interested ones continue coming to our meetings. The new hall has a seating capacity for about one hundred and sixty persons, and it is filled night after night, and usually more come than can find room. The class of people, generally speaking, is much better than we had in the other place, and the attendance is more regular.

A young man who has already begun to keep the Sabbath and is very zealous in the truth, has had an interesting experience. Ten or twelve years ago, in the northwestern part of the republic, a Protestant tent was pitched on his mother's lot. On account of opposition the tent was soon removed from the place, and the effort stopped. He was then only a boy, but was impressed with some of the Bible teachings that he heard. From that time until recently he heard nothing more about the Bible. He, with his mother and sister, came to live in this city about the time we started our effort here. One day a desire was aroused in his heart to go out and see if

he could not find some place where the gospel was taught, and he made inquiries in regard to meetings. He was directed to a certain street in the city, and there sought during the whole day the Protestant meeting place, but without result. He returned the next day, continuing his search and making inquiries among the people. None seemed able to give him any information until some newsboys told him that meetings were being held on another street, which happened to be our place.

The result was that he came to our meetings, and is the first Sabbath keeper from our public effort. Thus we see how the Lord works upon hearts at the opportune time to bring them to the gospel message now due the world.

### Hunan, China

S. G. WHITE

It is most encouraging to know that when heathen Chinese, who have never heard the name of Jehovah or of his Son, Jesus, receive from the missionary a tract or paper, for the first time, they intuitively recognize it as coming from a higher source than that to which they are accustomed. From early childhood they are taught to revere idols of wood and stone, and even to worship the earth they till and the water they carry and drink, because these contribute to their comfort and need.

A man who carries water and thus makes money wherewith to buy his rice, offers incense to the river god. You can see him on the river bank at certain seasons of the year, with a few burning sticks of incense stuck in the ground, firing off a few firecrackers to awaken the river god. Then on knees bowing low, he does obeisance to the supposed source of his blessings. Still, such souls can recognize the ray of light, and their inward soul desires to know the source from which it emanates, realizing that it leads out of darkness. They instantly know that the voice which has spoken to their hearts is no common voice. The reform wrought in the lives of those who accept the gospel and follow on to know God, is marvelous.

Here in Hunan, we are constantly receiving pleadings for help, and at our general meeting, held in Changsha in February, request upon request was presented, such as the following: "Send us a teacher who can lead us. We have at this place five [sometimes ten or more] who are living the light revealed and have a burning desire to advance in the 'divine light and life.'" From one place came this word: "Inclosed find our note for \$150. If you will send us a teacher and open a chapel here where we may hear the gospel, we will cash the note and contribute \$850 more to help defray the expense."

In China they have plenty of sounding brass and clanging cymbals, both literal and figurative. It is light bearers, hearts filled with the light of God's love, for which they plead.

### Mission Notes

ELDER L. V. FINSTER, who has charge of the Philippine Mission, is able to speak of the work of the mission in the following encouraging manner: "We are accomplishing much with our little press. We have exceeded what we expected to do. We have now finished printing 5,200 copies of 'Kristong Paririto.' The book has about 200 pages. The number of baptisms has also exceeded our highest expectations, 127 having been baptized in 1914. Our tithe increased from \$657.77 in 1913 to \$1,449.50 during 1914. We feel that this is very encouraging."

FREDERICK LEE writes from Honan, China, February 24: "We are very busy now with our twenty-two stations in Honan. We believe our workers have gone out this spring to win many more souls than ever before. Many are the openings we have for new work. It is going ahead of us faster than we can secure and train men to fill the openings. A spirit of work is taking possession of our church members, and they are going among their neighbors telling them of the truth. We have organized missionary societies in all our churches, and at some of our outstations the Sabbath attendance has been doubled as the result. Pray for the work in Honan."

FROM the prisoners' camp at Malta, Egypt, Brother W. C. Ising, superintendent of one section of the Egyptian Mission, wrote on February 2: "Since leaving Alexandria I have received none of our papers, and I miss the REVIEW very much. Mrs. Ising says she forwards them, but it must be that the censor objects to their delivery. There is no change in our situation, and little to report within this short space. I am glad to hear that the work is onward in the States. This war is a terrible object lesson, and a reminder of the privileges we enjoy as God's children, and which must enhance our yearnings for the time when the 'former things are passed away.'"

BROTHER GEORGE KEOUGH writes from Upper Egypt: "At the end of the year I went to Beni Adi for the Lord's Supper and baptism. Several days were spent in getting the church ready for these ordinances. Four persons were keeping the Sabbath, and desiring to become members. Only two of them were ready for baptism, so I baptized them on the last Sabbath of the year, and afterwards had the Lord's Supper. We had a good time, and were thankful that two had been added to the church. Since then I have gone four times to a village near by, and have found the door open to preach in both the Coptic and the Presbyterian church. I have had several talks with many after the services, and explained to them the Sabbath. Some are exercised on this point, and it may be that the Lord will give us further fruit there."



# OUR HOMES

Conducted by Mrs. I. H. Evans, 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.

## Going Home

Out of the chill and the shadow  
Into the thrill and the shine;  
Out of the dearth and the famine  
Into the fullness divine;  
Up from the strife and the battle  
(Oft with the shameful defeat),  
Up to the palm and the laurel,  
O, but the rest will be sweet!

Leaving the cloud and the tempest,  
Reaching the balm and the cheer,  
Finding the end of our sorrow,  
Finding the end of our fear;  
Seeing the face of the Master  
Yearned for in "distance and dream,"  
O, for that rapture of gladness!  
O, for that vision supreme!

Meeting the dear ones departed,  
Knowing them, clasping their hands,  
All the beloved and true-hearted,  
There in the fairest of lands!  
Sin evermore left behind us,  
Pain nevermore to distress;  
Changing the moan for the music,  
Living the Saviour to bless!

Out of the chill and the shadow  
Into the thrill and the shine;  
Out of the dearth and the famine  
Into the fullness divine;  
Out of the sigh and the silence  
Into the deep-swellung song;  
Out of the exile and bondage  
Into the home-gathered throng!

—Margaret E. Sangster.

## Home Ideals — No. 1

WITHOUT ideals one cannot do better than he is doing. Ideality goes beyond what is, to what should be. It is one of the gifts of nature that makes the artist, the musician, the orator. Most persons are endowed with this gift to some degree, but not all to the same degree. Ideality is not only an inheritance, but it may be cultivated and trained. Like other faculties of the mind, it may be educated by study, observation, and meditation.

There is no place in the world where the gift of ideality can be of more service than in the home. Few of us will ever be able to visit the great art galleries of the world, to feast our eyes on the highest ideals of form and color, or to hear the masters of music. If by some happy chance, we enjoy these privileges, it is for but a relatively short time as compared with the time we spend in our homes. If we are permitted to hear some great violinist or pianist, or some

sweet singer or famous orator, it is but for an hour; and then comes the daily round of homely duties.

Then why should not the mother, whose home is her kingdom, seek to make it a kingdom founded on high ideals? Whether we wish it to be so or not, whether we take conscious thought to that end or allow things to drift, our homes are what we make them. Then why should not we set ourselves the task of making them as beautiful and as ideal as home can be made? This does not necessarily require a well-appointed new house set in stately grounds, nor does it mean that the mother must be a slave to her house, her husband, and her children. In fact, an ideal home cannot exist with a fretful, worried, worn-out mistress at its head.

Most of us have seen at least one home that has remained in our minds a picture of what the ideal home should be. Such was the home of Aunt Anne in a little Ohio town. "It was a peaceful place," said a niece who visited there long ago, with her mother and five thumping boys.

Seven guests — and five of them boys! Would that company disturb the serenity and calm of your home, mothers of today? Perhaps, but not of Aunt Anne's. When the guests came down in the morning, the rooms were open and aired; a satisfying breakfast was on the table; and Aunt Anne, serene and dainty and unfurried, dispensed an unstinted hospitality.

The work of the home was done by herself and a woman who had long lived with her; but so smoothly, apparently so easily, was it accomplished, that no feeling of unrest, of "strain" or anxiety, drove the angel of peace from its portals. Washing and ironing, mending and sweeping, dusting and arranging, mopping and scouring, cooking and baking, — including a daily replenishing of the cooky jar, — all had to be done and done again; and in all, Aunt Anne, quiet and deft, pleasant and serene, was the central figure.

"That was my ideal home," said the niece; "no worry, no fuss, everything in its place, time for all that needed to be done!"

"But how did she manage it?" I asked; for it is easy to recognize an ideal and sometimes hard to compass it.

"I don't know; she had a system." Thus falling back on this overworked word, the subject dropped.

The ideal home rests on a foundation of many precious stones, among which system has its place. Others are love, law, religion, prayer, order, cleanliness, purity, kindness, honor. Some of these will be considered later in this department.

MRS. I. H. E.

## Training in Habits of Order and Helpfulness — No. 2

MRS. C. L. STONE

"THE disposition and habits of youth will be very likely to be manifested in the matured man. You may bend a young tree to almost any form that you may choose; and if you let it remain and grow as you have bent it, it will be a deformed tree, and will ever tell of the injury and abuse received at your hand. You may after years of growth, try to straighten the tree, but all your efforts will prove unavailing. It will ever be a crooked tree. This is the case with the minds of youth. They should be carefully and tenderly trained in childhood. They may be trained in the right direction or the wrong, and they will in their future life pursue the course in which they were directed in youth. The habits formed in youth will grow with their growth and strengthen with their strength; and they will generally be the same in afterlife, only continuing to grow stronger." — *Christian Education*, page 13.

All are ready to admit that habits of order and helpfulness should be inculcated in earliest youth. Our perplexity lies in the method of obtaining this desirable result; the little devices which assist us in the everyday teaching of this great principle. It is certain that merely telling a child to be orderly in its habits and helpful in spirit will not bring the desired result, even though we tell him twenty times a day.

The keynote for all work well done is interest. I would write in letters large, this word upon the heart of him who deals with little children. We can accomplish wonders with the child so long as we hold his interest, but when it flags, we might as well cease our efforts, for we shall accomplish nothing. It lies largely with parents and teachers to inspire, to devise plans, to conceive motives which will appeal to the child.

In the case of the children and their missionary garden referred to in a previous article, their interest never flagged because that of the teacher did not flag. To watch the tiny plants grow and develop was a keen delight; to keep the soil well broken and free from weeds was as great a pleasure as any game on the playground. This was in a school where time was taken every day to foster the interest and encourage the enterprise, not by moralizing, and telling the children it was their duty to help the missionaries, but by feeding their interest upon fresh stories and new experiences. Once a missionary from the field gave a talk to them. How glad they were to say to her, "We have a garden, and we are working hard to get some money to send to you."

"True interest corresponds exactly to the hearty appetite of a healthy child for wholesome food," says Dr. Charles McMurray. "It is awakened by the inherent quality of the subject, and not by a thin whitewash of agreeable devices. . . . Self-activity is the fundamental basis of a strong interest. It should not be forgotten, however, that this implies aims which the children themselves are working out. Parents are often astonished at the amount of drudgery and hard work which children will encounter in carrying out some project which they themselves have conceived, of building a tree house, or making a cave, or fixing up a playground. In practical life everywhere men will work their way through endless drudgery in order to achieve results which they have set up as desirable."

If this kind of energy could be let loose for desirable ends, it would save parents and teachers a great deal of anxiety. The problem is how to release this energy along lines of desirable activity.

*Takoma Park, D. C.*

## Father and I Don't Charge

ALBERT CAREY

My child of seven came to me with brush and comb to have his hair arranged one bright morning. "Have you a nickel?" I asked, laughing.

"No," he quickly replied. "You and I don't charge."

He well knew he never received any direct pay for his many little services to me, nor I for mine to him. Yet how truly are we each repaid for every act of loving labor for each other, and in far richer treasure than copper or silver or gold.

Is it not thus our Father deals with us? Does he charge for each item of his infinite care, so constantly bestowed that for a single instant we are not forgotten?—No; and should we think of dollars when asked to render some little service to him? Truly we shall receive our reward, but in values as far exceeding the coin of earth as heaven excels earth, and time eternity.

Nor will he forget his care for his children. His providences may lead through paths of affliction and times of distress, but only that we may the more certainly know his keeping power and sense his constant love, not only for ourselves, but for all the lost before whom he calls us constantly to witness for him.

## To Which Class Do We Belong?

MRS. CLARA F. COURSEN

FROM a historical sketch of the Vaudois, I quote the following:—

"A Catholic army on the plains of Piedmont, made up of adventurers without discipline, continued to advance, visiting its outrages upon Catholics and Protestants alike. The Catholic inhabitants of the country, knowing the rigid purity of morals of the Vaudois, and desiring to secure the maidenly chastity

of their daughters from the brutal grossness of that lawless soldiery, did not hesitate to confide the honor of their families to the virtuous fidelity of the Vaudois cottagers. Accordingly, many of them took their trembling wives and children, and left them among these heroic mountaineers. It was surely wonderful to see these young Catholic women committed with confidence to the care of Protestants at the moment when Catholicism was marching in armies against them. But the confidence was not misplaced. . . . Incredible as the fact may appear, all historians of the time, Gillis, Richard, DeThou and Crespian, make mention of it; and it affords the most beautiful testimony which their adversaries could have rendered to the virtue and generosity of the Vaudois."

Does your life and mine bear the same beautiful testimony? World conditions today are fast forming society into similar classes. A Methodist bishop of Savannah, Ga., describes it thus: "Rome in her darkest days never tolerated such systems of iniquity as are prevalent in our social circles today." God's peculiar people should be modest in dress, unassuming in manner, and primitive in worship, a constant rebuke to the lawless and corrupt society of the present.

To which class do we belong? Do we represent a strong tower, into which the righteous run and are safe?

*Barnet, Vt.*

## Your Boy

TEACH your boy to be accurate. If he is not taught accuracy in childhood, he will never learn it in manhood. Teach him to speak accurately on all subjects, and he will scorn to tell a lie.

Teach him the valuable lesson of consideration for the feelings of others. Teach him to disdain revenge. Impress him with this beautiful sentiment, "Write injuries in dust, but kindness in marble."

Let your boy be boyish. A mannish boy, a boy who is a man before his time, is a disagreeable object.

Instill into your boy's mind decision of character. The undecided boy is sure to become a namby-pamby man. He will be, as Dryden says, "everything by starts and nothing long."

Teach your boy courtesy. "Manners make the man." True politeness is rapidly becoming one of the "lost arts" in this country.

Do not give your boy expensive notions. Bring him up to be simple in his habits and pleasures.

Teach your boy to look upon labor as dignified, and idleness as disgraceful.

Teach your boy to be open and frank. If he has carelessly broken anything, and takes the full blame upon himself and makes no excuse about it, don't punish him, but commend him for his honesty.

Teach your boy to be self-reliant. "Ability and necessity dwell near each other," said Pythagoras. The wisest charity is to help a boy to help himself.

Teach your boy that there is no such thing as "luck." Good pluck is good

luck. Whole-hearted energy crowns men with honors.

Teach your boy that the use of tobacco is a filthy, costly, and unhealthful habit. The boy with a cigar in his mouth, a swagger in his walk, and impudence on his face, is going too fast. Stop him, father; stop him! The chances are ten to one that in a dishonored grave will soon lie the buried hopes of a father, the joys of a mother's heart, and the pride of sisters fair.

Teach your boy to be strictly honest in all his dealings with his brothers and sisters. If he disregards their rights, he will grow up to disregard the rights of men. "As the twig is bent, the tree inclines."

Put your boy on his honor. Trust his honor. Nothing will improve his character more. The boy who always requires looking after is in danger.

Treat your boy as a gentleman. If such treatment does not make him a gentleman, nothing else will.

Teach your boy that the best whisky sling is to sling the bottle or the concealed jug out of the window, and that the best throw of the dice is to throw the dice away.

Guard your boy's companions. "He who goes with wolves soon learns to howl." A boy readily copies all that he sees done, good or bad. A boy's temper and habits will be formed on the model of those with whom he associates.

Above all, bring up your boy in "the nurture and admonition of the Lord." Let yours be a religious home, and God's blessing will descend upon it. It will give to the boy's soul its "perfect flowering," and make it "lustrous in the livery of divine knowledge."—*Selected.*

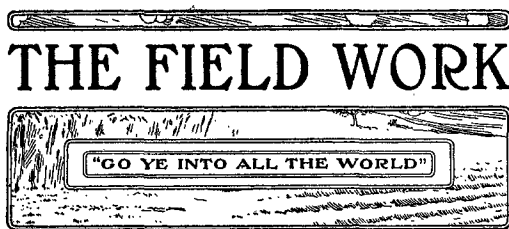
## Unkind Talk

KEEP clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings.

There are family tables where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fraught with gentleness and charity.—*John Hall.*

## It Pays

"It pays to comfort weary hearts,  
Oppressed with dull despair,  
And leave in sorrow-darkened lives  
One gleam of gladness there.  
It pays to give a helping hand  
To eager, earnest youth;  
To note, with all their waywardness,  
Their courage and their truth;  
To strive with sympathy and love  
Their confidence to win.  
It pays to open wide the heart,  
And let the sunshine in."



## Emmanuel Missionary College Bible Workers' and Ministerial Bands

REALIZING that their future usefulness in God's service will be largely determined by wise improvement of present opportunities, the Bible workers' and ministerial bands, early in the school year, adopted service as their watchword.

Nor were the opportunities long delayed; for soon after, the West Michigan Conference accepted the services of eight members of the ministerial band for work during the week of prayer. If the churches visited by the young men received a blessing proportionate to the experience gained by them, the effort was worth while.

The anxiety of the band to engage in actual work was the means of securing a fine opening. Services were held Sunday evenings in a country church four miles distant from the college. Some who came from a distance to attend the meetings, were desirous of having services nearer home.

Acting on their invitation, a committee waited on the community, and learned that a Sunday school was wanted. A union Sunday school was started, with a membership of thirty-five, being in charge of a member of the ministerial band, assisted by a corps of Bible workers. The people were appreciative, receptive, and needy. The blessing of God attended the humble efforts of the workers, and soon fruits began to appear.

The Sunday school, something the people wanted, acted as an entering wedge for evening services. And in these meetings, too, God's Spirit blessed. Here, right at our very doors, were souls perishing for the truth, which they literally drank in. The attendance increased from thirty-five to forty-five, and finally one evening we counted eighty-two present, in a little country schoolhouse.

From almost the very first, a liberal use has been made of the weekly *Signs of the Times*, and not without very beneficial results.

A few personal cases will serve to illustrate the nature of the results of this effort. One brother, his wife, and children, recently baptized into another faith, became deeply interested. This brother, as he afterwards told us, sat up many times till midnight studying God's Word. A sister who had at one time been an Adventist in good standing, renewed her consecration, and began a successful effort to win her husband. A brother who had long since given up the battle, enlisted again, and gained the victory over the tobacco habit, which had long enslaved him. All these persons began to keep the Sabbath without one word having been preached on the subject. Others who have not yet publicly taken their stand for God's truth are enjoying the effects of its cleansing power, and are testifying thereto by changed lives.

Some follow-up work has also been

done with interested families by the Bible workers' band. In one of these families the indications are bright for a harvest of souls. The people vie with one another in expressing their appreciation of our humble efforts.

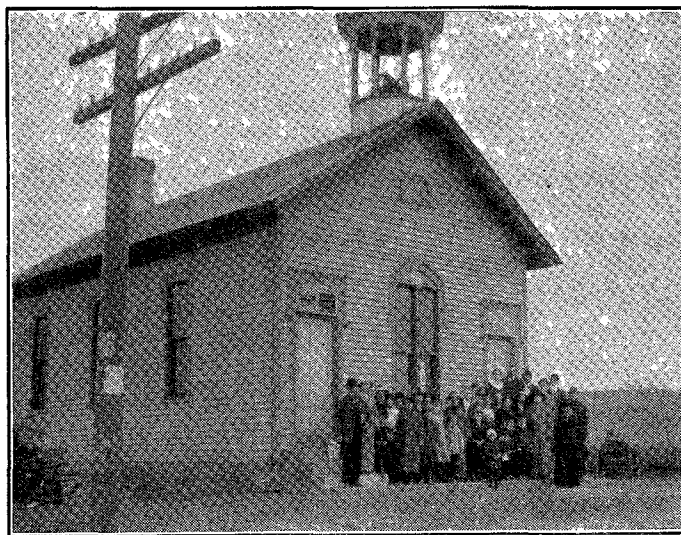
All this makes us feel very grateful to our Heavenly Father for the privilege of sharing with him the joy of service. Surely God has put his hand to the work the second time, and will do a quick work in the earth. There is only a short time in which to labor, and then, if faithful, we shall share in the reward.

H. B. LUNDQUIST.

## En Route to India

BROTHER GEORGE F. FURNIVAL, who recently went to India to take charge of the Mussoorie school, on reaching Calcutta, January 17, tells of some experiences along the way:—

"My wife and I arrived in Calcutta about eight o'clock this morning. We had sixteen terrible days on the Pacific.



THE ST. JOSEPH VALLEY SUNDAY SCHOOL

Here the ministerial and Bible workers' bands of Emmanuel Missionary College conducted a Sunday school and held evening meetings. Seven have begun to keep the Sabbath, and a number are interested.

I was on my back most of the time. Fred DeVinney met us at Yokohama, Friday, just before Sabbath, but thought it best for us to remain on board overnight, which we did. We went across Japan by land, catching the next boat at Nagasaki. We enjoyed these seventeen days spent with the workers, and in crossing Japan. Our work is certainly onward in that field, and all the workers are of good courage. Our compound just outside of Tokio is fine. The workers had moved into the new houses the week before our arrival there.

"In Shanghai we visited our workers, taking dinner with Brother and Sister Woodward the first day, and with Brother and Sister Porter the second day. They have a very fine station, and all were very busy. In Hongkong we

had less than two days. We saw Brother and Sister Ham, and also Sister Thomas.

"We stayed on shore one night with Brother and Sister Detamore, in Singapore. The Lord is richly blessing the work there, and all the workers are more than happy.

"We expected to arrive in Calcutta in time for the general meeting, which we supposed would be held January 15-25. You can imagine our disappointment when Brother Comer told us the meeting was over, and that Elder Daniels had gone to Burma. However, we were glad to see Sister Daniels, and enjoyed some good visits with her.

"Our school opens in March, and we are very anxious to get up in the mountains and at work again."

## Ecuador

It has been about five months since I wrote my last report for this field, but as it has not yet appeared I conclude that in the irregularities of the mail service since the war began, the letter must have been lost.

My wife and I arrived in Quito from Argentina on June 27 of last year, and in a short time were able to begin public meetings and to make the acquaintance of a goodly number of persons. We have not found it difficult to become acquainted with the people in a social way, but they change their attitude as endeavors are made to acquaint them with

the truth. We have had interesting conversations and Bible studies with many young people who have come to our meeting room, but evidently they were prompted largely by curiosity to know something of our belief, as they would cease coming after two or three visits. In the young people of Ecuador I see more hope for success in our work than in the older ones, as they apparently are more liberal in their views, and perhaps less attached to the prevailing Catholic religion.

The question of employment is a great hindrance for some in keeping the Sabbath; but notwithstanding this, six adults have manifested their faith by obedience. Two of these, the wife and the son of one of our colporteurs, were baptized in December. Two well-educated young men are now canvassing, and there is good reason for believing that they will develop into effective workers. Two others are a woman and her daughter. The daughter is a school-teacher. In this family are also a number of children.

I have just learned that a family in Ambato has begun to keep the Sabbath through the efforts of a brother living in that place. As the latter has been alone in the truth for a number of years, this is a great encouragement for him. With these hopeful cases the outlook has

brightened somewhat, and I expect that in the near future these new believers, with those in Quito, will be baptized.

Since the coming of Brother Enrique Mangold from Argentina the canvassing work is being pushed; several are now selling our books with fair success. But they have had trials and losses; as, for instance, recently two of them went to a small town to make a delivery of books, but because of an article written by a dissatisfied subscriber and published in a daily paper a month previously, they were taken before the police officials and were obliged to explain the nature of their work. They were able to deliver only two books, but were told that if they could get a recommendation from the Archbishop of Quito all would take their books. Necessarily they have been greatly inconvenienced, but we have no hope of any favor from the archbishop.

Recently another daily paper has twice published articles stating that the special war issue of our missionary paper is only a blind for introducing more literature of a dangerous character, and urged the clergy to be alert against such efforts. Under these conditions the work goes very slowly, and it is difficult to make any perceptible advance.

C. E. KNIGHT.

### Review and Herald Book Department

DURING the first four months of this year, our sales in this department, wholesale value, amounted to \$33,422.33 as against \$21,406.11 last year, or a gain of \$11,926.22, or 55½ per cent. These are wholesale figures as taken from the treasurer's books. A few of the books which have entered into this are as follows:—

"Best Stories," 1,713 copies.  
 "Bible Readings," 5,209 copies.  
 "Bible Footlights," 2,486 copies.  
 "The Coming King," 886 copies.  
 "Daniel and the Revelation," 1,154 copies.  
 "The Great Controversy," 746 copies.  
 "Past, Present, and Future," 1,410 copies.  
 "The World's Crisis," 67,259 copies.  
 "The Shadow of the Bottle," one week's sales, 2,936 copies.

These are only some of the leading books. The sales are increasing month by month. During the month of April there were sold 1,840 copies of "Bible Readings," 140 of "The Desire of Ages," 235 of "Daniel and the Revelation," 367 of "The Great Controversy," 9,338 of "The World's Crisis," 2,936 of "The Shadow of the Bottle."

We have never published anything else in book form that had such a large circulation in so short a time as "The World's Crisis" and "The Shadow of the Bottle." These little books are being circulated by our ministers, Bible workers, and lay members. Although they are small and inexpensive, yet they contain a message of vital importance to every person at this time.

I. A. FORD.

### Newspaper Work on the Pacific Coast

THE way in which God has worked to confirm his truth in Fresno, Cal., has led many to begin the observance of the

Sabbath. Newspaper articles concerning the third angel's message and the truths held by this people created a great interest in that city, where a protracted series of meetings has been held. Thus far ninety-eight have signed the covenant to keep the Sabbath. Fifty-five have been added to the church since the first of the year, fifty-four by baptism and one on former baptism.

During the Fresno camp meeting, nearly a year ago, the two daily newspapers of the place kindly reported the various meetings, and since the present effort began, have printed one hundred and twenty-two articles upon all phases of the truth, averaging about eight and one-half inches in length. The attendance has been good throughout the series, in spite of efforts of those not of our faith to hinder the work by starting counter efforts. These were unsuccessful.

One instance will show the interest of the public in the truths God has graciously committed to Seventh-day Adventists. A woman who had been reading the newspapers, and thus had become interested, called up the conference office by telephone, and asked that a Bible worker be sent to instruct her more fully. Arrangements were made, but for some reason the worker did not get in touch with the woman as soon as she expected, and she telephoned a second time, saying she was very anxious to hear more concerning this truth.

Newspapers throughout the Pacific Union Conference continually are publishing articles concerning our work and the message. The recent annual meeting of three California conferences, held jointly in Oakland, was given publicity by newspapers in all parts of the northern half of the State. The annual meeting of the Southern California Conference, which followed it, being held in Los Angeles, likewise was given wide notice. The public press seems anxious to get the news concerning our meetings and what we are doing.

The bookmen's convention in Mountain View was reported in many newspapers in this union. The rapid growth of the publishing work, especially in foreign lands, and the fact that Seventh-day Adventists are using their own textbooks in their colleges and church schools because they have no faith in evolution, Darwinism, or the higher criticism were given wide notice.

Seventh-day Adventists' opposition to efforts to secure the passage by Congress of a law to curtail freedom of the press was heralded through the southern Pacific Coast, and made a favorable impression. A San Francisco daily commented favorably in its editorial columns upon our stand, mentioning Seventh-day Adventists by name, but giving its opinion that there was no danger that in free America such an obnoxious bill would pass.

Recently a column article on the Seventh-day Adventist position regarding Turkey was printed in many papers in the Pacific Union Conference. Reports have come that it created great interest in the prophecies. No doubt many persons will be led to study their Bibles as they never have done before, as a result of the wide publicity which is being given to the stirring predictions of Daniel and the Revelation. Even the public

opposition of those who would hurt and hinder the work, the Lord will use to forward it, for this is his promise. The truth is being carried rapidly through the newspapers wherever men can read, and the work will soon be finished and the people of God be gathered home.

FRANK A. COFFIN.

### Personal Work

As the Christian physician sits at the bedside of his patient, acquainting himself with the patient's needs and ministering to them, thus making his work effective; so the Christian worker may gain the same results from his labor by talking, reading, and praying with individuals and families. This house-to-house work will prove to be the leaven of righteousness in the hearts of many who are visited. When the worker is purged of the "leaven of malice and wickedness" and possesses the unleavened bread of sincerity and truth, there will be a great work accomplished in the salvation of souls. The worker who is aglow with the spirit of Christ must of necessity reap a large fruitage, for power will attend his efforts, and hearts will break as he presents the truth of God.

To us as a church the message comes: "I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4: 35. "Christ's example must be followed by those who claim to be his children. Relieve the physical necessities of your fellow men, and their gratitude will break down the barriers, and enable you to reach their hearts. Consider this matter earnestly. . . . The Lord has presented before me the work that is to be done in our cities. The believers in these cities are to work for God in the neighborhood of their homes. They are to labor quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt. . . . Women as well as men can engage in the work of hiding the truth where it can work out and be made manifest. They can take their place in the work at this crisis, and the Lord will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of his countenance, and this will give them a power that will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their work is needed. Discreet and humble women can do a work in explaining the truth to the people in their homes. The Word of God thus explained will do its leavening work, and through its influence whole families will be converted. . . . In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures, and speak a word for Jesus and the truth. Precious seed may thus be sown that will spring up, and bring forth fruit after many days."—*Testimonies for the Church*, Vol. IX, pages 127-130.

W. H. SEBASTIAN.



# Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

## Sunday Legislation Defeated in North Carolina

THERE are at present no less than twelve Sunday laws on our statute books, covering almost every phase of human activity and having penalties for their transgression ranging all the way from one dollar to five hundred dollars, and as much as twelve months' imprisonment for their violation.

Notwithstanding this, the eastern and western conferences of the Methodist Church took action at their last official session in 1914 to petition the legislature to pass another Sunday law more stringent than the ones now in force, and appointed one of their regular ministers stationed at Raleigh to appear before the legislature in favor of such a measure.

No less than four bills were drafted and came up in various ways in connection with the last legislature. The origin of the first one was in a law office in Wilmington, at the request of one of the regular ministers of the place, and was forwarded to their representative at Raleigh and introduced by him in the house, and was known as House Bill 643.

This was a very drastic measure covering all trades, occupations, and business. The penalty for violation of this law was from ten to fifty dollars. The bill was referred to the committee; but before the hearing was held, a substitute was drafted. This was much milder than the original bill, having a number of exemptions and provisions allowing certain classes of labor, while other lines were restrained. Both these measures were reported unfavorably by the committee.

It was reported that the ministers felt very much disappointed at the failure of these bills in the house, so a third bill was introduced in the senate, known as Senate Bill 622. When the hearing was held before the committee, the arguments in favor of this proposed Sunday law were: "That the reverence and respect for the day be preserved;" "that the trepidations and sanctity of the Sabbath might be preserved;" "to make it possible for the young people to attend Sunday school;" "to save the day from the spirit of the European Sunday so dominant in the West and North and for which Europe is now suffering." Having had opportunity to study the bill, I presented arguments against it, which were evidently new to most of those present, and which were received with marked attention.

A sermon preached the following Sunday by one of the pastors of Raleigh, who was the principal speaker for the bill before the committee, the Raleigh News and Observer reported as follows:—

"No man is forced to live in North Carolina; and if he doesn't like the way we do things in this grand old commonwealth, let him seek greener pastures and seek his own level. No man has a right to tear down our standards of life and sanctity. If that be bigotry, make the most of it.

"Love of money has caused men to invent ways and means by which they want to educate the people away from holy thinking and living to pleasure loving and self-gratification—parks with so-called sacred concerts, Sunday excursions taking people away from little Sunday schools to the Sunday picnics by the sea. . . . We do not want union of state and church, but we ask that the church in its difficult work be unhampered."

I need not comment on the above quotation, as it speaks for itself very plainly, and voices the sentiment of all Sunday law advocates. We may be sure that when these reformers finally attain their desired object, those who observe another day as the Sabbath may prepare to "seek greener pastures."

At the close of the hearing, a committee was appointed to make certain changes in the bill and report them to the senate. When it finally came forth from their hands, it had no less than nine exemptions, which in themselves branded it as class legislation. It was reported to the senate for its first hearing and was placed upon the calendar; but it received no further consideration, and consequently is dead.

It was evident from the arguments before the committee and from personal conversation with friends of the measure that almost anything would be acceptable, just so it was a Sunday law of some kind.

We wish to thank the Lord for the providential way in which the matter was disposed of, and also our brethren and sisters in the conference, who, by their prayers and by their letters of encouragement, shared in this good work. One thing is very evident, and that is that we must educate the minds of those who are in positions of responsibility in the principles of true liberty, both civil and religious.

J. H. BEHRENS.

## Why the Pennsylvania Sunday Blue Laws Were Not Repealed

WE have been having some interesting experiences in Pennsylvania, and the end is not yet. At a mass meeting held to protest against arrests and prosecution for Sunday selling, a resolution was passed calling upon the legislature now in session to "repeal all statutes of a religious character." A bill was introduced by Senator Horace W. Schantz, of Lehigh County, reading, in part, as follows: That "so much of the act passed the twenty-second day of April, one thousand seven hundred and ninety-four . . . as relates to the sale or delivery of the necessities of life on the first day of the week, commonly called Sunday, be and the same is hereby repealed."

This bill has stirred things. It came up for first reading, and was voted back into the committee for a hearing. Two weeks later Senator Magee, of Pittsburgh, who favored the bill, called it out of committee, and it passed second reading.

One senator told us: "I am going to vote to sustain the blue laws of Pennsylvania. They haven't enough religion anyway. . . . I don't care, gentlemen, what you say or what you think, I am going to vote as Dr. Mutchler asked me to vote." Dr. Mutchler is the Lord's Day Alliance secretary. He is in attendance

at every session of the legislature of Pennsylvania. He comes the first day and stays until adjournment. Another senator told Brother Longacre if he didn't like the way they did things in this country, to "get out of the country." Another senator said to me: "I'm opposed to the bill. I'll vote against any bill that will let the bars down on the Sabbath." Another said: "I'm against the Schantz bill. I'll never stand for any more Sabbath desecration than there is at present."

Quite a number of senators agreed with us that we were right, and declared themselves as favoring the bill, but they said, "I cannot vote for it; my constituency would not stand for it."

A statement was prepared, entitled "Why Senate Bill 255 Ought to Pass," giving three reasons: first, for "legal reasons;" second, for "humanitarian reasons;" third, for "religious reasons." A copy of this statement was mailed to the home address of each senator. Word was also immediately sent out to the members of the Religious Liberty Association to send in their petitions.

We felt that we could depend on at least twenty to vote in favor of the bill. We had talked with them, and they had expressed themselves as favoring the measure, and promised to vote for it. Others who were "on the fence" we felt would be influenced for good through the statement prepared and sent to them. But what was our surprise when the "yeas and nays" were called, to see one after another of these men who had promised to vote for the bill, vote "No." And several senators who voted "Aye," when they saw how the thing was going, asked to have their vote changed to "No." There were only five senators who kept their word and voted for the bill.

The legislature refused local option because of its fear of the liquor interests; it put a Sunday bill in "cold storage," and then refused to repeal a statute that custom and practice break every week, and which causes the people and officers of the law to lose respect and reverence for constituted authority.

A. R. BELL.

## Home Missionary Department

E. M. GRAHAM

F. W. PAAP

General Secretary

N. Am. Div. Secretary

## Pacific Union Conference

DURING the past six weeks the writer, accompanied by Brother Ernest Lloyd, home missionary secretary of this union, has been visiting the larger churches and institutions in the Pacific Union Conference. Up to the present, April 28, we have held forty-six public meetings, averaging over one a day for the entire time.

It was also a pleasure to the writer to meet our students at the various training centers. This cause is surely blessed in having such an army of bright, consecrated young men and women as are in our schools preparing for service in both the home and the foreign field.

Our one object has been to arouse our dear people everywhere to engage in per-

sonal soul-winning work, and to place before them simple lines and methods of work. Many forceful and precious things have been presented to the churches both from the Word of God and from the Testimonies. More than ever before has the necessity of laboring disinterestedly and unceasingly for the lost been impressed upon us. We feel that every church should be encouraged to organize for permanent, systematic work. In order that all may work to the best advantage, special attention has been given to the importance of circulating our literature.

This work can never be finished without the cooperation of our church membership, hence the response on their part has been a cause for the profoundest gratitude. They are waiting to be set to work. They are "willing," just as the Lord said they would be in the day of his power. We believe that the accomplishment of one hundred times more than we are now doing is possible only as this great army of capable men and women are definitely assigned their respective places in this fast-closing work.

While we were thus engaged, we found many opportunities to speak an encouraging word, or to give out some literature. It is well to be always ready to distribute the truth-laden page. Opportunities are with us every day. Brother Lloyd is an excellent example in this respect. If all were to do as he does, the earth would surely be filled with our doctrine. It is a good thing to cultivate the habit.

With good leadership, backed by strong sympathy on the part of all the presidents and field workers, the home missionary work in this union should produce results of the most gratifying nature. Let all be faithful in reporting the work done. This is important.

F. W. PAAP.

### The Salt of the Earth

"YE are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men." Matt. 5: 13.

The world has been likened to an immense storehouse, where an incalculable amount of provisions are stored; these provisions are represented as decaying for want of salt, which is close by, and which, if applied, would be the means of preserving the foodstuffs; but it must come into close contact with them.

The world is perishing for want of salt; because the gospel is not brought into contact, through its living believers, with the world, many are perishing, suffering, longing for its soothing grace and uplifting power. But who is to blame? Surely not the Originator of the gospel, for he emptied heaven that its work might be done,—a sacrifice we can never, in this world, appreciate in its fullness, for we have little knowledge of the glories of heaven. God was faithful. Evidently the salt has lost its savor, or else it has not been applied. A savorless salt is useless, and misuse makes salt savorless, useless.

"There are many families who could be a great blessing if they would take their belongings and settle in some town or country location where the standard of present truth has never been raised. Many should move into regions beyond,

and become just what Christ has said that those who believe in him should be. . . . The world needs the influence of every believer, as salt which has not lost its savor."—*Sowing Beside All Waters*, page 37.

"There are thousands of places to be entered where the standard of truth has never been raised, where the proclamation of the truth has never been heard in America. And there are thousands who might enter the harvest field who are now religiously idle, and as a result, go crippling their way to heaven, expressing their doubt whether they are Christians. . . . Let those who truly love God step out from where there are large churches of Sabbath keepers."—*Id.*, pages 34, 35.

"God designs that his people shall be the light of the world, the salt of the earth. The plan of gathering together in large numbers, to compose a large church, has contracted their influence, and narrowed down their sphere of usefulness, and is literally putting their light under a bushel. . . . The plan of colonizing . . . is removing the light from places where God would have it shine."—*Id.*, page 7.

"The Southern field is right in the shadow of your own doors. . . . God calls for missionaries, and asks us to take up our neglected duties. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to this field to improve lands, and to build humble cottages for themselves and their neighbors. It is essential . . . that families should settle in the South, and as missionary workers they can, by precept and example, be a living power. . . . In love for Christ, who died to save this poor, downtrodden people, in love for the souls of the perishing thousands, they are to labor for this worse than heathen country."—*Id.*, pages 62, 63.

These Testimonies, written many years ago, require our special consideration today. We no longer live in days of anticipation of coming conflicts, but are in the times of the last earthly struggles. What we do must be done quickly. We have more members and more large churches than ever before. God is calling for many of his people to move away from the organized churches, and bring the light to communities yet in darkness. Those speaking foreign languages will be able to do much in the many urban and rural foreign communities in this land. There are many places in the Northern and Western States where there are countless opportunities for believers to live and "show forth the praises of him who hath called us out of darkness into his marvelous light." Some might even emigrate to a foreign country, and there live for him.

But our attention is especially called to the peoples of the South. A "worse than heathen country," it has long been neglected. Taking in Virginia, and other States Southern in spirit, the South contains about one fourth of the population of the United States. The bulk of the ten million Negroes in America is to be found here, not only in large numbers, but in a more helpless, harder-to-be-reached, more degraded, and less educated condition than in other parts of the land.

In most stirring language, believers have been appealed to labor in self-denial and in their modest ways for the

uplift of the Southerners. Some have responded; but "where there is one laborer, there should be one hundred." Of the ten lepers, one returned in thankfulness. "But where are the nine?" is a question we shall have to answer by and by. Brethren, what shall we reply?

The South is a desperately needy field. People live in ignorance of common, everyday rules of health; consequently there is a large amount of disease on every hand. Many cannot read or write, and need to be taught in simple, child-like terms. There is not only a strong-as-death prejudice between white and colored, but also a powerful rank distinction among the white people themselves,—not an easy field, by any means, but one in which the true soldier of Christ can find plenty of work, and will strive to show forth his Master's truth. Millions in this field have never had the opportunity of accepting the truth. In many places the gospel canvasser has never been seen; in places for a hundred miles in any direction there is hardly an Adventist church, and an isolated member may be the only Adventist for fifty miles or more. I wish that some of our brethren in the Western and Northern States, where there are believers in almost every town, could take a tour through one of the destitute States of the South, noting the scarcity of believers and churches, and the great need.

Believers could accomplish much in new places where the truth has never been preached. Some could start a school; many could impart principles of health, and give simple treatments for the sick; large numbers might be helped by being taught how to keep house, cook, etc. Let the printed page be distributed by selling and free distribution; and let cottage meetings, Sabbath schools, and Sunday schools be held. Doing such work will be following in the steps of the One who "went about doing good," and will not be without good results.

"Where are the reapers?" Can you not heed God's call for self-supporting workers to take up their cross and follow him? Souls are perishing; the evil one and his cohorts are using every opportunity to ensnare souls; the world's night is stealthily coming upon the doomed inhabitants of earth. Will you permit it to be said of you that in the critical moment you proved untrue? That your refusal to obey the King's summons caused some one to suffer, and finally to perish miserably? Let us labor now; "now is the accepted time." "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." John 6: 27.

E. E. MESSINGER.

INDIVIDUALISM is a fatal poison. But individuality is the salt of common life. You may have to live in a crowd, but you do not have to live like it, nor subsist on its food. You may have your own orchard. You may drink at a hidden spring. Be yourself if you would serve others.—*Henry van Dyke, D. D.*

"UNTO the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

# NOTICES AND APPOINTMENTS

## Camp Meetings

### CENTRAL UNION CONFERENCE

Wyoming, Crawford, Nebr. .... June 3-13  
 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, Homestead Park,  
 Pittsburgh ..... June 10-20  
 Eastern Pennsylvania, Emmanuel Grove,  
 Allentown ..... June 17-27  
 Chesapeake, Hamilton Avenue Grove, Bal-  
 timore, Md. .... June 24 to July 4  
 New Jersey, Burlington.... June 24 to July 4  
 Virginia, Charlottesville ..... Aug. 5-15  
 Ohio, Mount Vernon ..... Aug. 12-22  
 West Virginia ..... Aug. 26 to Sept. 5  
 Virginia, Newport News (colored) Sept. 9-19

### EASTERN CANADIAN UNION

Maritime, Halifax, Nova Scotia.... June 7-13  
 Quebec ..... June 17-24

### LAKE UNION CONFERENCE

Wisconsin, Stevens Point ..... June 10-20  
 North Michigan, Gladstone ..... June 17-27  
 East Michigan, Holly ..... June 24 to July 4  
 West Michigan, Charlotte ..... Aug. 12-22  
 Indiana ..... Aug. 19-29  
 North Michigan, Mount Pleasant .....  
 ..... Aug. 26 to Sept. 5  
 Northern Illinois, Joliet... Aug. 26 to Sept. 5  
 Southern Illinois, Springfield ..... Sept. 2-12

### NORTHERN UNION CONFERENCE

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

### NORTH PACIFIC UNION CONFERENCE

Southern Oregon, Grants Pass.... May 20-30  
 Western Oregon, Portland... May 27 to June 8  
 Southern Idaho, Caldwell ... May 27 to June 6  
 Upper Columbia, Spokane, Wash. June 10-20  
 Western Washington, Tacoma.... June 17-27  
 Montana, Great Falls ..... June 17-27

### PACIFIC UNION CONFERENCE

Northwestern California, Santa Rosa....  
 ..... June 17-27  
 Northern California ..... July 1-11  
 California, Richmond ..... July 15-25  
 Southern California ..... Aug. 5-15  
 Southeastern California, Huntington Beach  
 ..... Aug. 26 to Sept. 5  
 Arizona ..... Oct. 7-17

### SOUTHEASTERN UNION CONFERENCE

Cumberland, Athens, Tenn. .... July 15-25  
 South Carolina, Spartanburg, July 22 to Aug. 8  
 North Carolina, Durham ..... Aug. 12-22  
 Georgia ..... Aug. 26 to Sept. 5

### SOUTHWESTERN UNION CONFERENCE

South Texas, Elgin (local) ..... June 10-20  
 West Texas (local) ..... June 24 to July 4  
 North Texas, Sacul (local) ..... July 8-18  
 North Texas, Grand Prairie, July 22 to Aug. 1  
 Arkansas, Hot Springs ..... Aug. 5-15  
 North Texas, Linden (local) ..... Aug. 12-22  
 Oklahoma ..... Aug. 19-29  
 New Mexico ..... Sept. 2-12  
 South Texas, Corpus Christi (local)....  
 ..... Sept. 16-26

### SOUTHERN UNION CONFERENCE

Tennessee River, Hazel, Ky., July 22 to Aug. 2  
 Kentucky ..... Aug. 13-22  
 Alabama, Birmingham (white).... Aug. 20-29  
 Mississippi, Laurel ..... Aug. 27 to Sept. 5

### WESTERN CANADIAN UNION CONFERENCE

British Columbia, Vernon ..... June 7-13  
 Manitoba, Brandon ..... June 18-27  
 Saskatchewan, Saskatoon.... June 25 to July 4  
 Alberta, Lacombe ..... July 8-18

## New Jersey Conference

THE thirteenth annual session of the New Jersey Conference will be held on the camp ground at Burlington, N. J., June 24 to July 4, 1915. The first meeting will be at 9 A. M., June 25. At this time the officers will be elected for the ensuing year, and such other business transacted as should properly come before the conference.

A. R. SANDBORN, *President*.

## New Jersey Conference Association

THE annual session of the New Jersey Conference Association of Seventh-day Adventists (incorporated) will be held in Burlington, N. J., in connection with the New Jersey Conference, June 24 to July 4, 1915. The first meeting will be held at 11 A. M., June 28. At this meeting the board of trustees will be elected for the ensuing year, and such other business transacted as should properly come before the association. All accredited delegates to the New Jersey Conference are delegates to the association.

A. R. SANDBORN, *President*;  
 CLARENCE LAWRY, *Secretary*.

## Minnesota Conference Association

THE Minnesota Conference Association of Seventh-day Adventists is the legal corporation of the Minnesota Conference of Seventh-day Adventists, incorporated under the laws of the State of Minnesota, for the holding of properties and the transaction of the legal affairs of the denomination in the State. The annual meeting of the above-named association will be held in connection with the State conference and camp meeting, at Anoka, June 3-13, 1915. The first meeting of the association will be called at 9:30 A. M., Wednesday, June 9.

G. W. WELLS, *President*.

## Wyoming Conference Association

THE seventh annual meeting of the Wyoming Conference Association of the Seventh-day Adventists will be held in connection with the annual conference and camp meeting of the Wyoming Conference, at Crawford, Nebr., June 3-13, 1915, to elect a board of five trustees, and to transact such other business as the constituency may elect. The first meeting of the association will be called at 9 A. M., Monday, June 7.

N. T. SUTTON, *President*;  
 C. H. MILLER, *Secretary*.

## Colorado Conference

THE thirty-third annual session of the Colorado Conference of Seventh-day Adventists will be held June 17-27, 1915, in connection with the annual camp meeting, in the tabernacle connected with the Colorado Chautauqua grounds, Boulder, Colo., for the purpose of electing officers for the ensuing year and of transacting such other business as may properly come before such meeting. The first meeting of the session will convene at 9 A. M., Friday, June 18. A full attendance of delegates is urgently requested at the opening meeting of the conference. Each church is entitled to one delegate for the church organization, and one additional delegate for every fifteen members or fraction thereof when more than seven. The conference committee and ordained ministers are delegates at large.

A. T. ROBINSON, *President*;  
 R. T. EMERY, *Secretary*.

## Colorado Conference Association

THE regular annual session of the Seventh-day Adventist Association of Colorado will be held in connection with the conference and camp meeting, on the Chautauqua grounds, in Boulder, Colo., June 17-27, 1915. Officers for the ensuing year will be elected, and such other business as may properly come before

the association will be attended to. The first meeting of the association will be held at 9 A. M., Tuesday, June 22.

A. T. ROBINSON, *President*;  
 R. T. EMERY, *Secretary*.

## South Dakota Conference Association

THE annual meeting of the South Dakota Conference Association of Seventh-day Adventists, a corporation of the State of South Dakota, will convene in connection with the State conference and camp meeting, on the camp ground at Watertown, S. Dak., at 11 A. M., June 15, 1915.

Aside from the election of a board of trustees for the ensuing year, the question of moving the offices either into the city of Redfield or into some other city will be brought before the delegates. A full representation is expected at this meeting.

E. T. RUSSELL, *President*;  
 I. G. ORTNER, *Secretary*.

## Maritime Conference

THE Maritime Conference of Seventh-day Adventists will hold its thirteenth annual session at Halifax, Nova Scotia, June 7-13, 1915. The first meeting will be called at 9:30 A. M., Tuesday, June 8, in the Seventh-day Adventist church. May we look for a full delegation from each church? Each church is entitled to one delegate for the organization and to one additional delegate for each fifteen members. Officers will be elected, and such other business as may properly come before the conference will be transacted.

GEO. H. SKINNER, *President*;  
 L. VAN BUSKIRK, *Secretary*.

## Western Washington Conference Association

NOTICE is hereby given that the annual meeting of the Western Washington Conference Association of Seventh-day Adventists will be held in connection with the annual camp meeting and conference, at Manitou Park, Tacoma, Wash., June 17-27, 1915. The first meeting will be held at 9:30 A. M., Tuesday, June 22. The Western Washington Corporation of Seventh-day Adventists will also hold meetings at this time, but the constituency will be notified by letter in regard to the time.

LEWIS JOHNSON, *President*;  
 H. A. GREEN, *Secretary*.

## West Pennsylvania Conference Association

THE next session of the constituency of the West Pennsylvania Association of Seventh-day Adventists will be held at Homestead Park, Homestead, Pa., June 15, 1915, at 1 P. M., for the purpose of electing officers, and of transacting such other business as may properly come before the meeting. The constituency will meet in connection with the camp meeting to be held at Homestead Park, June 10-20.

F. H. ROBBINS, *President*;  
 H. K. HACKMAN, *Secretary*.

## Pennsylvania Tract and Missionary Society

THE annual meeting of the Pennsylvania Tract and Missionary Society will be held in connection with the Eastern Pennsylvania Conference of Seventh-day Adventists, on the Emmanuel Grove camp grounds, Allentown, Pa., June 17-27, 1915. The first meeting will be held at 10 A. M., Friday, June 18. This meeting will be for the election of constituent members for the ensuing year, and for the transaction of any other business that may come before the meeting.

H. M. J. RICHARDS, *President*;  
 LUCY PAGE EMERSON, *Secretary*.

## Montana Conference

THE seventeenth annual session of the Montana Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Great Falls, Mont., June 17-27, 1915. Each church of the conference is entitled to one delegate for the church organization and to one additional delegate for each ten members.

U. BENDER, *President*;  
T. G. JOHNSON, *Secretary*.



## Addresses Wanted

MRS. WILLIAM McDOWELL, Bartley, Nebr., desires the address of Mrs. Mary Miller.

Information concerning the present address of Harriet Bowen and Charles Owen is desired by the Eastern Pennsylvania Conference, 4910 Arch St., Philadelphia, Pa.

Information concerning the whereabouts of the following-named persons is desired by the clerk of the Memorial Church, Washington, D. C.: Mrs. Reeder, Miss Cline, Mrs. Sophia Rockett, Mrs. Margaret Wells, Dr. Laura Revelle, and M. L. Wheatley. Address Mrs. J. A. Markle, 4110 Fifth St., N. W., Washington, D. C.



## Requests for Prayer

FROM Iowa a sister sends the request that we ask the Lord to restore her hearing.

An Oregon sister asks prayer for the conversion of an old friend, and also that the Lord will open the way for her to dispose of certain property.



## Publications Wanted

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

Mrs. E. P. Ditto, Lake Arthur, N. Mex.  
Teddy B. Gallion, R. F. D. 1, Artesia, N. Mex.

Myrtle Padget, R. F. D. 5, Box 49, Hickory, N. C. *Instructor* and tracts.

# Obituaries

LEE.—Died in Palisade, Colo., April 26, 1915, Emmaline Mathilda Lee. She was born in Ohio, April 6, 1843. Eighteen years ago Sister Lee accepted the truth held by Seventh-day Adventists, and united with our church in Enid, Okla. There the funeral service was conducted by the writer.

W. R. HANSON.

CLINGINPEEL.—Sarah Jane Clinginpeel was born in Tipton County, Indiana, May 15, 1862, and died in Merced, Cal., April 2, 1915. Her life was spent in unselfish service for others, and she was loved by all who knew her. Her integrity as a Christian was a constant inspiration to her family and friends. She sleeps in Jesus.

J. W. RICH.

JOHNSON.—Christine Johnson, wife of Elder Lewis Johnson, was born in Stege, Moen, Denmark, Nov. 11, 1853. She fell asleep in Jesus at her home, in Seattle, Wash., May 1, 1915. Sister Johnson came to America in 1873, and was united in marriage with Elder Johnson two years later. Five children were born to them. Three daughters and the father are left to mourn the loss of a kind, patient, loving mother and faithful wife. Sister Johnson embraced present truth in 1875, and hers was a devoted Christian life. She was ever ready and willing to make any sacrifice for her Saviour. She had a cheerful disposition, and never complained in any trial. Wherever duty called her husband in his labors, she was glad to be by his side, a true helpmeet. She fell peacefully asleep in "the blessed hope," and surely a crown of life will be her reward in the earth made new.

J. F. PIPER,  
J. E. GRAHAM.

PETERSEN.—Estilla Petersen died in Jaroso, Colo., May 7, 1915. She was born in Massachusetts sixty-one years ago. While the family was living in Kansas, twenty-one years ago, she accepted present truth. One son is left to mourn.

P. S. HOEN.

MARBLE.—Ansil S. Marble was born in Yorkshire, N. Y., March 30, 1831. His boyhood was spent in Illinois and Oregon. In 1856 he came to Vancouver, Wash. He was a believer in present truth during the last five years of his life, and loved the message. His wife and eight children survive.

C. A. PURDOM.

COLE.—Carrie Ophelia Cole was born in Raymond, Miss., Dec. 4, 1867, and fell asleep in Jesus, in Emporia, Kans., April 30, 1915. She embraced present truth in 1895, and was a faithful member of the Emporia church at the time of her death. Her parents, one daughter, and other relatives are left to mourn, but they sorrow in hope.

J. W. ALLISON.

FRANKLIN.—William Morris Franklin was born in East Schuyler, N. Y., March 10, 1846, and died near Garden City, Minn., May 2, 1915. About thirty-six years ago he accepted present truth, and until the day of his death was faithful to his Saviour. He rests awaiting the call of the Life-giver. His wife, four daughters, and three sons are left to mourn.

A. W. KUEHL.

LAWRENCE.—Naomi Lenore Lawrence, youngest daughter of Mr. and Mrs. Harry O. Lawrence, was born in Leslie, Mich., June 2, 1895, and died in San Fernando, Cal., April 15, 1915. She was a patient sufferer for eighteen years. She was baptized by Elder M. N. Campbell, in Michigan, and trusted implicitly in the blessed hope of a part in the first resurrection.

H. S. PRENER.

MOORE.—Nannie B. Moore was born in Kentucky, June 4, 1833, and died suddenly at her home, in Little Rock, Ark., April 16, 1915. She first learned of present truth while a patient at one of our sanitariums, and in 1910 united with the church in Memphis, Tenn. She was an earnest Christian and an active worker in the church, and we believe that she sleeps in Jesus.

MRS. A. P. HEACOCK.

KINNIBURGH.—May 1, 1915, Miss Jessie Stuart Kinniburgh died at the home of her sister, in Detroit, Mich. She was born in Glasgow, Scotland. She is survived by her mother and three sisters. Sister Kinniburgh possessed a noble Christian spirit, and was a devout, active member of the church. For years she was highly esteemed as a teacher in the Detroit public schools.

LEE S. WHEELER.

LEWIS.—March 28, 1915, Susan A. Lewis died at La Fayette, Ind., aged 72 years. She was married to William B. Lewis, of Indianapolis, April 9, 1866. Six children came to bless this union, four of whom, with their father, are left to mourn. Sister Lewis was a devoted wife and mother, and an earnest Christian. For nearly thirty years she was a believer in the third angel's message.

W. A. YOUNG.

COLE.—Willie Cole was born in Calcasieu Parish, Louisiana, Jan. 25, 1872, and died in De Ridder, La., April 6, 1915. He was not a member of any church, but he believed the truths held by Seventh-day Adventists, and during the last two months of his life observed the true Sabbath. His mother, several brothers and sisters, and a number of relatives and friends are left to mourn.

MRS. I. E. GALLOWAY.

DAY.—Bertha Leona Bingham was born in Van Buren County, Michigan, June 30, 1882, and died at her home, in Pine Grove Township, April 24, 1915. Sixteen years ago she became a member of the Allegan church. In 1899 she was united in marriage with Bert Mason. Five years later she was left a widow, with one child, who is still living. In 1905 she was married to Norris Day. To them were born two children, who survive. Her life was one of unselfish service, and she sleeps in the blessed hope.

C. A. RUSSELL.

CARRICK.—Hattie B. Carrick died in Mount Vernon, Ohio, May 5, 1915, aged 67 years. She is survived by her husband and two daughters. The funeral service was conducted by the writer.

D. E. LINDSEY.

ROSE.—Grace Rose, only child of Mr. and Mrs. W. H. Rose, was born in Boulder, Colo., Aug. 14, 1908, and died at the same place, March 14, 1915. She loved Jesus, and although the fond parents are stricken, yet they do not sorrow as those without hope.

J. A. NEILSEN.

BAIRD.—Mrs. Anna Eliza Baird died at Tacoma, Wash., May 2, 1915, aged 68 years. She was the mother of seven children, five of whom survive. Her confidence was strong in the soon-coming Saviour, and she rests awaiting his call to life everlasting.

J. F. PIPER.

CHAFFEE.—Died at her home, in Lucas, Wis., March 11, 1915, Bertha L. Chaffee, aged 12 years. She was a beautiful child, and will be greatly missed by her parents and two brothers. Bertha dearly loved the Sabbath school, and at the time of her death was acting as secretary.

M. E. F.

McGILVREY.—Mary Jane McGilvrey was born in Rockville, Ind., March 18, 1845, and died at the home of her daughter, in Lena, La., May 10, 1915. Eighteen years ago she heard present truth, and until her death had a bright Christian experience. She was a member of the Seventh-day Adventist Church in Seattle, Wash.

O. F. FRANK.

ASTLEFORD.—Julia Pearl Shields Astleford was born in Washington County, Kansas, Dec. 14, 1880, and was accidentally killed near her home, in Harmattan, Alberta, Dec. 24, 1914. She was a Sabbath keeper from childhood, and an active member of the church, always ready to help those in need. A devoted husband, seven children, her parents, three sisters, and a grandmother are left to mourn.

MRS. WILMUTH ENEVOLDSEN.

PARCHMONT.—James F. Parchmont was born in St. Cathrine Cay, Bonacca, Bay Islands, Dec. 28, 1878, and died March 27, 1915. His parents were English people. At the age of twelve years he, with other members of the family, accepted the Bible Sabbath, of which he remained a faithful observer, although he never became a church member. His wife and three children, with an aged mother, two brothers, and one sister, are left to mourn.

MARIA OWENS.

## The Advent Review and Sabbath Herald

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## The Present Truth Series

WE are constantly receiving from our ministers and workers appreciative words for the Present Truth Series. The following is from one of our ministers who is using the Present Truth Series in connection with his tent effort:—

"To my mind, the Present Truth Series is the best thing printed for reaching the masses with this message. The articles are excellent and up-to-date. The subject of each issue will attract the attention of the people and induce them to read. Besides, these papers are so cheap they are now within our means, and we can afford to give them away. I trust you will not stop with the subjects outlined in the leaflet. I believe this series means that many will receive a knowledge of this message and accept the truth who otherwise would not. I wish success to the splendid enterprise of the Present Truth Series, and will do all that I can to have the churches use it in general missionary work."

## The War Extras

THE following is the way ten thousand copies of the War Extra were circulated by the Rochester (New York) church:—

"We ordered 10,000 copies of the War Extra, and divided the city into districts, with a leader in each district, and a general leader over the entire work. Then we called for volunteers from the church to join in the house-to-house work with the Extras. We pressed every one into this work that could be persuaded to enter it. We worked the city systematically, putting a copy in every home. Our workers told the people that we were giving them the papers, which had been furnished us at cost for that purpose, and were donating our time in distributing the papers, but that if the people were so disposed, any donation they might make to help the good work along would be accepted. Then if they did not respond quickly, we usually said that they were, of course, not obliged to pay anything, but if they gave only a penny or five or ten cents, it would be acceptable. That usually brought a donation.

"A work of this kind is evidently the Lord's work, for he goes before and prepares the heart for the message the little four-page sheet has for the honest in heart. We found many needing something of just this kind to awaken them. With a rubber stamp we gave the address of the church and our pastor, on each paper. We collected enough money to pay for all expenses, and had a fund to send to families of the destitute missionaries in the foreign fields."

In addition to the 10,000 War Extras, the Rochester church circulated 10,000 copies of the Eastern Question Extra soon after the War Extras were put out. In view of the seriousness of the times and the personal responsibilities resting upon every believer, our churches in all places should be distributing the pages of our literature in large numbers. It should be our principal business—giving the message while it is possible to do it so successfully and so economically.

ONE conference has just ordered one hundred sets of the Berean Library for its camp meeting.

ONE day's orders for the new book "The Shadow of the Bottle" aggregated more than six thousand copies. One man writes that he sold twenty-five in an hour and a half.

A LADY in Brooklyn, N. Y., in sending some renewals for the *Protestant Magazine*, says: "I wish to tell you that we are greatly pleased with it. We like it especially because it does not print scandal, but treats the subject in a dignified and scholarly way."

## Testimonials Concerning "Liberty Magazine"

THE editor of the *Apostolic Review* says: "Received a sample of the *Liberty Magazine*. It is very edifying and instructive. You certainly sound true on liberty."

Elder E. W. Farnsworth, the vice president of the Pacific Union Conference, says: "I just received a copy of the *Liberty Magazine*. It is grand. I think you are doing a good work with the *Liberty*. Wish it had a million readers."

Elder Charles Thompson, president of the Northern Union, says: "I very much appreciate the last issue of the *Liberty Magazine*. I think we are certainly sowing in fertile soil when we place this copy in the hands of the newspaper editors. I am sure that many will be influenced to write on the questions discussed in the magazine, and its influence will spread as the waves from a pebble cast into the water."

C. A. Whitefield, a public surveyor of Virginia City, Va., writes: "I find your most valued *Liberty Magazine* coming to me at certain intervals. I appreciate the noble efforts you are making in behalf of religious, political, and personal liberty, which was so nobly set forth by our forefathers. Keep on preaching this everlasting doctrine without apology, and it is to be hoped that your efforts will be crowned with the glory you so richly deserve. Plead for a thorough discussion of our rights through a free press. It is still to be hoped that our eternal vigilance in defense of the principles set forth in the Declaration of Independence will safeguard our natural rights. I am not writing this for publication, but only to encourage you in your most wonderful undertaking. Do not take time to acknowledge this scribbling, but keep on hitting."

Edith Shepard, Missionary Volunteer secretary of Northern Illinois Conference, writes: "Perhaps just a note from Northern Illinois would be encouraging to you. Your letter informing us of the Ryan bill before the State legislature, and of the *Liberty Magazine* which would deal with this and other equally important subjects, came to my desk a week ago. The situation and splendid opportunity urged me to action. I asked the Lord to help me present the matter to our Missionary Volunteers in Chicago with such a spirit that they would send one thousand copies of *Liberty* to prominent officers and ministers of our city.

Would you know the result? I visited seven of the societies, and our order stands at 1,098. We passed the goal. Thank God for our wide-awake, loyal Volunteers. We ask you to breathe a prayer that the *Liberty Magazine* may reach many honest hearts in the great city of Chicago." Are there not some other wide-awake Volunteers who will band together in our large cities and duplicate this remarkable missionary feat?

SENATOR HORACE SCHANTZ of Pennsylvania has introduced a bill into the Pennsylvania Legislature to repeal the Sunday blue laws of 1794. The senator has made a personal appeal to the Religious Liberty Association to aid him in securing the passage of his bill. He said the ministers were strongly opposing his bill. The senator and the editor of the *Liberty Magazine* used to teach public school in the same township, and to carry on spirited debates with each other in the township literary society. The *Liberty Magazine* has caused the senator to espouse the cause of religious freedom, and to put forth an effort to repeal the drastic blue laws of Pennsylvania.

ARE you interested to know where this "Eastern Question" and "Free Press" number of *Liberty* is going? The third edition is already on the press, and it is only a short time since the first edition was ready for mailing. Already thirty-six conferences have sent a copy of this number to the editors in their territory, and the Pacific Union has had *Liberty* sent to the editors of that union conference for one year. This means that about 15,000 editors have had opportunity to read the *Liberty Magazine* and study the free press principles therein contained. These men have a great influence in molding public opinion, and who can tell the good that has been accomplished? Only the judgment will reveal it. Have you had a part in circulating this important number? If not, send us \$2 and get fifty copies to sell to your neighbors and townsmen. It will be money invested for eternity.

THAT the *Liberty Magazine* is read by prominent men in high official positions is made apparent from the interesting correspondence we are receiving from such officials. The editor of the *Liberty Magazine* just received an interesting letter from the chief justice of the supreme court of North Carolina, in which he volunteers some valuable information by citing many law "authorities on your side," as he expressed it. He evidently read the *Liberty Magazine* quite carefully, as he continues: "Referring to the article on page 91 of the present issue of the *Liberty Magazine* you will find the subject pretty fully discussed, with many authorities on your side, in the case of Rodman vs. Robinson, 134 N. C. Reports, 503. You can find this volume in any of the large public law libraries." This shows that the chief justice is in full sympathy with our views upon the subject of Sunday legislation, and should be an encouragement to our people to continue the good work of sending the *Liberty Magazine* to these prominent men who have to decide these important questions.





WASHINGTON, D. C., MAY 27, 1915

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BROTHER FOREST WILSON and wife, students in the Washington Missionary College, left Washington recently to connect with the work in Cuba.

ELDER W. A. WESTWORTH has recently been chosen president of the Northern Illinois Conference. His address will be at the conference office, 3645 Ogden Ave., Chicago, Ill., in place of Battle Creek, Mich.

ELDER E. R. PALMER, manager of the Review and Herald Publishing Association, and Sister Palmer are spending the month of May in Massachusetts attending some general meetings and taking a much-needed rest.

THREE four-page tracts translated into the Urdu recently reached the Mission Board office from Lucknow, India. Their titles are: "The Sinner's Need," "Who Is Jesus Christ?" and "The Miracles of Our Lord Jesus Christ."

BROTHER J. T. BOETTCHER, in writing to the Mission Board from Riga, Russia, quotes from a letter he had received from Brother Osol, the Russian minister who was banished to Siberia. An extract from the quotation reads: "Many times when I am sad I read my Bible, and find much comfort in this precious Book. My heart takes new courage and happy thoughts remain. I speak to the other prisoners about the truth; some listen, others laugh and go off. I believe God has placed me here to witness for him. I neither murmur nor complain, but rather take the promise of Jesus as mine: 'Rejoice and be exceeding glad: for great is your reward in heaven.'"

AN important convention of the Educational and Missionary Volunteer Departments of the North American Division Conference will be held at Pacific Union College, St. Helena, Cal., June 4-14. Many questions relating to the educational and young people's work will be considered. Leading workers in these departments will be present. Our readers will watch with interest for a report of the counsel meeting.

LEAVING New York May 22 on the steamship "St. Paul," Elder and Mrs. Geo. R. E. McNay and their three children sailed for Europe, en route to South Africa. Brother McNay leaves Iowa to answer a call from the South African Union to carry on evangelistic work among the English-speaking people of the larger cities as yet unentered. Let us pray that they may have a safe journey, and that their work may be blessed in the winning of souls to Christ.

ACCOMPANYING Brother and Sister McNay on the steamship "St. Paul," George C. Jenks and his wife and two children left New York for South Africa, May 22. Brother Jenks goes to take the oversight of the book work in South Africa. This was made necessary by the return of Brother G. H. Clark, who has so long and faithfully labored to build up the colporteur work in that field. Brother Jenks responds to this call from the Southwestern Union. He had formerly labored in Central America.

## A Word in Behalf of the "Review and Herald"

THOSE who have been long in the message greatly appreciate the "family friend," the REVIEW AND HERALD. Its arrival is anticipated with the same desire that we look for a member of the home to return. Scarcely has the postman departed before its pages are eagerly scanned, and oftentimes the one holding the paper is urged to read aloud so that all may have the benefit.

When Sabbath evening comes, prayers are hardly past before some member of the family begins to read its strongest articles. Every word seems precious, and the reports from those in distant lands, the editorials, and the contributions from those whom we know, all add interest to the paper that we love best.

Only those who know what an elevating influence the contents of this weekly paper have upon those who read its pages, can appreciate the loss to those who do not have it to read. Nothing can take the place of this paper. Other papers are good, sometimes almost indispensable; and every loyal Seventh-day Adventist ought to read his union con-

ference paper,—he cannot be intelligent about the work and plans of his conference without the union conference paper,—but it can be only local, and is not a substitute for the REVIEW.

We want to see this periodical in the home of every family of believers in the North American Division Conference, as we know of no other paper that will be so helpful, in so many ways.

Why should we not undertake to place the REVIEW in every family of believers? Cannot our union and local conference officers, ministers, workers, church officers, and the readers of this paper unite in persuading and helping every Seventh-day Adventist family to become a subscriber to the REVIEW AND HERALD?

This will mean very much to the cause of God. It will foster unity in churches and cooperation in conferences, and will aid in presenting a united front in finishing the work. The hour has struck when this people must unite heart and hand in an advance move. You cannot keep pace with the message without the REVIEW AND HERALD.

At a recent meeting of the Division Conference Executive Committee, the following was unanimously adopted:—

*Whereas*, The REVIEW AND HERALD is our denominational family paper, and represents the work and policies of the General and North American Division Conferences, and,—

*Whereas*, Its pages are filled each week, not only with articles from our leading men and most experienced and capable writers, but with interesting and stirring reports from our various departments and from our mission fields throughout the world, and,—

*Whereas*, This weekly periodical is our most able minister, tending to establish our people in the great fundamental truths of the third angel's message, and to lead those who read its pages to a higher spiritual life, therefore, we recommend,—

1. That we urge every family of Seventh-day Adventists to become a yearly subscriber to this periodical.

2. That a special campaign, from this date, be inaugurated by the Home Missionary Department in the division, union, and local conferences, to place the REVIEW AND HERALD in the home of every Seventh-day Adventist family in the North American Division Conference.

3. That we urge our camp meeting workers and all our general men throughout the field to lend their influence, in both speaking and writing, to attain this object.

4. That we urge union and local conference officials to enter into this campaign, and make every possible endeavor to place the REVIEW AND HERALD in every Seventh-day Adventist home in their territory.

Why should not every church elder begin a canvass of his church for this good paper? Let the orders come in by the scores and hundreds from all over the North American Division Conference.

I. H. EVANS.