

The Advent Review and Sabbath Herald



Vol. 91

Takoma Park Station, Washington, D. C., Thursday, December 17, 1914

No. 53

THE GOSPEL TO ALL NATIONS

The Power of Love

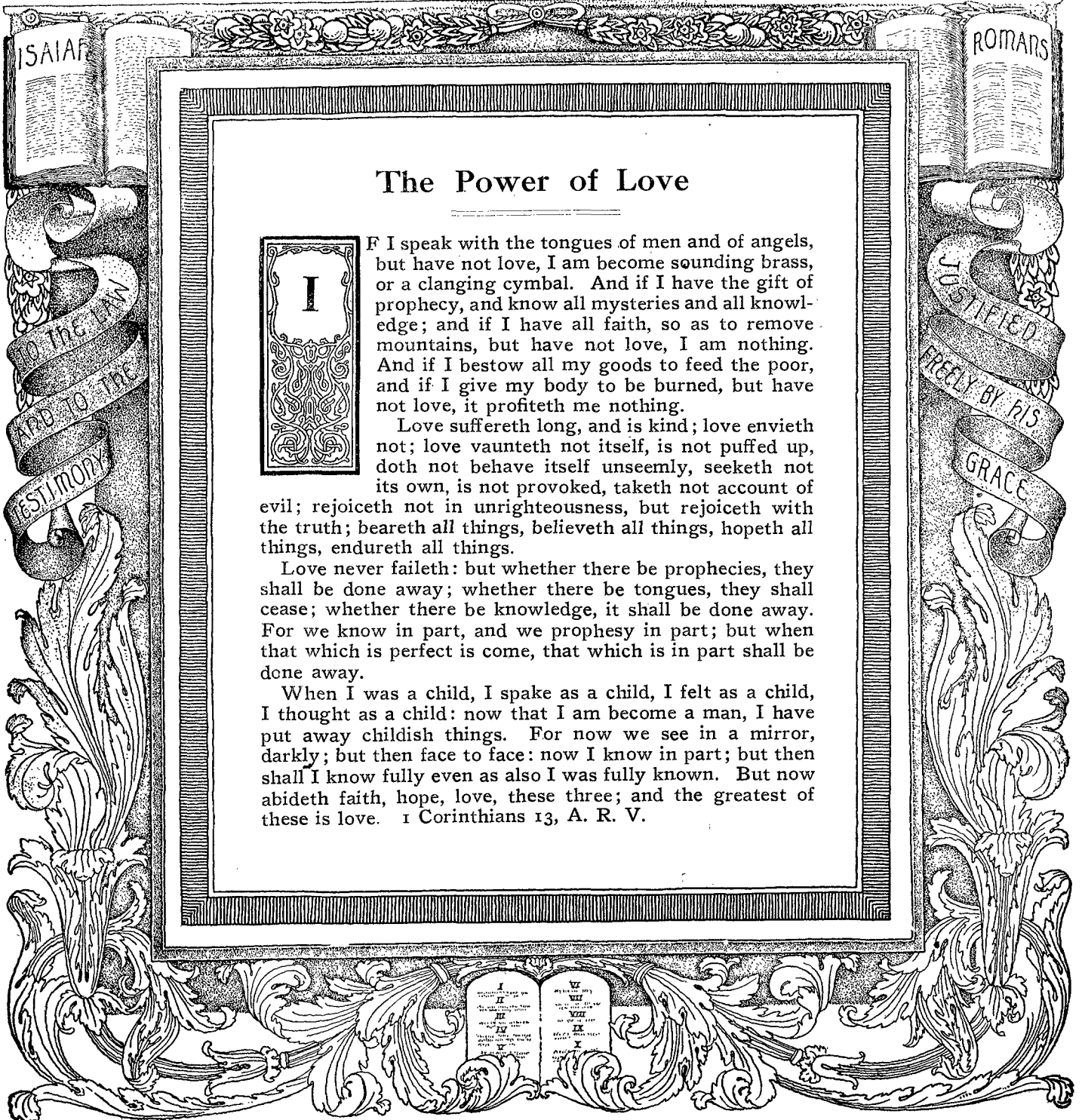


IF I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away.

When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three; and the greatest of these is love. 1 Corinthians 13, A. R. V.



THE WORK AND THE WORKERS

SAY, friend, have you seen the January, 1915, number of *Life and Health*? No? Better get it!

"A PROTESTANT CATECHISM" will be a regular feature of the *Protestant Magazine* during the year 1915. Subscribe now.

You should also see that other cartoon by Thomas Nast, in the December *Protestant Magazine*: "Uncle Sam's Foot in the Roman Trap." Send 10 cents in stamps for sample copy.

J. M. PHILIPPI, editor of the *Religious Telescope*, organ of the United Brethren, Dayton, Ohio, writes: "We appreciate very much the December number of the *Protestant Magazine*."

You can tell the January *Life and Health* as far as you can see it. The cover shows a typical American "Boy Skater." He has a red sweater and is having a good time. Sample copy, 10 cents.

UNTIL Jan. 1, 1915, \$1.00 will pay for a fifteen-months subscription for either *Life and Health* or the *Protestant Magazine*. The October, November, and December, 1914, issues are thrown in FREE.

BROTHER C. M. SNOW, of the *Liberty* editorial staff, says that the new "European War," "Peace Movement," "National Sunday Law," and "Church and State" number is just the thing to send to the attorneys in your neighborhood. It will be mailed to 20 addresses, by the publishers, for only \$1.00.

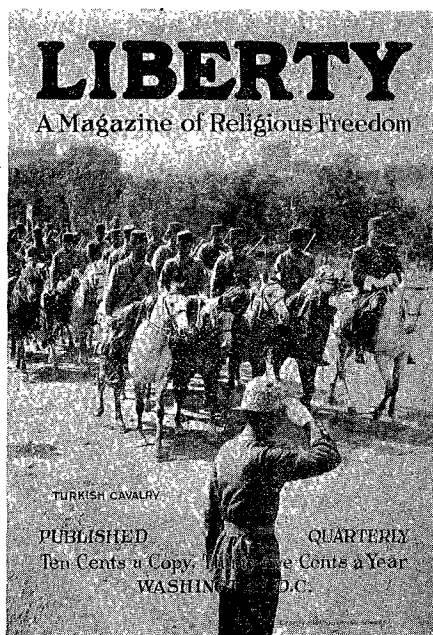
AMONG the conferences that have recently sent in orders to have *Liberty* mailed to their State legislators during the year 1915 are Western Oregon, Indiana, Oklahoma, Northern New England, Eastern Pennsylvania, West Pennsylvania, North Dakota, Ohio, Maine, Minnesota, Cumberland, East Colorado, West Colorado, Kentucky, Greater New York, New York, Western New York, Northern Illinois, West Texas, North Texas, West Virginia, and Western Washington. Are you helping to reach your State legislators with *Liberty* regularly? Why not send \$1.00 to your tract society office today, to pay for sending this magazine to five legislators for one year?

A BUSY mother in Paradise, Cal., writes thus of her appreciation of *Life and Health*: "I love the magazine. It has been much help to me in my home in caring for my children. I have had scarcely any help or lessons on how to keep well or on how to care for the sick and for my children's ailments, outside of the *Life and Health*. I have learned many things from it which HAVE MADE ME MY OWN DOCTOR IN MY HOME FOR SIX YEARS. I have had typhoid in the house. I had good success in the treatments, and had no doctor during that time. I have also been a help to my neighbors many times, in sickness, by using suggestions learned from reading *Life and Health*. I encourage others to take an interest in your good articles." WHAT MORE CAN OR NEED BE SAID regard-

ing the PRACTICAL features of *Life and Health*? Send \$1.00 for a 1915 subscription, and obtain, free of charge, the October, November, and December, 1914, issues. Fifteen months for only \$1.00. Subscribe NOW!

SENATOR PERKINS, of California, writes the editor of *Liberty*: "I have just received a copy of the *Liberty* magazine, of which you are the editor. I am in hearty sympathy with the efforts of your Religious Liberty Association, and always read the magazine with pleasure."

A STRIKING illustration of the fulfillment of the Bible prediction concerning the "peace and safety" cry, found in Isa. 2:4, is recorded in the current number of *Liberty*. See photograph and article in the First Quarter, 1915, number. Sample copy, 10 cents. Yearly subscription, 35 cents. For 25 cents 5 copies may be had. Postage-stamp books accepted.



REPRESENTATIVE KEATING, of Colorado, writes: "Your *Liberty* magazine appeals to me. I love liberty so intensely that I am anxious that every man on the face of the earth should enjoy its blessings."

If you think that the spirit of National Reformism is dead in these United States, read the following letter recently received by Prof. C. S. Longacre, editor of *Liberty* magazine, from Rev. John Reid, pastor of the First Presbyterian Church, Everson, Wash.: "Having two sabbaths a week will not hurt you nor yours. As you are the minority, why not submit to the majority without a grumble? After nearly two thousand years of observance of the Christian sabbath, it would seem too late in the dispensation of the Gentiles to warrant any agitation to restore the old-time day. Sabbath laws are enforced for the good of the majority. Get out of a republic if you don't like it. Form one of your own cult, if you will." The best antidote for such un-American teachings is a steady and heavy circulation of the magazine *Liberty*. Buy 20 copies of the current number for \$1.00 or 50 for \$2.00. Sell or give them away everywhere. For \$1.00 the publishers will address, wrap, and mail 20 copies to different addresses.

The Meaning of the European War

The Sick Man of the East Committing Suicide

SUCH is the title of the first article in the new First Quarter, 1915, issue of *Liberty*, just off the press. This is the "European War," "Peace Movement," "National Sunday Law," and "Church and State" number.

Do not ask us to begin your subscription with the previous or "Lincoln" and "Armageddon" number. The edition is completely exhausted. Agents have been ordering heavily, and many of our conferences have sent in large lists of subscriptions in behalf of their State senators and representatives.

Every one sending in four yearly subscriptions accompanied by \$1.00 will receive, in addition to the four, his or her own yearly subscription free. Five yearly subscriptions, to five different addresses, for only \$1.00.

This new number is profusely illustrated with European war pictures, and is one of the strongest documents ever issued by the denomination. The trend of the articles will be seen by glancing over a few of the titles:—

"Significance of the Sunday Law Decision by the District of Columbia Court of Appeals," by Chas. M. Snow, shows the inconsistency of judges in separation-of-church-and-state America in appealing to Roman and British or union-of-church-and-state governmental laws or jurisprudence.

"Circuit Court of Oregon Declares Sunday Laws Unconstitutional," by C. S. Longacre.

"Police Regulation and Sunday Observance," by S. B. Horton.

"Bryan's Plowshares and the No-More-War Policy," including photo reproduction of plowshare presented by Mr. Bryan to ambassadors of the nations, on which he had engraved these words:—

"THEY SHALL BEAT THEIR
SWORDS INTO PLOWSHARES."
ISAIAH 2:4."

The photograph is the exact size of the little "plowshare" paper weights that were made from old swords, by order of Mr. Bryan.

"The People of California Reject Sunday Legislation," by Frank A. Coffin.

"The 'Submerged Issue' in New York Politics," by K. C. Russell.

"Sunday Law Agitation in the State of Washington," by W. F. Martin.

"Who Shall Teach Christianity?" by J. N. Quinn.

"An International Movement to Christianize Political Governments," by Claude E. Holmes.

In this number the editors have scored new points in the legal aspects of Sunday laws. This number should be widely distributed among attorneys everywhere. Send \$1.00 for 20 or \$2.00 for 50 copies at once, to sell or to give away.

This number will be mailed by the publishers to 20 different names and addresses for \$1.00. Send in your lists today.

Address all orders to your tract society, or to Liberty Magazine, Takoma Park, Washington, D. C.

The Advent Review and Sabbath Herald

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

VOL. 91 TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 17, 1914 No. 53

GENERAL ARTICLES

The Joy of the Lord

O. MONTGOMERY

IN the parable of the talents, as recorded in the twenty-fifth chapter of Matthew, we learn that those who improve their talents and do faithful service in the Lord's vineyard, will have the blessed privilege of entering into his joy. They will be sharers with him in his glory. We are told in Heb. 12:2 that it was "for the joy that was set before him" that Christ "endured the cross, despising the shame." To taste of the joy of the Saviour and share in his glory will be the highest privilege that Heaven can bestow upon any of the created beings of the universe. What higher honor could be received, what more exalted privilege enjoyed, than to share with the Redeemer in the joy that will thrill his heart and the glory with which he will be clothed when all the universe will be gathered to witness the presentation of the redeemed to our Heavenly Father by our blessed Lord. Surely no joy could be more full.

But what is the joy that was set before him, to which he looked forward and for which he was willing to bear all the agonies of the cross,—that joy, a little of which he tasted even while here among men?—"It was the joy of Christ in his humiliation and pain that his disciples should be glorified with him. They were the fruit of his self-sacrifice. The outworking in them of his own character and spirit is his reward, and will be his joy throughout eternity." As the words of the Master to the woman of Samaria at the well "aroused her conscience, Jesus rejoiced. He saw her drink of the water of life, and his own hunger and thirst were satisfied. To minister to the hungering and thirsting was more gratifying to him than eating or drinking. It was a comfort and a refreshing to him. Benevolence was the life of his soul." The Saviour's joy is in seeing in the kingdom of glory the souls that have been saved by his agony and humiliation. In Zeph. 3:17 we read: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy: he

will rest in his love, he will joy over thee with singing." Undoubtedly it will be our blessed privilege to hear the Master himself sing the song of rejoicing over those who are saved in his kingdom.

Our Joy

But what will be our joy and rejoicing? Paul tells us in 1 Thess. 2:19: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." If we are ever so unspeakably fortunate as to enter the courts of glory, it will undoubtedly be because we have gained an experience here in winning souls to him, which will enable us to taste of his joy. "The redeemed will be sharers in this joy as they behold among the blessed those who have been won to Christ through their prayers, their labors and loving sacrifice. As they gather about the great white throne, gladness unspeakable will fill their hearts when they behold those whom they have won for Christ, and see that each has gained others, and they still others; all brought into the haven of rest, there to lay their crowns at Jesus' feet and praise him throughout the endless cycles of eternity."

This joy of the Lord, which they share with him as the fruit of their labor and sacrifice, is seen in other hearts and lives. They are workers together with Christ, and the Father will honor them as he honors his Son. The joy of seeing souls eternally saved is the reward of all that put their feet in the footprints of him who said, "Follow me." They will enter into the joy of the Lord as they see in his kingdom those who have been redeemed through their instrumentality. They are privileged to have a part in his work there because they have gained a fitness for it by having a part in his work here. In heaven we shall be the same in character and holy service as we now are. The Lord Jesus said of himself, "The Son of man came not to be ministered unto, but to minister." Thus his work on earth is his work in heaven, and our reward for working with Christ in this world is a greater power

and a wider privilege of working with him in the world to come.

The home missionary campaign just started will afford the best kind of opportunity for all to gain an experience in soul saving that will enable them to enter into the joy of the Lord when he comes.

Medical Missionary Work

MRS. E. G. WHITE

MEDICAL missionary work is the pioneer work of the gospel, the door through which the truth for this time is to find entrance to many homes. God's people are to be genuine medical missionaries; for they are to learn to minister to the needs of both soul and body. The purest unselfishness is to be shown by our workers as, with the knowledge and experience gained by practical work, they go out to give treatments to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise never would have heard the gospel message. A demonstration of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician, the originator of medical missionary work, will bless all who thus seek to impart the truth for this time.

Physical healing is bound up with the gospel commission. When Christ sent his disciples out on their first missionary journey, he bade them: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." And when at the close of his earthly ministry he gave them their commission, he said, "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover."

Of the disciples after Christ's ascension we read, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Luke is called the "beloved physician." He labored in connection with Paul in Philippi; and when Paul left that place, Luke stayed, doing double service as a physician and a gospel minister. He was indeed a medical missionary, and his medical skill opened the way for the gospel to reach many hearts.

The divine commission needs no reform. Christ's way of presenting truth cannot be improved upon. The Saviour

gave the disciples practical lessons, teaching them how to work in such a way as to make souls glad in the truth. He sympathized with the weary, the heavy-laden, the oppressed. He fed the hungry and healed the sick. Constantly he went about doing good. By the good he accomplished, by his loving words and kindly deeds, he interpreted the gospel to men.

Brief as was the period of his public ministry, he accomplished the work he came to do. How impressive were the truths he taught! How complete his life work! What spiritual food he daily imparted as he presented the bread of life to thousands of hungry souls! His life was a living ministry of the word. He promised nothing that he did not perform.

The words of life were presented in such simplicity that a child could understand them. Men, women, and children were so impressed with his manner of explaining the Scriptures that they would catch the very intonation of his voice, place the same emphasis on their words, and imitate his gestures. Youth caught his spirit of ministry, and sought to pattern after his gracious ways by seeking to assist those whom they saw needing help.

Just as we trace the pathway of a stream of water by the line of living green it produces, so Christ could be seen in the deeds of mercy that marked his pathway at every step. Wherever he went, health sprang up, and happiness followed wherever he passed. The blind and deaf rejoiced in his presence. His words to the ignorant opened to them a fountain of life. He dispensed his blessings abundantly and continuously. They were the garnered treasures of eternity, given in Christ, the Lord's rich gift to man.

Christ's work in behalf of man is not finished. It continues today. In like manner his ambassadors are to preach the gospel and to reveal his pitying love for lost and perishing souls. By an unselfish interest in those who need help they are to give a practical demonstration of the truth of the gospel. Much more than mere sermonizing is included in this work. The evangelization of the world is the work God has given to those who go forth in his name. They are to be collaborators with Christ, revealing to those ready to perish his tender, pitying love. God calls for thousands to work for him, not by preaching to those who know the truth for this time, but by warning those who have never heard the last message of mercy. Work with a heart filled with an earnest longing for souls. Do medical missionary work. Thus you will gain access to the hearts of people, and the way will be prepared for a more decided proclamation of the truth.

Who are laborers together with Christ in this blessed medical missionary work? Who have learned the lessons of the Master, and know how to deal skillfully with souls for whom Christ has died? We need, O so much! physicians for

the soul who have been educated in the school of Christ and who can work in Christ's lines. Our work is to gain a knowledge of him who is the way, the truth, and the life. We are to interest the people in subjects that concern the health of the body as well as the health of the soul. Believers have a decided message to bear to prepare the way for the kingdom of God. The great questions of Bible truth are to enter into the very heart of society, to convert and reform men and women, bringing them to see the great need of preparing for the mansions that Christ declared he would prepare for all who love him. When the Holy Spirit shall do its office work, hearts of stone will become hearts of flesh, and Satan will not work through them to counteract the work that Christ came to earth to do.

Henceforth medical missionary work is to be carried forward with greater earnestness. Medical missions should be opened as pioneer agencies for the proclamation of the third angel's message. How great is the need of means to do this line of work! Gospel medical missions cannot be established without financial aid. Every such enterprise calls for our sympathy and for our means, that facilities may be provided to make the work successful.

A special work is to be done in places where people are constantly coming and going. Christ labored in Capernaum much of the time because this was a place through which travelers were constantly passing and where many often tarried.

Christ sought the people where they were, and placed before them the great truths in regard to his kingdom. As he went from place to place, he blessed and comforted the suffering and healed the sick. This is our work. Small companies are to go forth to do the work to which Christ appointed his disciples. While laboring as evangelists, they can visit the sick, praying with them, and if need be, treating them, not with medicines, but with the remedies provided in nature.

There are many places that need gospel medical missionary work, and there small plants should be established. God designs that our sanitariums shall be a means of reaching high and low, rich and poor. They are to be so conducted that by their work attention may be called to the message God has sent to the world.

May the Lord increase our faith, and help us to see that he desires us all to become acquainted with his ministry of healing and with the mercy seat. He desires the light of his grace to shine forth from many places. He who understands the necessities of the situation arranges that advantages shall be brought to the workers in various places to enable them more effectually to arouse the attention of the people to the truths that make for deliverance from both physical and spiritual ills.

The tender sympathies of our Saviour were aroused for fallen and suffering

humanity. If you would be his follower, you must cultivate compassion and sympathy. Indifference to human woes must give place to lively interest in the sufferings of others. The widow, the orphan, the sick and dying, will always need help. Here is an opportunity to proclaim the gospel,—to hold up Jesus, the hope and consolation of all men. When the suffering body has been relieved, the heart is opened, and you can pour in the heavenly balm. If you are looking to Jesus, and drawing from him knowledge and strength and grace, you can impart his consolation to others, because the Comforter is with you.

You will meet with much prejudice, a great deal of false zeal and mis-called piety; but in both the home and the foreign field you will find more hearts that God has been preparing for the seed of truth than you imagine, and they will hail with joy the divine message when it is presented to them.

Many are suffering from maladies of the soul far more than from diseases of the body, and they will find no relief until they come to Christ, the wellspring of life. The burden of sin, with its unrest and unsatisfied desires, lies at the foundation of a large share of the maladies the sinner suffers. Christ is the mighty Healer of the sin-sick soul. These poor, afflicted ones need to have a clearer knowledge of him whom to know aright is life eternal. They need to be patiently and kindly yet earnestly taught how to throw open the windows of the soul and let the sunlight of God's love come in. Complaints of weariness, loneliness, and dissatisfaction will then cease. Satisfying joys will give vigor to the mind and health and vital energy to the body.



Christmas and Its Evils

I. A. CRANE

THE festival celebrated on December 25 is not what it purports to be. It comes to us claiming to be the birthday of our Saviour, and that its office is to add to the honor of his name. It, however, has no authority to substantiate such a claim. The most favorable authorities leave the matter in grave doubt as to whether the Lord was born at this time of year, while others declare plainly that it absolutely could not be the time. This being the height of the cold, rainy season, precludes the idea that shepherds would abide by night in the field with their flocks, as was the case at the birth of Christ. See Luke 2:8.

God does not require the observance of Christ's birthday, else he would have fixed the time beyond conjecture. The very indefiniteness of the Scriptures on this subject shows that without doubt the omission of anything giving a clue as to the exact time has been intentional.

Why attempt to commemorate what God has left unrecorded? Strange perversity which impels people to observe what God has not required; and to ignore that which he has plainly commanded!

Christmas masquerades under an as-

sumed name; and true to its deceptive name, its observance, purporting to be for the honor of Christ, is in reality calculated to obscure his name and mission by mingling it with ancient heathen customs. The pomp and glare and pleasure of its observance captivate the innocent mind of the child. From his first Christmas, when the lowly birth in Bethlehem is suggested the child's mind is immediately filled with Christmas festivities and thoughts of Santa Claus.

At this season of the year many children receive their first lesson in deception from those whose truthfulness they have never before questioned. And because papa and mamma have told them things about Christmas and Santa Claus which are not true, their ideas of truth become confused and modified. Later, when they hear more of the Bible story of the fall, the cross, and the world to come, they are unprepared to believe that the Bible means what it says.

How dare you, Christian parent, run the risk of lessening your child's tendency to believe the simple Bible truth? It was without doubt the pomp and pleasure of heathen festivals that proved Satan's most powerful agent in seducing Israel into sin. It is none the less true that when modern Israel make Sunday and Christmas days of visiting and cessation of ordinary labor, they expose themselves and their families to continued temptation from which God would gladly shield them. Christmas is in reality nothing less than the ancient Saturnalia or Yule feast, masquerading under a Christian name. It was then the great annual festival for sun worship, as was Sunday the weekly. Can we receive good from respecting it? In answer please read Lev. 18: 30; 20: 23.

Waurika, Okla.

The Faith of Jesus—No. 1

H. M. KELLEY

THEOLOGIANS claim there are four kinds of faith,—historical, temporary, active, and passive. Each one of these classical divisions is a subject in itself, but taken collectively they form what we may properly term "saving faith." As the blending together of the seven colors produces a transparent whiteness, the effulgent rays of sunshine devoid of any tint, so the harmony of the four kinds of faith produces the light of the gospel message, which, when focused upon the world's Redeemer, gives a living hope to the Christian. It is the key to the storehouse of knowledge, and a living principle without which no one can be saved.

There is nothing purer than the righteousness of Christ exemplified in the creation of man. Man came from the hand of God pure and undefiled. But his innocency, the whiteness of his soul, was stained by sin, and as a result his posterity bears the emblem of adulteration. Anything that will remove the stain of sin has a redeeming quality. The only thing bearing this mark is the blood of Christ.

It is by the grace of God apportioned to us, and through faith in the efficacy of the blood of Christ, that we are saved. The acknowledgment of grace received, the expression of faith, is our part of the transaction. Grace is said to be unmerited favor. No one merits favors from God, and yet all receive them. All, then, are under grace. But grace is a saving factor to one class, to another it is not. Why?—Because one class receives favors from God as a gift made possible by the blood of Christ. The other class receives the good things of God as theirs by right without any acknowledgment of love. They do not acknowledge the love of God because they do not believe in the power of Jesus' blood.

Definition of Faith

"Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God."—*Ministry of Healing*, page 62.

But perhaps the most significant definition of faith ever given is that recorded in Heb. 11: 1: "Faith is the substance of things hoped for, the evidence of things not seen." Substratum or subsoil is a synonym for substance. In certain portions of Florida there is quicksand underneath the subsoil. Here the subsoil serves a good purpose, for it holds fertilizer when it is put into the soil; otherwise it would sink into the quicksand, and the soil would lose the strengthening qualities given to it. But faith is not only "the substance of things hoped for," it is also the "evidence of things not seen." Evidence, according to Webster, is "ground of belief." Ground is that into which seeds are cast. It follows, then, that the man who has no faith has no soil or subsoil upon which to build a Christian character, but is a barren pit of quicksand. Speaking of a house built upon the sand, the Saviour said, "It fell: and great was the fall of it." It matters not what kind of resolutions one may put into his character building, if he has no faith it will never stand the test.

Herrin, Ill.

God's Work Closing

W. H. BRANSON

FOR years we have preached that the end would come in the present generation; and yet as the generation spoken of has been passing away into the tomb, some have begun to lose faith and to feel that the time would be prolonged. Many of our people who in the past have been very ardent and zealous in the work of God have settled down and are laying their plans for more comfortable homes for themselves and their children. Some are adding acre to acre and dollar to dollar, and seem to have forgotten that we have for years been standing on the very threshold of the eternal world.

What a clarion call to Seventh-day Adventists is the present war which now involves all Europe! We have long preached that the European powers would be thrown into great conflict, and that the Turkish Empire would be dried

up as a result. If the present war continues, it will in all human probability result in the expulsion of the Turk from Europe and the destruction of his government. But this event will be a sign to this people that their work is over. Then Michael will stand up, and the door of mercy will be closed forever. The rest of the nations will be drawn into the struggle to fight the last great battle.

Do these things mean anything to you? For years the Lord through his servant has been appealing to this people to sell their property, all they can possibly do without, and put the money into the work of God. Yet we still cling to it. I fear that many will wait a week or a month too long, and will find after it is too late that it is impossible to sell. How could our brethren in Europe sell their property today? If we wait till this country is also drawn into the struggle, how shall we sell then? There is no sale for property in times of war; and when once this nation is drawn into the struggle, we need not look for peace here again. Now we have the only favorable time we shall ever have to sell what we have and give alms, and thereby lay up treasures in heaven. Notice some of the stirring statements made recently by the servant of the Lord to this people:—

"And now, instead of seeking expensive dwellings here, we should be preparing to move to a better country, even a heavenly. . . . Our missions must be sustained. New missions must be opened. To carry forward this work successfully will require no small outlay. . . . Let not your property be tied up in worldly enterprises so that this work shall be hindered. Get your means where you can handle them for the benefit of the cause of Christ. Send your treasures before you into heaven. The members of the church should individually hold themselves and all their possessions upon the altar of God. Now, as never before, the Saviour's admonition is applicable; 'Sell that ye have, and give alms.' . . . Those who are fastening their means in large houses, in lands, in worldly enterprises, are saying by their actions, 'God cannot have it; I want it for myself.' They have bound up their one talent in a napkin, and hid it in the earth. There is cause for such to be alarmed. Brethren, God has not intrusted means to you to lie idle, nor to be covetously retained or hid away, but to be used to advance his cause, to save the souls of the perishing. It is not the time now to bind up the Lord's money in your expensive buildings and your large enterprises, while his cause is crippled and left to beg its way, the treasury half supplied. The Lord is not in this way of working. Remember the day is fast approaching when it will be said, 'Give an account of thy stewardship.' Can you not discern the signs of the times?"—*Testimonies for the Church*, Vol. V, page 465.

We see the war cloud bursting over the whole world. Our work is closing. Let us take the warning and give our all to God.



VOL. 91

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No. 53

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EDITORIALS

God Cares for His Children

EVERY age in the history of the church furnishes abundant evidence of God's tender care for his trusting children. The Scriptures of Truth abound with many instances of this character. A notable one is found in the experience of the prophet Elijah. Compelled to flee to a solitary region in order to escape the wrath of Ahab, who was seeking his life, Elijah was fed daily by the ravens. When the brook from which he drank dried up, the Lord sent him to Zarephath, near Zidon, to the house of a poor widow, for sustenance, the last place where he would naturally go for assistance in time of distress. Here for a full year the Lord daily replenished the oil and the meal for the support of the prophet and the widow and her son.

The later history of the church of God abounds with incidents similar to this, and even in our own day we find God still reaching out his hand to answer in truly miraculous manner the needs of his trusting children. One of our sisters writes of the way in which the Lord has especially supplied her needs. She says:—

I was in feeble health, and my flour was gone, and there was no money to buy more. So I went to the Lord in prayer, and asked him to open the way for me and to supply my need. The Lord gave me the assurance that he would do this. When I went to the flour sack, which was nearly exhausted, to get some flour to make my bread, my mind was very deeply impressed with the Scripture account of the manner in which the Lord supplied Elijah and the widow. I could not understand why this scripture was impressed on my mind; but when I returned to the sack again to prepare more food, I found the same amount of flour that was in the sack before I had taken any out, and again my mind was impressed with the same scripture. It was all of two weeks that the flour lasted, until there was money to buy more; so I know that the Lord will provide.

God would have us trust him in the little things of life. The greatness of his power and of his love is shown not so much in that he takes account of the

great things in his universe. We naturally expect the great God of heaven to do this. But when we realize that our Father in heaven is so great and so loving and so thoughtful that he stoops to take account of his children individually, and of the little details of their experience, surely we can see the exceeding breadth and depth of his great love for us. God would do more for us if we trusted him more. It is our privilege to seek his help in all the little affairs of life, and to realize that all that concerns us concerns him, for he loves us and cares for us. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

F. M. W.

Letting the People Know

FROM all parts of the world we receive the word that many who have heard about Seventh-day Adventist teaching in the past, and perhaps did not give serious thought to it, are turning to our people to make inquiry concerning Bible truth. We learn of people searching in towns to find where Seventh-day Adventists hold their meetings, in one or two instances to be evidently guided most providentially to our brethren.

Does not this situation emphasize anew the importance of advertising the place of meetings on leaflets and periodicals that may be scattered freely in any town where public services are held? If such literature is stamped neatly with a small rubber stamp, giving the place and hour of the meeting, it will surely be the best kind of advertising for the public service. Many are doing this with good results in connection with campaigns for placing periodical extras or leaflets in the homes of the people.

Sometimes we find even a church building with no notice board indicating that it is a Seventh-day Adventist Church. Is not this a mistake in such times as these, when the spirit of inquiry is abroad? We have rejoiced at the splendid progress of our work in

Korea. We were led into that field by two Koreans, who, while passing along a street in a Japanese city, stopped to study out the notice board on a little chapel announcing Seventh-day Adventist services. A beckoning hand at the door motioned for them to come in, and soon thereafter the first Korean converts were baptized by lantern light. On their return to Korea our work for that field was begun, and soon the message was spreading, as Professor Field wrote us at the time of his first visit, "like a prairie fire."

These are earnest days, the spirit of inquiry is all abroad in the land. To Seventh-day Adventists God has committed the message for the hour; let us help the people to come in contact with it.

W. A. S.

The Huguenot Pastor's Deliverance

IN his "Rise of the Huguenots of France," Baird says that it was noted as a remarkable circumstance that but two of the Huguenot pastors in Paris perished on the night of the Massacre of St. Bartholomew. "It is certain," he says, "that no lives were more eagerly sought than theirs. But several Protestant pastors had wonderful escape." Of one experience he says:—

In the case of Merlin, chaplain of Admiral Coligny, the divine interposition seemed almost as distinct as that of the prophet Elijah. After reluctantly leaving Coligny, at his earnest request, and clambering over the roof of a neighboring house, he fell through an opening into a garret full of hay. Not daring to show himself, since he knew not whether he would encounter friends or foes, he remained for three days in this retreat, his sole food an egg which a hen laid daily within his reach.—*Vol. II, page 477.*

In a similar way, Brenz, the Reformed pastor, was supplied with food on one occasion while hiding from Catholic persecutors in Germany.

W. A. S.

"Rome Never Changes"—No. 6 Another Sacrifice—Another Savior

THE Roman Church, which claims to be the only and the true church of Jesus Christ, makes the peculiar claim of being founded upon Peter—a human foundation for a divine institution! These two claims, paradoxical and contradictory, ought to arouse a question in the mind of every human being, and a very strong suspicion as to the untruthfulness of the claims which that institution makes for itself.

But upon the ground of her own claim in this particular we shall test Rome's assertion that Rome never changes. Peter, after his conversion, after the fulfillment of our Lord's prayer in his behalf that he should be enabled to

strengthen his brethren, after his induement by the Holy Spirit with power from on high, makes this declaration concerning Jesus Christ:—

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12.

In the face of that declaration made by Peter, under the inspiration of the Holy Ghost, the whole Roman religious system falls to the ground. There is no question as to the church to which Peter belonged being the true church, and Peter declared the true foundation of that church was Jesus Christ and not himself. The church founded upon Jesus Christ and remaining true to that foundation is the true church. The church that claims to be founded upon Peter is on the wrong foundation, and condemns itself by the very claim as being something different from the true church.

Now this church founded upon Peter does a work, institutes a system, and makes claims which directly contradict the above-quoted declaration from Peter, as we shall show. In fact, the whole system is a contradiction of the whole divine plan as outlined in the Word of God, and is actually doing upon earth what the enemy of man did in heaven; that is, establishing a wall of separation between God and his creatures and misrepresenting the character of the Father of all.

Lucifer, the fallen light bearer, by his work in heaven succeeded in carrying down with him a multitude so great as to feel itself strong enough to wage war with Michael and all the hosts that remained true to God. The vast number who apostatized with him measured the extent to which he succeeded in separating creatures and Creator. Compare Jude 6 and Rev. 12:7-9.

The victory of Michael and the casting out of that disloyal host from the precincts of heaven restricted Satan's campaign to our earth. He had caused woe in heaven; need we expect to see less than woe upon earth as a result of his activity? When that expulsion from heaven took place, the revelator says:—

“I heard a great voice in heaven saying, . . . Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.” Rev. 12:10-12.

When Satan came to this earth, he took up at once the same work that he had been doing in heaven. He had separated a host of angels from their Maker. He would now begin here the erection of a mighty wall between man and his Maker. He scoffed at the restriction placed upon man, contradicted the explicit declaration of God in reference to the result of disobedience, and set up a

tempting reward to entice man to disbelieve and disobey God. The plan worked, and man was doubly punished—he lost his sovereignty of the earth and became subject to the usurper. “For of whom a man is overcome, of the same is he also brought into bondage.” 2 Peter 2:19. A gulf was set between man and God, and Satan was its maker and guardian.

Then came the plan of salvation—the Son of God given for the rebellious race. “God was in Christ reconciling the world unto himself.” To perpetuate the gulf which he created between man and God, Satan has sought in every possible way to pervert God's plan of redemption, and to make man believe in and trust in something else, something which has no salvation in it. In short, Satan has put himself between man and God wherever and in whatever way he could do so. The business which Jesus Christ set for himself was to break down that wall of separation which man's disobedience has set up between man and his Maker, to bridge the gulf which the deception of Satan had created, and bring man again into harmony and communion with his Creator, his loving and merciful Father. He has succeeded in accomplishing that work for multitudes. The primitive church, the church to which Peter belonged and which was founded upon the Rock, Christ Jesus, believed in and trusted in that divine plan of redemption, and taught that there was no other way. But that church which today claims to be founded upon Peter has found another way and is working out another plan, in spite of the positive declaration of Peter to the contrary. That is a mighty change, a complete transformation, and refutes beyond any question the claim that Rome never changes. We will see how this reconstructed plan of redemption and salvation works, and some of the details of the operation.

In Rome's plan of salvation money plays a very important part. The dead languish in the torments of purgatory for long periods of time, and we are not taught that any considerable number of them ever escape from that place of torment except where money is paid to the priests of the church for the saying of masses. This puts the burden of one person's salvation from the fires of purgatory upon some one besides the one who is enduring it; and although purgatory is supposed to be a place of cleansing of the soul of the departed, his purification does not release him if the money is not paid over either by himself before his death or by others after his death. The revelator, in speaking of the judgment of the dead, says: “They were judged every man according to their works,” “out of the things which were written in the books.” Rev. 20:11-15. The same truth is stated by Inspiration

in these words: “Each man shall bear his own burden.” Gal. 6:5. Again: “Thou renderest to every man according to his work” (Ps. 62:12), not according to the amount of money which some one has paid to some one else.

The work done for man is also an individual work. It is declared of Christ that “by the grace of God he should taste of death for every man.” Heb. 2:9. And the acceptance of that work of redemption is an individual matter. “Whosoever believeth on him should not perish, but have everlasting life.” John 3:16. There is no money consideration in this, no hint that the time of a soul's entrance to the mansions of the blessed is dependent upon how much money has been paid for the saying of masses.

The very last invitation given to man in the Word of God is given upon the basis of individual accountability: “The Spirit and the bride say, Come. . . . And he that is athirst, let him come: he that will, let him take the water of life freely.” Rev. 22:17. Everlasting life is dependent upon belief, and no one can believe for another. The one who is athirst is bidden to come, and no one can thirst for another. It is he that wills that is given the right to “take the water of life freely;” and no one can will, or desire, for another. Every one must believe in Christ for himself voluntarily, accept him for himself voluntarily; and every man will be rewarded according to his individual record as shown by the books of heaven. It is a work of invitation, not of compulsion. Jesus says: “Come unto me, all ye that labor and are heavy-laden, and I will give you rest;” and he said in sorrow, “Ye will not come unto me, that ye may have life.” John 5:40. No man has been commissioned of Heaven to force men into the fold, or to punish men for refusal to believe in and accept Jesus as their Saviour.

That is the basis upon which Jesus introduced his gospel and carried on his work. He took upon himself humanity, that there might be no barrier between humanity and divinity. The two were united in him—an earnest of his completed work when man would be at one with God, and a pledge of that immediate oneness established between God and all who would come unto him through his Son.

It is that great work of reconciliation and reunion which the usurper has set himself to overthrow, and he is accomplishing his purpose in multitudes of individuals. He confines his work to no one line of operation; but by no system is he accomplishing greater results than by that system, which, calling itself religious, seeks, by a perversion of religion, to separate the worshiper from the Father and the Son, who united in redemp-

tion's gift for man. The system which has done that disintegrating work is the Papacy. At every point where humanity and divinity should come into harmonious communion, that system drives a wedge of separation. At every turn from cradle to grave there is always some one or something to interpose between man and man's true Mediator. The priest, the bishop, the archbishop, the cardinal, the Pope, and the Virgin Mary all stand between man and the One who purchased man's redemption with his own blood on the cross of Calvary.

Jesus Christ taught his followers to "pray the Father" in his name; but that system puts a host of the dead ("saints") between the supplicant and the Father. Says the Word: "As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God." Rom. 14: 11. Again: "Make confession unto Jehovah, the God of your Fathers, and do his pleasure." Ezra 10: 11. But that system puts a priest between the sinner and the sin-pardoning Saviour, and demands that the confessions be made to the priest.

Paul strikes against the very root of this system of apostasy when he says: "Let no man rob you of your prize by a voluntary humility and worshiping of the angels." Col. 2: 18. Christ said to Satan, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Luke 4: 8. But that system puts between the worshiper and the only proper object of worship the saints, the Virgin Mary, and her husband Joseph, thus robbing God of the worship of his creatures, and robbing the creatures of the direct communion with the loving Father. The rosary, used by all Catholics, is composed of one hundred and sixty-six beads, on which are recited *one* "creed," *fifteen* "Our Fathers," and *one hundred and fifty* "Hail Marys," thus giving ten times as much worship to the Virgin Mary as to the almighty God. The Catholic recites the Angelus three times daily, with three "Hail Marys" in each recitation, thus addressing her in prayer nine times daily. No similar worship of Christ or of the Father is arranged for.

It cannot be successfully maintained that the prayers used do not constitute real worship, for the language employed is precisely the same as that in which the worship of the Almighty is expressed. From the "Raccolta" (English Translation Burns and Oates, 1873), "A collection of prayers especially indulgenced by the popes," I quote:—

Hail Queen, Mother of Mercy, our Life, Sweetness, and Hope, all hail. To thee we cry, banished sons of Eve, to thee we sigh, groaning and weeping in this vale of tears. Turn then, O our Advocate, thy merciful eyes to us, and after this, our exile, show us Jesus, the blessed

fruit of thy womb, O merciful, O loving, O sweet Virgin Mary.

Make me worthy to praise thee, O sacred Virgin.

Give me strength against thine enemies.

We fly beneath thy shelter, O holy Mother of God, despise not our petitions in our necessities, and deliver us always from all perils, O glorious and blessed Virgin.

Heart of Mary, Mother of God, . . . in thee let the church find safe shelter; protect it, and be its sweet asylum, its tower of strength. . . . Be thou our help in need, our comfort in trouble, our strength in temptation, our refuge in persecution, our aid in all dangers.

Sweet heart of Mary, be my salvation. Leave me not, my Mother, in my own hands, or I am lost. Let me but cling to thee. Save me, my hope; save me from hell.

There is no intimation in any of this that men are saved from eternal death through the work which Jesus Christ did for man. He who prays to Mary, "Save me from hell," is directing his prayer into the grave, where Mary sleeps, instead of up to the throne of God, where Christ, our Advocate, and our only Advocate, pleads the case of those who believe on his name and trust in his power to save. Mary herself owes her salvation to what Jesus Christ did, and not to her own efforts or her own goodness, or to the fact that to her was given the honor of being his mother.

It is little less than marvelous that in spite of Peter's own declaration concerning the only way of salvation, there should have grown up around his name this other system which puts Christ as a Saviour in the background, and sets forth Mary as the church's refuge and only hope.

There is thus seen to run through the whole system a carefully planned policy to put men out of real contact with Heaven, to cover up the true purpose of the gospel of Jesus, to nullify the plainest teachings of the written Word, and to shut the very gates of heaven to all save the patrons of the priesthood.

That system proves itself a continuation on earth of that conspiracy which wrought such fearful ruin in heaven. It creates here the same gulf of separation between man and God that it created in heaven between the angels and God, and thus stamps itself the offspring of the same parent. Take that system as it is today and compare it with the belief of the primitive church, and with the teachings of Peter himself, and we find that it is so much of a change from what the early church was that it is in fact its very antithesis. If the Roman Catholic Church is a continuation of the church to which Peter belonged, there has been a tremendous change.

C. M. S.

On the Home Stretch

WE are nearing the close of the present year. Just thirty-one days from this writing and we shall have passed every opportunity for the advancement of the cause of God that 1914 has to offer.

It is very encouraging to see how our brethren are working to reach the goal of the Twenty-cent-a-week Fund. Never were a people more loyal and true than Seventh-day Adventists. Presidents of local and union conferences are doing everything they know how to bring into the General Conference treasury the full twenty cents a week per member for mission work.

We have still a few days before us. If every church member would undertake to do his full share, if those blessed with means would give in proportion to God's blessings to them and the means that he has placed in their hands, would it not be possible for us to make up the last dollar of the Twenty-cent-a-week Fund before the year closes? Already some union conferences are practically clear; and yet they propose to go right on gathering in funds.

The interest our people have taken in the Harvest Ingathering this year is very encouraging. The field has been better organized than ever before. Conference presidents and executive committees have taken a very definite stand in trying to encourage every believer to do his full share. Of course, all have not had equal success. This could not be expected. However, often when results are not large, it is not because of a lack of consecration. Conditions vary in different sections of the country, and what is easy in one place may be very difficult in another.

Some interesting reports from our workers have been handed to me by Brother T. E. Bowen. The president of one conference writes:—

The churches seem to be taking hold of the work even better than they did a year ago, and yet I feel that they might take hold still better. I know that some churches have run quite a little ahead of what they did last year. Our workers have done something in this work, that is, nearly all of them. I took the papers and started out. I distributed sixteen of them and received \$108.50. We have some good reports, which we shall be able to give you a little later. . . . This year our mission funds are going to run far ahead of what they did last year. I feel confident that our conference will raise its share of the Twenty-cent-a-week Fund. We are all working and praying to that end.

The secretary-treasurer of another conference writes as follows:—

Last Wednesday I sent a telegram informing you that we had reached our quota for the Ingathering. Of course, the balance to our credit helped us, but we have not given up our efforts on that

account, and are still at it. Surely the Lord is greatly blessing his people. . . . One brother and his wife, elderly people, of our — church, have turned in over \$57 so far, and are out for more.

Another president of a conference reports:—

I am much interested in what you have been writing concerning the Ingathering work. Our conference has been doing something, and we are encouraging the continuance of the good work. About \$135 has been reported by twenty-five persons. We have not had very many reports aside from these. Elder — and I were out yesterday, and I received \$3.50 from three hours' work. We are going out again today, and I believe that almost any one can get his quota if he will just get at it and stick to it, determined to do something for the Lord.

The president of still another conference says:—

It is encouraging to see the interest that is being taken by our people in the various sections of the country in this good work. We are thankful indeed for the efforts being put forth in our own conference. All our workers are taking hold of this campaign with enthusiasm, as are also our churches, and we are now receiving returns day by day. . . . I am glad to report to you, however, that, as a conference, we have made our goal thus far on the Twenty-cent-a-week Fund, and had \$930 above the mark the first of November. Still the dollars come rolling in, and we are sure of making our full quota, if not running over, by the first of the year.

The president of a conference in the cotton belt gives a splendid experience, and yet the receipts reported are not great. But the spirit and the perseverance of the brethren are really what counts in the end. He writes:—

It has been rather hard to get our people to work this fall, for the financial situation in the cotton belt is very depressing. Business has been almost at a standstill. . . . I have been working some myself, and I find the work harder this year than I ever found it. My first effort this year was a part of two days. My plan was not to scatter the papers indiscriminately, but to get an offering with almost every paper put out. I used nine papers and received \$4.25 donations. . . . I went to a town of about 2,000, twenty-two miles from my home. I began work before 8 A. M., and by 11:15 I had worked the business district and received only sixty-five cents. I saw that I could not ask our people to leave their homes to do such work as that, so thought I would better try some other plan. I started with the residences, but soon decided that if I had any success I must sell the paper outright. Desiring to test the thing out so that I might give counsel, I started in to sell the papers at ten cents a copy. Before noon I sold two copies. At two o'clock I went out again. By three o'clock, I had sold six copies. The next hour I sold three. The next half hour I sold two, making \$1.10 in two and one-half hours. My total receipts on this last trip, covering two days (I went by buggy), were \$2.50.

I think this report is very encouraging from many standpoints. It shows how

the president of a strong conference has labored in a cotton belt, where commerce is almost at a standstill, and how he persevered in trying to do his full duty. Surely the blessing of God will follow such persevering efforts.

We trust that the remaining days of the year will be improved by all, and that the blessing of God will be with us in still gathering funds for the prosecution of his work. The outlook is encouraging, and we believe that the entire field will make a supreme effort to bring in the full twenty cents a week before the close of 1914. To this end let us all unite in daily prayer, asking God to let his blessing rest upon his people and make it possible for them to reach the goal.

I. H. EVANS.

News From the Seat of War

WHILE the daily newspapers are read with the greatest interest because of the news which each day brings from this terrible war which affects the whole world, God's people have a still deeper interest in the question of how this war may affect the cause of God itself. The last few days have brought us some very encouraging news from our workers in the different parts of the field, who have personally been at or near the battle field. They have also brought us the sad news from those who suffer more or less from the ravages of the war. But with them all, amid the terrible thunder of the guns and the dreadful slaughter of contending arms, joyful news has reached our ears of souls brought to the knowledge of God's truth.

Elder H. F. Schuberth has lately been put in the East German Union, visiting his different conferences, and has visited East Prussia to the Russian border. He sends us the good report that during the third quarter not less than 264 believers were added in his union. Of these, 28 were in East Prussia and 4 in eastern Galicia. In spite of the war, over \$18,000 tithe and \$3,000 offerings has come in from the 6,975 members of that union. In East Prussia, Elder Schuberth had to visit some places with a boat, some on foot or with team, and some he could not reach at all.

A good sister from that field gives us the following experience: On August 24, the first Cossacks came into their little town, destroyed the railway, and threatened the inhabitants; but nobody was hurt. A few days later this sister, with two other families, fled by team. She had six children with her; her seventh son had been carried away by the Cossacks. But the Russians overtook them, and they had to return to their old home. They met thousands of Russian soldiers on the road. Later a battle was fought in their neighborhood; they had to give up all their provisions. The men had to

hide themselves, only the poor people remaining in the place. On the tenth of September, the Russians had to leave. Many of the villages and farms were set on fire, but in the midst of the battle, our sister and those with her sought God, and he kept them and protected them, though they lost most of their belongings.

Elder Oblaender, the president of the West German Union, recently visited Belgium. He had great difficulty in securing the necessary permission, but found our people, on the whole, of good courage. At Brussels he found Brother Klingbeil at home, and had a meeting with our people and the workers there. Brother Klingbeil had been to Antwerp, where he found our people of good courage. Thus far they have not suffered any loss of their property. They cannot conduct any public efforts, but they have their regular Sabbath meetings. About \$250 tithe has come in during the last quarter, and Brother Oblaender provided our workers there with the necessary means. Hundreds of people stand about in the streets, talking politics, but they do but little. The Belgian police in Brussels still maintain order. Last quarter that union conference had 204 additions, but as some conferences lost, the net gain is small. The tithe was about \$18,000 and the offerings about \$4,500.

In the Central European Union, God has also signally blessed the work. Over 160 believers were received during the third quarter. Of these, 64 were in Austria, 32 in German Switzerland, and 70 in southern Germany. The president of the South German Conference has lately spent eight days in Alsace. He had two good meetings in Kolmar, and four in Mulhausen. This city was twice under French control, once for two days, the other time for ten days. For hours the city was shelled, and most of our people spent their time in the cellars. The worst time they had was when there was no government at all, and the mob ruled the situation. In Metz, where we had a church of 21 members, all had to leave on account of martial law. All our people in this field are of good courage, and they have been benefited by this experience. When the brother told them how our people prayed for them everywhere, many of our dear people wept. This brother reports that in his conference about 60 of his members have been enrolled in the army.

In the Danube Union the Lord has also been blessing his work, and above all in Roumania. Last quarter 79 new members were added there, bringing the membership in Roumania up to 594; in the whole union 172 were added. Several of the directors of the mission fields and a number of the workers have been called to military service, and yet God's work is advancing. We have already

more than 200 members in Bukharest alone.

From Brother Boettcher we learn that in spite of all the troubles in his field, where traveling is very difficult, he was able to receive 25 new members into the church. One of their Russian-German brethren, who was made a prisoner of war, is now in a military camp, with about ten thousand other men. He seems to be the right-hand man of the German officer in charge of the camp, and has excellent opportunity to circulate the truth. We have sent him literature in several languages, and we hope and pray that thousands may thus learn of the present truth who otherwise could not receive it. Thus, as Daniel, when a captive, let his light shine in dark Babylon, so some of our brethren can be light bearers in captivity.

We have also some good news, as well as bad, from our mission fields. One of our workers from Bulgaria, who works near the Dardanelles, called at our office recently, and told us of the good work in that field. Four have been baptized in Bulgaria. This brother has been freed from the military service, and is now returning to his field with new courage, trying to hold up the standard of truth. Brother Staubert, who just before the outbreak of the war had gone into the interior of Persia, to Kasbin, to look up a new location, had for some reason to return by a rather circuitous route. He came via Bagdad to Constantinople, and on this long trip caught the malaria. He is called to military service. This leaves his wife alone at Tabriz, Persia, and we hope and pray that she may be preserved and be able to join Brother and Sister Oster at Maragha.

From the British Victoria Nyanza field, East Africa, we learn that the Germans have invaded that field, and have had possession of part of it for some time. It is likely that our mission station at Kisi, which was just being erected, has been damaged, probably Karunga station also. Gendia station is being used as a hospital. Our workers had to leave their stations and gather at their headquarters. This certainly will be quite a blow to our work, and will delay its development. But all these lessons, if rightly learned, will only bring our workers nearer to God, while they bend all their energies to the work of soul saving.

From Abyssinia, we hear the good news that on September 10 two young men were baptized there.

At present we print 140,000 copies each fortnight of the *Herold der Wahrheit*, and are printing 500,000 of the extra number, also 30,000 of our mission paper *Der Adventbote*. We learn that our sanitariums are improving their patronage slowly. One doctor and his wife are

hard at work in a hospital here, where they have, besides 30 to 40 regular patients, over 100 wounded. Our Swedish school at Nyhyttan has opened with 50 students. At Friedensau a second teacher and several of the students had to enter service; still about 120 remain.

We surely appreciate the many prayers which ascend to God in our behalf in all parts of the wide harvest field, and we know that God is answering them from the very fact that in spite of this terrible war, his cause advances triumphantly.

L. R. CONRADI.



The Destiny of the Wicked

WHAT is the destiny of the finally impenitent? This question is worthy of careful and candid study. Thoughtful men have asked throughout the centuries, "What is this mysterious doom of death which overshadows all?" Man scarcely arrives at his maturity before his strength wanes, and he is compelled to submit to the inexorable power of death. With millions of others of his fellow creatures, he lies down in the dust, and the portals of the tomb close about him. All who live are but a handful to those who sleep. Unaided by divine revelation, man stands dumb before the question of what lies in the future. From beyond the curtain which divides the present from the future, through the millenniums of sin since Adam lost Eden, none have ever returned with tidings of what lies hidden there.

Our question concerns the unnumbered host of the lost. Through all the centuries since the fall of man, millions have spurned the offers of mercy, refused life, rejected its Author, and died in their sins. What doom awaits all these? What will it mean to be lost? What will be the end of sin and sinners? Will sin be destroyed? or will the curse forever remain? Will the sinner exist eternally, or finally be destroyed? These queries have to do with the eternal destiny of the greater part of the human family, for "broad is the way, that leadeth to destruction, and many there be which go in thereat," while the way to eternal life is said to be "narrow," and "few there be that find it." Matt. 7: 13, 14.

Before each of us is a destiny; we cannot escape it; we must meet it. Eternity stretches before us. Righteousness has its reward; so has sin. What awaits the lost in the great beyond? This interesting and stupendous question cannot be solved by human speculation. Groping in the uncertain twilight of scientific conjecture, men have reached some very strange and erroneous conclusions. During all the centuries some have arisen to tell us that there is no future life beyond the tomb; that death is an eternal sleep. Others have taught that sin has its own

punishment in this life, and in the future all will be saved; that the Scriptures promise universal salvation; that all men, whether believing or unbelieving, will finally enjoy the felicity of endless happiness. The modern orthodox belief, based on the unscriptural assumption that man possesses inherent immortality, teaches that the wicked will never die; that through endless ages they will live and be tortured in the perpetual fire of God's vengeance, preserved by his power to suffer unspeakable misery in the avenging flames of his indignation. The horrors of this orthodox belief have been expressed by the poet in the following language:—

"Infinite years in torment shall I spend,
And never, never, never have an end.
Ah! Must I live in torturing despair
As many years as atoms in the air?
When these are past, as many millions
more
As grains of sand that bound the ebbing
shore?
When these run out, as many more be-
hind
As leaf of forest shaken by the wind?
When these are spent, as many more to
flow
As blades of grass on hills and dales that
grow?
When these run out, as many on the
march
As starry lamps that gild the spangled
arch?
When these are gone, as many millions
more
As every moment in the age before?
When all these doleful years are spent
in pain,
And multiplied by myriads yet again,
I must in that fierce gulf in misery lie,
And madly writhe in all eternity."

A year for every mote that dances in the sunbeam, a year for every grain of sand, a year for every leaf of the forest and for every blade of grass, a year for every star in the firmament, a year for every tick of the watch since time began its flight, then this infinite multiplicand multiplied by a myriad! Then when all these years of torture are past, an eternity of unspeakable suffering still stretches before lost souls in which to curse and blaspheme God! Talk about a gloomy doctrine! Behold it here!

While the quotation above is only poetry, these words of the poet are true provided man by nature has an immortal, indestructible soul, and the lost are conscious in death, and enter on their reward in the lake of fire when this life ends. Such teaching clothes the God of love and tender compassion with the most awful attributes, and distorts and misrepresents the teaching of his Word.

G. B. THOMPSON.

(To be continued)



"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."



THE WORLD-WIDE FIELD



Psalm of Victory

H. MAYER

SING, all ye saints, and shout aloud in gladness.

Down this drear world let mighty echoes ring.

Let not a single note of doubt or sadness Herald the coming of the King.

O, waiting ones, put on your rich apparel;

The wedding robe the Master did prepare;

And fill your lamps with oil from off the altar,

And go with joy to greet the Lord and Heir.

He comes to take his own blood-bought possession.

The earth is cleft beneath his conquering tread;

And at his call the dead rise up to greet him,

And place the crown of victory on his head.

Be not thou downcast, O my soul, disquiet!

Let not thy tongue just now refuse to sing;

But "wash thee," and put on the linen raiment

Provided for the marriage by the King.

Interesting Items From the European Bible Headquarters

T. E. BOWEN

THE war has not put the British and Foreign Bible Society out of business, but, on the contrary, has increased the Bible output by multiplying opportunities for the society to do a greater work. "To cynical persons," the society says in its November journal, "it may appear a very futile business to scatter the gospel of peace broadcast in the furrows of the battle field. Nevertheless, faithful Christians know that love, and love alone, is omnipotent and shall win the final victory."

The following instance is then cited in proof of how eventually the word of God will win:—

"One of the society's colporteurs in Morocco has described how he once found himself at Azimoor, where the people were in an excited and warlike state, as their neighbors of the Dukalla tribe had begun to raid them. So the common talk at Azimoor was all about fighting. Some said to him, 'Bring us *kortass* [cartridges], and we will buy them; what do we want with *kutoob* [books]?' He replied, 'No, buy my *kutoob* and believe their message; then you will say, "Bring us more *kutoob*:

what do we want with *kortass*?' " Yes; the Book will conquer the cartridge at last. We shall overcome evil with good, if we have faith to oppose it with sheer and simple goodness, and with nothing else at all."

The Bible in Belgium

During the Belgium siege good experiences came to the Bible society worker there. From a report from this colporteur, the society says:—

"Our veteran Belgian colporteur, J. C. Van Belleghem, has been residing at Antwerp with his wife and four children during the whole of September. Following out the instructions of our committee, he has distributed no fewer than 2,000 copies of the Scriptures — Gospels, Testaments, and occasionally Bibles — among the Belgian soldiers who are quartered in and around Antwerp."

Van Belleghem records a few instances of how these gifts have been welcomed. At Beveran Waes, where he had been reading and talking to artillerymen in the barracks, one of their officers said, "Tell the Bible society that we thank it with all our hearts for so kindly thinking of us in such a way at this time of difficulty." Soldiers belonging to the transport corps said, "Ah, now we shall be able to read; for we are tired, and it is the gospel that you are giving us." A Belgian artilleryman took up a Gospel and said, "I know your work, for by its means and as the result of a Gospel which I one day purchased, my life has been transformed, and I have attached myself to Jesus Christ and his service."

The bombardment of the cathedral at Rheims brings up incidents connected with the Catholic Bible — the "Douay Version," as it is sometimes called:—

"The bombardment of Rheims recalls to our memories not only the heroic figure of Joan of Arc, but also the celebrated Rheims version of the New Testament in English. Early in the reign of Queen Elizabeth an English priest named William Allen — afterwards Cardinal Allen — established an English Roman Catholic college in connection with the newly founded University of Douai. The college was temporarily removed from Douai to Rheims in 1578, and continued there until 1593. It was during this period of residence at Rheims that an English version of the New Testament was prepared and published. The chief translator was Gregory Martin, sometime Fellow of St. John's College, Oxford, working under the supervision of William Allen. The book was printed in 1582, under the shadow of Rheims's cathedral. When the Old Testament in this version was subsequently published, in 1609-10, the college had returned to

Douai. This accounts for the fact that the completed translation of this English Bible for Roman Catholics came to be known as the Douai [now spelled Douay] — or more correctly, the Rheims-Douai — Version."

Hawaiian Mission

F. H. CONWAY

THE Lord is blessing his cause in the Hawaiian Islands. Some progress has been made during the year. I have been in this field a year this month [October]. Since my last report, in May, seven have been baptized, and several others have begun to keep the Sabbath, making eleven baptized and seven unbaptized Sabbath keepers for the year.

Our tract society, organized about a year ago, has sold over eight hundred dollars' worth of our truth-filled literature. One of our little Chinese boys has sold many of our magazines in the various languages, also some home workers' books. He is now having a good experience with the Harvest Ingathering REVIEW, and is happy in this work. He just brought in his first card filled with the names of those who are glad to help the cause of God.

We have begun work among the babel of languages found here, systematically canvassing each month these various nationalities with our different magazines, in the Korean, Japanese, and Chinese; also with the Hawaiian booklet, Portuguese tracts, and other literature. Sister Ada Robinson has faithfully worked up a good interest among these people, and many of them look forward to receiving magazines each month. We believe this work will give us some souls to go with us into the soon-coming kingdom.

Brother and Sister Robert McKeague have recently entered the island of Hawaii, the largest island of the group. They have opened treatment rooms in Hilo, a city of ten thousand inhabitants. They are also doing evangelistic work; and although they have been in their new field only a little over a month, they report a good interest, and find that the Lord has gone before them in opening up the work there.

The treatment rooms conducted by I. N. Bartholomew in Honolulu have received such a heavy patronage that it was necessary to add another trained nurse to his staff of helpers. Brother Yen Chin, one of our sanitarium-trained nurses, has done a good work in managing the treatment rooms at the Y. M. C. A. building in this city. They grant him the privilege of closing the rooms on Sabbath.

Our church school of twenty-three pupils was opened September 14, with Sister Matilda Tamka as teacher. Already we find the school a source of much encouragement to our brethren here, and we expect it to be a great blessing in the future work of our mission.

The membership of our Sabbath schools has increased twenty-five per cent. There has been a large increase in

tithes and offerings over the previous year. During the year three of our young people have been sent to Pacific Union College, and two others have left us, one going to St. Helena Sanitarium and one to Loma Linda Sanitarium to take the nurses' training course.

There is a growing interest among our people here to engage in individual missionary work, and some, aside from the regular mission workers, are experiencing the joy of seeing persons take their stand for the truth as fruits of their efforts. We are not satisfied with the results already obtained, and we are praying for a fresh baptism of the Holy Spirit to fit us to do more effective work for the Master.

The Year in Mexico

G. W. CAVINESS

THE work in Mexico had its beginning in the following manner: A few faithful colporteurs carried our papers to different places. These and other literature created an interest, and in most cases some began to keep the Sabbath before the minister reached the place. As a result, we now have five sections of the country where the work has been faithfully established, and has extended to surrounding districts. These are, in the north, Torreon and Monterey; in the center, San Luis Potosi and Mexico City; and in the south, the Isthmus of Tehuantepec. During the first three months of the present year the work grew rapidly. The increase of tithes and offerings was especially encouraging. We received during this time the sum of \$1,000 tithes and \$250 offerings, more than ever before in the same length of time. Just then our work was broken up on account of political complications, the workers being ordered out of the field by the American government. Nevertheless the work has gone forward in spite of the great perils through which the workers have passed. Six were recently added to the company of believers by baptism, and twenty-nine participated in the Lord's Supper. More than thirty Catholics are receiving instruction in the Bible. There is a good prospect of an increase of membership there soon.

In Monterey about a dozen are awaiting baptism. The work is onward there in spite of the fact that they have been left without help for some time. In both Torreon and Monterey there are calls for help from near-by places. We are planning to station workers in both these places, and expect to see good results in the near future.

From San Luis Potosi the work has extended into the country, so that we have small companies in Motezuma, Matehuala, La Visnaga, Mesquitic, Barbecho, and Tapona. At the last general meeting in the city of San Luis Potosi there were present about one hundred Sabbath keepers. Two laborers are now in that region assisting the brethren. The believers in that part of the country have also suffered because of the revo-

lution, but are of good courage. There are some in most of these places who desire baptism.

We have not had definite word from all these places for a number of months, but our workers are going to visit them, and in a short time we shall know what has happened to them during the summer.

In Mexico City we find the little place of meeting well filled, and a few have already asked for baptism. After giving them the proper instruction, we expect to baptize them.

Down on the Isthmus of Tehuantepec the work is also onward. We have one worker there, and he reports a company of twenty adults, besides youth, raised up in the village of Tonalá.

We now have more help in our literary and publishing work. It is my intention to spend more of my time in the field, and we believe that we shall soon see a large increase in membership. We need one good evangelistic worker to locate in the southern part of the country. This is a splendid field.

The fact that the Lord has kept all our brethren during these years of war causes us to believe that he will still be with his work and will not permit it to be hindered; however, we may expect to do some of our work in times of peril and under very difficult conditions. With about three hundred members and the number continually increasing, and a few good workers, we hope to see the work organized and put into better condition.

Tacubaya, Mexico City.

First Service in the Japanese Field

In a letter from Brother A. N. Anderson, formerly of California, we are told of first efforts to work among the people while learning the Japanese language. "While I could use but little of the language," he writes, "I endeavored to encourage the brethren, and thus was able to improve my Japanese somewhat by practice." He adds:—

"A portion of some of the mornings, before the heat of the day, was spent in canvassing for our paper, the *Owari No Fukuin* (Gospel for the Last Days), and also for "Steps to Christ" in Japanese. I found many persons in the poorer districts living in the most abject squalor and misery. In tiny, damp hovels women were toiling wearily at looms, or eking out a bare subsistence on rice by making fans, envelopes, toys, trinkets, embroidery, and various other cheap articles of merchandise. I urged them to attend the meetings, assuring them that no *kane* (money) was needed to hear the gospel preached.

"Upon entering one of the many hundreds of shrines in the city, I saw a silken-robed, shaven priest ringing a large, deep-toned bell. Trying to put on my best Japanese manners, I approached him with a copy of *Owari No Fukuin*. He said something which I did not understand, and retired to another room, leaving me standing there at the en-

trance. After a moment's puzzling on my part, he returned with the price of the paper in his hand, and said he should be pleased to receive an honorable copy. After that I sold quite a number of papers in temples and shrines. It gave me much pleasure to place copies in the hands of several young novitiates. I suppose the Buddhists and Shintoists branded me as a 'sheep stealer' after they found out what manner of doctrine I was representing. But only the Lord of the harvest knows what seeds may fall upon good ground.

"The language school starts again soon. I want to make it a good year. The amount to be learned yet before I can speak with freedom seems staggering. But I shall endeavor to put in practice all I learn as soon as possible, and trust the Lord to help me."

Missionary Biography—No. 4

LORA CLEMENT

Allen Gardiner

As never before, the eyes of the Christian world are turning to South America, the Neglected Continent of yesterday, the land of abundant promise for today, the continent of opportunity. But the open doors of the present are hinged upon the blood-bought victories of the past, and the servants of the King who enter to gather the fruitage follow in the footsteps of courageous men who, counting all things as loss that the cross of Christ might be uplifted, have cast themselves into the furrow of South America's great need. Foremost among these stands Allen Gardiner.

He was born in England in 1794, and manifested even in childhood the spirit which controlled his later life. When questioned as to why he slept on the floor in place of his bed, he answered that when he grew to be a man he intended to travel around the world, and therefore he wished to accustom himself to hardship. Joining the British navy, he distinguished himself in service and became a lieutenant. The reading of a touching record of his mother's death, written by his father, led him to give his heart to God, and at the first opportunity he purchased a Bible and began its study. Meanwhile he traveled, and seeing the results of missionary work, especially in Tahiti, became a missionary enthusiast. Later his ship visited South America, and he was inspired with an undying desire to work among the neglected Indians of that continent. Beside the coffin of his wife he solemnly dedicated himself to God's service.

With Allen Gardiner, to resolve was to do. Anxious to serve his Master anywhere, he was glad to improve an opportunity to go to Africa. There, amid a thousand perils, he aided in the establishment of the town of Durban, and gained such an influence over the ferocious Zulu chief, Dingaan, that he was chosen governor of the region now known as Natal. Difficulties between the whites and the Zulus broke up his mis-

sionary labors at last, and he was forced to flee from the country.

Undaunted by this experience, Gardiner determined to devote the remainder of his life to pioneer mission work in South America. He landed at Rio de Janeiro in July, 1838, and immediately began a series of indefatigable journeyings and investigations. In all missionary annals no one can more justly claim as his own the apostolic motto, "In journeyings often." Until his death, in 1851, Captain Gardiner spent his time in extensive missionary travel, visiting repeatedly all parts of the Continent and England, pleading for means with which to establish the mission to which he had given his all. His journeys through the wilds of South America, his encounters with bigoted Catholics and crafty, ungrateful Indians, his labors in the distribution of Bibles, his narrow escapes, his ceaseless energy, leave no doubt regarding his devotion to the work of his choice. "Faint, yet pursuing," he wrote, "my prayer is that the Lord, my God, may be glorified in me, whether it be by life or death; and that he will, should I fall, raise up and send forth other laborers into this harvest, that his name may be magnified and his kingdom enlarged."

Finally, in company with a surgeon, a catechist, three Cornish fishermen, and a ship carpenter who declared, when volunteering for service, that to be under Captain Gardiner "was like a heaven upon earth, he was such a man of prayer," the dauntless missionary undertook his last journey in an effort to gain a foothold for Christ among the savages on the bleak coast of Tierra del Fuego. The expedition was inadequately equipped. Gardiner had found it impossible to arouse the interest of the Christian world to the liberality that was required. No one knew better than he did what was absolutely needed for such an enterprise; but rather than abandon the effort, he reluctantly resolved to eliminate necessities, in the self-denying hope that the additional danger and hardship endured would compensate for their absence.

Gardiner and his companions secured passage on a ship bound for San Francisco, taking with them two small launches and provisions for six months. On Dec. 18, 1850, the vessel left them at Banner Cove, sailing away with many cheerful messages from the little party to friends at home. Their journals tell the painful story of the next nine months. Misfortunes and disasters followed in quick succession. During a heavy storm an anchor and both small boats for landing were lost. In repairing a leak in one of the launches the terrible discovery was made that their powder and shot had been left on the ship; hence they were without means of obtaining game, upon which they had counted to help out their supplies, and also without defense from attacks of the natives — a constant peril. When they tried to fish, the ice tore their nets to pieces. One of their launches was wrecked, and finally the plundering, hostile natives compelled

them to seek shelter in a retired bay known as Spaniard Harbor. They were waiting anxiously for supplies which were to have followed them, but one relief boat was wrecked, and the captain of another disobeyed orders and did not call at Banner Cove.

The frightful Fuegian winter began in April, and from the terrific storms of wind and snow the deep caverns in the rocks surrounding their retreat were their only refuge. At length their stores were completely exhausted, but they managed to subsist on limpets, mussels, and wild celery. Scurvy broke out among them, and added its horrors to that of hunger. One by one every member of the brave little party starved to death, Allen Gardiner probably being the last survivor of the band. Some days later help came, "but there were none to help." Gardiner's body lay beside a rock upon which was painted a hand pointing to the words found in Ps. 62: 5-7: "My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defense; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God." Who but a hero could, under the circumstances, write such a confession of faith in his dying hour?

Gardiner's journal, preserved as by a miracle, and his triumphant death accomplished what his life could not bring about. The Christian world roused to her duty, and mission stations were established not only in Tierra del Fuego, but in other parts of the hitherto neglected continent.

And the end is not yet. Our southern neighbor is still a mission field. Her people cry from the darkness and superstition of Romanism for a knowledge of the true and living God. The task is great, the laborers comparatively few. It is easy for us to sing as soldiers of the cross, "Like a mighty army moves the church of God;" but does it move? So often we prefer to hug the trenches. Workers no less faithful than Allen Gardiner are calling for recruits at the battle front today. How often they call in vain, and in disappointment pray: —

"More than half beaten, but fearless,
Facing the storm and the night;
Breathless and reeling, but tearless,
Here in the lull of the fight,
I bow not but before thee,
God of the fighting clan,
Lifting my fists I implore thee,
Give me the heart of a man!

"What though I live with the winners,
Or perish with those who fall;
Only the cowards are sinners,
Fighting the fight is all.
Strong is my foe — he advances!
Snapped is my blade, O Lord!
See the proud banners and lances!
O, spare me this stub of a sword!"

Some time ago Robert E. Speer, while touring in South America, made a trip up the Magdalena River in an old-fashioned stern-wheel boat. It had to stop frequently to take on fresh fuel during the night, and at one point the passengers

were awakened as the boat tied up to the shore, and the men ran out the gangway and began to bring on wood. Suddenly there was a sound of a plunging body in the water, a rush of footsteps on the lower deck, and excited voices whispering; then a half-strangled, pitiful cry, "*O hombre, hombre!*" — literally, O man, man! but truly, also, O brother! O friend! — and then a gurgling sound and a swirl of the brown waters rushing by, and all was still as the boat went sobbing on its way. In the morning it was found that a Colombian soldier who had been sleeping on the unfenced lower deck, had rolled off into the water. No one had seen him go; they had heard his cry, but were too late to help him, and the man was gone.

"O friend! O brother!" is the cry that is coming from the priest-ridden millions of South America today — an earnest appeal for the things that in Christ we have to give. "O friend!" that voice calls to you. Will it find in you the heart of a friend to reply?

God's Servant

A CERTAIN missionary was one day talking with a heathen man. This man said to the missionary: "I go to the place where you worship, but I see nothing of your God. If you come to my temple, I will show you there the god that I worship; but I never see your God. Why don't you show him to me?"

"Come here," said the missionary, stepping out of the house into the open air. It was noonday, and the sun was shining with great power. The missionary pointed up to it and said to the heathen, "Look at yonder sun." He tried to look at it for a moment; but he instantly turned away his face, and covered his eyes with his hands.

"I can't look at that," he said; "it blinds me."

"Well," said the missionary, "that sun is only one of the servants of my God. If you can't bear to look at one of his servants, how can you expect to see the Master of that servant, the great God who made him? No sinful man can see God in this world and live."— *Selected.*

A LITTLE girl had been out quite a long while. When she came in at length, her mother asked her where she had been. "In the garden, mother." "What were you doing in the garden, my dear?" "I was helping God," the child replied. She explained that she had found a rose almost blossomed, and had blossomed it. She had only ruined the rose. There are many people who try in the same way to help God, and try by schemes of their own to hasten the results.— *J. R. Miller.*

"OVER and over the cry is heard,
Come and bring us the saving Word.
Over and over the message rings,
From the loving lips of the King of kings,
Go and tell them, 'tis my command;
Go and tell them in every land.
And while one soul of the sons of men
Waits for the words from lips or pen,
We who have heard it must tell it again."



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

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

Where Home Is

I FOUND her on the corner,
A maid of three short years;
Her head a mass of tangled curls,
Her blue eyes filled with tears.
"Where do you live; my little maid?
I fear you've wandered far——"
She looked at me and, sobbing, said,
"I live with my mamma."

I took her in my arms and tried
To soothe her childish woe.
"But where does mamma live?" I asked.
"Perhaps the street you know?"
She gazed at me, no sorrow now
The childish face did mar,—
"Why, don't you know?" she wondering
said;
"She lives with my papa."

"Oh, little maid! Oh, little maid!"
I cried in my despair,
"Your mamma lives with your papa,
And they both live—pray, where?"
She tossed the mass of tangled curls
And laughed aloud with glee:
"My mamma lives with my papa,
And they both live with me."
—M. N. S., in *Little Folks' Magazine*.

Practical Problems of Home Makers—No. 3

MRS. C. C. L.

What to Do With Private Troubles

I RECEIVED your kind letter some time ago, and it made me more sorry than ever that I did not see more of you while you were in the place. I am so sorry that you should have spent so many weeks here among us without getting more help and encouragement than you did. I wish now that I had made a greater effort to see you again and encourage and help you.

I think it is so hard for those alone in the truth who have opposition to meet, and I deeply sympathize with you in your struggles. I do not want to lose track of you, even if I can do no more than write you a friendly letter occasionally. I shall be very glad to do that, so I hope you will keep me informed of your whereabouts.

I trust that you have received the lessons by this time, and that you will be able to go on with your study without further interruption. I have no doubt that there are many things in your life that are hard to bear, and perhaps even if you had told me about them I should have been helpless to make them any easier. However, I can pray for you. There is One who can help, and he is

really our Comforter under such circumstances. These private affairs of our lives are beyond the reach of the help of friends. I know that the dear Heavenly Father pities you and sympathizes with you; and if you will be loyal and true to him, he will guide you safely through the trials, and give you grace to bear them.

I am glad to hear you say that you are not always unhappy. I am sure you do have some things for which to be thankful, so I hope that by keeping your eye on the promises of God and on the bright spots in your experience, you will be able to keep a cheerful heart.

Juvenile Self-Reliance

MRS. ALLEN MOON

SELF-CONTROL is the very foundation of self-reliance, and we have to teach children self-control from their earliest babyhood. Recently I called on my neighbor to see her baby, a child about two weeks old. The mother remarked: "The baby is getting spoiled already; how quickly babies do learn!" It had been ill, and when it cried some one had picked it up and carried it. Babies do learn quickly. If they are taken up every time they cry, they will learn in a very few days that if they want to be taken up, crying is all that is necessary.

Many mothers think that when a baby cries, it must be fed immediately. How many times on going into a home one can scarcely find a chair he dares sit on, because of the "pieces" lying about. Sugar and molasses and jelly are much in evidence, and the door knobs are sticky. Now whether the children must have a piece depends upon how they are taught from babyhood. Some children are taught never to eat between meals, and if you offer them something they hardly know what to do with it because it is not time to eat. It is a matter of self-control on the part of both mother and child.

How often you find all the sewing machine drawers locked! This must be done because the baby will pull them out and tangle the thread and misplace things. If the little one is taught, even before it begins to walk, to let things alone, this will not be necessary.

When the baby starts to walk, there comes to the mother a good chance to teach self-reliance. The baby stands up, tries to take a step, and falls. The mother immediately runs and picks up

the child. Why not let it pick itself up? Teach it to do things for itself, and not depend upon others too much; do not teach the child that everything that must be done for it must be done by some one else. If a child gets hurt, instead of running and picking it up the first thing, and comforting it and holding it, let it rely on itself. I do not mean by this that the child should be made to feel turned off or crowded out of the mother's heart, or that it should not have sympathy, but let it learn that every little hurt does not need to upset the household.

When the little one begins to go to school, it is necessary that it should learn self-reliance in the matter of lessons. A child, of course, should have a reasonable amount of help with its lessons; but if the mother helps too much, working problems, writing out exercises, and that sort of thing, during the first grades, there will surely come a time when even the mother's help cannot carry the child through, and he will be sorely lacking in that essential prerequisite of success, self-reliance. Encourage the child to depend upon himself; to study by himself and work things out alone when possible. Never let him feel that you are not in sympathy with him; make his interests yours, but teach him to lean upon himself as much as possible; in other words, to be self-reliant.

Then there is the matter of choosing associates. The parents should be always on the alert, ready to counsel, suggest, and advise; but it will never do to say, "You shall not associate with so-and-so." Let the children have a chance to choose for themselves, but hold high ideals ever before them; for the harness will surely break some time. In training children we must keep in mind that they must stand alone in the world later in life, and it is our work to prepare them to choose wisely between the good and the evil which they will surely meet in the world, where they must choose for themselves. We must help them to choose the right; to do right because it is right, not from compulsion.

I think we ought to teach our children how to handle money. Instead of buying everything for them, we should allow them to handle money, that while still in the home they may get an idea of its value. I do not mean that they should be allowed to spend all they wish. There is a happy medium, and that is what we should find. They can be taught to buy their own shoes, hats, etc. It might be well to start on their pencils, shoe strings, and such things. They need to be taught how to get the most for their money,—something of qualities, prices, etc.—but should be allowed to buy for themselves. They will soon learn.

We should teach our children to love and serve God, and then let them move forward as God leads them. We should counsel and encourage them, rather than force them. I remember attending a certain camp meeting and seeing a crowd gathered around a little fellow in a re-

vival meeting. He was frightened, really terrified, and was crying bitterly. Some one had talked to his mother, and she was urging him to go forward. Others were also urging him to go, and he was very nervous, and really bewildered as to what it was all about. I believe that was a mistake; and yet we should not go to the other extreme of never saying anything to the children about taking their stand for the Lord. We can teach our children the principles of religion,—they will learn them in a Christian home,—and while we, with the Lord's help, seek to show them the way of life, we must let the Holy Spirit do the urging. Then when they finally take their stand, they will have a real experience.

As the child grows older, the matter of courtship and marriage must receive attention. There is endless sin and misery in this old world of ours as the result of mistakes in these matters. I believe that parents should talk to their children about the real meaning and sacredness of such things, and while striving to guide them aright, let them choose for themselves. A tree that grows in the forest, sheltered by its neighbors from wind and storm, shut in and protected, does not grow so strong and firm of fiber as the tree that grows in an unprotected spot and stands exposed to every blast. That is typical of children. The child that is taught self-reliance and self-control will be able to stand alone when temptation comes.

It is a great problem to bring up children,—the greatest in the world,—but it is a blessed privilege, and also a blessed responsibility which God has given to parents; for they can take these little ones before other hands have had a chance to mold them, and can fashion them in such a way that they will be the Lord's children. If we make this a life study, and seek help from God constantly, we may have the joy of seeing our sons as plants grown up in their youth; and our daughters corner stones, polished after the similitude of a palace. See Ps. 144: 12.

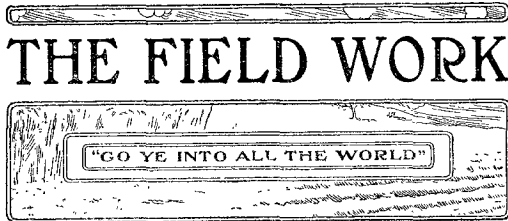
They Wait for Us

WORTHIE HARRIS HOLDEN

THEY wait for us, with eyes bedimmed with tears,
With anxious brow full-furrowed by the years;
The zealous youth who yearn to do and dare;
And children sighing for true parent care.

They wait for us, unconscious of their need,
Not knowing of the Balm for hearts that bleed;
Unmindful 'tis the soul's great cry for God,
While blindly searching for the path he trod.

They wait for us, nor shall they wait in vain.
The reapers hasten 'mongst the ripened grain;
'Tis late,—the day its course has nearly run,—
But we will garner ere the set of sun.



New Jersey

OUR workers' meeting was held in Newark, November 24-26, with every worker present. We also had with us Elders B. G. Wilkinson and I. D. Richardson. We appreciated very much the instruction given us by Elder Wilkinson, and believe that every laborer in the conference will find it a help in his work. From the very first meeting, the Spirit of the Lord was present in a marked manner. Various topics were considered, prominent among these being the standing of the ministers and other workers before the people. There seemed to be but one desire, and that was to comply with the instruction in the Bible and the Testimonies in order that the ministry might be elevated to a higher plane.

Reports were given from nearly every part of the conference, and many calls for help were presented, especially for Paterson, Rockaway, and some places in the southern part of the conference. It was voted to employ a minister and a Bible worker for the city of Paterson and its vicinity, and Brother Mediar was asked to confine his labors exclusively to the missionary work among the churches. An invitation was extended to Brother Barrett, of the Chesapeake Conference, to take the book work in this field. The addition of these laborers brings our force up to twenty-six, which is really more than our conference ought to support, looking at it from a human standpoint. But the calls for help are so definite that we dare not wait any longer, and we are confident that our people in this field will not permit us to go in debt as the result of the added work we are doing. Faithfulness on the part of all will surely bring success for the cause of present truth in this conference.

Our churches are becoming thoroughly organized for missionary work. The larger cities are divided into sections, and each section is placed under a competent leader, who has associated with him several members of the church. These are to take charge of distributing War Extras, the Harvest Ingathering Review, and other literature, in their respective territories. It does one's heart good to see the way the churches are taking hold of this work, and we are sure that it means much to the progress of our message. Thus far this conference has ordered 65,700 of the REVIEW Extra No. 2, and 900 of the Watchman Extra. We have also placed an order for 50,000 of the Slavish-Bohemian War Extra, making a total of 116,600 leaflets telling the people of the times in which we are living. Orders are still coming in.

We have placed missionary barrels in the hands of all our people. The contents of these barrels are to go into the Thirteenth Sabbath Offering. We felt that this was a wise thing to do, inasmuch as this thirteenth Sabbath comes right after the Annual Offering, which would make the offering light. But by

using the self-denial barrels during the month of December, we shall expect a larger Thirteenth Sabbath Offering than we have ever had. We are expecting much of the blessing of the Lord during the week of prayer, and have planned for our laborers so that each church will receive some ministerial help. The outlook now is that the coming year will be the best that we have ever experienced.

A. R. SANDBORN.

Maine

PORTLAND.—The membership of the church in Portland, Maine, is seventy-nine. October 5 we all entered into the Harvest Ingathering campaign with a great deal of zeal and enthusiasm, and at the present time we have reached the standard of five dollars a member, and undoubtedly by the time this is read we shall have passed the four-hundred-dollar mark.

Sunday night, November 22, the church held a Harvest Ingathering service for missions, the children and young people taking part in the program which was arranged. The church was crowded, and every one seemed to enjoy greatly the special program, "The Story of Twenty Centuries." The Harvest Ingathering offering taken that night was \$105.01.

We are all of good courage, and intend to continue the Ingathering work until Jan. 1, 1915. We shall try to reach the five hundred-dollar mark, and hope to pass it. By writing letters and by visiting friends, neighbors, and business men, and telling them about the work and its need at the present time, and soliciting donations, it is wonderful how much can be gathered for the Lord. Pray for us, dear brethren, and let us all work while the day lasts.

A. E. SANDERSON.

Central California Conference

DURING the second and third quarters of this year we have witnessed a new zeal-taking hold of the believers in this conference. A settled conviction that we must hasten the work now possesses members in all our churches. There is a general feeling on the part of our people that we must make a thorough preparation for the end.

Six series of meetings have been held in the conference during the season just closing. Sixty-eight persons have been baptized. Two churches have been organized, and another company is now awaiting organization. Three church buildings are in process of erection.

At the present time Elders A. S. Booth and E. H. Adams, with a company of laborers, are holding a series of meetings in Bakersfield, one of the largest towns in the San Joaquin Valley. The attendance has been very good, from two to four hundred the first three weeks. Several are accepting the truth. It is too

soon, however, to give a definite report of this meeting.

Total book sales for the seven months beginning April 1, amount to \$4,493. There have been twelve regular canvassers in the field. Prospects for the future are good, as a number of new agents are expecting to begin work soon.

Three new church schools were arranged for this fall, making a total of twelve, with fourteen teachers employed. The total number of pupils enrolled is 240. Two new buildings have been erected, and one new schoolroom has been fitted up for school work.

The present number of Young People's Missionary Volunteer Societies is fourteen, with a total membership of 419. There are twelve Junior societies, with a total membership of 227. Offerings to foreign missions by the societies amount to \$643.45. Seven Standard of Attainment certificates and forty-four Reading Course certificates have been issued.

During the season four new Sabbath schools were organized, making thirty-two schools in this conference, with a membership of 1,156. Offerings to foreign missions for the second and third quarters were \$2,158.58. The two Thirtieth Sabbath Offerings amounted to \$590.23.

Conditions have made impossible a very large increase in tithes. Offerings to foreign missions are steadily increasing. In an unusual way the people are taking hold of the Harvest Ingathering work with the special REVIEW. The blessing of the Lord is surely resting upon his people.

B. E. BEDDOE.

Week of Prayer in the Philippines

WE have just closed our week of prayer in the Philippines. Our seasons are the opposite to those of the States, so we find it more convenient to hold our week of prayer at this time. It being a new service to most of the people, I appointed it at different weeks for the different churches, that I might be present. During the meetings it was very rainy, and I was wet most of the time while traveling from place to place, but the Lord came very near to his people. Many found new experiences with the Lord. Many wrongs were righted, and hearts broken as they sought the complete deliverance.

Thus far we have baptized eighty-three from our past summer's work. The Spirit of the Lord is working on the hearts of men wherever the laborer goes, and the calls are many more than we can fill.

The work is progressing well in the new stations that we opened this year. Our brethren are working hard on the language, and already have many believers studying the message from Sabbath to Sabbath.

Our church in Manila is taking a very active part in missionary work. The members are selling from 200 to 250 copies of our native paper every month, besides many tracts, and are doing other work for the Lord.

Our little printing press is very busy these days, as we are printing a five-thousand edition of a three-hundred-page book, besides the regular work of our thirty-two-page monthly paper. We

have also printed many tracts in Tagalog, Cebuan, Panayan, and Ilocano.

Our brethren are of good courage, and are working hard for the finishing of the work of the Lord in the earth.

L. V. FINSTER.

The Virginia Camp Meeting

THE annual session of the Virginia Conference was held in connection with its general assembly at Richmond, Va., Nov. 10-15, 1914. At this meeting there were many signs which seemed to indicate that there are better days ahead for this field.

During the last two months about ninety-five persons have been added to the church. Some of these new members were present at this good meeting. At Yale about fifty-five have recently embraced the truth, among them a Mennonite minister with his flock of forty members. These latter are mostly Russians. We were glad indeed to greet these brethren, and witness their earnest faith and deep devotion to the truth.

There was a splendid attendance from the outside. The interest in the city of Richmond seemed deeper and fresher and more promising than ever before. Elder W. C. Moffett has recently been elected president of the conference. Quite a change has taken place in the laboring force. There was a good spirit of harmony and cooperation.

We greatly enjoyed the presence of Elder I. H. Evans. We also had with us Brother De Fluiter, who gave good assistance in the music, and Brother Burgan, who helped in the public press work.

About \$600 in cash and pledges was raised for the foreign mission work. There was a splendid spirit of revival with all the brethren the last Sabbath of the meeting. We expect to see many evidences of the Lord's blessing in this field the coming year.

B. G. WILKINSON.

Union College Prayer Bands

AT Union College the prayer bands play a large part in the daily routine of exercises. It is because Union realizes that her success lies in the degree of actual power which she receives from God that she has been so concerned in organizing and establishing the prayer bands among her students. Prayer truly is the power that moves the arm of God, and the prayer bands are an efficient instrument with which to lay hold of this power.

Through sincere prayer one is brought into connection with the mind of the One whose will and word are all-powerful; the finite heart is attuned to the great throbbing heart of the Infinite, and a dull life is lighted up with the sunlight of his presence. Not only is a new vision, a fresh hope, through this means given to the individual day by day, but at the same time he can know that his ways are in the hands of him who can best guide them. The school is, after all, only the individuals in a group, and what applies to one applies to many. George Muller, the founder of the New Orphan Houses, Ashleydown, Bristol,—institutions that have been for many years among the greatest monuments to a

prayer-answering God,—established those institutions and maintained them alone through the power and means received in answer to prayer, and God's purpose in them was certainly fulfilled. It is said that he never had a need during the time of his work there but that, having prayed for its supply, he received it. The world abounds in such examples of God's answer to prayer.

HELEN ORR.

Can We Trust God?

As I was preparing to leave Alberta, Canada, I felt that I must go by Eatonville, Wash., to see Sister Little, who lost her husband and two children in India. Upon inquiry at the station, I learned that it would cost fourteen dollars more than to go direct. I hesitated because of the expense, but something persuaded me to buy my ticket by way of Eatonville.

I had been asked to stop at a small town in Alberta and speak on India. When I arrived there, I found Baptists, Mennonites, and Seventh-day Adventists planning to hold a union missionary meeting in the Baptist church. Our leader said to me: "I should rather not ask for a collection, for I am very anxious to overcome prejudice here." At the close of my talk the Mennonite minister arose and said: "A missionary meeting is not complete without a collection. I move we take up a collection to help this sister on her traveling expenses." Just fourteen dollars was raised, which I accepted, knowing that God sent it for that very purpose.

DELLA BURROWAY.

On furlough from India.

Trinidad, West Indies

OCTOBER 7 I made a visit to Grenada, where I was located nine months ago. Plans were laid for this visit two months earlier, but I was obliged to delay my trip, owing to an attack of malarial fever, which laid me down in bed the same day I should have started, and which was so severe that had it not been for God's mercy and the kindness of those who cared for me during the suffering, I must have been laid away.

During my stay of fifteen days, eleven persons decided to obey the Lord, and there is fair promise of others, as some are still weighing the matter. A baptismal class has been organized. On my return trip I shall spend some time in preparing them for baptism. The meetings were well attended, and on two occasions the church was so crowded that it was very warm. But what does it matter if one suffers from heat, when souls crowd in to hear and obey the Lord? The present war is doing much to stir the hearts of some. I went over to Carriacou, an island north of Grenada. Here we have a neat chapel erected by Brother Peart, who spent some time on the island. Some who had given up the truth promised to return, and it was good to hear their prayers.

Conditions everywhere give unmistakable evidence of a soon-coming Saviour. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." L. RASHFORD.

The Seventh Annual Convention of Self-Supporting Workers

At sundown, Friday evening, October 9, there gathered in Gotzian Hall, the assembly room of the Nashville Agricultural and Normal Institute, between one hundred and fifty and two hundred persons — delegates from the various rural schools and mission centers of the South, and friends and interested patrons of the self-supporting work in the South. In spite of the fact that the convention was held later in the season than usual, a large number of the highland schools were represented. Among those who attended the meetings were: Elder W. C. White; Dr. Newton Evans, president of the Loma Linda Medical College; Sister Josephine Gotzian; Dr. H. P. Parker and Brother Nis Hansen, of the Pacific Coast; Drs. David and Mary Paulson, of the Hinsdale Sanitarium; Prof. Frederick Griggs, secretary of the Educational Department of the North American Division; Mrs. Robert Scott, of Montclair, N. J.; Elder S. E. Wight, president of the Southern Union Conference; and a number of the local conference workers.

The first session was the vesper service Sabbath evening. Ringing testimonies were given concerning the blessings which have attended the work in various parts of the field during the past year, and the spirit of loyalty and cooperation which is felt toward all departments of the work was voiced by a number of those in attendance. Professor Griggs occupied the hour following, impressing upon his hearers that the Lord's work in all ages has been carried forward by men imbued with the idea that they had a special mission in life.

Sabbath was an interesting day. Elder W. C. White gave a stirring talk in the morning on the test of discipleship, which is love for one another. The work of the Sabbath school, and the wonderful opportunities offered in the Sunday school work in highland districts, were discussed by those who have had practical experience in such schools.

Every hour of the day was filled with good things. A large company gathered each morning for the five o'clock service, which was a devotional meeting. Those who are spending their lives in pioneer service in out-of-the-way places, find that they need a constant connection with the great Source of life. There is something about their very work that binds them close to the Master, and some of the keenest experiences I have ever heard related came from the lips of men and women who are giving their all to the spread of the third angel's message in these stirring days.

The medical work came in for a large share of attention. Elder White gave a very interesting talk, showing the growth of our present medical institutions from the simplest beginnings when the present message started. There is a call through the spirit of prophecy for a return to simple methods. It seems that the Spirit of God is calling for medical workers in all parts of the world, and as human suffering is relieved, souls are made tender for the reception of the gospel. There is need of a strong class of medical evangelists, and definite steps were taken at this time to start a training class in the Madison school which will prepare men and women to do medical evangelistic work.

The work in the self-supporting mission centers of the South is varied in its nature. These centers find need of ministerial help. The canvasser has his place, for the people are eager for literature containing the truth. The children, and adults also, need teaching. There is a call for the day school, and a call for the night school. The trained nurse is a veritable angel in these communities. The farmer and the mechanic have their part. And it is intensely interesting to listen to the testimonies that are given by such a company of workers as one meets at the annual convention; for all these interests are represented. The delegates listened with much pleasure to a very practical lecture on health, by Dr. Olin West, secretary of the State board of health, and they were equally interested in the practical instruction given by Mr. Neal, of the United States Department of Agriculture.

It is impossible to give in the limited space of such a report, any adequate idea of the work covered by the convention. The general expression was that it was good to be here. The work is growing. The nearer we come to the end, the more imperative is the demand for such work as this. It becomes evident that the Spirit of God foresaw the troublous times in which we are now living, and has been preparing Sabbath keepers to carry the truth in this and foreign fields largely in a self-supporting way. He is bringing this work into favor, not only with men and women whose hearts have been touched with the love of the third angel's message, but with men in high places, so that the work will be able to go with greater speed than ever before. This last fact is illustrated by the following statements from Dr. P. P. Claxton, United States Commissioner of Education, who, after coming in direct touch with the work of the highland schools and the training school at Madison, wrote to the delegates assembled in convention as follows:—

"I wish very much it were possible for me to be present at the meeting of teachers and nurses of the hill schools which you are holding at Madison. I am greatly interested in the work which these schools are doing. The work which you are doing at Madison is remarkable and worthy of high praise. If you succeed in permanently maintaining the school on its present basis, it cannot fail to accomplish great good. The work which you are doing is highly practicable, and seems to me to be based on important fundamental principles of education. The same is true of the small schools which I visited, and I shall watch their progress with the greatest interest. I believe that you will succeed in accomplishing what you have in mind."

M. BESSIE DE GRAW.

Washington, D. C.

In order to strengthen the interests of the work in behalf of the colored believers in Washington, to cheer and uplift them, to invigorate the spiritual life, and deepen the Christ spirit as it relates both to missionary effort and to unfeigned love of the brethren, the idea was conceived, and duly put into effect November 9-15, of holding a church missionary, Sabbath school, and young people's convention. This convention was held at the People's (Seventh-day Adventist) Church, Tenth and V Streets

N. W. We are glad to report that the convention was a success in every sense of the word.

Among the visitors, whose counsel and instruction were helpful, inspiring, and greatly appreciated, were: Elders James K. Humphrey, of New York City; A. N. Durrant, Pittsburgh, Pa.; T. H. Branch, Philadelphia, Pa.; F. H. Seeney, Wilmington, Del.; Gustavus P. Rodgers, Baltimore, Md.; C. H. Wilkerson, Brooklyn, N. Y.; Prof. M. E. Kern, general secretary Young People's Missionary Volunteer Society; Mrs. L. Flora Plummer, of the Sabbath School Department; Elder F. W. Paap and Miss E. M. Graham, of the Home Missionary Department; Elder R. E. Harter, our conference president, and Mrs. R. E. Harter, our conference Sabbath school secretary. Lay members from the various cities already mentioned were also present, many of whom read excellent papers.

A well-arranged program was rendered. Interesting papers and discussions were the features of the morning and afternoon sessions, preaching services being conducted each night. The interest at these services was extremely good, and it was decided to continue them a week longer, Elder Humphrey remaining to assist. Stony hearts were subdued, confessions made, backsliders reclaimed, and sinners converted. As one of the results of this effort, twenty-six persons (some previously instructed, and several young people) are now awaiting baptism. We thank the Lord for this.

Truly the Spirit of God accompanied the work of the convention throughout, and a profitable time was enjoyed by all. Brotherly love prevailed, and each received a clearer vision of his responsibilities and duties; vows of consecration were renewed; and the influence of this convention will be sure to extend a long way into the future, and be productive of much fruit to the glory and praise of God.

J. M. CAMPBELL.

ELDER R. W. PARMELE, president of the Louisiana Conference, says in a recent letter: "I believe that the REVIEW should be in the hands of every Seventh-day Adventist. I have often observed, in visiting our people, that the isolated Sabbath keeper who takes the REVIEW and reads it weekly is much more nearly abreast of the message than a Sabbath keeper in a church who does not take the paper, be his church privileges ever so good. I regret that more of our people in this conference are not subscribers, and shall do my utmost to get them to take the paper."

ELDER STEMPLE WHITE, sending an article for the REVIEW, reports that twenty-two persons have been added to our church in Minneapolis, Minn., since the first of July. Of these, seventeen have been baptized. He says: "The Harvest Ingathering work is on, and we are encouraging all to be workers together with God. At our Sabbath services I am taking up topical studies on the church and its work. It looks as if we were nearing the last mile of the way. Our courage is good."

It is encouraging to note that during the third quarter this year, 2,435 believers united with the church by baptism in the United States and Canada, as reported by the statistical secretary.

Home Missionary Department

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

The Call to Service

THE call to service now sounding throughout our ranks is being nobly responded to on the part of many. World-war conditions serve to arouse God's people and to deepen the longing in every heart for the ushering in of that bright and glorious day when pain and tears and death and sighs will be no more. What a few realize in this direction is what we want every Seventh-day Adventist to know. "God expects personal service from every one to whom he has intrusted a knowledge of the truth for this time."—*"Testimonies for the Church," Vol. IX, page 30.* "It is an eternal law of Jehovah that he who accepts the truth that the world needs is to make it his first work to proclaim this truth."—*Id., Vol. VII, page 13.*

We wish that every church in the North American Division would do as well as did the Northside German church of Chicago. The following is taken from a letter just received from the leader, Brother David Voth:—

"Last Sabbath the Northside German church of Chicago had its Harvest Ingathering program. At the close of the program the money that had been solicited by the church members was collected, which amounted to \$202.16. Our church has fifty-one members, so we raised almost four dollars a member. We made up our part of the Twenty-cent-a-week Fund for the whole year, and about fifty dollars more. Last Sabbath was a happy day to our church. We all rejoiced because we had a part in the Lord's work."

We trust that our dear people everywhere will make good at this needy and most opportune time. Now is the time to labor. Soon it will be too late. May the spirit of Israel's God, the spirit of service, rest upon this people. We are surely nearing the end. May we all be ready for the midnight call.

F. W. PAAP.

The Last Reservists Called Out

THE daily newspapers announce that some of the countries engaged in the great war have called out their last reserves. In one country the schools are closed because the teachers have been called to the war. The safety of the country is considered more important than anything else.

In the Lord's plans for his people, he has never made provision for there being any reservists. He has always intended that every one of his followers should always be an active soldier. But some of his people do not seem to have understood this, and they have placed themselves in the ranks of the reserves. Jesus foresaw this, and he spoke a parable which foretells the call which is now going through the length and breadth of the land. "And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He

saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." Matt. 20:6, 7.

This eleventh-hour call is designed to call out the last of these reservists, and to give them their last opportunity to enter into the active service which the Lord makes his test of their loyalty to him. Matt. 25:45.

When the reservists of any country are in a foreign land, a call is sent to them to come to the help of their own country, at any time when they are needed. Should they fail to respond within a given time, they lose forever all the rights of citizenship in their native land. They cannot own property nor inherit it. They are considered to have forfeited all their claims because of their disloyalty.

In the same way the Lord regards the refusal or neglect of his calls by those who profess to be citizens of the heavenly kingdom as disloyalty to him, and a reason why they have no part in that kingdom to which they profess to belong.

These are matters which concern us all, and each one should see where he stands, and whether he has taken his place in the ranks of the active workers. If there are any who have not, are they ready to take the consequences? Does not the love of the Lord call out any response in their hearts?

There are some who are willing, but who do not know what they can do. We call their attention to the home missionary campaign, which has adopted for its winter work three simple plans, which can be followed by almost every member.

The first is a plan of lending tracts. To help in this plan, a set of tracts has been selected. These cover the leading points of truth, and are so arranged as to give the least disputed subjects first. They are put into envelopes all ready for lending. One complete set can be purchased for 25 cents. With one package ten houses can be worked each for ten weeks, provided the tracts are kept clean. The first week, No. 1 envelope is left at a house, and called for the following week, when No. 2 is left in its place, and No. 1 is taken to the next house; and so on, week by week, until all the tracts are in use.

This is a very simple plan, and can be used by the most timid and backward, for the envelopes and tracts do the talking. How many will at once order a 25-cent set of tracts for this plan? It has saved souls in the past, and will in the future.

The second plan is to have every Sabbath keeper, as far as possible, take and use two copies of the *Signs of the Times* each week. If taken through the church, at club rates, they can be obtained for 60 cents a copy for six months, or \$1.20 for a year. This means only a payment of 5 cents a week to the church missionary secretary, a sum which almost every member can manage.

These papers can be sold, given, or lent. A good way to use them is as samples with which to secure subscriptions. A sister in one conference has already secured 137 subscriptions. The papers are full of matter on the present-day issues, the very things in which the people are interested; and so they are easy to sell.

How many who have not already subscribed will do so now? Remember these papers can go where a minister cannot go, and they can do a work he

cannot do. Continual evidences are coming in of their value as soul-saving agencies. How many will help to send these papers forth to do their God-appointed work?

Then there is the Berean Library, a set of some of our best books in inexpensive form, for lending, selling, and giving.

No one can say now, "No man hath hired us." The Lord's call hires every one, the wages are eternal life, the implements are the literature to be circulated, and other plans for giving the message.

For the first eight weeks of the special campaign with the weekly *Signs*, subscriptions for 17,605 copies were received, for which we are glad; but what are they among 71,000 believers?—About one copy to four members. With the subscriptions unexpired, the average may be about one copy to two members. We can surely do better than that with a paper that has proved so effective in soul saving. The Holy Spirit is everywhere seeking for channels through which to reach the honest souls that are yet in darkness. Will not many more of our people help to supply this pressing demand by circulating more of these missionary papers? Do not forget that there are no idlers in the vineyard. They are all outside.

E. M. GRAHAM.

"Church Officers' Gazette"

IN the Heaven-appointed call to universal action now sounding throughout our ranks, we feel that the greatest possible care must be exercised. It is imperative that every advance move shall be made with no possibility of retreat. To secure just such results, our home missionary campaign monitor, the *Church Officers' Gazette*, is constantly scouring the horizon and keeping as well a near-by lookout to meet every contingency. We feel that in a time like this when such a great awakening is coming among God's people, every leader should be abreast with every call; so much depends upon the leaders.

To meet the growing demands from all sections of the field, Elder I. H. Evans is preparing special matter that will reach our leaders everywhere through the columns of the *Church Officers' Gazette*. This, with special suggestive programs and other general and special articles covering all phases of church work and missionary activities, will make the *Gazette* indispensable to every leader in this great cause. The only way that you can fully appreciate the value of this campaign, or road guide, is to study it carefully from month to month. You will be constantly up-to-date, and the work will prosper under your direction. The price is 50 cents a year, or 35 cents if ordered in clubs of two or more copies.

F. W. PAAP.

My endeavor: To be true — first to myself — and just and merciful. To be kind and faithful in the little things. To be brave with the bad, openly grateful for good, always moderate. To seek the best, content with what I find; placing principles above persons and right above riches. Of fear, none; of pain, enough to make my joys stand out; of pity, some; of work, a plenty; of faith in God and man, much; of love, all.—*Leigh Mitchell Hodges.*

Missionary Volunteer Department

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

The Missionary Volunteer Programs for 1915

"OUR only safeguard against the wiles of Satan is to study the Scriptures diligently, to have an intelligent understanding of the reasons of our faith, and faithfully to perform every known duty."

—Mrs. E. G. White, in *Review and Herald*, Nov. 19, 1908. Considering this fact, and the accumulating evidences of the nearness of the end (and in harmony with requests from all parts of the field), it has been decided to offer a series of studies in Bible doctrines for our Missionary Volunteer programs for 1915.

These studies are of great importance at this time. The preparedness of the warring nations depends on well-trained men, big guns, and the morale of the army. Our own preparedness for the spiritual warfare depends on strength of soul, powerful spiritual weapons, and assurance of victory. And all these come from the study of the Bible. It has been truly said that "no life can come to its best into which there has not been built mighty convictions, mighty decisions, and the inspiration of great ideals and hopes." And these we know come from the Bible.

We have a great work to do. The Bible is our message, our inspiration, and our guide. "Every one who really knows the Bible is a crusader," fighting against the things that spoil human life and unfit men for heaven. How important then, from every standpoint, that our young people know the great outlines of truth. The lessons, which will appear in the *Church Officers' Gazette*, will be somewhat different from previous lessons, and are designed to form the basis for talks on studies.

Again we read: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history."—*General Conference Bulletin*, Vol. V, No. 2, page 24. Another part of our programs this year will be a study of our missionary history, beginning in 1874. A brief sketch of the work of Seventh-day Adventists in every missionary country, and the forces now on the field, will be given. A series of outline wall maps of mission countries is being prepared to be used by the societies in studying the mission fields. The young people will indicate boundaries of mission territory, and will place stars on the maps representing all mission stations. In the *Gazette* we shall furnish notes and incidents showing the providences of God in our missionary advance.

Nothing, except it be study of the Bible, is more important or more interesting than a study like this.

Lord Salisbury once advised men to study large maps and not confine their attention to small localities. Of all people, this injunction is important to us who are to carry a message from God to every nation, kindred, tongue, and people. We need large vision. We must

think in large terms. We must "attempt great things for God, and expect great things from God." If our young people are to have a part in the work and triumph of the church, they must burn with zeal for the missionary cause. And "missionary facts are the fuel which feed the missionary fires."

In all our Missionary Volunteer work we are very dependent on the cooperation of parents and church officers. If they understand the plans which are in operation for the salvation and training of the youth and give them their hearty support, that gives the young people courage and confidence. In this matter we solicit the help of all our people in getting all our societies to take up these studies, and in encouraging those who take part in the programs to give talks where talks are called for. Nothing will kill the interest in a program quicker than to have all the parts read. When a reading is presented, it should be so thoroughly studied that it can be presented without the slightest hesitation and with proper emphasis.

M. E. K.



A Bible Year

"ON one of the highways near the heart of London's city stand two great publishing houses. The one is that of the *Times* newspaper and the other is that of the British and Foreign Bible Society. Over the first is a clock and a figure of Father Time, suggestive of things transient and passing. On the facade of the other is an open Bible with the words of my text inscribed thereon, 'The Word of the Lord endureth forever'; a reminder, in the midst of transient and passing and perishing things, of the things that abide."

These facts are very suggestive. Newspapers are records of the events of time. The Bible is a revelation of the great principles of eternity. Newspapers record the doings of sinful men; the Bible presents a remedy for sin and the way into life's greatest values. Newspapers are only for the passing hour. The Bible is a book for all time. And yet, to which do we give the more time? That may seem a queer question to ask Seventh-day Adventists. But will you, dear reader,—you who believe in the soon coming of Jesus,—will you please keep count for a week and see with which you spend more time, the newspaper or the Bible?

"But," says one, "I have learned the relative value of things. I usually read only the headlines of the newspapers. I spend my leisure on science, the romance of the achievements of this wonderful age."

This is a wonderful age in material progress, and science is worth studying—if its study does not crowd out time for study of life's highest values, but is made contributory to them. Secretary Bryan recently said: "In all matters except in the science of how to live, man has made wonderful progress. The mastery of the mind over the forces of nature seems almost complete, so far do we surpass the ancients in harnessing the water, the wind, and the lightning."

"For ages the rivers plunged down the mountains' sides and exhausted their energies without any appreciable contribution to man's service; now they are estimated as so many units of horse-

power, and we find that their fretting and foaming was merely a language which they employed to tell us of their strength and of their willingness to work for us. And while falling water is becoming each day a larger factor in burden bearing, water, in the form of steam, is revolutionizing the transportation methods of the world.

"The wind, which first whispered its secret of strength to the flapping sail, is now turning the wheel at the well."

"Lightning, the dread demon that, from the dawn of creation, has been rushing down its zigzag path through the clouds as if intent only upon spreading death, has been metamorphosed into an errand boy, and brings us illumination from the sun, and carries our messages around the globe."

"Inventive genius has multiplied the power of a human arm and supplied the masses with comforts of which the rich did not dare to dream a few centuries ago. Science is ferreting out the hidden causes of disease and teaching us how to prolong life. In every line, except in the line of character building, the world seems to have been made over; but the marvelous changes by which old things have become new only emphasize the fact that man, too, must be born again, while they show how impotent are material things to touch the soul of man and transform him into a spiritual being. Wherever the moral standard is being lifted up, wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to the influence of the God and Christ of whom the Bible tells."

Is it not clear that the Bible should have first place in our hearts and in our study? All answer, Yes. What we need is power to help us make it so. To help our young people (and all others who desire) to become more familiar with the Bible, the Bible Year Course has been planned. Week by week assignments will be made in the *Instructor*, together with short introductions to the books of the Bible and a few helpful notes. This will begin in the *Instructor* of January 5.

We appeal to our parents, adult church members, ministers, and workers to present to our young people the great value of the plan. And a good way to promote the plan is to adopt it yourselves.

M. E. K.



A Special Day of Prayer

THIS number of the *REVIEW* will find our people in the midst of the week of prayer. It can be truly said that never have we observed so important a week of prayer. The leaders of our General and North American Division Conferences, in their fall council, felt so solicitous in regard to the salvation of our young people that they appointed one day of the week of prayer, Friday, December 18, as a special day of prayer for our youth.

And let us remember that "prayer is power. Through prayer God does things which would not otherwise be done. When he says, If ye ask I will do, he clearly hints that if we do not ask there will be some lack of his doing. This is a great mystery, but it is also a great fact. . . . Christ, speaking of the friend who came at midnight for bread, said,

"Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." Christ clearly teaches that some things which God does not give simply from the fact of being a God of grace and because he is our friend, he does give because of our importunity."

O church of the living God! is there anything more important than that we should now importune God for the outpouring of his Spirit upon our youth? Jesus in heaven, who when on earth said to Peter, "Feed my lambs," will hear and answer. Then let us pray, and let us invite the young to give their lives to God.

M. E. K.

Educational Department

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

Ministerial Reading Course

Notice to 1914 Readers

WILL all who have completed the reading of the three books in the course for 1914 please send in their reports on these books if they have not already done so? All who have not yet completed the reading may send in their reports, with brief estimates of the book, as soon as the reading is finished. It is our plan to issue credit cards for 1914, showing the books read. We shall begin sending these out January 1, and desire all the reports possible to be in by that date. All who receive credit cards for 1914 will be regarded as charter members of the Ministerial Reading Course. We should like to see our charter list include every one who has been reading on the course the past year.

Notice to 1915 Readers

Our new course for 1915 is now ready. The reading recommended by the General Conference Committee is as follows:—

"Medical Science of Today," by Wil-mott Evans, M. D., 324 pages.

The magazine *Christian Education*, to be used for promoting and supplementing the course.

"Gospel Workers," the new book by Mrs. E. G. White, about 500 pages.

"The Minister as Shepherd," by Charles Edward Jefferson, 229 pages.

"History of the Ancient World," by George Stephen Goodspeed, 483 pages.

These books are arranged above in the order in which they should be read.

The first book, "Medical Science of Today," was adopted in harmony with an action of the autumn council that we include a book on medical science to be recommended by the Medical Department. The author of the book says: "The object of this book is to give a simple explanation of some of the main principles on which are based the medicine and surgery of the present time. It has been written for non-medical readers." Among the chapter headings are found these: "Causes of Disease," "Germs," "Immunity," "Vaccination," "Diagnosis," "Arrest of Hemorrhage," "Malaria," "Rôle of Insects in the Production of Disease," "Industrial Diseases," "Medicine of the Fu-

ture." The book is illustrated, and bears date of 1912.

The magazine *Christian Education*, as the organ of the General Conference Department of Education, will be used to promote and supplement the course. It will contain notes of progress, reading notes, comments, citations, illustrations, to accompany the course, as also items of interest from readers and articles on the improvement of the ministry.

"Gospel Workers" will be a revision and enlargement of the old book by that name. Those who are familiar with the old book know how great an uplift it was toward efficiency in gospel labor. There is good reason to believe this one will be still better.

"The Minister as Shepherd" is by the author of a valuable series of books, such as "Quiet Hints to Growing Preachers" and "The Character of Jesus." The book is highly spiritual, and presents the shepherd idea in Scripture and history, and the minister-shepherd's work, opportunity, temptations, and reward.

"History of the Ancient World" presents in attractive, authoritative style the history of a period which, without the genius of its author, might be rather dry, but a period which is of deep interest to the Bible student. It gives a "Preliminary Survey" to each historical epoch, numerous maps, diagrams, and illustrations, and a good bibliography for supplementary reading, bringing the history down to the time of Charlemagne, A. D. 800.

Terms

Through the interested cooperation of the Review and Herald, the Department of Education is able to make excellent terms on the reading matter for 1915, as follows:—

OFFER ONE.—To all who send cash for the year's reading in one order, we will send the four books and the magazine for \$5, postpaid. If ordered separately, the total cost will be \$6.40.

OFFER TWO.—To all who prefer to order in two installments, we will send "Medical Science of Today," the educational magazine, and "Gospel Workers" for \$3; and "The Minister as Shepherd" and "History of the Ancient World" for \$2.50; a total of \$5.50. This is a reduction of 90 cents from the cost if ordered separately.

Membership

In order to become a member of the Ministerial Reading Course, send in your name and address for registration, and your order for the reading matter as explained above. Members are asked to report on each book when finished, giving a brief estimate of its value to the reader. Registration blanks will be sent to all members of the course for 1914, and to all others on request.

Address all orders and all correspondence to General Conference Department of Education, Takoma Park, D. C.

W. E. H.

Among the Schools

A RECENT visit to our schools in New England and Canada revealed a very encouraging condition of the school work in this part of the country.

South Lancaster Academy has the largest enrollment that it has ever had at this time of year, and this is the more remarkable owing to the fact that on

account of the war many of the factories in the portion of the United States from which the students of this academy come are closed. South Lancaster Academy is continually strengthening its work. The fine normal school building which has been erected and equipped during the last two years is a great addition to the work of the school. The new physical and chemical laboratories greatly strengthen this phase of the work. There is a spirit of progress and thrift manifested throughout all that pertains to the school.

At Williamsdale, Nova Scotia, we found the work in a very flourishing condition. The class work being conducted is strong and thorough. The spirit in the school is a most commendable one. Already there has been a large baptism, and there is a noticeable spirit of industry and sobriety on the part of the students. The farm has produced well this past year, and there is every evidence that the school will make a good financial showing as the result of this year's work. And here, again, this is the more commendable in view of the fact that the war conditions have prevented a number of students from attending the school. The people in this part of Canada have reason to be grateful for this good school.

The union conference school for the Eastern Canadian Union is at Oshawa, Ontario. It is very beautifully situated on about 235 acres of excellent farming and grazing land. The building is on an elevation overlooking Lake Ontario, the city of Oshawa, and a fine reach of farm lands. It is excellently adapted to its work, provision being made for separate dormitories for the young men and women, as well as for the classrooms. The outlook for this school is indeed a bright one.

The Fernwood Academy, located at Quaker Bridge, N. Y., has a full complement of students, and the same earnest spirit is found here as in our other schools. The accommodations for the school at this place are inadequate to the demands made upon it. The dormitory provisions have not been sufficient for the enrollment this year, and it has been necessary to place students in homes in the vicinity.

These schools, which we have visited, seem to be in keeping with the reports which we are receiving from our schools throughout the North American Division. There is a large increase in attendance, and a splendid spirit of consecration.

F. G.

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"Be patient. Keep sweet. Do not fret or worry. Do your best and leave results with God. Believe firmly in God, in the fulfillment of his purposes, and in the march of his providences. God's laws are immutable. Work with undeviating regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier, and sweeter man. Do not mar your peace or power by needless worry. Live by faith in the Son of God, who loves you and gave himself for you. On some bright tomorrow you will come to anchor under a heaven of sapphire, in a harbor of calm, with chimes ringing their welcome from the spires that sentinel the city of God, while from the battlements millions will shout, 'Well done!'"

The Missions Campaign

HERE is a letter from New Jersey, written by a sister past eighty years of age:—

"I thank the dear Lord that I have been able to gather \$10.25. I have not been able to go out much, so I sent the papers and wrote letters. I had only ten papers. Two I did not get anything for, but the Lord blessed with the rest, and I praise his holy name."

The secretary who received this letter, adds, "If some of us who are better able to get out had some of her spirit, I think perhaps there would be more money coming into the Lord's treasury."

The London (Ontario) church has reached a ten-dollar average for every member — \$300, thirty members.

We have now turned our 700,000 corner in papers used, as on December 4 the record stood 709,433.

No conference was added to the honor roll during the past week.

Prayer, the week of prayer, devoted consecration to God, and work for missions with the Ingathering Review form a combination that will not fail in bringing Heaven's choicest blessings into every heart.

T. E. BOWEN.

The "Review" Extras

THE two REVIEW Extras, the War Extra and the Eastern Question Extra, can be promptly secured at 50 cents a hundred, or \$4 a thousand. One and a half million copies of the War Extra have been circulated, and over a million copies of the Eastern Question Extra were ordered between November 9 and December 4. Orders are still pouring in from all parts of the United States.

Both of these Extras contain vital messages for this special time, and will continue to be up-to-date material of the greatest importance. They cannot become back numbers and out of date until the end of time, because their messages apply to all nations, and cover all time from the present until the Lord comes.

These two special issues should be put out together, for the first Extra paves the way for the second, and the second completes the interpretation of the first, and combines in a most convincing way — and at this most opportune time — the advent and Sabbath messages.

It imparts a new inspiration and creates a stronger faith to see and actually to feel the quick and strong response of our people in the circulation of these timely, message-filled Extras, and to note the fact that they are thinking of these in large numbers, as the following statement taken from one of many similar letters sent to the REVIEW almost daily, will show:—

"The packages containing copies of the REVIEW and HERALD Extra are at hand. These issues certainly deserve wide distribution, and I trust the good people may call on you for 5,000,000 copies."

D. W. REAVIS.

NOTICES AND APPOINTMENTS

A Good Response

THE past few weeks have been busy ones in the periodical department of the Pacific Press. Additional clerks were required to help handle the 17,605 new subscriptions to

the *Signs of the Times* received since the missionary campaign started. And still they come. Not in years has the *Signs* list been so large as now — nearly 40,000.

The response to the "Two copies per member" suggestion of the North American Division Conference came from every quarter. Figures are sometimes tiresome, but we risk submitting the following, which show the number of subscriptions from each union conference up to November 24:—

Lake Union Conference	3,128
Pacific Union Conference	2,727
Columbia Union Conference	2,525
Central Union Conference	1,872
North Pacific Union Conference...	1,869
Northern Union Conference	1,497
Southwestern Union Conference...	1,101
Atlantic Union Conference	1,054
Southeastern Union Conference....	876
Southern Union Conference	417
Canadian Union Conference	296
Western Canadian Union Conf....	243
Total	17,605

Nor do these figures tell the whole story. Results infinitely more important are known of God. Through reading the *Signs*, hearts have been subdued, minds influenced, and scores have been won to the truth. For our encouragement, no doubt, the Master frequently permits us to learn of such cases.

One of our ministers says: "At present I am using ten copies of the *Signs* every week, but I could use a great many more in household work, which I follow up with Bible studies. Right now especially I believe it is very important that we get these papers into as many homes as possible."

Nurses' Training School

THERE is still an opening for several students in the first year of the nurses' course at the Wabash Valley Sanitarium. Applications should be made to C. E. Garnsey, Superintendent Training School, Wabash Valley Sanitarium, La Fayette, Ind.

WANTED.—A position where I can keep the Sabbath. Experienced in gas, gasoline, and steam engines, in firing boilers, and pipe fitting. Have managed for one man for eight years. For further information, write to Fred Solomon, Box 111, Clark, Ohio.

Requests for Prayer

A SISTER, writing from Indiana, desires prayer for her husband, who has given up the truth.

"Please pray earnestly for the conversion of my unbelieving wife," writes a brother from California.

An aged sister in Minnesota, whose eyesight is fast failing, begs our earnest prayers for recovery.

"Please pray most earnestly for my son who is afflicted with insanity," writes an anxious mother from California.

A Michigan sister requests us to pray that her hearing may be restored, and that her family may be led to accept this truth.

An anxious mother sends the request from Alberta, Canada, that prayer be offered for her son who is wandering away from God and this truth.

A burdened wife and mother sends this request from Oregon: "I ask your prayers for myself, that I may make things right which are hindering my husband and children from accepting this truth. O, pray earnestly for me that I may give God complete control of my life in every detail!"

A Wisconsin sister writes: "I send an earnest appeal for your prayers in behalf of my husband, who is just at this time passing through the deep waters of adversity and trial, and is out of the ark of safety. Please pray also for his aged parents. His mother is just beginning to keep the Sabbath with me, but needs a deeper work of grace in her heart."

Publications Wanted

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

Mrs. B. W. Orr, Coleman, Colo.

Mrs. William Harcourt, Clifford, Wis.

Mrs. A. F. Hamblin, Lake Arthur, La.

C. A. Johnson, 1344 J St., Lincoln, Mich.

Mrs. Chloe A. Houser, Fairmount, Tenn.

Mrs. Almon Alderman, R. F. D. 3, Box 154, Youngstown, Ohio.

J. H. Downes, care of Y. M. C. A., Cornhill, London, E. C. Continuous supply.

Mrs. W. E. Monds, R. F. D. 4, Kansas City, Kans. *Life and Health*, *Instructor*, and *Signs*.

Miss Ellen Clunas, 917 Lincoln Ave., Detroit, Minn. *Signs* (weekly and monthly), *Protestant*, *Watchman*, *Liberty*, *Life and Health*, and *Instructor*.

N. D. Ingram, Lillesville, N. C. *Signs* (weekly and monthly), *Watchman*, *Life and Health*, *Protestant Magazine*, reading matter on the war, and especially tracts on the Sabbath.

Obituaries

Elder Adam George Schlotthauer

At the Loma Linda Sanitarium, Oct. 30, 1914, Elder Schlotthauer fell asleep in Jesus, being 62 years, 3 months, and 24 days old at the time of his death. He was married to Maria Katherine Schmidt in 1870, and to them were born seven sons and three daughters, all of whom survive to mourn their loss. One brother, Peter Schlotthauer, of Homestead, Okla., is also numbered among the mourners. Elder Schlotthauer was a native of Russia. He came to America in 1875, settling in the State of Kansas. In 1889, with his family, he moved to the State of Washington. Later they moved to California, where he resided at the time of his death. He was converted in early youth. In 1886 he accepted the third angel's message under the labors of Elders H. Schultz and L. R. Conradi. In 1893 he was invited by the Upper Columbia Conference to assist Elder Haffner in German ministerial work; in 1897 he received ministerial license from that conference, and in 1900 was ordained to the ministry. His health had been failing for more than a year, when, on October 4, he underwent an operation for cancer of the stomach. The disease had advanced too far, and Oct. 30, 1914, he succumbed. The funeral service was held at Visalia, Cal., from the Seventh-day Adventist church. German believers from different parts of the conference were present, among whom were some who had accepted the truth through the labors of the deceased. The funeral service was conducted by the writer, Elder H. C. Basney assisting. Our fellow laborer fell asleep confident of being awakened to immortality when the Life-giver comes.

B. E. BEDDOE.

ALEXANDER.—Lurinda S. Webster was born in Chester, Ohio, July 16, 1841, and died Nov. 5, 1914. She was married to R. Riley Alexander, Oct. 25, 1863. During all her married life she lived at Fullertown, Ohio, only a few miles from the place of her birth. About twenty years ago Sister Alexander united with the Seventh-day Adventist Church, of which she was a faithful member at the time of her death. She is survived by a son and his family, one brother, and two sisters, but they sorrow not as those who have no hope.

O. A. WOLCOTT.

FISHER.—Mrs. Ethel Fisher died at the home of her parents, near Acton, Ind., Nov. 4, 1914. She was the daughter of Mr. and Mrs. James Jones, and was united in marriage with Jacob Fisher in 1909. The deceased was a faithful member of the Seventh-day Adventist Church at Rocklane, Ind., from early youth until her death. She bore her long sickness with patience, and often spoke of the assurance she felt that when the Life-giver comes she would have a home in the earth made new.

T. F. HUBBARD.

FAIRBANKS.—Mrs. Martha Fairbanks, a native of Sweden, departed this life on Oct. 31, 1914, aged 60 years. The deceased made her home in San Diego, Cal., for some years. She was a consistent Christian. Her husband and an invalid son hope to meet her in the resurrection morning. W. M. HEALEY.

GARVIN.—Mrs. Edith L. Hanson Garvin, aged 41 years, after years of illness and suffering, fell asleep in Jesus, Oct. 13, 1914, at her home in Paradise Valley, National City, Cal. Her husband, Dr. W. N. Garvin, and their three daughters wait for the reunion when the Life-giver comes for his own. W. M. HEALEY.

COLE.—Francis E. Cole was born in New York State, May 9, 1851. In 1871 he was united in marriage with Miss Anna Corey, with whom he lived for forty-three years. He accepted the third angel's message fourteen years ago. He fell asleep on Nov. 9, 1914. His wife and seven children are left to mourn. Interment took place in the Bethel (Wis.) cemetery. LOUIS DREWS.

SPENCER.—Louisa J. Compton Spencer, wife of John A. Spencer, died in Lagrange, Ohio, Aug. 29, 1914, aged 72 years. She was a Christian all her life, and was led to accept present truth in 1884, under the ministry of Elder J. Sisley. With her husband she united with the Seventh-day Adventist Church at that time, and their constant efforts for the advancement of the cause of truth were richly blessed. JOHN A. SPENCER.

EVEY.—Lunettie D. Anderson was born in North Shade Township, Gratiot Co., Mich., Sept. 5, 1858. She was a daughter of Cladney B. and Sarah A. Anderson. She was united in marriage to Amos W. Evey in 1873, and died at her home in Carson City, Mich., Oct. 23, 1914, after an illness of nine days. Her husband and one son are left to mourn. Sister Evey was a member of the Carson City church for many years, and died with a bright hope of a part in the first resurrection. Words of comfort were spoken by the writer from Matt. 19:8. J. M. HOYT.

PETERSON.—Johannah M. Jensen was born Dec. 3, 1818, in Jutland, Denmark, and died at the home of her son, in College View, Nebr., Oct. 17, 1914. Her husband was Nels C. Peterson. Of their six children three are left to mourn. The family came to America in 1863, and settled near Fremont, Nebr., in June of that year. The deceased accepted present truth about forty years ago as a result of the labors of Elder J. F. Hansen. From that time until her death she was an earnest Christian. She was a faithful and devoted mother, loved by all who knew her. J. S. HART.

FARMAN.—Lavina Stanhope Farman, wife of Elder H. J. Farman, died in Peacham, Vt., Nov. 5, 1914. Brother and Sister Farman were married in 1878, and accepted the Sabbath truth together in 1884. They spent some years in the Maritime Provinces and in Newfoundland, later going South, and finally to Jamaica. Our sister suffered intensely during her long illness, but she fell asleep trusting in her Saviour. The writer conducted the funeral service in the schoolhouse at Richford Center, Vt., speaking words of comfort to the many relatives and members of the family who were present. F. W. STRAY.

STROUP.—Homer Stroup was born Nov. 3, 1833, in Greene County, Pennsylvania, where he lived until 1856. At that time the family moved to Medina County, Ohio, where the deceased made his home until his death, which occurred Nov. 7, 1914. In 1866 Brother Stroup was married to Maria Marsh. Two sons were born to this union, and, with the wife and mother, two brothers, and a sister, are left to mourn. For many years our brother was a member of the Seventh-day Adventist Church at Spencer, Ohio. The writer officiated at the funeral service by request, speaking words of comfort from Isa. 64:6. D. E. LINDSEY.

LANE.—Josef Lane, aged 10 months, son of Mr. and Mrs. J. D. Lane, was suddenly taken away to the "land of the enemy." We are comforted by the hope of the resurrection. W. M. HEALEY.

FORBES.—Christina Forbes was born in Perthshire, Scotland, Oct. 15, 1824, and died in San Francisco, Cal., Nov. 6, 1914. She came to this country in 1866, and spent most of the remainder of her life in San Francisco. For a number of years she was an inmate of the Old Ladies' University Mound Home. Sister Forbes was a consistent Christian, and for twenty-six years a member of the Seventh-day Adventist Church. Her faith was firmly established, and she fell asleep in the bright hope of meeting Jesus at his second coming. Words of comfort were spoken by the writer. ANDREW BRORSEN.

GAMBLE.—Harriet L. Gamble was born in Ohio in 1842, and died at her home, near Rhea, Dewey Co., Okla., Nov. 14, 1914. She was married to I. L. Gamble, in Illinois, in the year 1863. Five children were born to them, two of whom are living, a son and a daughter. The family moved to Iowa in 1881, and while living there accepted present truth through the efforts of Elders A. P. Heacock and Judson Washburn, at Clarinda. About twenty years ago Brother and Sister Gamble moved to Oklahoma, and united with the Seventh-day Adventist Church at Osceola; but when that church was disorganized a few years ago, they were left alone. The deceased was a faithful believer in this message, and did all she could for its advancement. The writer spoke words of comfort to the bereaved husband and children. P. L. HOEN.

WARNE.—John William Warne was born June 26, 1835, and died May 29, 1914. He was married to Mary Ann Harrison on Oct. 31, 1871. Nine years later his wife accepted present truth, and soon afterward he followed her example. They were baptized and received into church fellowship by Elder J. H. Durland on April 20, 1884. From that time until the day of his death, Brother Warne was a faithful member of the Southampton Seventh-day Adventist Church. For a number of years he was engaged in the periodical work; and when failing health made it necessary for him to cease active work, his companion undertook to carry it on, and is still serving faithfully. Brother Warne was loved and respected by all who knew him. His hope in the soon coming of Jesus was bright, and to the last he prayed that he might be kept faithful. The funeral service was conducted by Elder W. J. Fitzgerald, and our brother rests in the cemetery near Shirley, Southampton, England. F. A. SPEARING.

YOUNG.—Talley Russell Young was born near Woolson, Jefferson Co., Iowa, July 8, 1876, and died at his home, in Richland, Iowa, Oct. 22, 1914. Talley grew to manhood in the vicinity of Richland. He attended school at Battle Creek, Mich., also at College View, Nebr. At the latter place he became acquainted with Miss Effie Reno, with whom he was united in marriage May 20, 1903. She, with three children, survives him. After his marriage, Talley settled on the old home farm, where his neighbors trusted him as a man of his word, honorable in deal; and the poor and afflicted knew that in Talley Young they had a friend. This, however, could have afforded us little comfort in this sad hour had it not been for the fact that while I was with my son in his last moments, he gave me the precious assurance that he accepted his Saviour. This has sweetened the bitter waters of Marah, and we rejoice in the hope that we, if faithful, shall soon meet him at the first resurrection. All his immediate family except his sister Rosetta were present at the funeral. About five hundred friends and neighbors had the privilege of hearing the words of truth and comfort based on Job 14:14 and 1 Thess. 4:13-18. The services were conducted by Elder V. B. Watts, assisted by Rev. James A. Wilson, pastor of the Methodist Episcopal Church. MRS. S. A. V. YOUNG.

RUGGLES.—Motley Snyder, second son of Guy Rodney Ruggles, was accidentally shot at his home, near Sunbury, Pa., Nov. 14, 1914, and died two days later, aged 19 years, 5 months, and 7 days. He sleeps in Jesus. J. R. R.

MOORE.—Almon E. Moore was born in Chester, Eaton Co., Mich., Oct. 23, 1871, and was accidentally drowned near San Diego, Cal., Nov. 22, 1914. His body was not even recovered. Mr. Moore was reared in the present truth, and was baptized at College Place, Wash., in 1892, uniting with the church at Santa Ana, Cal. He spent several years in the canvassing field, but finally drifted away from God. In 1893 he was united in marriage with Miss Myrtle Yarnell. His death is mourned by his wife, two children, five brothers, and five sisters. WALLACE D. MOORE.

CAVENDER.—Joseph William Cavender was born Oct. 19, 1862, and died Nov. 5, 1914. His birthplace was Auglaize County, Ohio, but in 1887 the family moved to Logan County, settling in Lakeview. On April 7, 1907, the deceased was united in marriage with Mrs. Viola Houchins. In the spring of 1914 the light of present truth came to them, and our brother fell asleep of good courage in the Lord. Of those left to mourn are his wife, three stepdaughters, two brothers, and four sisters. The funeral services were conducted by Elder E. J. Van Horn, assisted by the pastors of the United Brethren and Methodist Churches. * * *

PETERSEN.—John H. Petersen was born in Longland, Denmark, in 1838, and died at his home near Green Bay, Wis., Oct. 22, 1914. He came to this country in 1858. After spending some years in sailing on the Great Lakes, he was married, and settled on a farm, where he lived until his death. A companion, five sons, and three daughters are left to mourn. In 1871 father accepted present truth under the labors of Elders J. G. Matteson and O. A. Olsen, and became a charter member of the Green Bay Seventh-day Adventist Church, of which he remained a faithful member until the end of his life. The family altar was established and maintained from his earliest experience in the third angel's message. His children were reared in the fear of God, and are either actively engaged in gospel work or preparing for service. Father died in the hope of a part in the first resurrection. Words of comfort were spoken by Prof. C. A. Russell. F. F. PETERSEN.

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A brief history of the lives of twenty-five missionaries. 350 pages; \$1.25.

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As announced last week, the Review and Herald is bringing out a new book in which present-day events are handled in such a way as to make more vivid and impressive the truth for this time which the Lord has committed to us. "The World's Crisis in the Light of Prophecy" is not published for the purpose of giving up-to-date information regarding the war. Newspapers and magazines are full of that. The object of this work is to show from God's Word what these things mean to the people of this world at this time, that men and women may be ready for the coming of the Lord, which these things show to be near at hand.

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It is expected this book will be ready for circulation within a week. Prices: Single copy, only 25 cents; postpaid, 100 copies, \$12.50; 200 copies, freight paid, \$25.

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Washington, D. C.



WASHINGTON, D. C., DECEMBER 17, 1914

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We have word from Elder L. V. Finster, of the Philippine Islands, that among recent believers baptized was one sister one hundred and four years of age. She rejoices in the truth that found her truly in ripe old age.

FROM Elder F. W. Spies, of Brazil, we have received word of the establishing of our first missionary outpost on the Amazon River. Brother Max Rhode, formerly connected with the Brazilian publishing house, is pioneering this field.

A TELEGRAM received from Elder J. O. Corliss states that full returns have been received from the balloting in California on the One-day-of-rest-in-seven Bill. There were 290,679 votes received for the bill and 457,890 against it, giving a majority of 167,211 votes in opposition to the measure. This measure polled the fourth largest opposition vote of the entire forty-eight amendments. Good! Let the campaign of education go on.

Good news comes to the Mission Board from Elder F. F. Oster, dated Maragha, Persia, October 6, the letter having taken two months to reach Washington. "For five or six weeks," Brother Oster writes, "all communication from the outside world was cut off. Mail is beginning to come again. We are especially glad to see the good old REVIEW. Soon after the war broke out I made a trip to Urumiah, going by horse through Kurdistan. All along the way I preached the message." Elder Oster reports many interested. At some mission stations he was invited to present studies on the Eastern Question. The country was greatly stirred with the prospects of difficulty between Turkey and Russia. "We are of good courage in the Lord," he says; "our lives are in his hands, and we need fear no evil. All these troubles speak in no uncertain tone that Jesus is soon coming, and we rejoice in the thought."

FROM Elder D. C. Babcock, in newly opened Nigeria, we learn that already several Sabbath keepers are reported. Speaking of the breaking of communications for a time by the war, Elder Babcock says: "We wondered just what to do, as no word had been received from the brethren in Europe. While I could expect nothing else but that our brethren in America would stand by us, yet when I read the circular letter from the Mission Board, telling what the brethren were doing, it sent a thrill through my soul and gave renewed courage." Our brethren of the British Union had filled in the gap in supplying immediate funds to these outlying fields, and now that Elder Dail, the secretary of the European Division, has his headquarters in Holland, he is able to keep in touch with all the fields so far as communications are possible.

Final Appeal for the Annual Offering

THE year 1914 is about closed, a year that has, in its events, far overshadowed all others in the fearful happenings and terrible sufferings that have come upon a large portion of the human family. Four continents, with their teeming millions, are deeply affected by the greatest war in the history of the race. Far eclipsing the possible immediate effects upon the nations involved, is the question of what these things may mean to the inhabitants of the world in the light of prophecy. To the people of God, these days should call for the greatest consecration and activity in his service. Eternity is fast rushing upon us, and both for ourselves and for our fellow men there remains so much to be done before the coming of our Lord.

The terrible events of the day, in connection with the week of prayer, which marks the closing of the year, should cause every follower of Christ to ask himself if all has been done by him that should have been accomplished in the closing work of God. Doubtless no one is fully satisfied with his attainments in growth in grace, and as ever in the past, we must trust to the mercy of God, and cry to him to look not upon us, but upon the face of his Anointed. Our shortcomings will always condemn us, but our hope is in the abundant grace and merit of our Saviour. While this is true, it still remains a fact that the cause of God is calling to us in loud tones to be up and doing in these closing days of earth's history. Have we done all that we could to advance the cause of God? Have we given of our substance to his work in the past as we might? There is far greater need now for self-denying giving than ever before, and there remain but a few more days to us to make any improvement in our record for this year.

The last report from the Treasury Department of the General Conference revealed a shortage in the offerings for the year of \$173,900.48. All will admit that the present conditions in Europe and all our mission fields necessitate that this amount shall be fully made up. We look to the Annual Offering on the closing Sabbath of the week of prayer to largely accomplish this, and with the urgent needs of the cause pressing upon us, we earnestly appeal to all for a most liberal offering upon this occasion.

W. T. KNOX.

Ministerial Reading Course

THE Reading Course for 1915 consists of four books and the magazine *Christian Education*. The books in the Reading Course are as follows: "Medical Science of Today," by Wilmott Evans, M. D.; "Gospel Workers" (new edition), by Mrs. E. G. White; "The Minister as Shepherd," by Chas. Edward Jefferson; and "History of the Ancient World," by George Stephen Goodspeed.

The magazine *Christian Education* will serve as the organ of the Ministerial Reading Course, and will contain a department known as The Ministry, which will carry the schedule of reading, suggestive notes on the subject matter of books in the course, and such hints and helps to the ministry as shall seem useful.

To those who are members of the Ministerial Reading Course the price of the four books and the magazine is \$5; the regular price is \$6.40.

Those members of the course who read the four books for 1915, and file a statement to that effect with the Educational Department, will receive an annual credit card. The Ministerial Reading Course during the next four years will carry on a suitable sequence of reading along the following lines: Homiletics, devotion, history, science, and education. The readers from year to year will therefore be reading to a definite plan, specially arranged for the improvement of gospel workers along the lines indicated. At the end of five years, including 1914, a certificate will be issued to those who each year obtain an annual credit card, showing that they have read the books assigned.

Further information concerning the Reading Course, the books for this year, and terms, will be found in the Educational department of this issue. All letters and orders for books should be sent to the General Conference Department of Education.
J. L. SHAW.

IN view of the cable message announcing the death of Elder B. C. Haak, of Argentina, South America, the following words from Elder J. W. Westphal, from a letter dated October 25, will be read with interest. Speaking of the conference just held at Rosario, one of the large cities of Argentina, he says: "The workers' meeting was also a great blessing. Elder Haak's experience in city work and the instruction that he gave will be, I have no question, a great help to the work in Argentina. I believe all our laborers and brethren feel that the General Conference has provided us with a good worker in this brother."

FROM a Russian town, Elder Z. G. Baharian, superintendent of our Armenian Mission in eastern Turkey, reports himself being held in Russia. "October 28," he says, "I left Constantinople for Samsun, on the Black Sea, but from Sinub our boat, a Russian one, suddenly changed its course to Russia. On account of the war I am held as a captive here. Probably they will send me to Odessa. The hand of Providence took me this way. Though I cannot understand, I believe this is for the best. Pray for me."