

The Advent Review and Sabbath Herald



THE FIELD IS THE WORLD

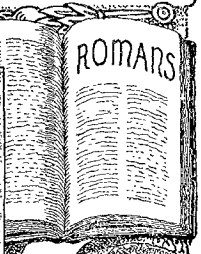


Vol. 91

Takoma Park Station, Washington, D. C., Thursday, November 26, 1914

No. 50

THE GOSPEL TO ALL NATIONS



ADD TO THE
ESTIMONY

JUSTIFIED
FREELY BY HIS
GRACE

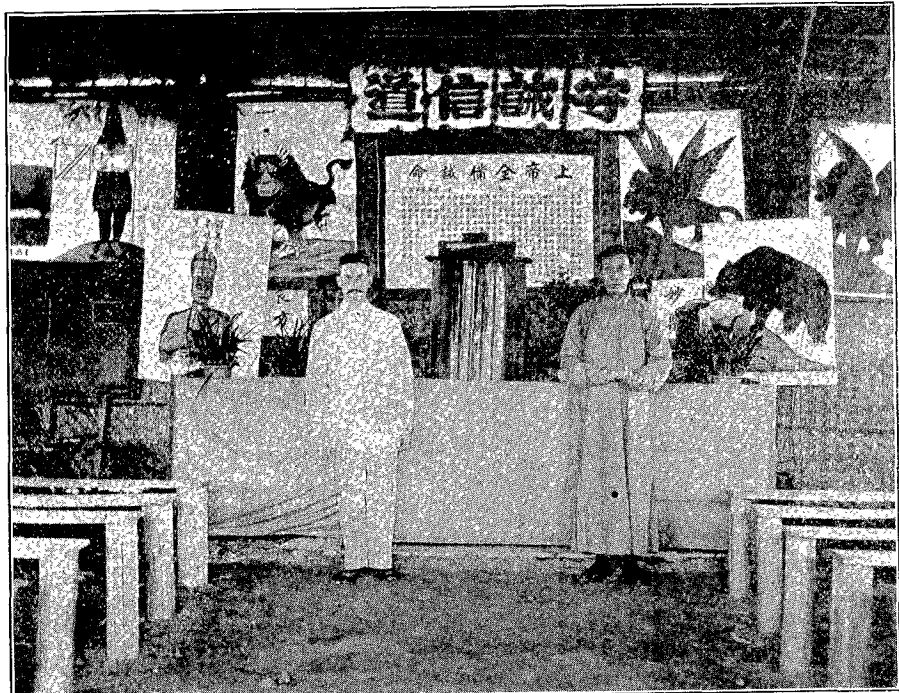


Photo by F. E. Stafford

PULPIT IN BAMBOO TABERNACLE, NANZIANG, CHINA

In this tabernacle Brother F. E. Stafford has been conducting meetings. Over the doorway hangs a large glass sign, "The Great Warning Meetings." This sign can be illuminated at night. In one series of meetings continuing for a month, three services a day were held. The chapel was well filled with interested listeners. Many of the country people attended the meetings. Studies were conducted on the prophecies, the second coming of Christ, the judgment, etc. A stereopticon lecture on the signs of the times was attempted, but so many attended the service that it was transferred to a large parade ground used by the soldiers. There are about twenty who meet together at this place to worship the Creator on the true Sabbath day.

(See article "Shanghai, China," page 15)



THE PROTESTANT MAGAZINE

ADVOCATING
PRIMITIVE
CHRISTIANITY

PROTESTING
AGAINST
APSTASY

The Real Strength of the Reformation

THE real strength of the Reformation movement did not lie in statesmen or even reformers, but in the loyal, earnest men and women, in all the nations, who in their sense of sin and their yearning for reconciliation to God had gone directly to Him, as the Reformers did, and had found pardon and peace in His free, saving grace. At its best it was a great revival of heart religion, the greatest since apostolic days; and wherever that side of it predominated, it not only overcame all opposition, but spread in spite of the most cunning and cruel devices of the foe.—*William Muir, M. A.*

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WASHINGTON, D. C.

WHAT ABOUT

Papal Infallibility?

This Vital Question Is Treated at Length
in the December "Protestant Magazine"

Admiral G. W. Baird, U. S. N., retired, says: "The 'Protestant Magazine' is edited upon a high plane. It is safe, sane, reliable, and above reproach. Don't read simply the headlines. A man should be something of a student in order to thoroughly appreciate it."

Rev. F. W. Hock, pastor Second German Presbyterian Church, Newark, N. J., sends check for \$32.70 to pay for 109 half-year subscriptions for 109 New Jersey clergymen. This amount was subscribed by a local Patriotic Society.

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Until Dec. 31, 1914, all subscribers sending \$1.00 for the year 1915, will receive FREE OF CHARGE the issues for October, November, and December.

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Protestant Magazine, Washington, D. C.

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WASHINGTON, D. C.

"Lincoln," "Armageddon," and "American Liberties" Number

Twenty Timely Articles, Twenty
War and Other Pictures

The president of the Republic of Cuba, Sr. Mario G. Menocal, wrote the editor of this magazine recently —

"Religious liberty is the basis of civil and political liberty and the best guaranty of peace and prosperity of the nations. . . .
The Liberty Magazine, devoted to the defense of these essential principles of civilization, has my most heartfelt sympathies."

Read also "Lincoln on Liberty," "Is It Armageddon?" "Nicholas Murray Butler on Dangers Threatening American Liberties," "Will Carleton on Liberty," "Practical Working of State Religion," etc.

Governors and Congressmen tell us they are filing away every number in their libraries for reference. An ex-mayor of Pittsburgh sat up until three o'clock to read one copy through before retiring.

Send this magazine to five friends for one year for only \$1.00—regular price, \$1.75. Or, send in YOUR NAME and those of FOUR OTHERS.

LIBERTY MAGAZINE, Washington, D. C.

The Advent REVIEW AND Sabbath HERALD

HOLY BIBLE IS THE FIELD OF THE WORLD

"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. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 26, 1914

No. 50

GENERAL ARTICLES

Be Ye Ready

D. T. SHIREMAN

IN the twenty-fourth chapter of Matthew is given a record of the events which our Saviour declared would take place before his second coming. While this instruction was spoken to the disciples of his day, it was written for our admonition; and as we trace the fulfillment of this prophecy, we see that the coming King is even at the door.

After speaking of the signs in the heavens, which history tells us have already appeared, Christ said of his second advent:—

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

Dear readers of the REVIEW, it is now time for us to lift up our heads and rejoice, for our redemption draweth nigh. Surely our Saviour will soon come to take his people home. He tells us that heaven and earth shall pass away, but his word shall not pass away. He also bids us: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." The Lord has given us great light from his Word and the spirit of prophecy. Shall we not let this truth shine out through our daily lives, that we may be prepared for the change soon to take place?

Morgantown, N. C.

"None Shall Help Him"

G. B. STARR

WE are surely nearing the fulfillment of this prophetic declaration. The power referred to is Turkey, "the king of the north," one of the four divisions of Alexander's empire referred to in Dan. 11: 2-6, 11, 13, 15, 40-45.

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious

holy mountain; yet he shall come to his end, and none shall help him." Dan. 11: 44, 45.

Tidings out of the north have never ceased to trouble Turkey since the Crimean War (1853-56). Russia's designs to secure Constantinople have been well known by all the great powers of Europe, and heretofore England and others have helped the Turk to maintain his foothold in Europe. But they have become weary of this, as the following from the *London Times* of October 30 clearly states:—

"By her foolish yielding to the instigations of Germany, Turkey has pronounced her own doom. The Ottoman Empire in Europe will soon be merely a memory. Since the Turks are resolved on self-destruction, we do not regret her appearance in the ranks of the combatants.

"The present mighty struggle will mean for Europe not only the end of . . . militarism, but also the end of the Turks in Europe. These have been the chief menaces to the peace of the Old World for more than fifty years.

"Syria, Arabia, and Mesopotamia will also be freed from the blighting influence of the Turk, who will be relegated to the obscure valleys of Asia Minor."

"In Asia Minor," England thinks, is where the Turk will be driven to his end. "To the holy mountain," at Jerusalem, "between the seas,"—the Mediterranean, the Caspian, the Persian Gulf, the Red Sea, and the Dead Sea,—is what the prophecy calls for. This is where Russia is determined that the Turk shall be driven by "the heavy hammer of Russian forces;" and England, by withdrawing her opposition, helps to fulfill the word that "none shall help him."

Russia sees in this her long-looked-for opportunity. The student of the Word of God sees in it the sure fulfillment of the divine prediction, the forerunner of the standing up of Michael (Dan. 12: 1), and the ushering in of the kingdom of Jesus Christ.

The Most High still rules in the kingdoms of men; and while they marshal their forces to carry out long-cherished

plans, God uses them to do his will and fulfill his word. The following shows that Russia is delighted to do her part:—

"It Is Russia's Opportunity"

"Turkey's Entrance Into the War Delights Petrograd"

"RUSSIA MARCHES TO THE FULFILLMENT OF HER DESTINY"

"PETROGRAD, VIA LONDON, NOVEMBER 2.—All the Russian newspapers express enthusiastic gratification at Turkey's entrance into the war, declaring that it makes the Turkish question possible of settlement once and for all time.

"It is Russia's opportunity," says the *Bourse Gazette*. "There is no general combination of powers, such as several times saved Turkey from final destruction by the heavy hammer of Russian forces. With the blood of our sons we have shown the allies our friendship, and therefore nothing will move them once more to hold back our hand.

"We shall for once receive only help and cooperation from the Anglo-French fleets in the Ægean. We will let them watch the enemy from the rear; we will tackle him in front by sea and by land. Russia accepts the challenge, . . . and marches to the fulfillment of her destiny with undimmed faith."—*Boston Globe of November 2*.

Had the Russian editorial read, "Russia marches to the fulfillment of prophecy," it would have told the exact truth. For nearly forty years the writer has watched with deepest interest the movements in the Near East with reference to the fulfillment of the predictions relating to the Eastern Question, and rejoices in the clear evidences that the last step, the last act in the drama, is at hand.

Lay Members as Missionaries for God

MRS. E. G. WHITE

AGAIN and again the attention of believers in the advent message has been called to the many opportunities before them for soul-winning service. The Lord desires his children to reach a high standard of spiritual attainment, and to become laborers together with him for the salvation of many without the camp.

A crisis in missionary effort is upon us. There is a great work to be done, and if this work is earnestly undertaken and vigorously prosecuted in all our older churches and strongholds of influence, we may hope that the missionary movement will extend to all the churches throughout our conferences. God will do great things for his people if they will

cooperate with him. But the fulfillment of his purpose to enlighten the world through his appointed agencies, can be brought about only by means of careful planning and untiring effort. The individual members of all our churches must be trained to render efficient service as missionaries for God. This is a work that should engage the attention of our brethren in responsibility in every land.

As I have testified in former years, there are but few of our churches that can enjoy the labors of a minister, except at long intervals. They must depend upon their own efforts, with God's blessing, to maintain spiritual life. In the absence of preaching, it rests with them to keep up the interest of the meetings, and to preserve the church in a healthy, growing condition. In every church there is talent, which, with the right kind of labor, might be developed to become a great help in this work. There should be a well-organized plan for the employment of workers to go into the churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is not mere sermonizing that is needed, but educating. The people must be taught the necessity of personal piety and home religion. The life and teachings of Christ must be presented before them. This is the work that will accomplish the greatest good for our churches.

There should be those in the churches who can help their brethren to learn the will of God as revealed in his Word. Those who are qualified to do this should invite members of the church to study the Bible with them. Let them seek, in a pleasing, discreet manner, to enlighten the understanding and impress the conscience. In helping others to become acquainted with the Scriptures, they should not think any sacrifice too great, nor regard the time as other than most profitably employed.

That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church that can be educated for the Master's service. Those who shall labor in visiting the churches should give them instruction in the Bible-reading and missionary work. Let there be a class for the training of the youth who are willing to work if they are taught how. Young men and women should be educated to become workers at home, in their own neighborhoods, and in the church.

That church only is strong that is a working church. The thinking powers should be consecrated to Christ, and ways and means should be devised to serve him best. Let all set their hearts and minds to become intelligent in regard to the work for this time, qualifying themselves to do that for which they are best adapted. Men who make a success in business life are keen, apt, and prompt. We must exercise equal tact and energy in the service of God. Let every man, of whatever trade or profession, make the cause of God his first

interest, not only exercising his talents to advance the Lord's work, but cultivating his ability to this end. Many a man devotes months and years to the acquirement of a trade or profession, that he may become a successful worker in the world. Should he not make as great an effort to cultivate those talents which would make him a successful worker for God?

All this work of training should be accompanied with earnest seeking of the Lord for his Holy Spirit. Let this be urged home upon those who are willing to give themselves to the Master's service. No one who will indulge in jesting, in pleasure seeking, or in any sinful practice, can be accepted as a worker for God. Our conduct is watched by the world; every act is scrutinized and commented upon. There must be diligent cultivation of the Christian graces, that those who profess the truth may be able to teach it to others as it is in Jesus, that they themselves may be ensamples, and that our enemies may be able to say no evil of us truthfully. In all their intercourse with unbelievers they are exerting an influence for good or for evil. They are either a savor of life unto life or of death unto death. God calls for greater piety, for holiness of life and purity of conduct, in accordance with the elevating, sanctifying truths which we profess. Your life should be such that unbelievers, seeing your godly walk and circumspect conversation, may be charmed with the faith that produces such results.

There is a great neglect to obtain that Scriptural knowledge which is essential, that the life in all points may be conformed to the spirit of the gospel. Very much has been lost by our unlikeness to Jesus,—lost because we do not in our own conduct present the loveliness of a Christlike life, and adorn by the Christian graces the doctrine of our Saviour.

Let the workers avoid everything that approaches to pride and self-esteem. Cultivate modesty of deportment. Humility is repeatedly and most expressly enjoined in the Scriptures. Peter says, "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble." The wise man declares, "Before honor is humility." And Jesus taught his followers that "he that humbleth himself shall be exalted." "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

There is a much greater work devolving upon the individual members of the church than they realize. They are not awake to the claims of God upon them. The time has come when every means must be devised that can aid in preparing a people to stand in the day of God. We must be wide-awake not to let precious opportunities pass unimproved.

We must do all that we possibly can do to win souls to love God and keep his commandments. Jesus requires this of those who know the truth. Is his demand unreasonable? Do we not owe to Christ a debt of love, of earnest, unselfish labor for the salvation of souls for whom he has given his own life?

There are many of the members of our large churches doing comparatively nothing, who might accomplish a good work, if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. Trees that are planted too thickly do not flourish. They are often transplanted by the gardener, that they may have room to grow, and not become dwarfed and sickly. The same rule would work well for our large churches. Many are dying spiritually for want of this very work. In the shadow of so many other trees, they are becoming sickly and worthless. Transplanted, they would have room to grow strong and vigorous.

It is not the purpose of God that his people should colonize, or settle together in large communities. The disciples of Christ are his representatives upon the earth, and God designs that they shall be scattered over all the country, in the towns, cities, and villages, as lights amid the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour.

The lay members of our churches can accomplish a work which as yet they have scarcely begun. None should move into new places merely for the sake of worldly advantage; but where there is an opening to obtain a livelihood, let families that are well grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden of labor for them, and should make it a study how to bring them into the truth. They can circulate our publications, hold meetings in their own houses, become acquainted with their neighbors, and invite them to come to the meetings and Bible readings. They can let their light shine in good works.

Let the workers stand alone in God, weeping, praying, laboring, for the salvation of their fellow men. Remember that you are running a race, striving for an immortal crown. While so many love the praise of men more than the favor of God, let it be yours to labor in humility. Learn to exercise faith in presenting the case of your neighbors before the throne of grace, and pleading with God to touch their hearts. In this way effectual missionary work may be done. Some may be reached who would not listen to a minister or a colporteur. And those who thus go into a new place will be able to learn the best ways and means of approaching the people there, and they can prepare the way for other laborers.

A precious experience may be gained by one who engages in this work. He has upon his heart the burden of the souls of his neighbors. He must have

the help of Jesus. How careful he will be to walk circumspectly, that his prayers may not be hindered, that no cherished sin may separate him from God! While helping others, such a worker is himself obtaining spiritual strength and understanding, and in this humble school he may become qualified to enter a wider field.

Christ declares, "Herein is my Father glorified, that ye bear much fruit." God has endowed us with faculties, and intrusted to us talents, to be used. To every man is given his work, not merely working his fields of corn and wheat, but earnest, persevering work for the salvation of souls. Every stone in God's temple must be a living stone; he wants it to shine, emitting light to the world. Let the laymen do all they can do; and as they use the talents they already have, God will give them more grace and increased ability.

Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are plainly opened before them. Let all who believe the truth, go to work. Do the work that lies nearest you; do anything, however humble, rather than be, like the men of Meroz, do-nothings.

We shall not be stinted for means if we will only go forward, trusting in God. The Lord is willing to do a great work for all those who truly believe in him. If the lay members of the church will arouse to do their work in a quiet way, going a warfare at their own charges, each seeing how much he can do in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is here given, showing that they sincerely believe the truth which they profess, wonderful revivals will follow; we shall surely see of the salvation of God, sinners will be converted, and many souls will be added to the church. When we shall bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that descended on the day of Pentecost, will fall on us.

The Second Advent Movement — No. 16

J. N. LOUGHBOROUGH

"SET thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest." Jer. 31:21. If it was profitable for the tribe of Ephraim to remember the special dealing of the Lord with them, and set up standards to mark special victories, it is just as important in this last great world-wide movement.

Those who first accepted the third angel's message were mostly persons who had spent their all in the first and second messages. Brother Bates, who was the first to proclaim the third angel's message, had \$11,000 when he left the high seas; but in 1845, when he decided to publish a tract on the Sabbath question, he had only one shilling left. He moved out by faith; and as he took his copy

to the printer and got his galley proofs, he received money through the mail, from unsolicited sources. In this way, on the day his book was completed, all the bills were paid. This experience, in the very start of the work, gave assurance that those who would move out by faith to proclaim the truth should see the way opened by the Lord.

After the disappointment in 1844, it needed independence to face the opposition. Independence is a good thing if it does not lead to stubbornness. Until the disappointed ones received the light on the third angel's message, and the explanation of the past, they were in danger of imbibing errors. Some did this; and although they accepted the message and the Sabbath, they were anxious to promulgate their pet theories. Such a course caused confusion. The Lord gave some excellent instruction to Sister White, which led to the correction of the confusion. An account of this is given in "Early Writings." Reference is there made to what the apostles did to guard the church from false teachers, and we are instructed that we should do the same; that those approved as teachers be recommended by leading ministers who are known to be sound in the faith. As a sample of what was done, I quote the writing given to me in 1853:—

"Brother Loughborough, of Rochester, N. Y., is one whom we recommend to the brethren where he may travel.

"JOSEPH BATES,

"JAMES WHITE,

"Leading Ministers."

The independent ones began to rebel. They said that taking such a course was "restraining their liberty;" that "every one should get his commission from the Lord," etc. Up to this time our work had been almost exclusively to reach those who had been in the former movement, but suddenly a change came. In 1854 these independent ones drew off by themselves, got a second-hand press and type, and started a paper, claiming that they would get the gift of Mrs. White out of the way, and then the message would go with a loud cry, etc. Just then, under sanction of the Testimony, we secured a tent, and began tent meetings. What a sudden change! The people, by hundreds, crowded our tent to hear the truth preached. The message began to rise. We were counseled to give our whole time to the proclamation of the truth, and let the opposition party alone; that soon their paper would go down, and that then we should find that our ranks had doubled. When their paper started, there were about 1,000 Seventh-day Adventists. In 1856 their paper died for lack of support, and the Testimony was accurately fulfilled, there being then over 2,000 stanch Seventh-day Adventists.

As yet we had no financial system for sustaining the ministry. If any one felt disposed to give to the minister, he did so. If the minister lacked, he worked with his hands for sustenance. With the increasing public interest, it was important that the ministers give their

whole time to the ministry. Just then came a Testimony saying that if the ministers would hold a Bible class on the subject, they would find that the Bible taught a complete system for sustaining the ministry. The study was conducted in Battle Creek, Mich., in April, 1858, by J. N. Andrews, and resulted in the establishment of the tithing system among this people.

About this time a Michigan farmer secured the laid-up second-hand press and type, and started a paper which he called the *Hope of Israel*. That paper, also, soon failed for lack of support. Meanwhile, the third angel's message was making rapid strides.

Then arose the question with reference to the organization of our churches, and the formation of a legal organization for the holding of our publishing house and meetinghouses. It resulted, in 1861, in the organization of the Seventh-day Adventist Publishing Association, which held thereafter the title of the Review and Herald property. Next came instruction, through a Testimony, that the ministers and laymen in each State should meet for counsel respecting ministerial labor in the State. This resulted, in 1862, in the formation of State conferences, Michigan being the first to organize. Then came instruction in reference to harmonious action of the several States. This, in 1863, resulted in the formation of the General Conference of Seventh-day Adventists.

On June 3, 1863, the great vision on the health question was given to Sister White, at Otsego, Mich. This was followed by a grand effort by our ministers to teach these health principles to our people. It was not, however, the purpose of the Lord that this light should be simply for our people. In May, 1866, at the General Conference in Battle Creek, Mich., this instruction was given: "We must have a health institution of our own, for the treatment of disease." In August of that year our first sanitarium [the Health Institute] was opened in Battle Creek, Mich. We were then told that people would accept the truth as the result of a sojourn at sanitariums, and this has been fulfilled in hundreds of cases.

Next came instruction that we must have schools of our own, where the Bible should be the standard of education, and the restoration of the image of God in the soul the goal to be attained. G. H. Bell, one of the first patients who accepted the truth at the Health Institute, opened such a school; and from this small beginning, guided by continuous instruction from the Testimonies, has come our present educational system, operating throughout the world.

In 1879 the attention of this people was called, by Testimony, to the matter of instructing canvassers to sell our publications in the homes of the people. As the result of the vast amount of instruction from the Testimonies, the canvassing work has become a mighty agent in extending the message. So, looking at all this which has been brought about

through the gift of prophecy as manifested through Sister White, we can say, Here is the fruit of a true gift. Surely it has been a mighty power in the building up of the church, and it must be "the testimony of Jesus" that was to be connected with the "remnant" church. Rev. 12: 17.

Lodi, Cal.

The Sick Man of Europe Is Dying at Last

NOTWITHSTANDING the fearful destruction of human beings which goes on from day to day as gigantic armies grind individuals to pieces between their flinty fronts, a soldier's funeral is a solemn event. Who can be unmoved by the black plumes, the dirge, the riderless steed led in the procession, the soldier's coffin on the gun carriage, the following of companions in arms? How much more tragic are the obsequies of a nation, the last ceremonies over a proud empire which for half a millennium has caused the people to rejoice and its enemies to tremble—the extinction of an organized government which for ages has issued its mandates from a splendid capital city!

[That is what the world is witnessing now, or rather it is looking on at the death struggle of one of the world's great powers, the erasure from the map of a once majestic empire. The Sick Man of Europe is dying at last, and his convulsive agonies are felt throughout the world. The government offices are open; Constantinople is there; twenty millions of Turkish subjects still live; provinces and vilayets, cities and villages, are busy; couriers pass to and fro with orders; hundreds of thousands of men are called soldiers, and a score of vessels name themselves a navy. Nevertheless Turkey is seeing its last days. It may live weeks, months, perhaps a few years, but the end is in sight; the country is dying. . . .

What is this Turkey? How did it come to live? Why should it be dying? And who is to inherit the property of the defunct? These are questions which this article will attempt to answer.

Little European Turkey Now

A few people in the United States can perhaps still remember how, when they first studied geography, they learned that "the empire of Turkey is a country lying partly in Europe and partly in Asia. European Turkey includes the provinces of Wallachia, Moldavia, Rumelia, Bulgaria, Servia, Bosnia, Herzegovina, Macedonia, Albania, and Greece. The principal religion is Mohammedan, although many of the inhabitants are Christians. Turkey is one of the strongest powers in the world. Since 1453 the capital has been the city of Constantinople."

At present European Turkey includes the city of Constantinople and a district extending a few miles westward to Bulgaria.

Two hundred years ago the Turks had a territory, a European population, and a

military might superior to that of any European state east of France and west of Russia. They made the Black Sea a Turkish lake; they held half the coast of the Ægean, most of the coast of the Black Sea, the Mediterranean from the Strait of Gibraltar eastward, northward and westward to the head of the Adriatic Sea, and the interior up to Budapest.

Across the Bosphorus the Turkish dominions stretched to the farthest point of Arabia, to the mouths of the Tigris and Euphrates; to Mt. Ararat; to the Caucasus. They conquered the holiest shrine of the Moslem world at Mecca; they annexed the caliphate, and thereby the sultans became the religious heads of the whole Mohammedan world. The sultans held a rich and splendid court in Constantinople. By land and sea, in the camp, in Constantinople, across the diplomats' table, the Turks were a great and majestic power. Christian nobles flattened themselves to earth before the presence of the sultan's three-tailed pashas. Great and splendid was Turkey! . . .

For the slow but nearly steady decline of Turkey from the position of a first-class European power to a feeble country, terribly strained by inward convulsions and pressed upon by enemies from outside, there are three main causes: the complex of races, the wretched government of the empire, and the pressure of foreign powers. The fundamental weakness of Turkey is that it is not Turkish. Of six million Turkish subjects in European Turkey previous to the last Balkan wars less than two million were Moslems. Even in Constantinople only about half the population is Turkish. In Asia Minor there are large elements of Greeks, Armenians, and Kurds. The Arabians are not Turks. Probably not for a moment in the last five hundred years have the Turks been in a majority in their own empire. . . .

The Turks throughout their history have suffered from the lack of a definite and clearly organized government. They are organized on the principle of absolute monarchy, but the rule of succession is uncertain, and there have been many assassinations and forcible setting aside of the Lord's anointed. Of popular government, of representative government, they hardly had a glimmer, until in 1909 a parliament was elected, which was allowed to lapse because it really tried to legislate. While Abdul-Hamid was in power, he governed exactly as his forefathers governed, by brute force, by banishment, terror, murder, assassination. The present so-called "government" has not even that authority. The sultan is a figurehead. . . .

If Turkey had been let alone by outsiders, the empire would have died an ignoble death a good sixty years ago; for on the European side of the Bosphorus the Christians could probably have long since taken care of themselves. If unable to break their chains, Russia has stood ready to aid them ever since the treaty of 1774, in which the Turks gave them indefinite powers to look after

the Christians in the Moslem empire.

In 1850 Turkey was falling to pieces; it had long since lost the four Barbary powers of North Africa. Egypt, under Mehemet Ali, had practically made itself an independent principality. Greece had been able, by the combined fleets of England, France, and Russia,—an alliance fateful for later times,—to throw off the Turkish yoke, and had a German king. Roumania was united into a principality, Servia was practically an independent principality in which the Karageorgovitches and the Obrenovitches cordially cut each other's throats for the privilege of being princes. All that was necessary was to form a ring of interested spectators around Turkey, and allow the Christians to fight themselves free.

England and Turkey

The collapse of the Turkish Empire would have been a righteous and natural solution of the European question of Turkey, but it was clear that whenever European Turkey broke up, Constantinople would cease to be Turkish. Without this ancient capital, Asiatic Turkey was sure to succumb. When Asiatic Turkey went to pieces, somebody would pick up two significant fragments,—the valley of the Tigris and Euphrates Rivers, which is the natural overland route to India; and the Isthmus of Suez, which is on the shortest sea line to India. The fall of Turkey would also affect the Mohammedan subjects of England, especially in India, because they look upon the sultan as the head of their church. Hence England came out as the friend and supporter of Turkey, and for many years Sir Stratford Canning, British ambassador, was a focus of "spontaneous" action on the part of the Turkish government. Friendship with Turkey required a blind eye to the most important things that were going on in Turkey, such as brigandage, murder, pillage, and rapine in the Christian states of Turkey.

The power that had the most direct and largest interest in Turkey was Russia, which at intervals had been fighting the Turks during two centuries, partly because the Russians hoped that Constantinople would soon be vacant, and they knew just the right kind of reliable tenants to move in. Allowing that the Bulgarians, Macedonians, Montenegrins, and other Christians in the Balkans could look after themselves, plainly none of them was competent to hold Constantinople. A basal need of Russia was direct access to the ocean through ice-free ports; and the obvious short, direct, and desirable route to the ocean was through the Bosphorus and the Dardanelles. Russia is still in need of that water connection.

"Backing the Wrong Horse"

If Christian Europe could have realized the real character of the Turks and the desperation of the Christians, they would not have allowed the Sick Man to go through a racking chronic illness of sixty years: they would have left the

Christians and the Turks and Russia to fix matters up to suit themselves.

Unfortunately for the present peace of the world, England adopted a policy which Lord Salisbury years later neatly described as "backing the wrong horse." Great Britain and France backed up Turkey, fought Russia in the Crimean War, and thereby probably sacrificed more lives than this fearful war year of 1914. All the murders, outrages, civil wars, executions, and combats between the little Balkan States in the last few years may fairly be charged to this interference with the political laws of nature.

For about forty years England was the particular friend of the Porte. From the British embassy, Sir Stratford Canning long suggested spontaneous action on the part of the Turkish government. To be sure the English firmly urged reforms upon the Turks, and the Turks as firmly did not carry them out. Even in 1877, when Russia, stirred up by the performances of the Bashi-Bazouks,—irregular Turkish soldiers who were sent to teach the Bulgarians good behavior,—sent an army to the Balkans, freed Bulgaria, and dictated a peace at San Stefano, within sight of the minarets of Constantinople, England still backed the wrong horse, and blocked the way of Russia; but the boundary line of Turkey was, nevertheless, pushed back far down the Balkan Peninsula.

Turks Find New Friend

After 1890 England and Russia began to approach, just as Russia drifted out of an alliance with Germany and Austria. Soon after, the Turks found another charming friend, much nicer than that English prig, who was always saying, "You mustn't." This was the emperor of Germany, who did not stand by Bismarck's famous saying that "the whole Eastern Question was not worth the bones of one Pomeranian grenadier." Nobody knows just what the interest and purpose of Germany was, except that Germans sought and obtained concessions for railroads and other investments; and of late years the stately German embassy in Constantinople has been looked upon as the clearing house between Turkey and the Western world.

German officers replaced Englishmen as drillmasters and military and naval advisers. German steamer lines with excellent ships reached Constantinople. The Germans finally obtained permission to build a railway line from Constantinople to the Persian Gulf. It is probable that these advances have something to do with a big scheme for extension of Austria down through the Balkans to Saloniki, and perhaps to Constantinople, as a part of a great rail route from Germany to mid-Asia.

Whatever may have been the ultimate purpose of Germany, conditions were rudely disturbed by the Turkish revolution of 1908, which brought about the deposition of Abdul-Hamid, the only Turk who had a definite policy, and that was a wicked one. This opened the way for the Balkan war of 1912, which pushed the Turks back to the fortified lines of

Tchataldja, just outside Constantinople. Emperor William at that time remarked that the result of those wars would oblige him to increase the German army; which probably meant that it showed the Turkish weakness and the strength of the Balkan powers which were nearest neighbors to Austria.

In the great war of 1914 the Turks have been in a state almost of frenzy, for the whole struggle is so intertwined with the Balkan situation that from the first it seemed likely that Turkey must choose one side or the other; that it must be part of the hammer or part of the anvil. The danger of the Turkish Empire is acute. To side with Germany means that in case the allies are victorious in their general war, Russia will infallibly demand and must receive Constantinople and the waters leading to the Ægean Sea.

German officers trained the Turkish army which took the field in 1912; nevertheless it was fearfully defeated. German officers are now supposed to be the advisers of the war department. Two German cruisers have taken refuge in the Dardanelles, and have become the instruments for bringing on war between Turkey and Russia. Between Turkey and Germany in one direction are Greece, Servia, and Roumania, all strongly anti-Turkish; and in another direction the Mediterranean Sea, which is completely controlled by allied fleets. Germany can send no aid except by defeating the Russian armies in Poland or the fleets in the North Sea and the Mediterranean.

On the other hand, if Germany is victorious in the end, it can only be by defeating the Balkan powers, as well as the rest of Europe. Even then these independent states could hardly be placed back under the crescent. There will then be no probable outcome, except that the Turkish Empire will become a dependency of Germany, and eventually will drift into about the present condition of India—a complex of races and former nations taking its government from a distant European power. Constantinople would become as truly a German city as Calcutta and Cairo are English cities. There is not much comfort for the Turks in that prospect.

As to the power of the Turks to defend themselves, and, still more, to attack their enemies, no American who has seen Turkish troops and Turkish ships within the last two years is likely to believe that there is any serious military strength left in the empire. Men are abundant—crude, good-natured, willing, patient, and long-suffering fellows, who when well fed and well led are probably as good troops as Russians or Austrians. But where are the magazines of clothing, arms, and ammunition? Where is the necessary accumulation of food? What are the arrangements for supplying marching armies or for transporting troops to Egypt, to India, to the Crimea? The available Turkish navy is made up of two modern German cruisers, as good as some of the fleet of

twenty ships which the allies could place at the mouth of the Dardanelles.

End Apparently Near

The Turkish Empire appears to be entering on a war with Russia, France, and England with a military preparation much inferior to that of two years ago, when it was abjectly defeated by three little Balkan States.

War on a grand scale, affecting general results, is out of the question for Turkey. There are still millions of people in Turkey, nearly half of whom are discontented Christians or discontented Arabs. But in the true sense of the words, there is no Turkish Empire, no Turkish army, no Turkish navy, no Turkish government. Even the so-called cabinet is divided, one faction holding out a white flag, while the other faction fires its gun at the allies.

A good, hard land highway leads from the Balkans to Constantinople, and another from the Russian frontier through Armenia and western Asia Minor also to Constantinople, but there is no road by land or sea which the Turks can follow in force to attack the allied hosts. This once mighty empire, this former rival of Russia and Austria, this proud military kingdom, must, perforce, stand aside, while its fate is decided on the battle fields of France, Germany, and Hungary. Whether it accepts or resists the hammer strokes of the combatants, the anvil must receive blows and cannot return them. Apparently the end of the Turkish Empire is at hand, whether it accepts or resists the hammer strokes of either side.—*Prof. Albert Bushnell Hart of Harvard, in New York Times, Nov. 8, 1914.*

Learn to Forget

To forget,—that is what we need,—just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments,—just let them go, don't hang on to them. Learn to forget. Make a study of it. Practice it. Become an expert at forgetting. Train the faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering the things that are worth remembering. It will not be cumbered with disagreeable things, and all its attention will be given to the beautiful things, to the worth-while things.

No matter what business you are pursuing, no matter what literary subjects you may be studying, no matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will give added luster to all your literary, business, or scientific attainments, and it will add immeasurably to health of mind and body.—*St. Louis Christian Advocate.*

To live with a good person is an education.—*Henry Ward Beecher.*

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EDITORIALS

Mixing Iron and Clay

IN the second chapter of the book of Daniel we have the record of a notable dream which was given to Nebuchadnezzar, king of Babylon. He saw a great image. "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, and his feet part of iron and part of clay." The prophet Daniel, in interpreting this dream, clearly stated that the kingdom of Babylon was represented by the head of gold, and that the kingdom which would succeed Babylon was represented by silver. This was Medo-Persia. The kingdom which, in turn, would overthrow Medo-Persia—namely, Grecia—was represented by brass; the kingdom which absorbed the remnants of Alexander's kingdom was represented by the legs of iron. This fourth kingdom, Rome, although "strong as iron," should be divided, as represented by the mixture of iron and clay in the feet of the image.

Efforts would be made, the prophet indicated, to unite these divisions. Particularly would this effort be made through marriage and intermarriage. "They shall mingle themselves with the seed of men." But all these efforts would prove unavailing. It would be as impossible to cement these kingdoms together as it would be to form a union between iron and clay. "They shall not cleave one to another, even as iron is not mixed with clay."

This prophecy has been literally fulfilled. Babylon, Medo-Persia, Grecia, and Rome have come and gone. We are living in the days of the divided state of the Roman Empire. It is interesting to note the industrious attempts which have been made to bring about a union of the divisions of this fourth kingdom. Warriors have tried to do it by the power of the sword. Its realization seemed almost reached in the days of Charlemagne, and later through Napoleon, but the prophet of the Lord saw that all such efforts would prove futile.

It has been fondly hoped that inter-

marriage between the reigning houses of European states would bring about a closer affiliation of national interests. The extent to which the present reigning houses of Europe are related is shown in an editorial appearing in the Boston daily *Globe* of October 17. The editor declares that when Queen Victoria of England died some years ago, she was mourned "as mother, grandmother, and great-grandmother by children, grandchildren, and great-grandchildren in half the capitals of Europe." We quote further, as follows:—

Her eldest daughter married Frederick, the father of the present German emperor, William II.

Her second daughter married the Grand Duke of Hesse, and to them was born Alice (Alix), who became the wife of the present czar, Nicholas II of Russia.

Her third daughter married Prince Christian of Schleswig-Holstein, and the fourth the Duke of Argyll.

Her fifth daughter married Prince Henry of Battenberg, and from that union came a little girl who grew up to be united in wedlock with Alfonso XIII, king of Spain.

Queen Victoria's eldest son, afterward crowned as King Edward VII, married Alexandra of Denmark, whose sister is the mother of the present ruler of Russia.

Her second son married the only daughter of Czar Alexander II, grand-aunt of Nicholas II, and their offspring became the wife of Ferdinand, king of Roumania.

Her third son married the daughter of Prince Frederick Charles of Prussia, uncle of the present kaiser, and the fourth married Princess Helena of Waldeck and Pyrmont.

It is interesting to contemplate the nationality of some of the rulers of Europe who are now engaged in the great war. As stated by the *Globe*, the present British queen is the daughter of a German duke; the kaiser is half English and half German; Albert of Belgium is German; the czar is mostly German, with none of the Slav in his make-up. The blood relationships existing between some of these rulers is given as follows:—

King George and Kaiser William are

first cousins, the former's father and the latter's mother having been brother and sister.

King George and Czar Nicholas are first cousins, their mothers being sisters.

King George and the czarina are first cousins, his father and her mother having been brother and sister.

Kaiser William and the czarina are first cousins, their mothers being sisters.

Kaiser and czar are first cousins by marriage.

But notwithstanding these close blood relationships which have been created, there has not resulted any bond of lasting unity. Says the prophet: "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." The failure of all these man-made efforts to bring about a united empire proves the correctness of God's foreknowledge. It shows that the Spirit which prompted the prophetic utterance could foretell with unerring accuracy the course of empire.

The prophecy concludes: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." For long years we have been living in the divided state of the Roman Empire. So far as the prophecy of Daniel 2 is concerned, the only event lacking of fulfillment is the setting up of the everlasting kingdom of God, represented by the stone which was cut out without hands and smote the image upon its feet, grinding it to powder. This sequel is about to be consummated. The kingdoms of this earth will soon become the kingdoms of our Lord and of his Christ. Where the power of sin has reigned, where hatred and strife have borne sway, there the kingdom of peace will be established. Let us lift up our heads and rejoice, for our redemption draweth nigh.

F. M. W.

◆ ◆ ◆ "Rome Never Changes"—No. 3

IN the preceding articles it was shown conclusively that in at least three very striking particulars *Rome has changed*. She has changed on the question of the Pope's infallibility, on the question of "who is the authoritative teacher in the church, and on the question of the worship of the Virgin Mary. In this article we shall endeavor to show that upon another question of most vital importance Rome has made a complete and very radical change.

The most important thing in the life of the Christian is his attitude toward God. All that comes to him in eternity comes as a result of the attitude he has maintained toward his Maker during his lifetime. That attitude is very clearly expressed in his worship. If his worship has been of Jehovah alone, untingered with any other worship, he is counted as a faithful follower of God and is given a part in the eternal inheritance of the

saints. If he has worshiped other things, — self, man, images, idols, — and has died without repudiating such worship, he is counted as unworthy of eternal life, and meets the punishment of the unfaithful and impenitent, which is eternal death.

In order that man might not rush blindly into the worship of those things that make one unworthy of eternal life, God has given due warning in his Word: —

“Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving-kindness unto thousands of them that love me and keep my commandments.” Ex. 20: 4-6.

That is Jehovah’s warning to every son and daughter of Adam — a plain prohibition with no exceptions, and a faithful pronouncement of what the result of disobedience will be. “Thou shalt not,” is Jehovah’s mandate concerning the worship of anything that human hands have made or of anything that Jehovah himself has made.

“And Jehovah spake unto Moses, saying, . . . Turn ye not unto idols, nor make to yourselves molten gods: I am Jehovah your God.” Lev. 19: 1-4.

We have this record concerning one of Israel’s kings, and it is left for the admonition of God’s people in all generations since that day: —

“But there was none like unto Ahab, who did sell himself to do that which was evil in the sight of Jehovah, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all that the Amorites did, whom Jehovah cast out before the children of Israel.” 1 Kings 21: 25, 26.

That is God’s estimate of an idol worshiper. God cast the Amorites and other heathen nations out of their land because they were worshipers of images, and put his people in their place, who were positively forbidden to make or to worship images or idols. Surrounded with heathen nations, the Israelites were continually tempted to adopt their idolatrous customs; and the records of their yieldings, God’s solemn appeals and warnings, and the terrible results of their frequent adoption of idolatry, make up a very large portion of the Bible.

In the New Testament as well as in the Old the child of God is taught the attitude of God toward the worshiping of images. Speaking of the heathen world, Inspiration says: —

“Knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing

themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves: for that they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this cause God gave them up unto vile passions.” Rom. 1: 21-26.

The danger of adopting idolatry in the earliest days of the Christian church was a very real one. Therefore John the Beloved, in the last sentence of his first epistle says: —

“My little children, guard yourselves from idols.” 1 John 5: 21.

In the early years of the Christian church idolatry was looked upon with abhorrence. In the fifteenth chapter of Acts (verse 20) the decision of the church was that the Gentiles should be admonished to “abstain from the pollutions of idols.” In verse 29 they are admonished even to “abstain from things sacrificed to idols.”

We next take the testimony of some of the early “fathers” of the Catholic Church.

St. Irenæus (A. D. 120-190) mentions the use of images of Christ, with religious honor done to them, as a peculiarity of the Carpocratian heretics, distinguishing them from Catholic Christians. See “Contra Hereticos,” i. 25.

Minucius Felix (A. D. 220) bears this testimony: “Crosses, moreover, we neither worship nor wish for. You [heathen], who consecrate wooden gods, do worship wooden crosses, perhaps as parts of your gods; for your very standards, as well as your banners and ensigns of your camp, what are they but crosses gilt and decked?”—“Octavius,” xxix.

Origen (A. D. 230) testifies to this effect: “We say that those are the most untaught who are not ashamed to address lifeless objects, . . . and though some may say these objects are not their gods, but imitations and symbols of real ones, nevertheless they are untaught, and slavish, and ignorant, who imagine that the hands of low mechanics can fashion likenesses of Divinity; for we assert that the very lowest amongst us (Christians) have been set free from this ignorance and want of knowledge.”—“Contra Celsus,” vi. 14.

“What sensible man can refrain from smiling when he sees that one who has learned from philosophy such profound and noble sentiments about God or the gods, turns straightway to images, and offers to them his prayers, or imagines that by gazing on these natural things he can ascend from the visible symbol

to that which is spiritual and immaterial?”—“Contra Celsus,” vii. 44.

Lactantius (A. D. 300) says: “It is indisputable that wherever there is an image, there is no religion. . . . Images are outside of religion, because there can be nothing heavenly in what is made from the earth; . . . thus there is no religion in images, but a mimicry of religion.”—“Divinarum Institutionum Libri Septem,” ii. 19.

St. Ambrose (A. D. 370): “They talk about God, they worship an image.”—*Epist. xviii ad Valentianum*.

St. Augustine (A. D. 430) speaks as follows: “‘Confounded be all they that serve graven images, that boast themselves of idols.’ But some disputant, who thinks himself learned, comes forward and says, ‘I do not worship a stone, nor that image which is without feeling; for it is not possible that your prophets should have known that they have eyes and see not, and I be ignorant that the image in question has no soul, and sees not with its eyes, nor hears with its ears. I do not worship that; but I bow before (adoro) what I see, and serve him whom I do not see.’ Who is he? ‘Some invisible power,’ he replies, ‘which presides over that image.’ By giving this sort of explanation of their images, they think themselves very clever, as not worshipers of idols.”—*Enarr. in Ps. xcvi. ii.*

In A. D. 595 and 600 Pope Gregory the Great wrote letters to Serenus, Bishop of Marseilles, taking the bishop to task for destroying certain pictures and images which the people had superstitiously begun to worship. The Pope said: “We praise you for having been zealous lest anything made with hands should be adored, but we are of opinion that you ought not to have broken those images; . . . you ought to have preserved them, and have prohibited the people from worshipping them.”—*Ep. vii. ii. 3.* The bishop chose not to restore the pictures and images, and received a second letter from the Pope, in which he said: “In so far as you forbade their [the pictures and images] being worshiped, we entirely praised you, but we blamed you for breaking them. . . . In every possible way avoid worshipping images, . . . and let the people humbly prostrate themselves in honor of the Almighty and Holy Trinity alone.”—*Ep. ix. iv. 9.*

In the Council of Constantinople (A. D. 754) the worship of images was condemned, but in the Seventh General Council held at Nice in 787 the worship of images had its first formal authorization.

Alongside of St. Augustine’s denunciation of the worship of idols and alongside of Pope Gregory’s declaration in reference to the worship of pictures and images, place the following from the

Council of Trent (Conc. Trid. sess. xxv):—

The images of Christ, of the Virgin Mother of God, and of the saints, are to be had and retained, especially in churches, and due honor and veneration to be paid to them, . . . because the honor which is exhibited to them is referred to the prototypes which they represent; so that through the images which we kiss, and before which we uncover our heads and lie prostrate, we adore Christ and pay veneration to the saints, whose likenesses the images bear.

It will be noticed that the very same excuse for image worship which St. Augustine denounces in the heathen is given here by the Council of Trent in its authorization of image worship. It will be noted also that up until the time of Pope Gregory the Great and the Nicene Council of 787 image worship was a prohibited practice, denounced and forbidden by the "fathers," by the Pope, and by the council. Nevertheless the practice gradually came into the church, and was finally sanctioned and authorized by the Seventh General Council of Nice, and later by the Council of Trent during its deliberations from 1545 to 1564.

This was surely a change — a very striking and very radical change — in the belief and practice of the Roman Catholic Church. It would be difficult to conceive of a greater change than this. That which had been denounced and forbidden is now authorized and encouraged.

This change carries with it disastrous consequences; for God, who *does not change*, maintains the same attitude toward the worship of images that he has always maintained. What he condemned in ages gone by he condemns today; and the same judgment which he pronounced upon idolatry then he pronounces upon it today. Says the inspired Word:—

"Be not deceived: neither fornicators, nor idolaters, . . . shall inherit the kingdom of God." 1 Cor. 6:9, 10.

We read again:—

"But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." Rev. 21:8.

Rome does change, and the changes that she has made have not been for the best. C. M. S.

Our Missionary Campaign

SEVENTY years ago the third angel's message had its first believer. From the very beginning of this work, the people who believed the message have been looking for the coming of the Lord, when the work of God will be finished. Great and important national and international events have been looked for, and the trend of current events has been care-

fully studied by God's people from the beginning of this movement to the present time.

Again and again conditions giving evidence that the end was very near, have developed. Then all would quiet down, peace would reign, and the opportunity for extending our work would be renewed. The last few months have been thrilling beyond anything that has taken place since the message started. The world is utterly confounded by the events that are taking place. Those who have been prophesying peace, saying that there was to be no more war and that all international events would be settled by arbitration, find that they have only been uttering vain prophecies; and many who have been misled by their teachings, are now inquiring, "What do these things mean?"

The last few years have been very favorable for the prosecution of our denominational work. Every barrier against preaching the message has apparently been cast down. The doors of many nations have been thrown wide open, and opportunities for preaching the gospel have been granted to our people, such as had never been known since the days of Christ. Today the whole world is throwing open its doors and giving the missionary opportunity to enter and preach the gospel of Jesus Christ.

Our work has steadily grown, and the last few years have been most encouraging in the results obtained. The last quarterly statistical report of the North American Division Conference brings to us the encouraging news of the baptism of 2,435 believers, making the total number of baptisms to Sept. 30, 1914, in the North American Division, 4,976. While this is encouraging, surely we ought to undertake to double this number next year. The last quarter of this year, we hope, will bring the number baptized up to more than six thousand.

Our churches are now engaging in an extended missionary campaign. Never since our work started has there been such an opportunity for personal effort. God has opened the way and given this people favor, and many are anxious to know the truth. Our literature is laden with the third angel's message, and it has proved a mighty factor in bringing many souls to Christ. An extended distribution of our literature cannot but bring to souls the knowledge of a sin-pardoning Saviour. Our periodicals — the *Signs of the Times* (weekly and monthly), the *Watchman*, *Liberty*, the *Protestant*, and *Life and Health* — are being widely distributed. The scattered condition of our people, a family here and there, makes it possible for us to reach a multitude of people and place in their hands literature bearing on the third angel's message.

The wise man spoke very definitely concerning missionary work when he wrote these beautiful words: "Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. . . . He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

How much longer these golden opportunities for service will be open to us we cannot say. The whole trend of events shows the imminence of the end. Every day accentuates the necessity of greater zeal and earnestness if we would finish the Lord's work. We hope that in all our churches throughout the entire field, every individual church member will feel the call of God pressing upon his heart, to give the message to his neighbors and friends. The time is at hand when men must be pressed into the kingdom of God. Let us not forget to pray that the God of the harvest will by the Holy Spirit so water the seed sown that many honest hearts will accept the message and be prepared for Christ's coming. I. H. EVANS.

General Conference Committee Council

Second Report

THE decision of the Mission Board not to undertake many new enterprises in the mission fields during the great struggle in Europe considerably lessened the number of new problems coming before the council.

Australasia's "Hand Across the Sea"

One interesting action was the vote of thanks to the Australasian Union Conference for its gift of \$5,000 to the General Conference emergency fund for the European Division:—

Voted, That we express to our brethren and sisters of the Australasian Union Conference our hearty thanks for this liberal gift of \$5,000 from their funds, and our sense of appreciation of this another manifestation of their readiness to help in all the world-wide work beyond the borders of their own extensive island mission fields; and we assure our brethren in Australasia of our thankfulness to God that he has so signally blessed and prospered the work committed to their hands.

Miscellaneous Actions

The call for an additional teacher at the Lake Titicaca Indian Mission (Peru)

was referred to the minority board for consideration later if possible.

Action on the request for an appropriation for a mission home and headquarters in Lima, Peru, was deferred for one year, on account of the extra pressure upon the mission treasury this year of the war, the South American Union being asked to submit definite estimates and particulars.

The South African Union was asked to renew its request for a small printing press for Nyasaland a little later, when conditions are more settled and transport of goods by sea can be better assured.

The council decided that next year's medium for the Harvest Ingathering campaign would be either the *Signs Magazine* or the *Signs* weekly, as may later be determined.

The following-named brethren were appointed a committee on foreign literature, to give counsel as to what subscription, home workers', and trade books should be translated into European tongues, having special reference to cooperation between the European and North American Divisions in bringing out books:—

N. Z. Town, W. W. Eastman, O. A. Olsen, L. R. Conradi, R. L. Pierce, H. H. Hall, I. A. Ford, S. N. Curtiss, L. W. Graham, L. H. Christian, S. Mortenson, J. H. Schilling, J. C. Raff.

West Indian Union Items

Elder A. J. Haysmer was present from the West Indian Union, it being convenient for him to come by way of the States on his return to Jamaica from a visit to the Central American portion of the field. He had visited the republic of San Salvador, this being the first time any of our workers had ever visited that field. While the breaking of connections with Europe has greatly disturbed financial conditions throughout Central America, Elder Haysmer was everywhere impressed with the opening providences that urge us into those fields. The first great need is colporteurs to distribute the literature, this effort to be followed by the evangelist. The Publishing Department was asked to secure colporteurs for Central America and the West Caribbean.

It was decided to detach the territory of the Central American Conference and the mission field of Guatemala and San Salvador from the West Indian Union, allowing these fields to come directly under General Conference supervision, owing to the fact that connections are now very difficult with the union office, while very direct steamship connections are secured with the United States.

Elder Haysmer presented the appeal of the South Caribbean Conference for consideration to be given to the calls that still come from the British Guiana in-

terior. It was in his effort to respond to appeals from the Indians in that region that Elder O. E. Davis lost his life several years ago. Still the calls come from the Indians, who have a settled conviction that we have the message that they want. The union feels that when work is opened in that wild and unhealthy region, two workers should be associated together. It was—

Voted, That we encourage the union conference to continue to keep watch of the openings for work among these Indians, to report plans later, when the Mission Board may be better able to make appropriations.

Owing to the widely separated nature of its territory, the West Indian Union finds the greatest difficulty in calling its workers and delegates together for a union conference session and institute. On this account it seemed impossible to hold such a meeting at the regular time. The need of such gatherings, however, was recognized, and it was agreed that provided the war situation clears, so that steamship rates come again to normal, the Mission Board will appropriate \$1,000 to aid the West Indian Union in meeting the expense of a union session and institute for workers.

Mission Field Appointments

Elder N. Z. Town, secretary of the Publishing Department, was asked to take general supervision of the detached Spanish mission fields, which are, Porto Rico and Santo Domingo, Haiti (French), Cuba, Mexico, Guatemala, and the Central American Conference, the territory of which is Spanish and British Honduras, with the Bay Islands. As a worker of long experience in the Spanish fields, Elder Town will be able to give helpful supervision by correspondence, with occasional visits to the fields. The council approved the plan of giving earnest attention to placing our Spanish publications throughout all this territory.

The following advisory committees were appointed for the detached mission fields under General Conference direction:—

Porto Rican Mission: William Steele (superintendent), Dr. J. F. Morse, G. D. Raff (field agent), Rafael Lopez.

Cuban Mission: A. N. Allen (superintendent), S. H. Carnahan (secretary and treasurer), H. C. Goodrich, J. E. Anderson, A. E. Doering, A. U. Cochran (field agent).

Haitien Mission: A. F. Prieger (superintendent), E. A. Curdy, Nord Isaac.

Hawaiian Islands Mission: F. H. Conway (superintendent), Robert McKeague, I. N. Bartholomew.

Appointments of Workers

Workers were invited to the fields as follows:—

J. D. Haynes, of Texas, to Cuba, to engage in the Spanish colporteur work.

C. F. Innis, of Colorado, to Cuba, to engage in the Spanish colporteur work.

Clarence Hall, of the Pacific Press (California), to Japan, to take charge of the Japanese printing office, and to act as secretary and treasurer of the mission.

M. H. Schuster, student of the Clinton German Seminary, to Brazil, to engage in evangelistic work.

Other invitations were extended which cannot be reported upon until the negotiations have been concluded.

It is agreed that the following calls for workers must be supplied as early as practicable:—

An evangelist of good executive experience for India.

An evangelist for city work in the cities of India.

Two evangelists for the Malaysian Mission, East Indies, and a third to follow later in 1915, the Malaysian Mission feeling assured that it can accept this additional help without having to call for extra appropriations.

Two experienced ministers for South Africa when the war situation clears.

From time to time during the council cheering news was reported from various portions of the far fields, and representatives in the council made encouraging reports of the interest throughout the churches and conferences in the missionary advance.

Every autumn council registers the growth, year by year, of this advent movement. "The volume of business coming into these councils," remarked one of the older workers, "is as great as that dealt with in General Conference sessions not many years ago."

W. A. SPICER, *Secretary*.

Mission Offerings

HEREWITH is submitted the report of receipts from the Twenty-cent-a-week Fund for the first nine months of 1914. While it shows some slight improvement over previous reports this year, yet the shortage is a very serious one, and causes the Mission Board great anxiety. The amount required for the period under consideration is \$507,101.40. The amount received is \$321,386.91, leaving a shortage of \$185,714.49.

To overcome this in the remaining months of the year, it will require perseverance and faithful work on the part of all conference and church officers, and liberal offerings from all our people. To fail to make up the full amount may mean to threaten our mission work with calamity, especially now that greater responsibilities are thrown upon the General Conference treasury by the conditions existing in the European Division Conference.

W. T. KNOX.

Statement of Twenty-Cent-a-Week Fund for Nine Months Ending Sept. 30, 1914

CONFERENCES	Member-ship	Due at \$7.80 Per Member	Amount Received	Amount Short	Amount Over	Net Amount Short	Net Amount Over
ATLANTIC UNION							
Greater New York	1101	\$ 8587.80	\$ 7139.20	\$ 1448.60	\$	\$	\$
Maine	449	3502.20	1721.92	1780.28			
Massachusetts	1267	9882.60	6928.72	2953.88			
New York	815	6357.00	3209.61	3147.39			
Northern New England	540	4212.00	2971.96	1240.04			
Southern New England	496	3868.80	2253.11	1615.69			
Western New York	840	6552.00	4540.19	2011.81			
Totals	5508	42962.40	28764.71	14197.69		14197.69	
CANADIAN UNION							
Maritime	239	1864.20	1126.16	738.04			
Ontario	501	3907.80	2222.40	1685.40			
Quebec	136	1060.80	1087.28		26.48		
Newfoundland	57	444.60	342.97	101.63			
Totals	933	7277.40	4778.81	2525.07	26.48	2498.59	
CENTRAL UNION							
Colorado	1703	13283.40	7013.58	6269.82			
East Kansas	1182	9219.60	3302.19	5917.41			
Nebraska	2073	16169.40	10593.67	5575.73			
North Missouri	697	5436.60	1788.21	3648.39			
Southern Missouri	680	5304.00	2792.40	2511.60			
Western Colorado	465	3627.00	1647.48	1979.52			
West Kansas	868	6770.40	2942.93	3827.47			
Wyoming	517	4032.60	3189.87	842.73			
Totals	8185	63843.00	33270.33	30572.67		30572.67	
COLUMBIA UNION							
Chesapeake	605	4719.00	2956.57	1762.43			
District of Columbia	771	6013.80	3593.19	2420.61			
Eastern Pennsylvania	1150	8970.00	5576.50	3393.50			
New Jersey	726	5662.80	4862.88	799.92			
Ohio	2000	15600.00	13092.39	2507.61			
Virginia	514	4009.20	1457.45	2551.75			
West Pennsylvania	790	6162.00	4036.00	2126.00			
West Virginia	172	1341.60	1232.94	108.66			
Totals	6728	52478.40	36807.92	15670.48		15670.48	
LAKE UNION							
East Michigan	1532	11949.60	8717.64	3231.96			
Indiana	1732	13509.60	9255.34	4254.26			
Northern Illinois	1403	10943.40	7950.84	2992.56			
North Michigan	784	6115.20	3004.15	3111.05			
Southern Illinois	614	4789.20	3365.56	1423.64			
West Michigan	2444	19063.20	10175.72	8887.48			
Wisconsin	2594	20233.20	7994.82	12238.38			
Totals	11103	86603.40	50464.07	36139.33		36139.33	
NORTHERN UNION							
Iowa	2343	18275.40	13238.27	5037.13			
Minnesota	1715	13377.00	13469.70		92.70		
North Dakota	1303	10163.40	5490.83	4672.57			
South Dakota	948	7394.40	5363.27	2031.13			
Totals	6309	49210.20	37562.07	11740.83	92.70	11648.13	
NORTH PACIFIC UNION							
Montana	452	3525.60	2962.97	562.63			
Southern Idaho	647	5046.60	3613.18	1433.42			
Southern Oregon	573	4469.40	2328.31	2141.09			
Upper Columbia	1900	14820.00	8138.40	6681.60			
Western Oregon	1831	14281.80	6610.63	7671.17			
Western Washington	1592	12417.60	6672.22	5745.38			
Alaska	4	31.20	16.10	15.10			
Totals	6999	54592.20	30341.81	24250.39		24250.39	
PACIFIC UNION							
Arizona	234	1825.20	6040.85		4215.65		
California	2698	21044.40	12047.05	8997.35			
Central California	1138	8876.40	4587.92	4288.48			
Northern California	1139	8884.20	5117.92	3766.28			
Southern California	3397	26496.60	20415.90	6080.70			
Utah	173	1349.40	633.01	716.39			
Nevada Mission	92	717.60	624.57	93.03			
Totals	8871	69193.80	49467.22	23942.23	4215.65	19726.58	

CONFERENCES	Member-ship	Due at \$7.80 Per Member	Amount Received	Amount Short	Amount Over	Net Amount Short	Net Amount Over
SOUTHEASTERN UNION							
Cumberland	586	\$4570.80	\$2488.97	\$2081.83	\$	\$	\$
Florida	685	5343.00	5765.58		422.58		
Georgia	571	4453.80	2326.51	2127.29			
North Carolina	441	3439.80	2423.67	1016.13			
South Carolina	308	2402.40	959.75	1442.65			
Totals	2591	20209.80	13964.48	6667.90	422.58	6245.32	
SOUTHERN UNION							
Alabama	200	1560.00	1353.62	206.38			
Kentucky	275	2145.00	1036.83	1108.17			
Louisiana	262	2043.60	1105.08	938.52			
Mississippi	132	1029.60	1178.31		148.71		
Tennessee River	617	4812.60	3053.22	1759.38			
Southern Union Mission....	580	4524.00	1059.60	3464.40			
Totals	2066	16114.80	8786.66	7476.85	148.71	7328.14	
SOUTHWESTERN UNION							
Arkansas	295	2301.00	1630.73	670.27			
New Mexico	291	2269.80	908.95	1360.85			
North Texas	1409	10990.20	3637.48	7352.72			
Oklahoma	1875	14625.00	7797.62	6827.38			
South Texas	230	1794.00	1990.85				
West Texas	316	2464.80	641.76	1823.04	196.85		
Totals	4416	34444.80	16607.39	18034.26	196.85	17837.41	
WESTERN CANADIAN UNION							
Alberta	475	3705.00	3366.66	338.34			
British Columbia	364	2839.20	2226.93	612.27			
Manitoba	213	1661.40	1070.89	590.51			
Saskatchewan	252	1965.60	3618.68		1653.08		
Totals	1304	10171.20	10283.16	1541.12	1653.08		111.96
Summary							
Atlantic	5508	42962.40	28764.71	14197.69		14197.69	
Canadian	933	7277.40	4778.81	2525.07	26.48	2498.59	
Central	8185	63843.00	33270.33	30572.67		30572.67	
Columbia	6728	52478.40	36807.92	15670.48		15670.48	
Lake	11103	86603.40	50464.07	36139.33		36139.33	
Northern	6309	49210.20	37562.07	11740.83	92.70	11648.13	
North Pacific	6999	54592.20	30341.81	24250.39		24250.39	
Pacific	8871	69193.80	49467.22	23942.23	4215.65	19726.58	
Southeastern	2591	20209.80	13964.48	6667.90	422.58	6245.32	
Southern	2066	16114.80	8786.66	7476.85	148.71	7328.14	
Southwestern	4416	34444.80	16607.39	18034.26	196.85	17837.41	
Western Canadian	1304	10171.20	10283.16	1541.12	1653.08		111.96
Miscellaneous			288.28		288.28		288.28
Totals	65013	\$507101.40	\$321,386.91	\$192758.82	\$7044.33	\$186114.73	\$400.24
Net amount over						400.24	
Net amount short						\$185,714.49	

Mission Appropriations for 1915

THE General Conference and North American Division Conference Autumn Council met at Takoma Park, October 25 to November 4. During this meeting, appropriations for 1915 to the foreign fields and to Eastern and Southern conferences were voted. The conditions confronting the General Conference by reason of the great war, made it evident to all that a fund should be created to enable its treasury to meet successfully the demands that may be made upon it by reason of emergencies that are likely to arise in these uncertain and troubled times in which we live. The extent of the unusual calls that may be made upon the treasury to relieve our brethren in Europe, is as uncertain as is the probable duration of the war, but it was thought to be only the part of wisdom to

set aside \$75,000 to protect our mission work from any embarrassment that might threaten it in the future.

The budget adopted for the coming year calls for an outlay of \$506,464.14. This amount is to be secured entirely from the offerings of the churches of North America. The items composing this budget are as follows:—

Asiatic Division:

General	\$12,069.70
Signs of the Times Publishing House	4,840.65
China Missions Training School	4,269.60
East China Mission	8,911.96
West China Mission	4,669.71
Central China Mission	20,069.12
South China Mission	24,445.20
Japan Mission	15,683.30
Korean Mission	17,212.31
Philippine Mission	9,017.25
Malay Missions	13,164.31
Manchuria Mission	2,602.58

Bahamas Mission	267.00
Brazilian Union Conference..	11,633.52
Cuban Mission	4,325.00
Guatemala Mission	1,500.00
Hawaiian Mission	1,000.00
Haitien Mission	2,300.00
India Union Mission	66,000.00
Mexican Mission	8,893.19
Porto Rican Mission	1,986.74
South African Union Conf....	40,000.00
South American Union Conf.	25,000.00
West Indian Union Conf.	11,603.00
Executive Department	17,000.00
Educational Department	2,500.00
Missionary Volunteer Dept...	3,000.00
Medical Department	2,500.00
Publishing Department	2,500.00
Home Missionary Department	3,000.00
Sabbath School Department..	4,000.00
Harvest Ingathering	17,000.00
Missionary appointees' salary	7,500.00
General laborers	6,000.00
General Conference Corp....	25,000.00
Emergency fund	75,000.00
Special appropriations	30,000.00

The funds of the North America Division Conference are made up of certain percentages of the tithe of the local conferences within its territory, the basis of which is, as adopted at the council, 5 per cent of the tithe of all conferences receiving \$15,000 per annum or less, with an increase of 1 per cent for each additional \$1,000 until 20 per cent is reached. The budget voted for 1915 was based upon the expectation that every conference would fully comply with this suggestion, and thus make up the sum of \$165,045, to be apportioned as follows:—

Atlantic Union Conference.	\$18,500
Columbia Union Conference.	15,000
Eastern Canadian Union Conf.	7,000
Southern Union Conference.	11,000
Southeastern Union Conference.	8,000
Southwestern Union Conference.	3,500
North American Foreign Dept.	13,000
Negro Department	28,000
College of Medical Evangelists.	10,000
<i>Christian Record</i>	2,000
Educational Department	3,500
Executive Department	6,500
Finance Commission	1,000
Home Missionary Department.	2,206
Medical Department	2,250
Missionary Volunteer Department	4,228
Negro Dept. (administrative)	1,450
Press Bureau	2,460
Publishing Department	1,956
Religious Liberty Department.	2,360
Special appropriations	7,500
Emergency fund	10,000
Tithe to General Conference	1,335
Sustentation to General Conf.	800
General expense, rent, light, heat, depreciation, etc.	1,500

W. T. KNOX.

Count Your Blessings

THE usefulness of many lives is practically destroyed by dwelling upon the dark pictures in life. These can almost always be found, and having been found, they are hung in the halls of memory and viewed constantly. The world is filled with gruff, chronic growlers, and unfortunately some of these have got into the church. Nothing pleases such persons. They live in the shadow instead of the sunshine. They are constantly on the Egyptian side of the cloud instead of in the presence of Him who is always with them to give light and hope. Their faces are long and sad, and they scatter gloom and despondency wherever they go. They are so grouchy you dread to see them approaching, knowing that they will probably inflict upon you some dreadful foreboding. When the weather is pleasant, they are looking for a storm; they are sure something unpleasant is going to happen.

Such persons are in reality a reproach to Christianity. They woefully misrepresent their Master. There is no place in the religion of the Bible for such a life. Jesus came to give "beauty for ashes, the oil of joy for mourning." He

came to *give* unto us these great blessings; then why not take them from the hand of the Saviour, and live in the sunshine rather than the shadow?

Sometimes we hear that a certain man is ruined. What has happened? Is his family dead?—No. Has he met with some dreadful accident? Is he maimed for life?—No. Has he lost his reputation?—No. Has he committed some dreadful crime, so that he is hunted by the minions of the law to be brought to justice?—No. Has reason abdicated the throne, so that some of the members of his family must be confined in the madhouse?—No. Has he been struck with some terrible disease in which death is only a question of a short time?—No. What has happened? O, he probably lost some property, or a position which he held! Such seem to have never learned that "a man's life consisteth not in the abundance of the things which he possesseth."

A merchant returned home one night sad and despondent. As he sank into an easy-chair in his spacious parlor, he said to his wife: "My dear, we are ruined. Everything is in the hands of the sheriff and will be sold. We are totally bankrupt." After a short period of silence his wife looked into his face and said, "Will the sheriff sell you?"—"No, no." "Will the sheriff sell me?"—"O, no!" "Will he sell the children?"—"O, no!" "Then why do you say that we have lost everything? All that is most valuable remains to us. We still have our manhood and womanhood and our precious children. We have lost only the results of our skill and industry. We can make another fortune if our hearts and our hands are left us."

What a noble answer was this! In the midst of misfortune his faithful wife arose to the occasion, and piercing through the veil of seeming disaster, saw the real object and aim of life. This should be an example for all Christians to follow. We should count our blessings rather than our misfortunes.

Such a spirit will cast sunshine everywhere. Such a rich and noble mind will bring into the humblest home a radiance of beauty which no upholsterer or decorator can approach. It is a great thing to be rich in cheerfulness and carry with one an atmosphere of serenity. All such will see "books in the running brooks, sermons in stones, and good in everything."

As Christians, let us learn to live in the sunshine and not in the shadows. Let us count constantly our blessings. Just think! have you your eyesight? How much is it worth? What should you take to have your eyes put out that you might see no more while life lasts? How much is eyesight worth to you? Are you grumbling and complaining over

your misfortunes and hardships while you have eyesight? Suppose that you were smitten blind. What should you give to have your sight restored, so that you could see again the beauties of nature? Should you give your farm or your bank account? No doubt you would. And yet many who have the inestimable blessing of perfect eyesight, go through life with a continual frown.

Have you speech? What if you were suddenly smitten dumb and could never be able again to utter a word? Are you thankful for speech? Do you praise God constantly for this great and wonderful blessing which you have? or are you going through life sad and despondent, and using perhaps this great gift to scatter doubt and darkness wherever you go? This is a terrible thing to do. How much is your speech worth to you? If you were dumb, how much should you give to be able to talk and converse as you now do? Doubtless you would give all that you possess; and yet you have this great blessing and never thank God for it.

Can you hear? Are you able to listen to the warble of the birds, the songs of Zion, and the words spoken to you? How much is this blessing worth to you? What should you take to have your hearing permanently destroyed? Yet many who have this great blessing unimpaired never thank God for it, and we hear them continually complaining about this thing and the other. O, what a shame, especially for Christians!

Are you able to walk? Can you run and move about as you desire? Are you thankful for this blessing? What should you take to be paralyzed; to be compelled to sit in a chair and be entirely dependent upon others to move you? What should you give for the power of locomotion and to have the paralysis entirely removed? Should you give all your money, your farms, and your bank accounts? Doubtless you would. Yet many have all these and many other blessings and are never thankful.

Surely if we but counted our blessings, we should be continually happy, and the peace of God that passeth all understanding would fill our hearts and minds. Shall we not count our blessings?

"Count your mercies, such a boundless store,
Count your mercies, pressed and running o'er,
All your mercies, count them o'er and o'er,
Lost in love and wonder at the boundless store."

G. B. THOMPSON.

"God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10: 38.



THE WORLD-WIDE FIELD



Among the Indians at Samabula, Fiji

ELLEN MEYERS

THE building at Samabula is almost finished, and after house cleaning, settling, visiting in the locality, and becoming acquainted with the people for whom I labor, which has all been interesting in its way, I spent most of Sabbath, August 1, alone with God, seeking for wisdom and guidance and the baptism of the Holy Spirit for this great work.

On Sunday, a week later, at 9:30 A. M., the bell, given by a few of the members of the young people's society in Fiji, rang out an invitation for the people to come to hear the word of God. The previous Sunday it had been rung at 3 P. M., and no response had been made; so I decided to find a man with whom I could talk intelligently, and to whom I could explain why we had come among them. I found just the man, evidently, and I sought his advice concerning the most convenient time for the people to attend church on Sundays. At his suggestion the bell rang at 9:30 A. M. Knowing the Indians' dislike for Christianity, I had made this the subject of prayer. Israel's experiences in crossing the Jordan, and also the eleventh chapter of Hebrews, with its record of what faith has done, gave me courage.

At first there was no sign of any one's coming, but the bell rang on. I wish you could have heard it. It sounded as if we were in earnest. I thought of the way the walls of Jericho fell down when God's people exercised faith. The bell rang for half an hour. I decided it would influence the people to come, and by ten o'clock, the appointed time, forty persons were present. This meant much to me after my first experience. The next question was where to seat them. I had by faith prepared my subject, an exposition of the second chapter of Daniel. I invited them to be seated, but we had only two benches, and they hesitated to sit on the floor. So Aveti, the Fijian boy from Buresala, helped by bringing his mat. The Indians sit on the floor in their own homes, but they are accustomed to have seats when they go into a house of worship. They usually exercise some respect for God's house. I remember taking a Mohammedan boy to the Masonic Hall to hear Pastor Butz when we were having a series of meetings in Fiji. Our entering a place of worship wearing our shoes made him feel that we had no respect for the house of God. He himself had been taught to take off his shoes before crossing the threshold of a place where prayer was offered.

We spent an hour studying together, and the Indians listened somewhat attentively. After the service was over, Aveti, having made up his mind that we should be better fitted up the next Sunday, made a neat little table and two benches.

The following day, Monday, school opened with three boys; when the week closed, we had sixteen. I fear we shall not find it so easy to secure the girls. The Indians are not eager to give them an education, but later the way may open to do something for them.

Suva is passing through a trying, un-restful experience. Men's hearts are failing because of what is taking place in the world. Soldiers patrol the streets day and night in fear of German invasion. Ships are prohibited from coming. The wealthy have made provision for the flesh; they have bought their food supplies, and the result is that everything which is left is very expensive, and there is no prospect of more shipments for a while. I have held to my post. "The just shall live by faith" is the message for this time.

Orders have been issued that when six rockets are fired, the women and children must leave the town and run out to the neighboring districts, where places of safety are provided. So I am fortunate to be out of Suva. My one regret is that at this time we have no English worker to give prophetic lectures directing the attention of the people to what the Word of God says concerning the days in which we live. Surely these people would see the literal fulfillment of the things that are predicted. Perhaps after the union conference this great need will be supplied, and after the experience we are passing through some may be led to see the truth. It is comforting to feel that God is great, and that he is able to meet every emergency and to supply our every need.

I do not know how long these conditions will exist in Suva. I may not be able to write again until normal conditions are restored. I believe that steamers are all prevented from coming or going, so communications will be suspended; but nothing can prevent us from communicating with heaven. I ask your prayers.

Shanghai, China

F. E. STAFFORD

[From a personal letter we are permitted to gather the following interesting items concerning our tract society office and reading room in a prominent section of Shanghai, China.]

OUR sales have been increasing month

by month, and we have a very good class of customers. Besides the people who come to buy, there are hundreds who come in to read, and we always try to improve the opportunity to give them the gospel. This we manage all right with the Chinese and English, but quite often we have men of other nationalities, and then the best we can do is to give them a paper or a tract. Shanghai is such a cosmopolitan place that we have visitors from nearly every quarter of the globe.

On our reading table we have our own periodicals in English, Chinese, Japanese, Korean, Tagalog, Malay, German, French, Spanish, Swedish, and Norwegian, and also a small supply of tracts in all these languages. One day a Turkish man came and bought a copy of the English *Signs* monthly. Another time a Portuguese bought a copy of "Daniel and the Revelation." Quite often the Chinese buy English books. A few days ago a wealthy Chinese who is a Confucianist, but whose wife and daughter are Congregationalists, came in and stayed quite a while, and finally bought a copy of "Christ Our Saviour" and an English copy of "Steps to Christ." He was on his way to Peking.

We try to keep in touch with all our customers as far as possible, and have a visitors' register, in which all who are willing are requested to write their names and addresses. This list forms a basis for missionary work, the members of our Shanghai church missionary society making use of it. They meet the third Tuesday night in every month and send out a club of the *Signs*, and also other tracts and books, to interested persons. Letters are read, the various committees report, and often we have interesting meetings. We have a committee on distribution of literature, a visiting committee, and a finance committee.

Our Shanghai church is beginning to take some of the responsibility of preaching the gospel. A definite amount is pledged every month for church expense, and a part of this is turned over to the mission to help pay the rent of the chapel. Our native tithe is increasing, so that it will soon be sufficient to support our native evangelist. Thus we hope soon to have a good, strong, self-supporting church here, which can not only take care of itself, but reach out and help many of the outstations of this province. When you consider that there are 40,000,000 people in this one province, and so far only two foreign families,—Brother Wood's and mine,—besides a Bible woman, Sister B. Miller, you see there is yet a great work to be done here.

We have been enabled this year to open two new outstations,—one at Ying Ziang Kong, and the other at Nanziang. At the last place we conducted a successful tent effort, the first of the kind in this province. We are so well pleased with the results that we purpose to carry out this policy in every city and town of the province as soon as we can secure native workers to man the stations.

We had erected what is called a mat shed; that is, a shed of mats placed on a bamboo framework. The mats are made of reeds, and on the roof we had them doubled with a sheet of oilpaper between, and then lapped in the same manner as shingles, thus making the tent waterproof. The structure was forty feet square, with windows that could be raised and lowered on three sides, thus securing plenty of light and ventilation. Above the doorway, which was built in true Chinese style, we had a big glass sign which could be illuminated at night. It read, "The Great Warning Meetings." On either side were strips of

As the people were so anxious to see it, we determined to go through with it; and so the next day we secured the use of a large parade ground used by the soldiers, at the back of which was a high building. This wall we had white-washed, which served admirably for a curtain, and then hastily throwing up a bamboo fence to separate the children and the women from the men, so the women, with their tiny feet, would not get crushed in the dark, we took the lantern out of doors, and there gave the lecture before a vast multitude. Probably this was as large an audience as has ever had the privilege of listening

first thing of the kind to be used here in China. We believe it to be more serviceable than a tent, as a tent will mildew and rot in this climate in a short time. Besides, it is hard to get it up so it will stand the severe wind- and rain-storms which we have here. It would also be very hot in the spring months. The mat shed, which, by the way, is put up complete without the use of any lumber or a single nail, is both strong and well ventilated, and will stand heavy wind and rain without being damaged to any great extent. We rented the one we used, paying \$30 gold for the month. We could have bought it for \$50, but did not think it a wise investment; for when the mats are exposed to the sun and weather, they soon dry out, and crack to pieces when taken down.

Lightless Bulbs

T. E. BOWEN

STRUNG upon a wire about a large pavilion were numerous electric light bulbs. The current was on, yet several bulbs were lightless. The keeper appeared, and from his high stepladder, screwed up these bulbs a little tighter, and how quickly they, too, became as radiant with light as were the others!

What a lesson to lightless Christians! Attached to the wire with the current of God's power, perhaps only a fractional thousandth of an inch away, and yet as lightless and powerless as if a thousand miles distant.

The remedy: Press up to the current by prayer. Eliminate the little sin that cuts off from God's heavenly current. One little sin will do it as effectually as a sheet of paper in an electric light bulb. "Let your light so shine before men, that they may see." The letting is our part—always. Prayer alone presses the human light bulb up against the Infinite, and invariably the heavenly current of light and love and power is found to be operative. Like the woman of old, we must *touch him*, at least the hem of his garment. Prayer removes the obstruction; prayer makes the connection, while God produces the light.

REPORTS from the far fields cannot keep pace with the advancing work. The *Ingathering Review* was put early to press, owing to the enormous number required to supply the demand. By the time it reached China, some of the reports in it were far behind. Elder R. C. Porter writes: "I have just noticed the report I made in the *Ingathering Review*. At that time the Chinese *Signs of the Times* had a circulation of 55,000 monthly. When the *Review* came to us with the report, its circulation had reached the 90,000 mark."

"ONLY a starved soul sees the worst side of people. If we find ourselves constantly noting the unworthiness of people we meet, we may well take alarm—not over their condition, but over our own."

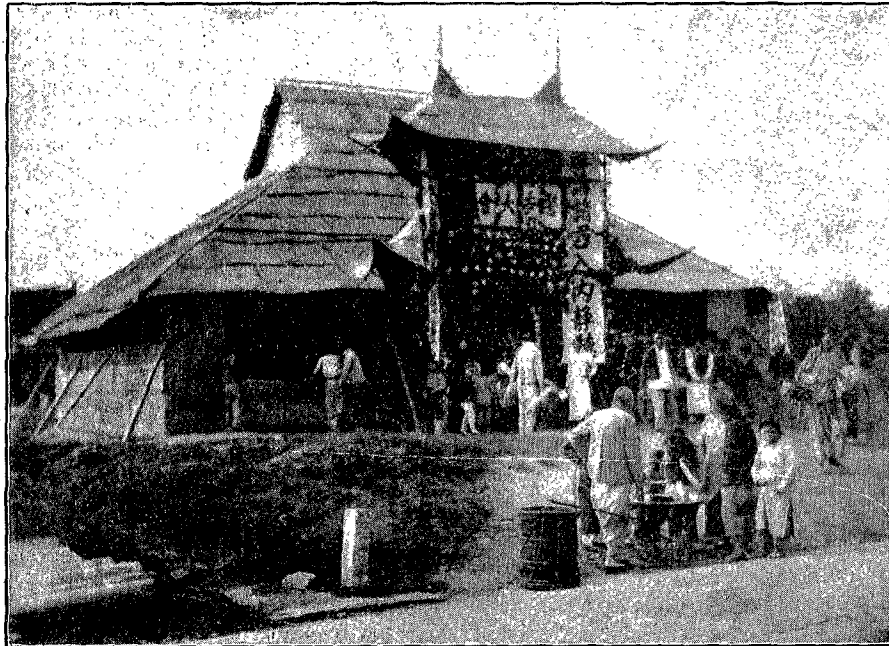


Photo by F. E. Stafford

THE MAT AND BAMBOO TABERNACLE AT NANZIANG, CHINA. USED FOR A SERIES OF MEETINGS

cloth about twenty feet long, hung up in the style of Chinese scrolls, upon which characters were painted, giving a cordial welcome to all the people to come inside and quietly listen to the words of the message.

The room was filled from the start, and we carried on the effort a month, with three meetings a day. One was held for the women at two o'clock. The three-o'clock meeting was devoted to the study of the life and work of Christ, with parables and easy doctrines. Many of the country people attended this service. Then at seven-thirty we had our main meeting, in which we took up a series of subjects on the prophecies and the second coming of Christ, the judgment, etc.

An excellent interest was manifested in the study of the prophecies of Daniel and the Revelation, and one of the wonderful things about the meetings which especially appealed to us workers, was the way in which the people who had never heard any of these things seemed to understand the prophecies and to grasp the meaning of the great events taking place in the world today.

A stereopticon lecture on the signs of the end was attempted, but the crowd was so great that it had to be shut off in order to save the tent from injury.

to the third angel's message at one time in China. I spoke through a megaphone in order to make the people hear, and then had the evangelist explain to those who were near, as they could not hear when I used the megaphone. After showing pictures of the San Francisco earthquake, and of floods, famines, and wars in China, we showed some of the industrial conditions prevailing in all the great countries today, as well as the mighty preparations for war. We finished by showing pictures of the last great earthquake and of Christ's second coming. While the last picture was on the screen, all united in singing "When he cometh," after which we closed the meeting. A profound impression was made on all who attended, and no doubt the pictures and the words of exhortation will influence many to prepare to meet the Saviour, who will soon come in the clouds of heaven.

We have rented a small chapel in the center of the city, and left two native workers there to look after the work, and they report that there is an excellent interest. There are about twenty who meet together to worship the Creator on the true Sabbath day.

I am inclosing a few photographs, and trust you may find them interesting as well as novel, as this mat shed is the



THE FIELD WORK



From the Conference Presidents

A NOTE of progress is being sounded from every part of the home field. From letters recently received from some of our conference presidents we quote the following words of good cheer:—

Elder W. M. Adams writes from Utah: "I am thankful to say that we are making progress here in the work of the Lord, but we hope for more marked results in the future. The Lord is helping, and we are trying not to get in his way."

From Western Colorado Elder E. A. Curtis sends this word: "We love the truth, and have unbounded confidence in the third angel's message. We rejoice greatly in its successes, and are looking for its speedy triumph. I have been pressing on the upward way for forty years, and have no thought of turning back now. We are of good courage, and are trying to do our part in this great, world-wide work. The financial situation in Colorado is particularly distressing just now, but we hope to meet the standard in offerings and tithes."

Elder G. E. Langdon, of Northern Illinois, says: "I trust the Lord is richly blessing you in your work. We are anxious to see the good old REVIEW as soon as it comes each week. I assure you that we shall do all we can to increase its circulation, that its cheering message may bring hope and comfort and light to many hearts."

"We truly appreciate the good old REVIEW," writes Elder E. K. Slade, of Ohio. "It is difficult to estimate its value properly in connection with this cause, as we think of our various agencies, institutions, and instrumentalities in connection with the work. However, I feel that the REVIEW is a mighty factor in this closing message, and know that our people who are not enjoying its weekly visits are sustaining a great loss."

This word comes from Elder G. W. Wells of Minnesota: "I am much interested in the good old REVIEW, and do not fail to speak a word in its favor from time to time. I am much pleased with the new cover design. We trust that the workers in the Review and Herald Office are enjoying much of the blessing of the Lord."

"The REVIEW should be in the hands of every Seventh-day Adventist," says Elder R. W. Parmele, president of the Louisiana Conference. "I have often observed in visiting our people that the isolated Sabbath keeper who takes and reads the REVIEW is much more nearly abreast with the message than the Sabbath keeper in the church who does not take the REVIEW, be his church privileges ever so good. I regret that more of our people are not subscribers, and shall do my utmost to enlist their interest along this line."

The president of the Western Oregon Conference, Elder H. W. Cottrell, writes: "Be assured that I shall do all in my power to assist you in increasing the circulation of the REVIEW AND HERALD. We endeavor to keep this matter

constantly before our ministers, that they may stir up our brethren and sisters in the churches."

Elder Lewis Johnson, of Western Washington, says: "I have been a reader of our dear REVIEW for nearly forty years. I have always appreciated its weekly visits, and gladly speak a word in favor of it as opportunity is offered. I think it should be in every Seventh-day Adventist home. I am glad to say that the Lord does bless our efforts. We have many perplexities, but God gives us victories through Jesus Christ. It is less than three years since I became president of this conference. During that time we have organized seventeen churches, and the work in all branches shows a healthy growth. For this I am indeed thankful."

From the president of the Alabama Conference, Elder A. L. Miller, we have this word: "The Lord has been with us and blessed our labors. We can see advancement in every branch of the work, but this gain is not made without earnest effort. The enemy is still alive, and contests every advance move. But difficulties and opposition need not discourage, neither dismay us; for our God is all-wise and all-powerful, and has never lost a battle. We are all of good courage."

The work in British Columbia is onward. Elder J. G. Walker writes: "While a number are leaving our conference, yet new believers are constantly accepting the truth. At one place the local elder has been conducting meetings with the result that ten members have been added to his church. He now conducts meetings once each week in the town hall, and has a good attendance. There seems to be an interest in the message everywhere. Surely we are in the time of a great religious awakening."

Of the work in North Texas, Elder J. I. Taylor says: "I am sorry to say that, owing to the present financial crisis in the cotton belt, we are hard pressed, and it has been necessary to reduce the wages of our workers quite materially for the present. They are all of good courage, however, and are pressing forward in the work. Throughout the conference a number of persons have recently taken their stand for the truth. We are all trying to do our duty."

Elder M. C. Kirkendall sends this word from Ontario: "The work in this conference is moving nicely. We are a little perplexed just now because of the European war. Canada, of course, belongs to the British Empire, and the calling of men for the army is having its effect upon industries. Quite a number of our brethren have been thrown out of work. This cuts down our tithes and offerings. Last month we had to ask all our laborers to canvass for 'Christ's Object Lessons,' and support themselves until we could get on our feet again. They entered into this plan heartily, and seemed glad to help out in this way. This action on the part of the workers encouraged our people, and they rallied to our support with a good tithe.

"Our brethren and sisters are entering into the Harvest Ingathering campaign with new vim, and they are meeting with very good success. We hope by this means if possible to reach our twenty-cent-a-week goal. I hope that the Lord will overrule conditions to this end, for Ontario has not failed in meeting its quota of mission funds for the last five years."

"I have just returned from a visit to the western part of our field, where I had the privilege of baptizing nine new believers. A goodly number expect to take this step soon. Our four tent companies have been very successful, and three of these will raise up new churches. The London church has just received six new members; the West Toronto Church will have its membership increased by eighteen; in Peterborough twenty have accepted the truth. In all, I think about one hundred believers will be added to our churches this year. This fills us with courage, and we are determined to press on."

"Our school is doing well. We have a fine class of students, and they are all deeply in earnest. We believe that God's hand is guiding these young men and women, and pray that he will send out from this company many workers to give the light of truth in the dark corners of earth."



Election of Sabbath School Officers

THE North American Division Conference Committee at the fall council, held in Washington, Oct. 25 to Nov. 4, 1914, passed the following recommendation:—

"Whereas, Progressive plans for the improvement of our Sabbath schools are often hindered by the frequent changes of officers; therefore,—

"We recommend, That beginning with the year 1915, the term of office in our Sabbath schools be one year, instead of six months as heretofore."

All churches in the North American Division should comply with this recommendation. Sabbath school officers should be elected by the church, and at the same time, and in the same way, and for the same length of term as the regular church officers. Sabbath school officers elected the last of this year will serve during the entire year of 1915.

Those who are chosen to nominate Sabbath school officers should heed the instruction given in "Testimonies on Sabbath School Work," pages 84, 91, 92, and 94. Note especially the following quotations:—

"The leaders in our schools should be men and women of quick intuitions, who have the Spirit of God to aid them in reading character, who have managing ability, who can understand different phases of character, and display tact and wisdom in dealing with varied minds. There are many who can fill the place of superintendent in name, but what is needed are men who can fill the place in every sense of the word. There are many who can go through the form cleverly enough; but they fail to impart courage and hope, to inspire thought, to quicken energy, and to impart such life that the school shall become a living, growing power for good."

"In selecting officers from time to time, be sure that personal preferences do not rule, but place in positions of

trust those who you are convinced love and fear God, and who will make God their counselor. Without the love and fear of God, however brilliant the intellect may be, there will be failure. . . . Above everything else, select those who, in the simplicity of their souls, are walking in the truth, who love and fear God, and take their lessons in his school."

May the year 1915 be the best year in the history of the Sabbath school work. MRS. L. F. PLUMMER.
North American Division Sabbath School Secretary.

Texas

EL PASO.—We are glad to report progress in the work among the colored people of this city. Our hearts go out in gratitude to God as we see indications that his Spirit is working among us in directing his closing work in the earth.

On September 19 seven persons gave their names as candidates for baptism. We went out some distance in the country, to an ideal place, which we are free to use for baptism at any time. We are of good courage in spite of adversity, for "hitherto hath the Lord helped us."

For the quarter ended September 30, our little company of fifteen gave \$19.60 for foreign missions, while the tithe amounted to \$53.87, making a total of \$73.47. All our people have not yet learned to give, but we are hoping much for the future, and trust that the quarter soon to close will show a substantial gain in this matter.

We have been doing much in house-to-house work, holding Bible readings, and distributing literature, but the way is closing up for this. Now is the time to work for the colored people in the South, for the field is becoming more difficult each day. Send us help, for doors are closing, our hands are full, our hearts are anxious, and we are handicapped in many ways. We should have a church school, for our young people are slipping away from us; but this seems impossible financially. However, we are praying that the way may open, and that God will gather out from among the honest-hearted a remnant people to call the Redeemer blessed.

METHUSELAH JONES.

Western Colorado Camp Meeting

THE annual conference and camp meeting of the Western Colorado Conference was held September 15-22. Although the meeting was not a large one, it was well attended in view of the small constituency of the conference and the difficulties to be experienced by many in reaching the meeting. Much of the blessing of the Lord was present throughout. All lines of work received careful attention. The home missionary work found a warm response in the hearts of all. In proportion to the number present, the amount of literature sold was fully as great as at any meeting I attended during the camp meeting season. The literature purchased by those who attended is to be either sold, lent, or given away to neighbors and friends.

A very hearty response was made to the needs of the work in regions beyond. On Sabbath followed a consecration of ourselves and all we had to the Lord. About \$2,500 in cash and pledges was given for the work of foreign missions,

and to meet any emergencies that may arise because of the disastrous and calamitous contest being waged in Europe.

All reports rendered at the meeting indicated progress in the various departments. Elder E. A. Curtis has the confidence of all in the conference, and was unanimously reelected president for the coming year. A change was made in some of the other officers.

In addition to the local workers, Elder A. T. Robinson, Prof. M. B. Van Kirk, and the writer were present from outside the conference, and shared in the burdens and blessings of the meeting.

Those in attendance returned to their homes with renewed courage and determination to press the battle to the gate, and triumph finally with the people of God. We feel sure that a new spirit of determination to labor for and win souls to Christ was experienced at this meeting. Our prayer is that the coming year may be the most prosperous in the history of this conference, and see a large ingathering of souls for the message.

G. B. THOMPSON.

Alabama

EVERY Seventh-day Adventist is interested in the third angel's message and its progress. Our hearts are made to rejoice when we hear of the victories gained for the truth in distant fields; and when we read of the faith, hope, and courage of the missionary, we sometimes wonder why more is not accomplished in the homeland. Our work is all one, and the same Lord is over all; the message must go to every nation, kindred, tongue, and people before the Lord can come, and this means America as well as other lands.

Our work in Alabama has been greatly prospered the last two years. During the conference year ended at the time of our annual camp meeting, in August, 1913, ninety-five new believers were added to our churches—fifty-five white and forty colored. For the year ended in August, 1914, there were one hundred and ten additions—seventy-five white and thirty-five colored. In 1913 our only ordained colored minister was transferred to North Carolina, and this accounts in some measure for fewer additions to the churches of colored believers than in 1913.

The tithe of Alabama for 1912 was, in round figures, \$3,700; for 1913, \$4,800; and for 1914 it bids fair to reach \$5,800. We are out of debt, and have a small working capital. The conference has paid its quota of the Twenty-cent-a-week Fund for the last two years.

The colporteur work is also making a fair gain. For a time, this department was without a field man, and the sales dropped from a yearly total of \$15,000 to \$6,000. A field man was secured in August, 1912, and during 1913 orders taken amounted to \$11,000. We believe that during 1914 we shall reach the \$16,000 mark. Although there is a financial crisis in the South just now, because of the closing of the cotton market, our deliveries are running up to between sixty and seventy per cent of the orders.

Last year we had six schools—four for white students and two for colored. Two of the schools for white children were what is known as "hill schools." This year we have eight schools.

We are grateful indeed for the gains

which we are able to report, and we desire to thank our workers and the constituency for their hearty support and cooperation.

At this writing we are holding meetings in Elkwood. During our stay here five have already united with the church, among them the grandson of William Miller, who was so prominent in the 1844 movement. We are thankful indeed for this. Remember us and our work at the throne of grace.

A. L. MILLER.

Methods of Publicity

A HIGHLY interesting paper on methods of publicity and our need of keeping our work before the world was one of the features of a discussion held in connection with the annual meeting of the Chesapeake Conference, recently held in Baltimore. This paper was compiled and read by Dr. H. N. Sisco, and there are many valuable facts contained in it, which ought to furnish some good food for thought. It reads in part as follows:—

"And now another feature of organization also demands attention, and that is methods of publicity. This people is already accomplishing much through pulpit effort, literature distribution, lay missionary work, religious liberty work, health work, etc., but we must never rest. We live in an age of unparalleled advertising activity. Advertising has nowadays reached the status of a science, and all enterprising social, moral, and religious reform movements are advertising extensively. The purpose of advertising is to mold public opinion. Its watchword is, 'If you want people to come to you, you must first go to them.' Dignified publicity measures are therefore essential to the success of any modern propaganda.

"For examples of recent advertising, notice the following: Street meetings are now popular with the evangelical churches in all our large cities. One numerically strong religious denomination at its last annual convention presented a drama of the Reformation, taking care to preface it with remarks concerning its own principles and the growth of its work. Another has recently given itself publicity by a mammoth street parade. One semireligious organization last year spent \$65,000 in placing three large posters advocating its principles in each of about four hundred of the largest cities in the land. Another sect has, during the past summer, been making public its views in a large, well-filled auditorium by means of stereopticon slides, moving picture films, and the phonograph. Newspapers in several of our large cities are running every Saturday, with their church notices, a quarter- or a half-page advertisement, stating in a catchy way the principles of some live sociological or religious question.

"But further examples are unnecessary. These have been cited not with the thought of approving or disapproving all or any of them, but with the sole purpose of emphasizing the present wide use of advertising, and the possibilities in this publicity work.

"And this denomination also should be very much alive to every means afforded by modern methods for calling attention to the truths it holds sacred and essential to salvation. It certainly would not be amiss to have what might

be called a publicity committee at many of the centers of our work, whose duty it should be to originate, unify, and correlate proper methods of publicity, so that the denomination might everywhere constitute a mighty, scientifically organized force for the proclamation of truth to the world. Let us organize, then, for the use of modern, dignified, and ever-increasingly efficient methods of publicity — and all for the finishing of the work.”

While workers in various parts of the world are using the newspapers in connection with their efforts, much more ought to be done. There is enough news in our denomination for every one of our union conferences to have its own press bureau, with some one as its head to lead out in a systematic publicity campaign. It is encouraging to learn that new recruits are being added to our corps of reporters, and the message is being heralded over a wide area; yet there are some who would more readily engage in this work if they had some one to visit them and help them in preparing their articles and to give them other assistance.

WALTER L. BURGAN.

The Italian Work in Chicago

THREE more adults were baptized and received into fellowship with the First Italian Seventh-day Adventist Church last Sabbath, November 7. Six others are ready for baptism, and we hope they will soon follow their Master in this ordinance.

Our church school is doing well. It opened on September 15, with an attendance of eleven. Miss H. Berg is the teacher. At present we have twenty children enrolled. These are practically all we can accommodate. We regret that we have not been able to admit several other applicants. Children as well as parents are proud of their own school, where a Christian education is given for Christian children. The results so far have been encouraging.

We give thanks to God for the school he gave to our children, and we pray for the assistance and guidance of his Holy Spirit. We are thankful for the help that has come to us from a brother of the Rockford church in getting the school started. The Swedish church in Chicago has also pledged to help our school. While we are doing our utmost to support it, still we are not able to meet all its expenses. Therefore this assistance is greatly appreciated.

Tuesday and Thursday, from 3:30 to 4:30 P. M., an evening school is conducted by our Bible worker, Miss Vesta Cash, for Italians who want to learn English. We give the opportunity also to the children above the fourth grade to learn the Italian language. Through this school we try to get many interested in the message.

La Verita, our sixteen-page Italian quarterly magazine, will now be published as an eight-page monthly. It will contain the message for today, printed in the Italian language, for the Italians. The printed page in other languages is doing great good, and I firmly believe it will be equally effective in the Italian language. In your neighborhood there are Italians who are indifferent to religious matters. Will you not subscribe for a copy of *La Verita* (The Truth), and give them a monthly waking up?

The life of *La Verita* lies in its circulation, and you could easily help by subscribing. Single copy, 35 cents a year; 6 copies, \$1.50 a year. Send all orders for subscriptions for *La Verita* to the Northern Illinois Tract Society, 3645 Ogden Ave., Chicago, Ill.

R. CALDERONE.

Self-Supporting Work

FOR several years I have been engaged in self-supporting missionary work; and as it has been some time since I reported through the dear old REVIEW, I thought my friends might be glad to know that I am of good courage in the Lord, and still pressing onward in his service.

I have been elder of the Stanley (Va.) church for three years, and in connection with this work and home duties, have held Sunday evening meetings in near-by schoolhouses as opportunity offered. In a number of places there is quite an interest in the truth, and some have accepted the message.

I have just returned from Manaus River. I was called there by telephone last August to preach a funeral sermon, and the people urged me to stay overnight and hold a meeting. I consented to do this, and from that time there has been a steadily increasing interest in the truth of God. I was called back the latter part of October and remained several days. Two families are keeping the Sabbath, and others will doubtless soon join them in its observance. I hope to visit this company again in a few weeks, and also hold some meetings at Port Republic, where the people are calling for a worker.

I praise God for a part in this message. I am glad to be busy. God has helped me to sell some of our good books and to take a number of subscriptions for periodicals. Remember me in your prayers.

T. H. PAINTER.

The Work for Colored People in North Texas

SINCE early last spring I have been in the field. The first meeting was held at Chireno, in eastern Texas. I baptized a number, and organized a company of believers before returning to Corsicana. After spending a week at the latter place, working in the interests of the church, I left for Guthrie, Okla., where, in company with Elders Lightner and Bradford, I carried on a union tent meeting, which proved very successful. Several new members were added to the Guthrie church.

Leaving Guthrie, I went to Waco, Tex., for the North Texas camp meeting. The union conference president, Elder G. F. Watson, was with us, and the gathering was very profitable to all who attended. At the close of the camp meeting, night meetings were continued for one week, in charge of P. H. Banknight, as it was necessary for me to return to eastern Texas.

I next went to Pine Bluff, Ark., to assist in the camp meeting held there. At this meeting, fifteen decided to obey the truth. Elder Charles Lightner, of Oklahoma, was present, and rendered valuable help.

Having been invited to return to Guthrie, Okla., I went there from Arkansas, and held four night meetings. A

prominent woman took her stand for the present truth. We believe that she will make a valuable worker. We found the believers who accepted the truth during our tent meeting rejoicing in the message.

I next went to Corsicana. After caring for the work there, and conducting the funeral service of one of our members, I left for Jefferson, Tex., beginning a series of meetings on October 2. The services were held in the Masonic Hall, as this was the only place I was able to secure. The attendance is not large, but those who do come are good, substantial persons. Ten have signed the covenant since the Sabbath question was presented.

Four miles from Jefferson I have conducted a few meetings, and two families have begun the observance of the Sabbath. These meetings have been held in the daytime, as I had night services at Jefferson. We trust that those who have shown a desire to obey the commandments of God will stand firm to the end. Remember the work at this place when you seek the Lord in prayer.

M. G. NUNES.

Colorado

DENVER.—We have been having good experiences in our work here since my last report. The people are greatly stirred over the meaning of the things which are taking place in the earth, and our services have never been so well attended. Fifty-two were baptized at our camp meeting held here in August, a large number of them new converts from the Denver tent effort. The camp meeting accomplished much good, and since that time eight have accepted the truth, and united with us through baptism.

We have more calls for visits and Bible readings than we can possibly answer, but we are glad to be busy, and we praise the Lord for the prosperity which is attending the preaching of his word. The churches are helping in every way they can.

G. W. ANGLEBARGER.

Western Washington

AFTER our good camp meeting, which was reported in the REVIEW by Elder O. A. Olsen, plans were laid for the fall missionary campaign. This was to begin with the Temperance number of the *Signs*, then the Harvest Ingathering REVIEW, followed by general work with the papers and tracts.

First the conference committee divided our territory into districts. Seventeen districts were formed, and a minister was placed in charge of each. The most of these districts have several churches, and each averages about one hundred members. The minister in charge was instructed to help the brethren in every way he could, also to do personal work when time permitted, holding meetings as the way opened, etc.

We have found our brethren willing to engage in this work. About twenty thousand copies of the Temperance *Signs* have been used in our conference. Many have been benefited by reading them, and some speak very highly of the paper. Of course we do not definitely know what this good paper has accomplished, but we do know that our labor “is not in vain in the Lord.”

The Harvest Ingathering work has started well. Although many complain of hard times, some have done very well. Even our new members started with a praiseworthy zeal, and have already gained splendid experiences. Some older brethren also, who never before had courage to begin, have this year had good success.

In this city (Seattle), twenty-one persons have been baptized since camp meeting, and the writer has baptized four at Everett, and also organized a church at Eden. The good work is onward in our conference, for which we praise the Lord.

Kindest regards to all the readers of our dear old Review. I hope that the work in Western Washington will be remembered by them before the throne of grace.

L. JOHNSON.

Virginia

DIGGS.—I am pleased to report that my health is much improved, and, through the blessing of God, I am again taking up active work in the harvest field. We are located in Mathews County, and the series of meetings now in progress began October 8. It was my privilege to preach the first Seventh-day Adventist sermon in this county. The attendance is good, and has steadily increased since the opening night. The testing truths of the message are now being presented, and some are deciding to obey the commandments of God.

We are working among a fine class of intelligent farmers, and there is very little prejudice, as this is virgin soil. Pray for us, that God may use our efforts to gather out all the honest in heart, and help them to gain a preparation to meet their Saviour when he comes.

J. B. BECKNER.

A Good Word From England

THE following paragraphs taken from a letter received from W. C. Sisley, manager of the International Tract Society, brings a good word of cheer from our brethren who are working under very trying circumstances. The letter is dated October 15:—

"We are thankful to say that we are quite busy. Our agents are still doing fairly well selling our periodicals, etc. We have printed over two hundred thousand of 'Armageddon,' and are still printing it. One church of about forty members has ordered twenty thousand, and is likely to require more. The people are stirred, and anxious to know what these things mean. Our workers all seem to be of good courage.

"Thus far our field has not been hit as hard as the Continent, but how long this state of affairs will continue we cannot tell. Our two sanitariums are still having a fair patronage, and our school opened with about the same number of students as usual, and is going on in good shape. We have very much to be thankful for. We are doing all we can to hasten the message forward. Our ministers report good attendance at their meetings, and we are constantly receiving a large number of letters from those not of our faith who have read our periodicals, inquiring further with reference to the message.

"We have at last received word from

Brother Conradi, which has relieved our minds very much, as conditions with our people in Germany do not appear so bad as we expected. We are earnestly praying that the Lord's richest blessings may attend his work in all parts of the great harvest field, and that the day will soon come when the Lord will return and put an end to all misery and suffering, for which sin is responsible."

Work for the Russians

THERE is a Russian, Polish, and Lettish colony of about forty families in the vicinity of Yale, Va. Last fall Brethren Gitch and Olurick and their families moved from North Dakota to this place. They began to scatter literature like the leaves of autumn, and these seeds of truth were watered with their prayers and tears. As a result of the interest thus created, a Russian Seventh-day Adventist Church of seven members was organized last May.

This interest has continued to grow, and the Virginia Conference recently requested Elder O. A. Olsen, of the Foreign Department of the North American Division Conference, to send a Russian minister to conduct a series of meetings. Arrangements were made with Elder S. G. Burley, from the Russian department of the Sheyenne River Academy in North Dakota, to answer the call. Accordingly he began meetings in this community on August 15.

Many were interested, yet there was much prejudice and opposition. About fifty united with our church. This included the pastor of the Mennonite Church, with his family, and a number of his people. Arrangements have been completed for the erecting of a new church building.

It was a great inspiration to me to be associated with Elder Burley a part of the time during our labors for the Russians. The zeal and faithfulness of these people are most commendable.

The effort among the Russians closed October 11, and immediately afterward my wife and I began meetings for the Americans in Yale. There was a great deal of prejudice, but through much prayer and personal work some of this feeling has been overcome, and a number have decided to keep the Sabbath. One of these is a railroad man of talent and education. He was converted at the first service that he attended. The wife of a prominent lumberman has also accepted the truth, and we hope soon to see her husband and others take their stand. The message in this place has been attended with power. Two persons have been healed in answer to prayer, and others have been especially blessed. We are rejoicing over what God has wrought. Pray for the work here.

J. W. HIRLINGER.

Field Notes

THIRTEEN persons have been added to the Lenoir City Seventh-day Adventist Church in the Cumberland Conference.

At the close of the tent effort and camp meeting in Corvallis, Mont., twenty were baptized. A church with a membership of thirty was organized, and the Sabbath school has an attendance of forty-four.

NINE persons have taken their stand for the truth in Moscow, Idaho.

NINE new believers were recently baptized and added to the Erie (Pa.) church.

A CHURCH of fifteen members was organized at Gadsden, Ala., a few weeks ago.

WITHIN a month sixty new converts have been added to the churches in Virginia.

ELDER J. Z. WALKER reports the baptism of eight persons at Kansas City, Kans.

At the close of the Western Washington camp meeting fifty-seven were baptized.

RECENTLY sixty-one new believers were added to the colored church in Louisville, Ky.

ELDER E. M. ADAMS reports the baptism of eight new believers in Salt Lake City, Utah.

TWELVE persons have recently begun to observe the Sabbath of the Lord at Houston, Tex.

A CHURCH of twenty-four members was organized at Fond du Lac, Wis., a few weeks ago.

As a result of the Greenville (Miss.) tent effort, twenty-two persons have decided to keep the Sabbath.

A NEW church has been organized at Florence, S. C., and the Second Seventh-day Adventist Church of Charleston has received six members by baptism.

WRITING from Jersey City, N. J., Elder W. C. Moffett says: "During the past fifteen months it has been my privilege to labor in this great city, which, with its suburbs, has a population of half a million. During our stay the Lord has given us sixty souls."

SEVEN new believers recently united with the church in Redmond, Oregon. Twenty-two have been added to the church at Baker; nine have been baptized at the Central church, and twenty-one others are preparing for this step. The church at Oregon City has also received nine additional members recently.

ELDER B. L. POST reports sixteen additions to the church at Lansing, Mich. Four persons have been baptized at Saginaw, and ten have taken their stand for the truth at Wheeler, where a small company was organized a few months ago. At Clifford Lake eleven have been taken into the church by baptism, and Elder N. M. Jorgensen reports eighteen new believers at Lakeview. Seventeen persons have recently been baptized at Charlotte. Twelve of these accepted present truth as a result of the recent tent effort held in that place. A neat church building has recently been erected and dedicated by the Chippewa Indians in north Michigan. Sixteen persons were admitted as charter members in the organization.

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

The California Sunday Law Status

As is well known, Sunday law advocates of California have repeatedly and persistently besieged the legislature at its biennial sessions in behalf of a Sunday law. At one time they demanded it be made a part of the State constitution. Failing in this, their demands were modified at each succeeding session, but without success. Two years ago it was reported that the governor himself requested that the matter be dropped.

So dealing with the legislature was thought to be a useless procedure, it being said that the Adventists managed to convince a majority of the legislators that the measure boded no good to the State in general, and therefore it was defeated whenever before them for consideration. The law of the initiative was hailed as an advantage that could not fail to carry the measure despite the efforts of its opposers.

Enough initiative signatures were secured in church circles to place the question on the ballot to go before all the people in November. In the effort to make the measure appear free from religious bias, it was labeled "One Day of Rest in Seven." But in this the mark was again overstepped. It was very shrewdly drawn, but one thought in it more prominent than any other was that no person was to be permitted to labor for wages more than forty-eight hours in any consecutive seven days. This matter was not only pointed out to the various chambers of commerce throughout the State, but also to the farmers' and fruit growers' organizations. For eight weeks preceding the election our press bureau sent articles to all the weekly newspapers, and five hundred and seventy-five thousand four-page leaflets were distributed by our brethren everywhere.

Besides all this, quite a number of public meetings were held in which the true nature of the proposed law was laid open. Gradually sentiment began to change, and the most influential city papers joined in editorially exposing the measure, and advising people to vote against it. After this nothing more, apparently, could be done than to await the issue of the ballot battle of November 3. At the present writing, November 9, full returns have not been reported, but from the precincts reporting returns (probably one half) the measure was overcome by about 50,000 majority. It is not probable that the remote country precincts yet to be heard from will overcome these figures; for these parts all shared in the general education attempted regarding the measure.

But notwithstanding this decision by the people at large, it cannot for a moment be believed that the Sunday law advocates will rest satisfied. Without doubt they will approach the next legislature for the softening of their lacerated feelings. If unsuccessful there, which they are certain to be, the initiative will again be invoked two years hence, provided enough signatures can be secured

to place the question again upon the ballot. But even this condition is not a positive certainty; for whereas less than 32,000 signatures were required this year to demand a popular vote, as many as 60,000 would be required two years hence, as the votes for governor this year have nearly or quite doubled the votes cast four years ago.

However, some way is sure to be found by which to keep this question before the public. It therefore behooves our people now to do the work divinely appointed them while they may do so without hindrance.

J. O. CORLISS.

Missionary Volunteer Department

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

A Word to Church Elders Elect

"TAKE heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers." Acts 20: 28. "All the flock" includes the lambs.

Every man who has made sufficient progress in Christian experience to act as a church elder, knows that Christian life is maintained by Christian activity; that Christian service is the logical outworking of Christ within, and that he himself would backslide if he made no effort for the salvation of others.

What is true in these respects of the adult Christian is doubly true of the young disciple. The emotions of his life must work themselves out in some concrete expression. Herein lies the whole philosophy of the young people's societies. The restless energy which is so often a source of danger to the young, can be so directed that it will flow out in streams of blessing to a sin-sick world. See "The Desire of Ages," page 640.

Our church elders should ever keep the following instruction in mind: "Very much has been lost to the cause of God by a lack of attention to the young. . . . When the youth give their hearts to God, your care for them should not cease. Lay some special responsibility upon them. Make them feel that they are expected to do something. The Lord chooses them because they are strong. Teach them to labor in a quiet, unpretending way for their young companions. Let different branches of the missionary work be laid out systematically, and let instruction and help be given, so that the young may learn to act a part. Thus they will grow up to be workers for God."—"Gospel Workers," pages 278, 279.

In order to help the whole church to carry out this instruction the Missionary Volunteer Department was organized. And our young people have responded splendidly.

We want 1915 to be the banner year of our Missionary Volunteer movement. Whether it is or not will depend very largely on our church elders. Hearty encouragement from them goes a long way toward making the Missionary Volunteer work in the churches a success. A lack of interest on their part, or a few words

of criticism, blights the courage of the youth like a hot wind.

The leaders of the church in North America believe that "our young people constitute an important factor in the working force of this denomination," and in recent session the North American Division Conference Committee suggested the following as the goal to be reached by the Missionary Volunteer Department in 1915:—

1. 1,000 new members of Attainment.
2. 2,000 young people added to the church and to our Missionary Volunteer organization.
3. 2,000 young people to read the Bible through.
4. 3,000 Reading Course certificates issued.
5. \$25,000 for missions given through the Missionary Volunteer Societies.

These are large tasks, but our motto still is, "We can do it, and we will." But we cannot do it without the help of our church elders and other experienced workers.

First of all, we must work and pray to the end that at least two thousand of the ten or twelve thousand unconverted youth in America shall be brought into the fold during the year. May God grant that there may be many more. I have been told that there are churches where no definite effort has been made for the conversion of the youth for years. If you do not know what to do, pray, and seek counsel.

Then there are the three educational items of the goal. If you do not fully understand what the Standard of Attainment means, please send at once for literature, and inform yourselves. The educational features of our Missionary Volunteer work are having a tremendous influence in molding the lives of our youth. By these means we reach the young people where they are, and set into operation influences that help to fix their ideals for life.

One of the best ways to encourage is by example. It has been my happy privilege within the last year to sign several Standard of Attainment certificates for conference presidents. A knowledge of the Reading Course books will be a great aid to you in encouraging your young people to start on a course of good reading. One thing surely you will do—read the Bible through during the year. We purpose to publish a short introduction to each book of the Bible, and other helpful notes in the *Instructor* week by week. Will you not soon set before your church the great value of this plan, and get as many as will to unite with you in this reading? It is astonishing how much can be done when it is done regularly, even though only a few minutes a day may be devoted to it. The Bible can be read through in one year by reading three chapters each week day and five on Sabbath.

At the beginning of the organized young people's work we laid no special plans for money raising. But we soon began to receive requests from societies that they might support a missionary or present some concrete gift to some mission enterprise. We answered these requests by suggesting opportunities for such service. Then some conferences and union conferences made requests for missionaries or fields to support. This all led to the adoption last year of a definite financial goal for the North American

Division, and the assignment to the various parts of this field of definite enterprises to support. The response has been good, and the North American Division Committee has set the same goal, \$25,000, for the year 1915.

Surely this is an important feature of the work of the Missionary Volunteer Society, which is a training school for young Christians. The Lord has told us to honor him with our substance, and it is very essential not only that our children and youth learn the value of money, but that they learn to economize and to sacrifice in order that they may give to God's cause.

Will not our church elders plan definitely with the society leaders in regard to a financial policy for the societies? Everything that is raised by them counts on the Twenty-cent-a-week Fund. The young people will gladly assume responsibilities along this line, I am sure. And best of all, they will develop under such responsibilities, and will learn by experience that it "is more blessed to give than to receive."

As general officers of the Missionary Volunteer work we wish it might be possible to meet personally every church elder in America, and join with these elders in pledging to do our utmost to make 1915 the banner year of our Missionary Volunteer work. Surely it cannot be otherwise. Let us, then, as church and Missionary Volunteer officers, wherever our place of labor may be, "Expect great things from God, and attempt great things for God." M. E. K.

Publishing Department

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

The Children of This World and the Children of Light

"The children of this world are in their generation wiser than the children of light." Luke 16:8.

THERE are hundreds of Seventh-day Adventists who today might be successfully selling our excellent, truth-filled subscription books if they were only awake to their present opportunities. Surely the words of the Lord Jesus quoted above are meeting their fulfillment in our day and time, which is well illustrated in the following incident that took place in one of our branch offices only a short time ago:—

A well-dressed, clean-cut business man walked in, and after introducing himself, stated that he had called for the purpose of securing the agency for the book "Great Controversy." Upon being asked if he was a Seventh-day Adventist, he replied: "No; but that is the greatest book in the English language, and contains just what the people want to know. It will outsell any other book in America." When it was explained to him that only those who were Christians and whose lives were in harmony with the teachings of the book were allowed to sell it, he saw and admitted the consistency of the position, but stated that it was purely a business proposition with him, and, of course, went off without the agency he came to secure.

If the children of this world can see in the events that are taking place at the present time that which creates a demand for our books, why should not the children of light?

W. W. E.

NOTICES AND APPOINTMENTS

British Columbia Association of Seventh-Day Adventists

THE British Columbia Association of Seventh-day Adventists will hold its annual meeting in the church at Pitt Meadows, British Columbia, in conjunction with the regular meeting of the conference, announced for Dec. 25-30, 1914. The first meeting of the association will convene Monday, Dec. 28, 1914, at 11 A. M. Officers for the ensuing year should be elected, and other business transacted that properly belongs to the association.

J. G. WALKER, *President*;
J. B. GIDDINGS, *Secretary*.

The British Columbia Conference

THE thirteenth annual session of the British Columbia Conference of Seventh-day Adventists will be held at Pitt Meadows, British Columbia, Dec. 25-30, 1914. The purpose of the meeting is the election of officers for the ensuing year, and the transaction of such other business as properly belongs to the conference. Services are to be held in the church on Friday, at 7:30 P. M.; and the first meeting for organization, appointment of committees, etc., will be held the following evening, at seventy-third. Each church in the conference is entitled to one delegate and to an additional delegate for every ten members. A full delegation is required from all our churches.

J. G. WALKER, *President*;
J. B. GIDDINGS, *Secretary*.

Requests for Prayer

SISTER TELFER, of La Fargo, Wis., requests all the brethren and sisters to pray for her mother, who has recently become insane; also that she may come to a saving knowledge of the truth.

"Our boy has tuberculosis of the hip joint, and is very lame," writes an anxious parent. "Please pray that he may be healed."

An Ohio sister desires prayer for her brother, who she says is gradually losing his mind.

Addresses Wanted

THE church in Boyle Heights, Los Angeles, Cal., desires information in regard to the whereabouts of the following persons, whose names are on the church roll: Sina M. Andrews, Will Hickey, Mary Davidter, Sarah Moorhead, Marguerite E. Lane, Cynthia Laughlin, Alice Hayward, and Mrs. F. E. Evans. Please address the church clerk, Frances W. Martin, 112 North Rowan Ave., Los Angeles, Cal.

Wanted at once, the address of William A. Edwards. When last heard from he was expecting to sell the War number of the *Watchman* in Halifax, Nova Scotia. Nothing has been heard from him for several months. Kindly send any information to C. H. Edwards, R. F. D. 2, North Scituate, R. I.

Tents for Sale

THE Oakwood Manual Training School, Huntsville, Ala., has added a tent department to its line of industries. The school has secured the services of Brother D. H. Lewis, of Dimondale, Mich., to act as foreman of this department. Write for prices before placing your order for the next season. Address Tent Department, Oakwood Manual Training School, Huntsville, Ala.

Publications Wanted

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

E. E. Petet, Box 142, DeQuincy, La. Continuous supply.

Mrs. Fred Cannings, 4601 A Ferdinand Ave., St. Louis, Mo.

Jessie F. Winder, Belva, Okla. Any of our magazines, especially the *Signs*.

Obituaries

DEAN.—Nora, daughter of H. O. and Sister Dean, was born Feb. 9, 1900, and died Oct. 23, 1914. The parents, three brothers, and one sister survive, and find comfort in the blessed hope. The funeral services were conducted in the Butler (Okla.) Seventh-day Adventist church, by the writer.

NEWTON R. HICKMAN.

PLANTE.—Louis Plante was born in Canada, Dec. 12, 1839. He accepted present truth at the age of about thirty years. For some time he lived in Dakota, and God used him as the means of raising up a church of sixty members. He served as their elder, and was loved by all. About twenty years of his life was spent in canvassing among the Indians for religious books, and he gained many friends among that people. He fell asleep in Jesus, Oct. 2, 1914, at his home in Omro, Wis. We feel sure that he will have a part in the first resurrection.

THEODORE G. LEWIS.

McMORAN.—William McMoran was born in Ireland, Dec. 25, 1839. At the age of four years his parents came to Rochester, N. Y. Two years later they moved to Michigan, where he grew to manhood, and was married to Margaret Dixon in 1863. They moved to Osborne County, Kansas, in 1871, and resided there twenty-nine years. Here the deceased received the light of present truth and became active in church work. His wife died in 1896, and the following year he was married to Anna Evilsior. They came to Washington in 1905, and united with the Mount Vernon church, of which Brother McMoran served as local elder for some time. He died Sept. 10, 1914. His wife, four sons, and two daughters are left to mourn. The writer conducted the funeral services, assisted by Pastor Noftinger of the First Baptist Church.

G. H. BABER.

The Advent Review and Sabbath Herald

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

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Education	1.00	
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Education	1.00	
Worker50	
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Life and Health	1.00	
Regular Price	\$2.25	\$1.60

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Protestant	1.00	
Regular Price	\$2.25	\$1.60

Club No. 10

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

Club No. 11

Instructor	\$1.25	} Club Price Until Feb. 1
Worker50	
Regular Price	\$1.75	\$1.15

Club No. 12

Education	\$1.00	} Club Price Until Feb. 1
Worker50	
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Worker50	
Regular Price	\$.85	\$.60

Club No. 15

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Instructor	1.25	
Life and Health	1.00	
Regular Price	\$5.75	

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WASHINGTON, D. C., NOVEMBER 26, 1914

CONTENTS

GENERAL ARTICLES

Be Ye Ready, *D. T. Shireman*..... 3
 "None Shall Help Him," *G. B. Starr*.... 3
 Lay Members as Missionaries for God,
Mrs. E. G. White..... 3
 The Second Advent Movement — No. 16,
J. N. Loughborough..... 5
 The Sick Man of Europe Is Dying at
 Last..... 6

EDITORIALS

Mixing Iron and Clay — "Rome Never
 Changes," No. 3 — Our Missionary Cam-
 paign — General Conference Committee
 Council — Mission Offerings — State-
 ment of Twenty-Cent-a-Week Fund for
 Nine Months Ending Sept. 30, 1914 —
 Mission Appropriations for 1915 —
 Count Your Blessings.....8-14

THE WORLD-WIDE FIELD.....15, 16
 THE FIELD WORK.....17-20
 RELIGIOUS LIBERTY DEPARTMENT..... 21
 MISSIONARY VOLUNTEER DEPARTMENT...21, 22
 PUBLISHING DEPARTMENT..... 22
 MISCELLANEOUS..... 22

PARTICULAR attention is directed to the announcement, on page 17, from Mrs. L. Flora Plummer, General Conference Sabbath school secretary, regarding the election of Sabbath school officers. We believe that more careful selection of officers for our Sabbath schools, together with a yearly term of service, will prove highly advantageous to this branch of our work.

A LETTER from Brother L. W. Graham, manager of our New York Branch, states that they are arranging to print fifty thousand copies of the Eastern Question Extra in Bohemian. Inasmuch as this edition cannot be mailed second class, the price must necessarily be seventy-five cents per hundred copies. Orders for the Eastern Question Extra in Bohemian should be addressed to the Review and Herald Publishing Association, 32 Union Square, New York City, N. Y. Let us circulate this Extra in the Bohemian among our neighbors of this language.

LAST week the General Conference Office received a cable message from Elder Frank Bond, of Spain, bringing the sad word: "Walter died November 12. Peritonitis." Elder Walter Bond had been superintendent of the Spanish Mission almost from the beginning of our work in Spain. He was an earnest, devoted minister of Christ, and his labors have been greatly blessed in that field. Our brother will be sorely missed in the work in Europe. We know Sister Bond and the two little ones in Barcelona, as well as other sorrowing members of the family, will have the prayerful sympathy of all our people. The Mission Board had received a letter from Elder Bond, reporting excellent meetings with companies of believers among whom he was making a tour. We shall publish this letter later.

Words of Courage From the War Zone

UNDER date of September 21, Elder J. T. Boettcher, vice president of the European Division Conference, writes from Riga, Russia: "As yet we are all well. We have been obliged to cut our workers down to two-thirds pay, and even with this our weekly pay roll amounts to five hundred dollars. If the tithe does not come in this third quarter as usual, we shall have to cut still more. With interest I read what our dear people are doing for the cause over here in Europe. I am sure God will bless them. We shall stand by the work, even if we have to sacrifice our lives. This may be almost any day, God only knows. We are all of good courage, seeing in this conflict only another waymark to our heavenly home. Pray for us."

Elder J. P. Gaede writes from Odessa: "It will interest you to hear from this place in such a time of war and strife. Thus far we are well and of good courage. The work is going forward in a most encouraging way. In Odessa we recently baptized ten persons, and we have never baptized so many in this mission field before in one year. This is surely the time of the Lord's working. We praise God that none of our workers had to go to the war. The Lord surely has a purpose in the present war. We pray to be ready for whatever comes."

A card received from Brother Guy Dail, secretary of the European Division Conference, bearing date of October 29, and written from The Hague, says: "Brother A. A. Carscallen (East Africa) writes, 'Our missionaries driven away from their homes, two boys killed, and fear one mission burned in Central Africa.' Third quarter in British Union Conference shows 48 net gain, £210 tithe and £265 offerings more than third quarter of 1913. Encouraging, you see. Keep up your spirits, and we shall win out.' We must not forget to pray for our brethren in these war-stricken districts. The trials through which they are passing demand that all should partake in their sufferings, through self-denial and sacrifice, that the work of God be not hindered.

The Missions Campaign

THE honor roll still stands as listed last week:—

- Newfoundland, October 14.
- Maritime, October 22.
- Quebec, November 11.

Last week a report of the Harvest Ingathering funds by union and local conferences, was sent to conference officials. This report included money received by conference treasurers from January 20 to October 31. At that time \$18,910.72 had been sent in on the \$100,000 goal, leaving \$81,089.28 still to be gathered.

We trust the few remaining weeks of the year will be made rich in further experiences with the Ingathering REVIEW. Let us not slacken our efforts. While the German edition has been exhausted, there are plenty left in English. Order as you may need.

Until the close of the holidays will be a very favorable time to work with the people in behalf of missions. Let us improve it.

T. E. BOWEN.

ALL will read with interest the report of the California Sunday law campaign, by Elder J. O. Corliss, on page 21.

WE have received from Petrograd, the Russian capital, a photograph of one of our churches in that city, showing a large company of believers, who send their greetings to the brethren and sisters in all the world. Elder O. E. Reinke, who is located at that place, reports the brethren and sisters of good courage so far as heard from throughout the East Russian Union, all endeavoring to be true and faithful in witnessing for the truth amid troublous times.

Executive Board of the Province of Nova Scotia

THE second annual meeting of the Executive Board of the Province of Nova Scotia in connection with the Seventh-day Adventist Church of the Maritime Provinces will be held in the Seventh-day Adventist church at Tantallon, Halifax Co., Nova Scotia, at 4:30 P. M., Dec. 12, 1914.

CHARLES COVEY, Secretary.

A Faithful Worker Fallen

BROTHER W. M. LEE, secretary-treasurer of the Florida Conference, was instantly killed Sunday morning, November 15. The following, taken from a letter written by Elder B. W. Spire, is the only information at hand at this writing: "The conference office was on the fourth floor of the Yowell-Duckworth Building in Orlando. Brother Lee went up on the elevator. There being no one to operate the elevator on Sunday, those on the fourth floor were permitted to use the elevator, running it themselves. Brother Lee seems to have reached the fourth floor successfully, and wishing to return the elevator to the first floor, he turned the handle to send the elevator down, but as he was in the act of passing from the elevator door to the fourth floor, he was caught with his head between the top of the elevator door and the floor of the building. Death must have been immediate, as his neck was broken; but there was no evidence of any broken skin or crushing of the body, as the elevator stopped itself before he was mangled in any way."

Brother Lee leaves a wife and a daughter in Florida, and two sons, Howard Lee, the head of our educational work in Korea, and Fred Lee, in charge of the work in the province of Honan, China. Brother Lee was widely known, having served as secretary-treasurer of the Pennsylvania Conference, as treasurer of the Melrose sanitarium, as book-keeper several years in the General Conference Office, and as secretary-treasurer of the Florida Conference since the last General Conference.

He was greatly beloved by all who were closely associated with him. He was honest, open-hearted, always pleasant, and commanded the respect of his associates. He will be greatly missed, not only by his wife and children, but by all who knew him as a worker in the cause of God. The bereaved family have the sympathy of God's people.

I. H. EVANS.