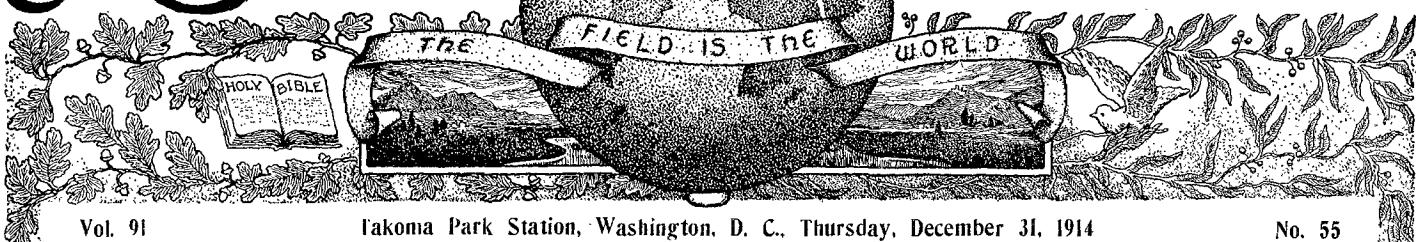


The Advent Review and Sabbath Herald



Vol. 91

Fakoma Park Station, Washington, D. C., Thursday, December 31, 1914

No. 55

THE GOSPEL IN ALL ILLUSTRATIONS

The Works and Word of God

The heavens declare the glory of God;
And the firmament sheweth His handiwork.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language;
Their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath He set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heavens,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.

The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring forever:
The ordinances of Jehovah are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the droppings of the honeycomb.
Moreover by them is Thy servant warned:
In keeping them there is great reward.
Who can discern his errors?
Clear Thou me from hidden faults.
Keep back Thy servant also from presumptuous sins;
Let them not have dominion over me:
Then shall I be upright,
And I shall be clear from great transgression.
Let the words of my mouth and the meditation of my heart
Be acceptable in Thy sight,
O Jehovah, my Rock, and my Redeemer.

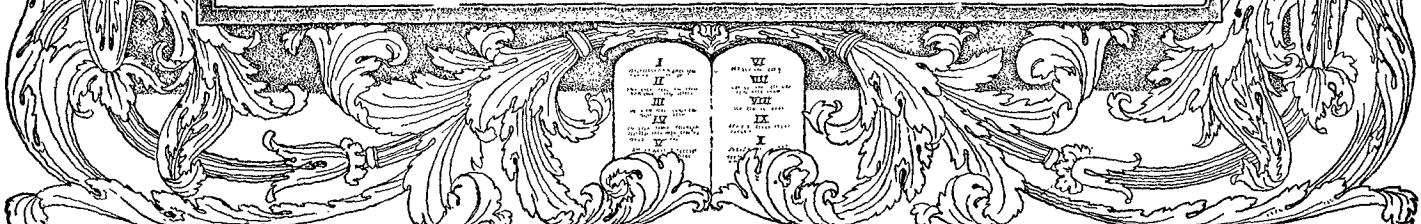
— Psalm 19.

ISAIAS

ROMANS

JUSTIFIED FREELY BY HIS GRACE

THE TESTIMONY OF THE WORD OF GOD



THE WORK AND THE WORKERS

READ "Bottle-Fed Babies," in the January number of *Life and Health*. Send 10 cents for sample copy.

HAVE you seen our eighteen club combinations of periodicals and magazines? Send to your tract society for our artistic two-color circular. It's free.

SEND the *Protestant Magazine*, *Life and Health*, and *Liberty* to your public library, or to some friend, for one year, for only \$1.90. Regular price, \$2.35.

A NEW department, The Consultation Room, will be found in the January, 1915, issue of *Life and Health*. It is composed of "A Doctor's Chats With His Patients."

ELDER W. E. BAXTER, president of the Arkansas Conference, writes: "I appreciate the work that the *Protestant Magazine* is doing. Wish you much of the blessing of the Lord in your work."

SEND the *Protestant Magazine* or *Life and Health* to five friends, for SIX MONTHS, for only \$1.50. Full price, \$2.50. Or send in YOUR name and FOUR OTHERS at this low price.

MRS. H. E. MONROE, author of "The Drama of the Reformation," and vice president of the Gospel Mission Executive Committee, Washington, D. C., writes: "I want to say how much I enjoy your *Protestant Magazine*, which you so kindly sent me."

THE December issue of the *Gideon* magazine, official organ of the Gideons and of the Christian Commercial Travelers' Association of America, Mount Morris, Ill., contains four full pages (illustrations and all) taken from *Life and Health*. The article used is entitled "The Therapeutics of Optimism."

THE Denver American, "A Protestant Paper for Protestants to Read," for December 10, contains the following notice: "The *Protestant Magazine*, published at Washington, D. C., is the most conservative Protestant paper published, and is using good arguments in the articles published. It doesn't believe in flaunting a red flag in the face of a mad bull."

THE December issue of the *Chamber of Commerce Bulletin*, Portland, Oregon, referring to the December issue of *Life and Health*, the National Health Magazine, says that it "contains some splendid articles on 'How Long Shall I Remain Young?' This up-to-date little magazine has several interesting departures from the regular 'health' magazines of this day, and is worthy of notice."

SEND \$1.70 for any two, \$2.40 for any three, or \$3.00 for any four of the following monthly magazines FOR ONE YEAR: *Life and Health*, *Protestant Magazine*, *Signs Magazine*, *Watchman*. Regular price of EACH, \$1.00 a year. Add 25 cents to any club, for *Liberty*, a quarterly magazine, for one year. Regular price, 35 cents a year. The magazines may all be sent to different addresses if desired.

HURRY up, friend, if you want 20 copies of that December *Protestant Magazine*. Going fast. Send in your \$1.00 today.

REV. A. A. MURRAY, minister, St. Andrew's Presbyterian Church, Auckland, New Zealand, writes: "The *Protestant Magazine* is a splendid production. I wish with all my heart it might be in the home of every Protestant minister. One cannot speak too strongly against the Roman Catholic Church, and I am glad there is such a magazine in existence."

THE December issue of the *Home Field*, Atlanta, Ga., organ of the Southern Baptist Convention, contains a pungent editorial on "Romanist Aggressions," in which Victor I. Masters, the editor, refers to the *Protestant Magazine* and to the good work it is accomplishing. This neat little 32-page magazine circulates among the 2,000,000 Baptists of the South.

MANY persons of influence are taking an interest in the circulation of the *Protestant Magazine*. The secretary of the Bible House, New York City, publishers of the *Christian Herald*, writes: "We have been including the *Protestant Magazine* in all our combinations of religious papers, . . . and in circulars which we have sent out to thousands of homes. We shall continue to push the *Protestant Magazine* among our clubbing offers." The two publications, one year, only \$1.95. Regular price, \$2.50.

BROTHER H. G. GAUKER, a Washington Missionary College student, was so favorably impressed with the contents and appearance of the current or "War," "Peace Movement," and "Sunday Laws" number of *Liberty* magazine, that he ordered 600 copies, paying \$24 for the same, to sell during the Christmas vacation in Pennsylvania. This is the number that tells, with photographic proofs, how Mr. Bryan, Secretary of State, is fulfilling a wonderful Bible prediction. It also tells the meaning of the European war. Send \$1.00 for 20 or \$2.00 for 50 copies today.

Harper's Weekly has already published four striking articles on what it terms "The Antipapal Panic." When such a magazine features a series of articles under that heading, the subject IS OF IMPORTANCE. To be up-to-date on Romanism versus Bible Protestantism, read the *Protestant Magazine*. Send 20 cents for the December and January numbers, or \$1.00 for 15 months — October, November, and December, 1914, numbers, and the 12 issues for 1915.



How Two Clergymen and a Noted Evangelist Became Interested

A FAITHFUL sister in one of the Southern States sends us a copy of the church bulletin of the First Baptist Church of her city, in which appears a commendation of the *Protestant Magazine*, marked and sent to her by the pastor himself. She writes: "I have been giving him many copies of the *Protestant* from month to month, and he admired the magazine so much, and admired the editor so much, I saw it created in his mind a high regard for our literature, and thus I ventured to give him more. I

presented him with 'Daniel and the Revelation.' He gave stereopticon lectures on the book of Daniel, in his church, word for word from the book, omitting mention of the 2300 days, though he outlined the seventy weeks, and made one sermon of that. He had his own slides made from the pictures in the book, and it would have done your soul good to see this in a large Baptist church; for his congregation comprises 750 members, and they have just built a church at a cost of about \$100,000. The pastor is one of the most eminent divines of the Baptist Church in the South, having been called here from the pastorate of one of the largest churches in —, and, prior to that, he was president of the Baptist Theological Seminary in — for many years.

"My husband and I bought 50 copies of the June issue of the *Protestant Magazine*, and distributed them among the leading professional men of this city of 15,000 inhabitants. I afterwards met one of the ministers, to whom we gave a copy. He says he took the copy with him to — and showed it to a friend; who, as soon as he saw it, wrote for a year's subscription. I presented the November issue of the *Protestant* to the pastor of the First M. E. Church, and he invited his whole congregation to sign the petition against the plea of the Roman Catholics concerning anti-Catholic literature, typewriting the petitions himself, for them, from the copy in the magazine.

"I consider the *Protestant Magazine* a great entering wedge for our literature. Recently a great evangelist from — was here conducting a revival, and I managed to get a *Protestant* into his hands. He came to see us, and complimented the magazine most highly. But the sample I gave him, being an old copy, told of another issue, namely, the 'Religious Legislation' issue, and he asked for that; so I got him a copy of it, and I spoke of another issue, and he asked for that; and when he left, I wrapped up a copy of the *Watchman* and of the Turkey War Extra with the *Protestant*. I saw him the next day, and he said: 'I read that *Watchman* from cover to cover, and I want all the issues for 1914, if I can get them, and bound in a volume, if possible. I am going to subscribe for the year.'

"So, you see, the *Protestant Magazine* opened the way to get the *Watchman* into this man's hands. My husband and I are now in correspondence with him, and he is very much interested in the message. He came from England a year ago, located in —, and is a very noted evangelist of the M. E. Church. Yours in the blessed hope."

Why not urge your missionary society to assist you in ordering a club of 100 copies (\$4.00) or 50 copies (\$2.00) of the great December and January numbers, half and half, say? They both deal with such great world problems as the Papacy and the War; Rome and Mexico; Papal Infallibility; Religious Issue in Politics; England, Russia, and the Vatican; Pan-American Mass in Washington, D. C.; Keeping Faith With Heretics. EVERY NUMBER SEEKS BETTER THAN THE PREVIOUS ONE. Order a supply TODAY. The *Protestant Magazine* IS bringing people into THE TRUTH. Use it.

A. J. S. BOURDEAU.

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 31, 1914

No. 55

GENERAL ARTICLES

Our Life

F. W. PAAP

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4.

THESE important and solemn words spoken by Christ reveal his life, his attitude, his deep concern. He was a worker. He improved every opportunity, and placed a full face value on the present — today. Paul, the great apostle to the Gentiles, writing to the Galatians (chap. 6:10), says, "As [or since] we have therefore opportunity, let us *do good* unto all men, especially unto them who are of the household of faith." We are not to become weary in well-doing. Christ our Saviour "went about doing good." It is not sufficient to simply *be* good; we must *do* good.

This is a science that must be mastered, — the science of true Christianity, — "a science as much deeper, broader, higher than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination." — "Testimonies for the Church," Vol. VIII, page 314.

We are amid the perils of the last days. Heaven is expending every energy to lead us or attract us from ourselves and earthly things, knowing that the curtain is about to be lifted, and every case decided either for weal or for woe. Our sanctification will be the result of a constant conflict with self. We shall need to learn what it means to die daily. Our will and our desires every day will conflict with duty and the will of God. Instead of following inclination, we shall do God's will, however crucifying to our nature. "Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose." — *Id.*, page 313. "No one will be borne upward without stern, persevering effort in his own behalf. All must engage in this warfare for themselves. Individually we are responsible for the issue of the struggle. Though Noah, Job, and Daniel were in the land, they could deliver neither son nor daughter by their righteousness." — *Ib.*

True religion consists in doing the works of Christ. We do not do to earn his favor; we do not do to make ourselves Christians, but because we are Christians. "Christ places the salvation of man, not upon profession merely, but upon faith that is made manifest in works of righteousness. Doing, not saying merely, is expected of the followers of Christ. It is through action that character is built." — "Mount of Blessing," page 215.

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7:24. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. "God expects personal service from every one to whom he has intrusted a knowledge of the truth for this time. . . . There are many ways in which church members may give the message to those around them. One of the most successful is by living helpful, unselfish, Christian lives." — "Testimonies for the Church," Vol. IX, page 30.

We must work, winning our way by the tender ministry of love. We must leave no means untried to rescue sinners from the power of the enemy. "God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord." — *Id.*, Vol. VII, page 13.

From every angle that we view the Christian life, we see that it means service. Daily we must renounce inborn inclinations. We must put on the armor and go forth to the warfare, willing to do and dare for God. Soon the King of kings and Lord of lords is to lead forth the armies of heaven. His reward is with him to give to every man according as his *work* shall be. There will be two classes in that day: those who have improved their opportunities, those who have *done* well, those who, for his sake, have ministered to man's necessities; and those who have neglected opportunities, those who have failed, those who have

neglected this blessed ministry. Read Matt. 25:34-46.

"Have you so deep an appreciation of the sacrifice made on Calvary that you are willing to make every other interest subordinate to the work of saving souls? The same intensity of desire to save sinners that marked the life of the Saviour, marks the life of his true follower. The Christian has no desire to live for self. He delights to consecrate all that he has and is to the Master's service. He is moved by an inexpressible desire to win souls to Christ." — *Id.*, page 10.

Christ has set us the example. He expects great things of his children. Shall we not, with a new and clearer vision, be about our Father's business? The day hastens on apace that will try every man's work. How shall we stand in that great day?

God Is at the Helm

W. E. HANCOCK

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."

LIKE a ship on the tempest-lashed sea God's cause has always moved and still moves through the commotions of earth. Gray heads may turn in dismay to ask what the present situation means; the young and strong may faint and fall in despair; but "they that wait upon the Lord shall renew their strength," because the Lord our God "fainteth not, neither is weary."

There was never a greater need for the faithful preaching of the gospel, there was never a better opportunity for the true Christian to manifest his faith, than now. After the first excitement of this war is over, men and women will fall into a more serious attitude of mind. Believing that God will guide his cause gloriously through this and all other tempests of war, we wait with confidence the issue of this struggle. Now is the time when the Christian virtues shine the brightest. Even though the fiercer passions of men may be stirred to their depths by the war spirit, there are thousands who are longing for "the peace of God, which passeth all understanding." If we have learned to wait upon the Lord, we can be peace commissioners in the time of war.

This is not a time for wild speculation about the significance of passing events. A great war should not be the occasion for the sounding of great alarms. There are enough terrors and forebodings oc-

casioned by the war itself without ministers and Christian workers preying upon the fears and the credulity of the people by an undue emphasis upon the significance of it. We should be deeply moved, and even alarmed, at the present condition of the world; but the war is only one of the many symptoms. We need to go to men with the remedy that will treat the fundamental disease.

The enormity of the war should not be the occasion or the cause of alarm. But it is time that men should be alarmed about their souls' salvation. This war may or may not lead immediately to the battle of Armageddon; it may or may not end in that battle. The time of the battle of Armageddon is not the question of prime importance. The important work to be done is to take to men lost in sin the message of salvation. The significance of this or that event as a fulfillment of prophecy has its place in preaching the gospel; but supreme prominence ought to be given to "Jesus Christ, and him crucified," now and at all times, in our preaching. The fulfillment of prophecy, after all, is not the constraining motive of true service. "The love of Christ constraineth us."

The chief note of warning and our great work are indicated in the following words of Isaiah:—

"Cry aloud, and spare not, lift up thy voice like a trumpet, and show my people their transgression and . . . their sins. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Isa. 58: 1, 6.

God may use this war to awaken conviction in men's hearts, and to quicken the receptiveness of their consciences. It ought to be expected that a religious awakening will follow the war, to give an impetus to the proclamation of the gospel in all the world. But this will not be accomplished by creating a great excitement about the war. It will be done by preaching Christ more fully and more faithfully. We ought to use this occasion of awakened attention, to turn the hearts of men and women to Christ and his truth. In such a time as this he ought to be lifted high above the dust and din of battle, that men may be drawn to him. He says, "I, if I be lifted up from the earth, will draw all men unto me."

God is at the helm in these troublous times. The saving truth for this time is to be carried to the nations of earth, and through all the strife and commotion he is guiding the affairs of the world to that end. We may not yet be able to see just how the proclamation of the message to the millions of the heathen world may be advanced by such a frightful struggle. But after all is over, it will be seen that God makes even the wrath of man to praise him.



To be silent, to suffer, to pray, when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word, received and endured as in his presence, is worth much.—*Fenelon.*

The Gospel Feast

W. LETTERMAN SMITH

THE gospel feast is spread. "Come; for all things are now ready." Luke 14: 15-24. The invitation is from the Master of the feast to you, dear reader.

■ The Master of the Feast

He is no other than the Lord of lords, the King of kings, the Ruler of heaven and earth, the Lord of glory. The resources of the whole universe are at his disposal. His love and wisdom are infinite. He knows full well the needs of your soul, and has made ample provision for them. The supply is in the measure of his love — limitless and free. And to this royal feast you are invited.

The Cost of the Feast

This is a costly feast to which you are invited. The price paid for each item of it was the tears, the agony, the blood, the death of the Son of God. And now to this rich feast, costly as it was to provide, you, dear reader, are invited to come, "without money and without price." Isa. 55: 1-3.

The Provisions of the Feast

These are the very things your soul craves,—pardon, peace, joy, hope, guidance, true and lasting pleasures, eternal life, the bread of life, the water of life. Only at the gospel feast can these blessings be obtained; and only here can the soul be filled and satisfied. And to this soul-satisfying feast you are invited.

The Benefits Derived From the Feast

These are as manifold as your needs. Appropriating these most excellent things, the soul is saved, fed, nourished, strengthened for every good word and work, fitted for all the duties of life, and made meet for the marriage supper of the Lamb in the Father's house above. See Rev. 19: 7-9. Moreover, the fruit of the Spirit (Gal. 5: 22, 23), planted in the heart, grows and ripens; and the likeness to Christ is developed and perfected in the soul, in the character, in the life. And to this great feast you are invited, that you may rejoice in all its blessed benefits.

The Company

What a goodly company is here gathered! Patriarchs, prophets, apostles, martyrs, reformers, saints,—the good of all the ages! But best of all, the Lord Jesus Christ, the Master of the feast, is here. And such holy companionship may be yours forever, if you will come to the gospel feast.

Who Are Invited?

You are invited. "But," you say, "I am unfit to appear at the King's banquet. I must wait until I am in better condition to go." Listen! "Whosoever will" may come. Rev. 22: 17. The Master of the feast well knows your condition, yet he bids you come, come just now, come just as you are, without trying to make yourself any more worthy. Why, then, should you hesitate and delay? Come to him, and he will clothe you in the robe of his own spotless righteousness (Isa. 61: 10), and so make you fit to sit at

his table. Come just now in penitence and faith, and you will receive a royal welcome.

When to Come

If you are invited to a repast, it is important to know the time when you are expected. The Master of the gospel feast has not left the time in uncertainty. Here is the invitation. It is for you. Read it carefully, and note well the time: "Come; for all things are now ready." Luke 14: 17. "Now is the accepted time." 2 Cor. 6: 2. Now the door is wide open, the table is spread, the guests are assembling, and the Master beckons and calls to you. Come at once. A day, yea, an hour, hence, and the door, now wide open, may be closed against you forever.

Excuses

Is it not strange, surpassing strange, that so many to whom the loving, earnest invitation to this glorious feast comes, begin at once to make excuse? While numberless in form, these excuses are the same in substance. The reason in every case is simply the lack of desire and willingness to go.

But we are persuaded better things of you. Are not the provisions of the gospel feast just such as your soul needs and craves? Then you will no longer slight the gracious invitation, will you?

The invitation requires an immediate answer. Delay not. Accept it at once. Come unto Jesus. Enter into the banquet hall. Feast your soul upon the provisions of God's grace, and so be saved. Enter upon the higher, better life in Christ Jesus our Lord, and be prepared for usefulness here and for glory hereafter. Won't you come?

◆ ◆ ◆ The Inspiration of the Bible

L. L. CAVINESS

THE inspiration of the Bible is one of the most vital doctrines of Christianity, yet there are some, even among professed members of the Christian church, who are either undermining this fundamental doctrine or allowing their belief to rest on false grounds.

"On what ground do we believe that the Bible is inspired? Some will give the ready answer, 'We believe that the Bible is inspired because the church says so.' . . . When we say that we accept the inspiration of the Bible because the church declares it, we are very much disposed to listen to what the church says on other things, rather than to what the inspired Book says; for we instinctively feel that the authority which establishes our authority must have more weight than the authority that is established. . . . Others there are who, when asked why they believe the Bible to be inspired, would reply: 'It is because we have found it to be so, practically; by reading it we found our way to God; by searching it the will of God has become clearer to us; by living according to its precepts we have proved that they are divine.'"—"Inspiration and the Bible," Robert F. Horton, London, T. Fisher Unwin, 1891, pages 4, 5.

When we come to the nature of this inspiration, we find numerous theories. It is well for all to differentiate clearly between the *fact* of inspiration and the diversity of *theories* as to its nature, which are held by equally earnest and sincere Christians.

"There are, it is well known, many theories of inspiration. But whatever view or theory of inspiration men may hold, plenary, verbal, dynamical, mechanical, superintendent, or governmental, they refer either to the inspiration of the men who wrote or to the inspiration of what is written. In one word, they imply throughout the work of God the Holy Ghost, and are bound up with the concomitant ideas of authority, veracity, reliability, and truth divine."—"The Fundamentals," *Testimony Publishing Co., Vol. I, page 105.*

The following two quotations will express the two views, Mr. Stowe holding that the men were inspired, and Bishop Wordsworth the writing:—

"It is not the words of the Bible that were inspired, it is not the thoughts of the Bible that were inspired; it is the men who wrote the Bible that were inspired. Inspiration acts not on the man's words, not on the man's thoughts, but on the man himself; so that he, by his own spontaneity, under the impulse of the Holy Ghost, conceives certain thoughts and gives utterance to them in certain words, both the words and the thoughts receiving the peculiar impress of the mind which conceived and uttered them."—"Origin and History of the Books of the Bible," *C. E. Stowe, Hartford Publishing Co., Hartford, Conn., 1867, page 19.*

"We are firmly persuaded that there are not any, even the least, errors or inaccuracies in the New Testament. . . . It is indeed true that the apostles and evangelists, whose instrumentality was used by the Holy Spirit in dictating Scripture to the world, were not infallible in *practice*. They were men, and liable to err. . . . In fact, the human fallibility of those persons by whose instrumentality Holy Scripture was written, and the inerrancy of Holy Scripture itself, written by their instrumentality, constitute together the very essence of inspiration."—"New Testament," *Bishop Wordsworth, 6th edition, 1871, Vol. I, page 19.*

The New Testament itself gives support to verbal inspiration:—

"1. Heb. 12:27. The writer of this epistle, quoting from Haggai 2:6, elaborates an important argument concerning the future judgment from the simple words 'yet once more.'

"2. Luke 20:37. Here the Lord Jesus proves to the Sadducees the doctrine of the resurrection by reminding them of the tense used by God when he spoke to Moses, centuries after the patriarch had been dead; namely, that he did not say, 'I was the God of Abraham, Isaac, and Jacob,' but 'I am.'

"3. Gal. 3:16. Here the Holy Spirit, writing by the apostle Paul, proves the necessity of simple faith in Christ apart

from the works of the law, by calling attention to a single letter, s, in the Old Testament; namely, 'He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.'"—"All About the Bible," *Sidney Collett, New York, Fleming H. Revell Co., page 82.*

Let us next consider the method of this inspiration.

"The divine word which the Bible reveals to us passes through four successive forms before reaching us in a translation. First, it was from all eternity in the mind of God. Next, it was passed by him into the mind of man. In the third place, under the operation of the Holy Ghost, and by a mysterious process, it passed from the prophets' thoughts, into the shapes and symbols of an articulate language; it took shape in words. Finally, after having undergone this first translation, alike important and inexplicable, men have reproduced and counter-chalked it, by a new translation, in passing it from one human language into another human language. Of these four operations, the three first are divine; the fourth alone is human and fallible."—"Theopneustia; the Bible; Its Divine Origin and Inspiration," *L. Gausen, Cincinnati, Cranston & Stowe, page 155.*

It seems very clear that verbal inspiration can apply only to the documents as they were first written by their several authors. With this in mind, we are not surprised at errors in translations, or even at discrepancies in existing Hebrew and Greek manuscripts.

"Various readings are properly attributable to errors of copyists, or the designed work of revisers in transmission.

"The holy revelation was committed to fallible men, and though it is true that God might have miraculously preserved the original autographs of the inspired writers, or restrained the various scribes from error in transcription, he has not thought fit to do so. That he might have thought fit to make fallible men infallible is true, but that he has done so is not true. No book was ever so solemnly and sacredly guarded from error and corruption as the Hebrew Bible, yet it is evident that the Bible has not been transmitted to us in the exact words in which it left the hands of the inspired writers. It is clear that the books have been exposed to the ordinary causes which deteriorate the text. The substance is the same, and the words in transmission have been so guarded that, however they may have been varied in transcription, the value of the substance has never been touched."—"The Bible and Its Transmission," *Walter Arthur Copinger, London, Henry Sotheran & Co., 1897, pages 1-3.*

The prophecies of the Bible are one of the surest proofs of the inspiration of the Bible, as H. L. Hastings, the anti-infidel writer, points out:—

"The Book, to my mind, bears the marks of inspiration in the foresight which it exhibits. This Book foretells things. You cannot do that. You cannot tell what will be next year, or next

week. 'The spirits' cannot tell who will be the next president, or governor, or emperor. They may tell a great many things which are past. They may tell you who your grandmother was, and may copy the inscription on your grandfather's gravestone, and may tell things which are written in the family record. They may reveal many things in the past,—for the devil knows about the past,—but they cannot foretell the future. I did hear of one spiritual medium who foretold her own death, and she died within a few hours; but when they got the stomach pump, they pumped out of her stomach poison enough to kill two or three. That kind of prophecy requires no omniscient foresight. . . . The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden underfoot of the Gentiles; so long as the great empires of the world march on in their predicted course,—so long we have proof that one omniscient mind dictated the predictions of that Book, and 'prophecy came not in old time by the will of man.'"—"Will the Old Book Stand?" *H. L. Hastings, pages 18, 19.*

The Faith of Jesus—No. 3

H. M. KELLEY

JESUS once likened faith to a grain of mustard seed, and in the parable showed the possibilities that might be accomplished by it. The language is: "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." Mark 4:30. The seed of faith is sown in every heart, and if properly cultivated will bring forth fruit to the glory of God.

In the parable of the sower the Saviour said: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in the heart." Matt. 13:19. The seed may be good, the sower faithful, but if the heart is unsusceptible to the seed no fruit will appear. The germ of life is in the seed, but something in the heart may hinder its germination. Unbelief on the part of the hearer makes the gospel profitless to him. Paul said that those sinners who died in the wilderness, heard the gospel preached, "but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2.

Unbelief is responsible for the misunderstanding of God's word, but faith enables us to understand and appreciate

it. "Through faith we understand that the worlds were framed by the word of God." Heb. 11:3. When we do not believe this declaration of God's Word, the "wicked one" is permitted to "catch away that which was sown" in the heart. Unbelief is a foreign substance placed in the heart by the "wicked one" to counteract the word of God. It poisons the heart and defiles the soul. Faith is an antidote administered by the Lord to counteract unbelief and sin. Therefore, "whatsoever is not of faith is sin."

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6:14, 15. There is just as much difference between unbelief and faith as there is between light and darkness; and it is just as possible to unite light with darkness as it is to unite unbelief with faith. As unbelief enters the heart, faith goes out; and as faith enters the heart, unbelief goes out, just as light dispels darkness. When we strengthen one, we weaken the other. As a room is lightened in proportion to the strength of the candle, so our souls are enlightened in proportion to the amount of faith we let come into our hearts.

Danger in Cultivating Unbelief

"Those who talk faith and cultivate faith will have faith; but those who cherish and express doubts will have doubts."—"Testimonies for the Church," Vol. V, page 302. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. "Whatsoever is not of faith is sin." Rom. 14:23.

"While God has given ample evidence for faith, he will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon will find them. And those who refuse to accept and obey God's Word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light.

"Distrust of God is the natural outgrowth of the unrenewed heart, which is at enmity with him. But faith is inspired by the Holy Spirit, and it will flourish only as it is cherished. No man can become strong in faith without a determined effort. Unbelief strengthens as it is encouraged; and if men; instead of dwelling upon the evidences which God has given to sustain their faith, will permit themselves to question and cavil, they will find their doubts constantly becoming more confirmed.

"But those who doubt God's promises and distrust the assurance of his grace are dishonoring him; and their influence, instead of drawing others to Christ, tends to repel them from him. They are unproductive trees, that spread their dark branches far and wide, shutting away the sunlight from other plants, and causing them to droop and die under the chilling

shadow. The life work of these persons will appear as a never-ceasing witness against them. They are sowing seeds of doubt and skepticism that will yield an unfailing harvest.

"There is but one course for those to pursue who honestly desire to be freed from doubts. Instead of questioning and caviling concerning that which they do not understand, let them give heed to the light which already shines upon them, and they will receive greater light. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt."—"Great Controversy," pages. 527, 528.

Herrin, Ill.

Voices of Life

WORTHIE HARRIS HOLDEN

THERE are voices of sorrow and voices of pain,
There are voices that laugh like the sun
after rain,
But the voice that we welcome and cherish as best
Is the voice telling always of peace and of rest.

Rest in the conflict that causes the pain,
Peace when the storm clouds are pregnant with rain;
Constant in spirit no matter the weather,—
Mingling of faith, love, and courage together.

Voces spring forth from the life of the heart,
Telling the sources from which they depart;
Cleanse well the stream by protecting the spring,
Wall it by prayer from each poisonous thing.

Voces of nature speak to the soul;
So will the life when God's graces control,
Luring the weary to heaven and rest,
Uttering things that the heart loves the best.

Nebuchadnezzar's Dream

(The Great Image of Daniel 2)

Or the Kingdoms of the World and the Kingdom of God

1. WHAT statement did Nebuchadnezzar, king of Babylon, make to his wise men whom he had assembled?

"And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream." Dan. 2:3.

2. After being threatened with death if they did not make known the dream and the interpretation, what did the wise men say to the king?

"The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose

dwelling is not with flesh." Verses 10, 11.

3. After the wise men had thus confessed their inability to do what the king required, who offered to interpret the dream?

"Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation." Verse 16.

4. After Daniel and his fellows had sought God earnestly, how were the dream and its interpretation revealed to Daniel?

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven." Verse 19.

5. When brought before the king, what did Daniel say?

"Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these." Verses 27, 28.

6. What did Daniel say the king had seen in his dream?

"Thy dream, and the visions of thy head upon thy bed, are these; . . . Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible." Verses 28-31.

7. Of what were the different parts of the image composed?

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Verses 32, 33.

8. By what means was the image broken to pieces?

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Verse 34.

9. What became of the various parts of the image?

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verse 35.

10. With what words did Daniel begin the interpretation of the dream?

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Verses 37, 38.

NOTE.—The character of the Babylonian Empire is fittingly indicated by the nature

of the material composing that portion of the image by which it was symbolized—the head of gold. It was “the golden kingdom of a golden age.” The city of Babylon, its metropolis, according to history towered to a height never equaled by any of its later rivals. “Situated in the garden of the East; laid out in a perfect square sixty miles in circumference, fifteen miles on each side, surrounded by a wall three hundred and fifty feet high and eighty-seven feet thick, with a moat, or ditch, around this, of equal cubic capacity with the wall itself; divided into six hundred and seventy-six squares, laid out in luxuriant pleasure grounds and gardens, interspersed with magnificent dwellings,—this city, containing in itself many things which were themselves wonders of the world, was itself another and still mightier wonder. . . . Such was Babylon, with Nebuchadnezzar, youthful, bold, vigorous, and accomplished, seated upon its throne.”

11. What was to be the nature of the next kingdom after Babylon?

“After thee shall arise another kingdom inferior to thee.” Verse 39, first part.

12. Who was the last Babylonian king?

“In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.” Dan. 5: 30, 31. See also verses 1, 2.

13. To whom was Belshazzar’s kingdom given?

“Thy kingdom is divided, and given to the Medes and Persians.” Verse 28.

14. By what is the Medo-Persian Empire represented in the great image?

The breast and arms of silver. Dan. 2: 32.

15. By what is Grecia, the kingdom succeeding Medo-Persia, represented in the image?

“His belly and his thighs of brass.” Verse 32. “And another third kingdom of brass, which shall bear rule over all the earth.” Verse 39.

16. What is said of the fourth kingdom?

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

17. What scripture shows that the Roman emperors ruled the world?

“And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.” Luke 2: 1.

NOTE.—Describing the Roman conquests, Gibbon uses the very imagery employed in the vision of Daniel 2. He says: “The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome.”—“Decline and Fall of the Roman Empire,” chap. 38, par. 1, under “General Observations,” at the close of the chapter.

18. What was indicated by the mixture of clay and iron in the feet and toes of the image?

“And whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided.” Dan. 2: 41.

19. In what prophetic language was the varying strength of the ten kingdoms of the divided empire indicated?

“And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken [“brittle,” margin].” Verse 42.

20. Were any efforts to be made to reunite the divided empire of Rome?

“And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.” Verse 43.

NOTES.—Charlemagne, Charles V, Louis XIV, and Napoleon all tried to reunite the broken fragments of the Roman Empire, but failed. By marriage and intermarriage ties have been formed with a view to strengthening and cementing together the shattered kingdom; but none have succeeded. The element of disunion remains. Many political revolutions and territorial changes have occurred in Europe since the fall of the Roman Empire in A. D. 476; but its divided state still remains.

This remarkable dream, as interpreted by Daniel, presents in the briefest form, and yet with unmistakable clearness, the course of world empires from the time of Nebuchadnezzar to the close of earthly history and the setting up of the everlasting kingdom of God. The history confirms the prophecy. The sovereignty of the world was held by Babylon from the time of this dream, 603 B. C., until 538 B. C., when it passed to the Medes and Persians. The victory of the Grecian forces at the battle of Arbela, in 331 B. C., marked the downfall of the Medo-Persian Empire, and the Greeks then became the undisputed rulers of the world. The battle of Pydna, in Macedonia, in 168 B. C., was the last organized effort to withstand a world-wide conquest by the Romans, and at that time therefore the Romans, and the fourth kingdom was fully established. The division of Rome into ten kingdoms is definitely foretold in the vision recorded in the seventh chapter of Daniel, and occurred between the years A. D. 351 and A. D. 476.

21. What is to take place in the days of these kingdoms?

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” Verse 44.

NOTE.—This verse foretells the establishment of another universal kingdom, the kingdom of God. This kingdom is to overthrow and supplant all existing earthly kingdoms, and is to stand forever. The time for the setting up of this kingdom was to be “in the days of these kings.” This cannot refer to the four preceding empires, or kingdoms; for they were not contemporaneous, but successive; neither can it refer to an establishment of the kingdom at Christ’s first advent, for the ten kingdoms which arose out of the ruins of the Roman Empire were not yet in existence. It must therefore be yet future.

22. In what announcement in the New Testament is the establishment of the kingdom of God made known?

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.” Rev. 11: 15.

23. For what have we been taught to pray?

“Thy kingdom come. Thy will be done in earth, as it is in heaven.” Matt. 6: 10.

24. What event is closely associated with the establishment of God’s everlasting kingdom?

“I charge thee therefore before God, and the Lord Jesus Christ, who shall

judge the quick and the dead at his appearing and his kingdom.” 2 Tim. 4: 1.

25. With what prayer do the Scriptures close?

“He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.” Rev. 22: 20.—“Bible Readings for the Home Circle,” new edition, pages 204-208.

Why I Go to Church on Rainy Sabbaths

I ATTEND church on rainy Sabbaths because,—

1. God has blessed the Lord’s Day and hallowed it, making no exceptions for rainy Sabbaths.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hands fall through weakness, I shall have reason to blame myself, unless I sustain him with my prayers and my presence.

4. By staying away I may lose the prayers which may bring God’s blessing, and the sermon which would have done me great good.

5. My presence is more needful on Sabbaths when there are few than on those days when the church is crowded.

6. Whatever station I may hold in the church, my example may influence others. If I stay away, why may not they?

7. On any important business rainy weather does not keep me at home; and church attendance, in God’s sight, is very important.

8. Among the crowds of pleasure seekers, I see that no weather keeps the delicate woman from the ball or party.

9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Jesus. True love rarely fails to keep an appointment.

10. Those who stay away from church because it is too warm, or too cold, or too rainy, will frequently absent themselves on fair Sabbaths.

11. Though my excuses may satisfy myself, they still must undergo the scrutiny of God; and they must be well grounded to bear that. Luke 14: 18.

12. There is a special promise that when two or three meet together in God’s name, he will be in the midst of them.

13. An avoidable absence from church is an infallible evidence of spiritual decay. Disciples who first follow Christ at a distance, afterwards like Peter, do not know him.

14. My faith is to be shown by my self-denying Christian life, and not by the rise and fall of the thermometer.

15. Such yielding to surmountable difficulties prepare for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.

16. I know not how many more Sabbaths God may give me, and it would be a poor preparation for my first Sabbath in heaven to have slighted my last Sabbath on earth.—Frances R. Havergal.

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The New Year and the Old

We have come to another milestone on time's great highway. It seems but a few short months since the beginning of the twentieth century, but we have already passed fourteen of the milestones on the hundred-mile highway. With many the closing year has been the most eventful of them all. It has brought to the majority of the readers of the Review its full measure of blessing and happiness, of trial and sorrow.

But while we can look over the last twelve months with some degree of satisfaction, and with praise to God for his mercies, our highest joy is tinged with regret for the things that might have been. Let us make right, as far as lies in our power, the wrongs that have been committed. Let us close the old year without personal grievance against a soul in the world. Let us seek God to blot out from the heavenly record every mistake that has been made, and then resolutely enter the portals of the new year, determined, under God, to make it a grand success. Forgetting the things which are behind, we must reach forward unto those things which are before. The standard of yesterday must not become our gauge for today. Higher and still higher must be our aim.

Have we gained ground in the year that is closing? Let us determine by God's help to make still greater gains in the year to come. Let us form, beginning with the new year, the habit of frequent daily prayer. Let us form the habit of systematic daily Bible study. Let us resolve that we will permit no day to pass without definite labor for some soul. Holding ourselves to this program faithfully every day during 1915 will unconsciously affect and mold our lives throughout the year. The quickening of personal missionary effort in our churches has brought thousands to a knowledge of the truth during 1914. Let this spirit of quickening so take possession of our church members that the fruitage of 1914 shall be doubled and trebled during the year to come.

We wish for all our readers a happy and prosperous new year, physically, temporally, and above all, spiritually. Let us remember that in Christ Jesus we may enjoy all that is necessary in God's wisdom in this world, and eternal life in the world to come.

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The Outlook and the Uplook

THE date of this number of the Review marks the close of another year, a year which will be recorded by the annalist as one of the most striking of all the years of history. Who would have predicted one year ago that the close of 1914 would have brought the world into such a condition as we find today — more than one half of it engaged in deadly mortal combat. Thousands have hugged the delusive hope that general war was impossible; that the spirit of Christianity, of society, of commerce, prohibited it; that the immense navies and large standing armies would forever safeguard the peace of the nations.

But all these theories have failed. The pent-up spirit of war has burst forth, and it has been demonstrated that human nature today is the same as in all the ages of the past. The dissipation of these pleasing theories of peace has brought to many a lessening of Christian faith, and many today are stumbling over what they consider the failure of Christianity. But Christianity has not failed. The vaunted civilization of the twentieth century, in which men have trusted; the fancied security of armed peace; the power of international treaties and alliances; human ingenuity and devisings,—these have failed, but God still lives.

Jesus Christ, the Saviour of man, still sits enthroned at the right hand of power. He is as abundantly able today as ever in the history of the church to save unto the uttermost all who will come unto God by him. His power to change the human heart, to work miracles of saving grace in the lives of sinners, is not without many witnesses today. In this hour

of fearful trial which has come upon the world, when men's hearts are failing them for fear, and when in their mistaken zeal the professed followers of the Nazarene do despite to his teaching and bring disgrace upon his holy name, in every nation and in every land are sincere, trusting children in whose lives is manifested the power of the gospel of Christ.

The apparent failure of Christianity has been the failure of the human agent in the redemptive scheme,—the failure of men and of the rulers of men to submit their lives and their ways to the principles of the Word of God. As never before in the history of the world have men the opportunity today of demonstrating in their lives the power of the gospel of Jesus Christ. This is the mission to which God calls the readers of this paper in the year to come. In his grace we have been made the conservators of a message which is to go to all the world; a message of warning, of admonition, of reform; a message which calls men away from the worship of sin and self to the worship of the Creator of the heavens and the earth; a message which exalts the commandments of God above the precepts and traditions of men. This message calls for surrender and for sacrifice, for consecration of heart and life to divine service.

In these days when uncertainty is possessing so many hearts, may God give to us a clear and living testimony of his grace in our lives. Above the strife and the darkness and the confusion God is today keeping watch over his own. His eye is upon every faithful believer. He will show himself mighty in behalf of him whose heart is set to do right. We need not fear for the future. The outlook in the world is dark, but the uplook is bright. God is above the brightness. Let us look upward.

F. M. W.

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An Old-Time Answer to an Old Objection

IN a work entitled "All in One," published in London in 1677, Francis Bampfield, one of the old-time Seventh-day Baptists of London, gave his answer to the one-day-in-seven theory.

There are few new objections to be urged against the Sabbath. Nearly all the arguments in use today to turn aside the force of the fourth commandment have done service for generations wherever the claims of the truth were being pressed. Evidently in Bampfield's day some were arguing that not only was one day in seven all that the commandment implied, but that the first day should really have the preeminence because it came first in order. It may be of interest to some to read the old Sabbatarian's answer to this quibble. He said:—

Some rise up against it [the Sabbath truth] and object that no special honor is put by the Lord and by his Word upon the seventh day more than upon any other day of the week, and that it is but a seventh, not *the* seventh; and that that part of time that is and will be accepted with God is declared and determined to be the seventh part of it, or one day in seven; and that one day in seven hath and must have a natural priority unto the seventh day, because, say such, the seventh day is one of the seven.

Whereas such should have more deliberately considered that one day of seven was not before the seventh day in order of time. It could not be truly affirmed of any one day that it was one of seven before the seventh day was created. For when the one day was so named, there was but that one day; so but two on the second day, but three on the third day, but four on the fourth, but five on the fifth, but six on the sixth, till the seventh had its natural existence, and its created being; and until then no one of the foregoing days of the week could be called one in seven. For, till then, there were not seven; and the seventh day is the last number of days, and the only seventh in the days of the week. So that here is a stop made, and we go no further forward, as to the natural created order and account of a week.

And therefore that objection which some do bring in against this from ten lambs, any of which may be the tenth according as they may run out, is nothing pertinent and applicable to the present matter. For the days of the week do not run voluntarily at their pleasure which can be before or behind as they will, to go backward or forward when they list; but they keep their created order in this successive continued weekly course, by a well-established natural, unalterable law: although in the exception and objection this should be noted, that when the ten lambs were run out, they had each distinct names, and the last was the only tenth, and no other but the last.

That particular day of the week is the weekly Sabbath day which alone (as to this of the weekly Sabbath) has proper marks of note and of honor put upon it, as Jehovah's own peculiar day, which he has called out from all the rest of the days of the week for his created ends and instituted purposes.—*Part 2, page 25.*

Yet doubtless some who listened to Bampfield's argument could not see the point. Some principles recognized as perfectly plain in matters of everyday life become very abstruse when applied to Bible doctrine. A will, for instance, that provided certain bequests to seven sons, would involve no difficulty whatever in specifying the first son or the seventh son to be the recipient of a certain gift. No one would for a moment think that the seventh son could be any one of the seven.

But all these hundreds of years since the Reformation restored the Word of God and revealed the fact that Christendom had departed from the fourth commandment during the days of apostasy and darkness, multitudes have argued

that, after all, "the seventh day" may be any one of the seven.

His stand for the true Sabbath in that olden time sent Bampfield to prison, and to death from the hardships suffered.

W. A. S.

"Rome Never Changes"—No. 8

The "Sacrifice of the Mass"

In that service of the Roman Catholic Church which is known at the present time as "the sacrifice of the mass," the center and soul of the ordinance is *the wafer*.

When Jesus instituted the service of the Lord's Supper, of which the mass purports to be a replica, or reproduction, he "took bread, . . . and brake it," and divided the pieces among those who sat at supper with him. It was not a whole, but a broken piece of bread which they received. But the wafer used in the mass is whole, not broken. The Saviour's words, "This is my body, which is broken for you," find nothing in the Roman Catholic service to fulfill them. The wafer is not broken.

This discrepancy in the ordinance shows in itself that the "sacrifice of the mass" is not the continuation of the Lord's Supper as instituted by him, but finds its origin in some other source. If we begin to seek among the religions of ancient paganism, we have not long to search in order to find the key that unlocks the mystery. That we may understand just what the mass is, from an authoritative Roman Catholic viewpoint, I quote the following decree of the Council of Trent:—

And forasmuch as, in this divine sacrifice which is celebrated in the mass, that same Christ is contained and immolated in an unbloody manner, who once offered himself in a bloody manner on the altar of the cross; the holy synod teaches that this sacrifice is truly propitiatory (canon 6), and that by means thereof this is effected that we obtain mercy, and find grace in seasonable aid, if we draw nigh unto God, contrite and penitent, with a sincere heart and upright faith, with fear and reverence. For the Lord, appeased by the oblation thereof and granting the grace and gift of penitence, forgives even heinous crimes and sins. For the victim is one and the same, the same now offering by the ministry of priests, who then offered himself on the cross, the manner alone of offering being different. The fruits indeed of which oblation, of that bloody one, to wit, are received most plentifully through this unbloody one; so far is this (latter) from derogating in any way from that (former oblation) (canon 4). Wherefore, not only for the sins, punishments, satisfactions, and other necessities of the faithful who are living, but also for those who are departed in Christ, and who are not as yet fully purified, is it rightly offered, agreeably to a tradition of the apostles (canon 3).—"Dogmatic Canons and Decrees" of the Council of Trent, sess. 22, chap. 2, authorized translations.

Note in the above the expression "un-

bloody," referring to the "sacrifice of the mass." This is a peculiar expression to use in connection with a "sacrifice" which purports to be "propitiatory," in view of the declaration of the Word of God that "without shedding of blood is no remission." That one statement of Scripture completely wipes out the mass as a propitiatory sacrifice or as having any connection whatever with the remission of sins. But it is the key which unlocks the mystery of the origin of the mass.

Not without reason is the Roman Church called the Babylon of the Apocalypse. There are many of her practices which are of Babylonian derivation, and the "unbloody sacrifice" is one of them. We learn from Tacitus (*Historia*, lib. 2, cap. 3, Vol. III, page 106) that "no blood was allowed to be offered on the altars of Paphian Venus." While they slew animals in order to discover future events by examining the entrails of the victims, "the altars of the Paphian goddess were required to be kept pure from blood." Tacitus further shows that the haruspex of the temple of the Paphian Venus was brought from Cilicia, "the Cilicians having peculiar knowledge of her rites." Hislop, in his work "Two Babylons," says:—

Now Tarsus, the capital of Cilicia, was built by Sennacherib, the Assyrian king, in express imitation of Babylon (Bunsen, Vol. I, page 718). Its religion would naturally correspond; and when we find "unbloody sacrifice" in Cyprus, whose priest came from Cilicia, that, in the circumstances, is itself a strong presumption that the "unbloody sacrifice" came to it through Cilicia from Babylon. This presumption is greatly strengthened when we find from Herodotus that the peculiar and abominable institution of Babylon in prostituting virgins in honor of Mylitta, was observed also in Cyprus in honor of Venus. But the positive testimony of Pausanias brings this presumption to a certainty. . . . The Assyrian Venus, then,—that is, the great goddess of Babylon,—and the Cyprian Venus were one and the same, and consequently the "bloodless" altars of the Paphian goddess show the character of the worship peculiar to the Babylonian goddess, from whom she was derived.—Page 157.

In other countries similar "unbloody sacrifices" were offered on heathen altars, but without question they also had their origin in Babylon, the mother of false religions. In India the goddess Lakshmi, "the Mother of the Universe," and the consort of Vishnu, had her festivals and her sacrifices. But "in the festivals of Lakshmi no sanguinary [bloody] sacrifices are offered."—"Hindoo Mythology," page 61.

When Israel had forgotten Jehovah and had turned to the gods of the heathen world, we find them carrying on a system of worship very similar to that of the mass, Jeremiah testifies against their idolatry in these words:—

"Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, . . . which they committed in the land of Judah, and in the streets of Jerusalem?" Jer. 44:9.

What that particular wickedness consisted in is shown in the answer which the people gave to Jeremiah:—

"Then all the men who knew that their wives burned incense unto other gods, and all the women that stood by, . . . answered Jeremiah, saying, As for the word that thou hast spoken unto us in the name of Jehovah, we will not hearken unto thee. But we will certainly perform every word that is gone forth out of our mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem. . . . And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we *make her cakes* to worship her, and pour out drink offerings unto her, without our husbands?" Jer. 44:15-19.

Verse 15 of the above chapter shows plainly that Israel learned this abominable idolatry from Egypt; and Babylon was Egypt's tutor in idolatry, as she was also of other nations. Those idolaters specify particularly the burning of incense to the queen of heaven and the *making of cakes* to worship her. The "cakes" were an "unbloody sacrifice." "In the fourth century," says Hislop, "when the queen of heaven, under the name of Mary, was beginning to be worshiped in the Christian church, this 'unbloody sacrifice' also was brought in. Epiphanius states that the practice of offering and eating it began among the women of Arabia (Epiphanius, *Adversus Hæreses*, Vol. I, page 1054); and at that time it was well known to have been adopted from the pagans. The very shape of the 'unbloody sacrifice' of Rome may indicate whence it came. It is a small, thin, *round wafer*; and on its *roundness* the Church of Rome lays so much stress that, to use the pithy language of John Knox in regard to the wafer god, 'If, in making the *roundness* the ring be broken, then must another of his fellow cakes receive that honor.'" —Begg's "*Handbook of Popery*," page 259.

Why is stress laid upon the shape of the bread that is supposed to represent — or, rather to be — the body of our Lord that was broken for us? The cakes which Rome consecrates on her altars, like the cakes which the Israelites offered to the queen of heaven, are a reproduction in form of the cakes offered on the altars of the sun god in Egypt. Wilkinson, speaking of the altar service of the Egyptians, says: "The thin, *round cake* occurs on all altars." —Wilkinson's "*Egyptians*," Vol. V, page 353. "The *round disk*, so frequent in the sacred em-

bles of Egypt," says Hislop, "symbolized the sun." —"Two Babylons," page 160.

In a work entitled "Rites and Ceremonies," by Hurd, we find this description of the embellishments of a Roman Catholic altar on which the wafer is placed:—

A plate of silver, in the form of a sun, is fixed opposite to the sacrament [or round wafer] on the altar; which, with the light of the tapers, makes a most brilliant appearance.—Page 196, col. 1.

What is the significance of this "brilliant" representation of the sun over against the round disk of the wafer on the altar? It is a reproduction of the altars erected to the worship of the sun in the land of Egypt, and a reproduction also of the altars and the worship of the sun god of Babylon.

In the great temple of Babylon, the golden image of the sun was exhibited for the worship of the Babylonians. In the temple of Cuzco, in Peru, the disk of the sun was fixed up in flaming gold upon the wall, that all who entered might bow down before it. The Paonians of Thrace were sun worshipers; and in their worship they adored an image of the sun in the form of a disk at the top of a long pole. In the worship of Baal, as practiced by the idolatrous Israelites in the days of their apostasy, the worship of the sun's image was equally observed; and it is striking to find that the image of the sun, which apostate Israel worshiped, was erected *above the altar*. When the good king Josiah set about the work of reformation, we read that his servants in carrying out the work, proceeded thus (2 Chron. 34:4): "And they brake down the altars of Baalim in his presence; and the images ["sun images," Revised Version], that were on high above them, he cut down." —"Two Babylons," pages 162, 163.

The Jewish traveler, Benjamin of Tudela, gives this description of sun worship and the sun altars among the Cushites of the East:—

There is a temple of the posterity of Cush, addicted to the contemplation of the stars. They worship the sun as a god, and the whole country, for half a mile round their town, is filled with great altars dedicated to him. By the dawn of morn they get up and run out of town, to wait the rising sun, to whom, *on every altar*, there is a *consecrated image*, not in the likeness of a man, but of the *solar orb*, framed by magic art. These orbs, as soon as the sun rises, take fire, and resound with a great noise, while everybody there, men and women, hold censers in their hands, and all burn incense to the sun.—Savary's "*Letters*," Vol. II, pages 562, 563, note.

The sun image on or above the altar, and the round wafer or cake on the altar, are thus seen to be the recognized symbols of Baal worship or sun worship. Whence, then, could have been derived the sun disk and the round wafer in the Roman Church, save from ancient Babylon, the mother of mysteries, through the unconverted heathen who flocked into the

Christian church in the early centuries of the Christian era? The analogy is too close for a mere coincidence. Other striking features of the "sacrifice of the mass," together with proof as to when this change came into the Roman Church, will be considered in another article.

C. M. S.

God Still Sifting

It is the rule that new recruits to the message enter upon the work of its proclamation with great zeal. The message has captivated them and inspired them with new hope, and it is fitting that they should very zealously pass it on to cheer the hearts and bless the lives of others. But it is very ill-advised for them to fall under the delusion that it is their duty to sift the church of the indifferent and unbelieving. That is God's part of the work, and he has ever maintained that he needed no Uzzah to steady the ark.

There are many too indifferent. There should be an awakening, but God always sifts the church before he begins any great work requiring triumphant faith and united action. Korah, Dathan, and Abiram, their sympathizers, and all the murmurers in Israel, together with Achan, clinging to his wedge of gold and the Babylonish garment, were sifted out before Israel was prepared to march by faith into the promised inheritance.

Christ sought to prepare the early church for Pentecost. The sixth chapter of John records his instruction to his disciples as he plainly taught them that a more deeply spiritual experience was necessary to prevent their being sifted out from among his people in the coming hour of crisis. A large class refused his instruction, and "from that time many of his disciples went back, and walked no more with him." John 6:66. It was a shaking time. "Then said Jesus unto the twelve, Will ye also go away?" Then came the immortal words of Peter in response, "Lord, to whom shall we go? thou hast the words of eternal life." Verses 67, 68. Judas was sifted out; and the other disciples had the spirit of seeking the highest place, jealousy, murmuring, and covetousness sifted out of them before Pentecost.

The closing work of the last message will be marked by the greatest manifestations of faith and power for victory of any movement since the fall of man. It will be preceded by a sifting time during which the people of God will be "mighty shaken." "Every selfish, covetous person will fall out by the way. Like Judas, who sold his Lord, they will sell good principles and a noble, generous disposition for a little of earth's gain. All such will be sifted out from God's people." "The careless and indifferent . . . were left behind in darkness." —"Spiritual Gifts," pages 130, 132.

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition."—"Great Controversy," page 608.

Those who are too independent to work with the organized body will be sifted out. When the sifting time is past, it is said, "They moved in exact order, like a company of soldiers."—"Early Writings," page 132. But, like Peter, while the sifting process is going on, some will complain and leave the platform, and afterwards with humble look again step back upon it. See page 121. But the places of those shaken out will immediately be filled by others. Thousands will then accept the truth, the message will finish its mission speedily, victorious through faith, and the work will close triumphantly.

Who Will Endure the Sifting?

It is the praying, believing ones who surrender themselves and their all to God, who alone will stand the test of the last-day sifting time. "When the testing time shall come, those who have made God's Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while the other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity."—"Great Controversy," page 602. "I saw a covering that God was drawing over his people to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of the Almighty."—"Early Writings," part I, page 35.

While from one viewpoint the sifting time may be looked upon as a time of loss, it is in fact a time of the greatest gain to the cause of God. The unbelieving, the half-hearted, and the hypocritical add numbers to the ranks, but they are always a source of great weakness. Their counsels, their proposals, their cautions, are a hindrance instead of a help. When this class was shaken out in the days of Joshua and in the days of the early church, and the counsels of men of faith prevailed, the cause moved forward by leaps and bounds, in the power and demonstration of the Holy Spirit. So now "if pride and selfishness

were laid aside, five minutes would remove most difficulties." "One who has this great work done for him will not feel that he is rich and increased in goods and has need of nothing." Righteousness by faith is the foundation that will stand secure during the sifting time. It is the covering that is now being drawn over the people of God to prepare them for the hour of trial that is just before us. To be indifferent now, and to continue in self-indulgences of any kind is to fail in the hour of crisis during the sifting time.

"If the enemy can get the desponding to take their eyes off from Jesus, and look to themselves, and dwell upon their own unworthiness, instead of dwelling upon the worthiness of Jesus, his love, his merits, and his great mercy, he will get away their shield of faith, and gain his object, and they will be exposed to his fiery temptations. The weak should therefore look to Jesus, and believing in him, they can then exercise faith."—*Id., page 63.*

R. C. PORTER.



The Destiny of the Wicked

(Continued)

Bible Teaching Concerning the Punishment of the Wicked

The Scriptures clearly show that the lost are not now being punished. There is a time of judgment in which every case will be investigated. Paul preached of a "judgment to come." Acts 24:25. The judgment is the last work of Christ in the heavenly sanctuary before he lays aside his priestly garments, and closes his work as mediator for sinners. It is not reasonable then that the Lord would send the wicked into the lake of fire prepared for the devil and his angels, before they have been judged. To do this would be similar to sending a man suspected of some crime to the penitentiary, leaving him there for a number of years, and then bringing him before a legal tribunal and examining the evidence to see if he were guilty and merited the punishment which he had received. The just God does not deal with his creatures in this way. The judgment precedes the reward. The punishment in the lake of fire is but the execution of the judgment written.

The apostle Peter states this same fact when he says, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9. They are not now receiving their punishment, but are reserved until the judgment. This language is very clear. Webster defines "reserve," "to keep back; to retain or hold over to a future time or place." The apostle says further: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day

of judgment and perdition of ungodly men." 2 Peter 3:7. In addition to the finally incorrigible, we are told that "the angels which kept not their first estate, but left their own habitations, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. So then neither Satan, fallen angels, nor sinners are now receiving their punishment in the lake of fire, but are reserved until the close of the judgment, when each will "receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

Job also bears similar testimony on this point. He says, "Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath." Job 21:29, 30. They are not reserved in purgatory, but in the grave. From this prison house of the enemy they will be "brought forth" at the second resurrection, to receive the punishment which the just God in the judgment has decreed against sin.

In Matt. 25:31-46 is given a view of the judgment, and the placing of the sheep, or righteous, on the right hand, and the goats, or wicked, on the left hand. It is at this time, not before, that the wicked "go away into everlasting punishment." It seems unnecessary to introduce further evidence to show that the lost are not now receiving their reward, as the Scriptures we have studied are conclusive on this point.

Place Where the Wicked Will Receive Their Reward

We are not left in doubt and uncertainty as to the place where the lost will be punished. In earthly governments the transgressors of the law are tried, sentenced, and punished where they committed their evil deeds. It is so here. Thus we read, "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31. The apostle Peter in the scriptures already quoted bears decisive testimony on this same point: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7. The apostle here tells us that the executive judgment is the time, and the earth is the place, for the perdition, or destruction, of the ungodly.

This fire which consumes the lost will burn and purify the earth, so that the place where sin has had its throne and kingdom becomes the home of the people of God, thus leaving no place for sinners, or an eternal, burning hell.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great

noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13.

This will indeed be "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion," when "the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Isa. 34:8, 9. Everything that fire can consume will be burned up. In that awful hour when the Lord takes vengeance on them that know him not, the heavens will be in flames, the whole earth one vast lake of liquid fire; the rocks will melt, the mountains run down like wax, and the whole earth be devoured by the fire of his jealousy. "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." Nahum 1:5.

The revelator beheld in vision the awful scene here described. He saw the wicked come forth in the second resurrection, a countless throng, numberless as the sand upon the seashore, to receive their reward. He saw them go "up on the breadth of the earth," and compass "the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:9. This text, in harmony with the others referred to, shows that the ungodly are *on the earth* when the fire of God's indignation is kindled, and they are destroyed. This earth, which they have defiled, becomes the *place* of their punishment. We feel that this point is clear beyond all doubt to those who will allow the Word of God to settle the question. This constitutes unimpeachable testimony that the lost are not now receiving their reward.

G. B. THOMPSON.

(To be continued)

Note and Comment

Take These Things Hence

AN article in a recent number of the *Evangelical* contrasts the value in gospel work of music rendered by non-Christian choirs compared with the preaching of the gospel, etc. It declares:—

The custom of taking so much precious time for the making of announcements concerning trivial matters is positively ruinous to worship. The pulpit is not a bulletin board to advertise oyster suppers and catchpenny shows. Take these

things hence! Our Father's house is a house of worship and of prayer. Give room and time for the preaching of the gospel. No music draws like that. No ritual attracts like that. The hope of the world lies here, in the preaching of the everlasting gospel of the Son of God.

We need to guard our own church services that too much time is not devoted to the making of nonessential announcements. Many times nearly half an hour is consumed in the making of announcements concerning various things connected directly or indirectly with the affairs of the church. Of course it is necessary to bring many things pertaining to church affairs before the congregation for their instruction and to secure their cooperation, but we should be careful that questions which have no direct or important bearing on the interests of the church shall not intrude themselves into the services on Sabbath morning.



Armed Peace a Misnomer

MANY of the peace advocates of late have sought to harmonize the advocacy of peace measures with the increasing armaments for warfare on the plea that the possession of standing armies and great navies was an effectual safeguard to peace among the nations. Speaking of this, the editor of the Toronto *Globe*, in a recent number of that paper, makes the following pertinent remarks:—

For one thing, this: "Armed peace" is forever disproved and doomed as an instrument of international safety. There can be no such thing as "armed" peace. It contradicts itself. Peace that must arm is no peace. In spirit and in motive and in all the moral qualities of conduct it is war. All it lacks is opportunity. Give it occasion, and the vulgar brute-force war features are made manifest.

For a generation all these nations have been increasing their armaments, calling it "armed peace," until the armor plate trusts and war syndicates forced the hands of the despots, and war became inevitable. With brute force as their ultimate appeal, when what they call "justice" and "honor" were involved, there was nothing for it but war. The fallacy of the armed-peace theory, the perfidy of the selfish interests that urge it, and the disastrous consequences to the nations that follow it, are now being made plain to all the world. As well allow all citizens to carry guns in their belts and knives in their boots in the neighborhood of individuals and call it personal safety as allow all nations in the new world-neighborhood to base their peace on the size of their armies, the power of their navies, and the deadliness of their bomb-throwing air craft.

That the possession of these immense armaments for war has proved no safeguard has been amply demonstrated during the last few weeks. The martial atmosphere which the nations of the Old World have breathed for years, the brilliant display of their battleships, and the martial tread of their training armies

have fostered a spirit for war. The very fact that the nations possessed these equipments made them anxious to test their efficiency. They have felt that in the burdensome taxation which a preparedness for war imposed, conflict was cheaper than armed peace. It would be quite as sensible to recommend every man in the community to carry with him a loaded revolver, ready to repel instant attack from an enemy, as a means of promoting the peace and good will of the community, as the plan which has been adopted among the nations of securing armed peace. This term is a misnomer. The doctrine is a fallacious evil, out of which has grown much of the horror of the present conflict.



Sentenced to Practice Religion

IT has frequently been declared by those who favor religious legislation in this country that there need be no fear that any one will be forced to attend church as people were in the early days. While there is not at present any law making church attendance obligatory, yet we have noted a number of instances where persons have been compelled to attend church. The latest that has come to our attention is reported from Wabash, Ind. The report reads:—

"Eleven days in jail or fifty-two Sundays in church," said Police Judge Wilson after John Yeater had pleaded guilty to the charge of intoxication. The prisoner declared the church to be his preference. Then the court made inquiries and found that Yeater was not affiliated with any religious denomination. Consequently he was compelled to choose a church where he is to attend services for the next year. The pastor of this church has promised to report to the court the first Sunday that Yeater fails to show up.

The idea of turning the church into a penitentiary, a place of punishment for criminals, is wholly repugnant to the idea of religion, to the purpose of our Lord in establishing the church, and to the fundamental principle of the gospel. They who come to Christ must come of their own free will, by invitation and not by force. The only time when Jesus used force in connection with the services of his house was when he cleansed the temple of those who were defiling it. Then it was to drive men out of his temple and not into it. Such an order from a judge as that mentioned above is a travesty on law, on justice, and on religion. If the judicial branch of our government can do that, how long will it be before the legislative branch will follow the example?



AFTER an investigation lasting over a year, the United States Public Health Service has rendered a decision discrediting the Friedmann cure for tuberculosis which attracted so much attention in 1913.



THE WORLD-WIDE FIELD



Entering Manchuria

BERNHARD PETERSEN

WHILE the great nations of Europe today are engaged in a terrible war, which has even reached us in Asia, we are glad that we can be in a nobler warfare; namely, that of carrying the glad tidings of a soon-coming Saviour to a dying world. The Lord's work is ever onward, and even in these troublous times we are glad that we can open up work in a new mission field.

October 7 we left our home in Shanghai, which it had been our privilege to share with Elder and Sister Porter during the past year. While we were sorry to leave our comfortable and happy home, still, on the other hand, we were glad that the time had come when we, together with Brother and Sister Grundset, could proceed to our appointed field of labor. We are only pilgrims and strangers in this world; so meeting and parting, settling and moving, are just a part of the lot that we as missionaries must share here until the time comes when we are privileged to be citizens of the eternal kingdom.

The last Monday evening at Shanghai will often come into our minds as a pleasant occasion. As Brother Allum and family and Brother Warren and family were to leave for Szechuan only a week later, the sisters had arranged a farewell reception for us all. One could hardly realize that the large room above the press could have been transformed into such an attractive parlor as we saw that evening. Brother Stafford and Brother and Sister Roberts furnished us with some fine music, after which Elder Porter gave an appropriate missionary talk with reference to Christ's method of sending out the twelve and also the seventy. A few remarks were made by the brethren leaving, after which several took part in prayer. Before parting, the good old missionary hymn, "From Greenland's icy mountains," was sung by all. Our hearts were filled with joy and appreciation for the efforts put forth in providing such a profitable social evening.

Our trip on the "Kobe Maru" was not so pleasant or comfortable as we had hoped, for the sea was rather high; still we felt very grateful for a safe passage, and were glad to catch the first sight of land the morning of the ninth. It was about eleven o'clock before we could disembark. This made us too late for the Mukden morning train, so it became necessary for us to spend the day in Dairen. We were favorably impressed with what we saw of the city. It reminded us more of the homeland than any city we had seen since leaving America.

It is situated at the southern end of the Liao-tung Peninsula. Only a few years ago it was a small fishing village. But it was occupied by the Russians in 1898, after the convention between Russia and China, and with remarkable push and energy the Russians undertook to construct a modern commercial port. The building of houses and the laying out of streets and waterworks were steadily pushed forward until the outbreak of the Russo-Japanese War put a sudden stop



A BATONGA FISHING GIRL

The basket is drawn through the water.
A fine specimen of feminine strength.

to these undertakings. In 1905 the lease of territory was transferred to Japan, and the Japanese went forward with the improvements which the Russians had begun.

We boarded the train for Mukden at 8 p. m. It being late, we did not have the opportunity of seeing the country as we should have been able to do had we left on the morning train. But the next morning we awoke early enough to realize that we were in a country where farming was carried on on a larger scale than we hitherto had seen in China. There was quite a marked difference in the climate, it being colder, and the air considerably lighter.

Our train pulled in at Mukden at 8 a. m. the following morning, where we were met by Elder C. L. Butterfield, who had spent several days in this city in search of a house for us. It was no easy matter to find a dwelling, as there are only a few foreign houses, and they are in the Japanese part of the city, three miles distant from the Chinese part.

After some hard searching, we were able to obtain a small compound at a reasonable price, just outside the inner wall. There are two houses, furnishing sufficient room for a chapel for the present. Looking at the houses from the outside, they are rather neat and of a semi-foreign style; but stepping inside, one can see at once that they are Chinese. We are occupying one of the rooms of the building while alterations are being made.

This compound seems to be the most suitable at present, and as it is the only one that could be obtained here, we feel thankful that the Lord reserved it for the beginning of the Manchurian work. The owner is a Chinese official, and from the first he has manifested great interest in us.

Our first impressions of the country and people are very favorable. The people in general are larger of stature, more open-faced, and more quiet in their habits than the Chinese we have seen from other provinces. They seem to be ready for the last message. We were surprised to find a large share of them forsaking their temples. We found the American consul living in one of these temples, which had been transformed into a dwelling. The British-American Tobacco Company also occupies one. The secretary of the consul suggested another temple for our location, but it being too far away and the expense of alteration too heavy, we did not consider it.

We have a great work before us in giving this message to the many millions of unwarned Manchuria. As we take up this work, we are of good courage, and ask our brethren and sisters kindly to remember us in their prayers.



In Northwestern Rhodesia

W. B. WHITE

I RECENTLY had the privilege, in company with Elder H. J. Edmed and Dr. W. C. Dunscombe, of visiting our mission station in Northwestern Rhodesia, superintended by Elder W. H. Anderson. This station is located on a five-thousand-acre farm, eight miles from Monze Siding and about two hundred miles north of Victoria Falls, on the Zambesi River. The country about the mission farm is gently rolling, with good soil and plenty of wood and water, things greatly to be prized in a new and undeveloped country. As we looked over the mission farm, with its five thousand acres of splendid pasture land, its wonderful and never-failing spring, and the seventy-five acres of fertile black soil about it, with plenty of wood for future needs, we quickly came to the conclusion that as far as a farm is concerned, Brother Anderson made no mistake in selecting this land.

The farm cost the General Conference eighteen cents an acre, but not long ago Brother Anderson was offered \$4,500 for the property, which indicates something of the rise in real estate in this region.

We should not judge that the native



Savages of village near our Batonga Mission. These are as they appear in their kraals in their heathenism.



Natives at home. Notice old man with long pipe resting on a stool made from solid piece of wood. Also woman at left churning by rolling calabash across her lap.

population in the immediate vicinity of the mission was very dense, though there are a few native villages near by. These we visited, and found the people for the most part living in the dense darkness of heathenism, very near to nature. Advocates of the simple life would find it here to perfection. We wish the readers of the REVIEW could take a peep into one of these native villages, which is untouched by gospel and educational influences. It is a sight long to be remembered. We shall not attempt to describe it here, but only say that in the matter of living, there is not much distinction made between the native and his goats, hens, dogs, and pigs. All seem to have the inalienable right to occupy the same room, which right they exercise to the fullest extent. Dirt and filth are everywhere, the clothing worn never has seen a washtub, many of the children are stark naked, but little clothing is worn by the older ones, and their way of doing things is most primitive. What a contrast these heathen villages present to the villages of our Christian believers on the Malamulo farm in Nyasaland, where, under the Christian influence of our school and church and the persuasive and directing labor of Miss Edie, the natives keep themselves comparatively clean, yards are nicely swept, and lawns and flower beds grace the front yards. Surely this is a needy people, who never have had the privileges we have enjoyed, who never have had the light that has been shining upon us; but we are sure that many in the homeland are receiving such an infilling of the love of God that they will be willing to come to this dark land, to live, labor, and die if need be, that some of Africa's sons and daughters may find a place in the kingdom of God.

In some respects this station has had quite a struggle to live and do the work for which it was established. It is well located, and the natives in Batongaland need what we have to give them; but so many of our white workers who have come to this place have suffered with malaria that it has seriously retarded the work of extension, even though open doors were on every side. Surely courage and faith have been in the hearts of Brother and Sister Anderson or they long ago would have become discouraged. The decisions of modern research on the question of malaria are practically unanimous that it is caused by the bite

a cow were caught, killed, and partially eaten. A native, armed only with a spear, was in charge of the station; so the beasts had about their own way. So many wild animals prowl about at night that it seems almost impossible to raise fowls, as they are soon captured by these pests.

We spent a week at this station, and thoroughly enjoyed every moment. Several council meetings were held, Bible readings given, and the surrounding villages visited. On the Sabbath the schoolhouse was fairly well filled with people from the neighboring kraals, and a strange crowd it was that gathered that day. It certainly surpassed anything I had ever seen. An old chief of the neighborhood was present and occupied the front seat. I tried to tell the people of the better land than this, and that soon, if faithful, we shall go there; but I fear the sermon did not do much good, for after the meeting I learned that some weeks before this the native commissioner had visited this people in their villages and told them that before long they would have to move to a reservation which was being prepared for them, assuring them that it was a better land than the one they were living in. But the natives do not want to go; so when I mentioned the better land and told them that all the good people would soon be there, they came at once to the conclusion that I was working hand in hand with the government for their removal, and of course did not like the idea. After the meeting was over, the old chief said he did not want to go to the better land; the rest could go if they wished, but he wanted to stay where he was.

The bringing of this people out of their heathenism and superstition and into harmony with the divine will is certainly a great work, and can be accomplished only by the mighty power of God. Surely the workers who are called to labor in these frontier fields need the earnest prayers of the church in their behalf. That God is to work a great work in Africa we have not the least doubt, and we are glad we can have a part in it.



Batonga boys at work grinding corn. From this meal the staple article of food is made.

Native teacher in charge of out-school where lions stampeded the cattle.

Our Outschool Teacher

MARY E. ELLINGWORTH

CONSIDERING his usefulness in our mission work, no one deserves more of our sympathy and care than the village-school teacher in the outstations. He is patient, plodding, and plucky. He often has to stand alone in the fight against the heathen customs which so degrade the village life, and to which the women especially cling tenaciously; and it is the old women who rule the village to a very large extent. Such a teacher has responsibility thrust upon him which might well appall a trained European teacher, and yet we, with our characteristic optimism, expect him to be cheerful through all, and to be ever smiling and hustling when we visit him for inspection.

Consider him! He has contrived to acquire, maybe at intervals, a little learning, and then for want of trained help he is sent out to fill a call. He teaches three or five hours a day, five days a week, sometimes in schools five miles apart. Then on pay day he receives with eager fingers his salary of from four shillings to ten shillings a month. Some little additional inducement he has in the yearly two-month acting-teachers' course, given under European supervision at the main station school.

Because of the scarcity of trained native teachers, you will find, even here at the station, one hurrying through grade three so that he may be prepared to teach his more ignorant friend in grade two. One is reminded of the village tenor who, when the vicar's daughter complained to him about the want of harmony in the choir singing, retorted, "What can you expect when I have to hurry through my tenor so that I may go back and help the trebles?"

Here is a typical village school, the average attendance of which is only fifty-seven per cent of the roll. The teacher has had practically no training in method, and has no great natural aptitude; no inspection has been made by a European for perhaps three months; the students are ill-provided with slates, and the vernacular books at the teacher's command are very scanty and often inappropriate.

Now you will ask, What can be the result of education given by such teachers and under such conditions? With our characteristic optimism again, we expect and *get* results. We find pupils able to spell and read in the vernacular, able to write and cipher a little (the former often creditably), and with a knowledge of Christ's life and teachings that would shame many a Sunday school student. What could we not do with trained teachers; systematic European supervision, which would insure a steadier and increased attendance; and a good set of schoolbooks?

Why do we not have these better conditions? — Because there is a shortage of men and means. A small staff, many schools, frequent fever attacks, and a long rainy season all militate against regular visits to the outschools. Again there are always calls for schools in new places,

and to fill these we have to send boys who are not trained, always being careful to choose those who we believe will not only teach the gospel to these waiting people, but live it.

Year by year we strive to better the conditions, and little by little we do improve them. We have this for encouragement, that we have many evidences that the Lord is using the boy who is faithful as his coworker to take the gospel to the many in darkness, in spite of the boy's many disabilities.



Straits Settlements

F. A. DETAMORE

RECENTLY I returned from a tour among the missions of Java and Sumatra. It was very interesting to visit these missions, and to note how the Lord is blessing and the manner in which the work is moving forward. I baptized seven at Surabaya, eight at Batavia, and one at Soekaboemi. Brother Yates baptized one at Siboga, in Sumatra. On my way down from Penang, I stopped over the Sabbath at Kwala Lumpur, in the Federated Malay States, and organized a church of twelve members. Our work is becoming well established there, and Brother and Sister Thompson are finding plenty to do.

In Battakland we found Immanuel of good courage and doing a great work for his fellow men, many of whom visited him while I was there. None have been baptized as yet, but we could soon organize a strong church had we the foreign help to put into the field.

Our efforts are being blessed of the Lord here at Singapore, and some are taking their stand for the truth. Yesterday we baptized eight Chinese persons, five of whom had come from heathenism, never having been in a church before. It seemed good to hear these tell of their faith in the true God. They have kept the Sabbath for months, and some of them for more than a year. There are twelve or fifteen others who are now keeping the Sabbath, and will soon be ready for baptism. Several Englishmen have recently taken their stand with us, and will soon be baptized. This is giving a new inspiration to our former members, and the missionary spirit is being awakened. We are finding all we can do to follow up the interests.



Brazil

F. W. SPIES

A SHORT time ago it was my privilege to visit the northern mission fields of this great country, going as far as Para. One scarcely appreciates the vastness of the Brazilian Republic until he runs along the coast line from north to south. In seeing the present state of the work while making this trip, I could not but compare it as it now is with what it was twenty years ago. At that time, in 1894, the first workers had just arrived and were struggling to get a start. Today we have about seventeen hundred mem-

bers, who contribute annually upward of twenty thousand dollars United States gold to the support of the work. Sixty-two workers are giving their lives to the work of getting a people ready for the Lord's soon coming. In about two weeks we expect to hold a course of instruction for eighteen recruits for the canvassing work. Indeed, we can say that in "mustard seed" fashion the work has grown and is growing.

But as we think of its growth, we ever remember that the brethren in the home field, through their gifts of men and means, their sacrifices, and their prayers, have to a large extent helped to bring the work to the place where it is today. We are thankful that although our work here must be done in a different tongue, we as God's children are all united in one spirit in the whole wide world, and so have an equal interest in the finishing of the work in all places.

We were especially encouraged in receiving such a large number of recruits last year — twenty-two in all. But the message has been growing and spreading in places where the workers have not even been able to go as yet. Literature has been scattered by our canvassers, but we are not able to follow up all the interests. Often the call, "Send some one to teach us," must go unanswered, or at least postponed, because we have too limited a force of workers to meet all the demands made upon us.

We feel deeply grateful to our kind Heavenly Father that for the most part we have enjoyed peace in this country all these years in which we have endeavored to carry on the work. Brazil has been suffering from a financial crisis for a long time. The government had hoped to improve conditions by effecting a loan in Europe. But just as this was about to be realized, the war broke out between the great European nations, and this of course put an end to such negotiations. The failure on the part of the Brazilian government to realize the expected loan, had such a depressing effect on the general situation that it almost paralyzed business. We have found ourselves in such a strait place for means that we could not at times undertake even a short trip into the interior to visit our churches and companies. But the Lord has helped; and thanks to his holy name, none of our workers have suffered so far. At the same time there is much suffering and want all around us. But all these things are proclaiming with a loud and definite voice that the day of the Lord is at hand, and that we need to get ready for it. May it find us in peace and confidence when it comes.



I FIRMLY believe that the moment our hearts are emptied of pride, and selfishness, and ambition, and self-seeking, and everything that is contrary to God's law, the Holy Ghost will come in and fill every corner of our hearts. I believe many a man is praying God to fill him when he is full already. Before praying that God fill us, I believe we ought to pray him to empty us.—D. L. Moody.



OUR HOMES

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.

Be Thoughtful of Mother

If mother would listen to me, dears,
She would freshen that faded gown;
She would sometimes take an hour's rest,
And sometimes a trip to town.
And it shouldn't be all the children,
The fun and the cheer and the play,
With the patient droop on the tired
mouth,
And the "Mother has had her day!"

True, mother has had her day, dears,
When you were her babies three,
And she stepped about the farm and the
house,
As busy as ever a bee;
When she rocked you all to sleep, dears,
And sent you all to school,
And wore herself out, and did without,
And lived by the golden rule.

And so your turn has come, dears;
Her hair is growing white,
And her eyes are gaining the far-away
look
That peers beyond the night.
One of these days in the morning
Mother will not be here;
She will fade away into silence —
The mother so true and dear.

Then what will you do in the daylight?
And what in the gloaming dim?
And father, tired and lonesome then,
Pray what will you do for him?
If you want to keep your mother,
You must make her rest today,
Must give her a share in the frolic,
And draw her into the play.

And if mother would listen to me, dears,
She'd buy her a gown of silk,
With buttons of royal velvet,
And ruffles as white as milk;
And she'd let you do the trotting
While she sat still in her chair.
That mother should have it hard all
through,
It strikes me isn't fair.

— Margaret E. Sangster.



Self-Reliance

MRS. S. N. HASKELL

SELF-RELIANCE is not independence of God. In the first chapter of James we have an example of the opposite of a self-reliant person. He is "double-minded" and "unstable in all his ways." The self-reliant person is one who places his dependence upon God, trusting to his leading to enable him to do what is right under all circumstances. That is what our children surely should be. I do not believe that one person can tell another how to train his children. The methods that will succeed with one child may

fail with another, but the principles laid down in the Word permit of general application.

In Prov. 16:32 we read, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." I understand that is the keynote of self-reliance. Then it is a greater deed to rule the spirit than it is to take a city. That, it seems to me, is the underlying principle in self-reliance — to be able to rule oneself. How can the parent teach his children self-control, to control their spirits, if he does not control his own? So in teaching children to be self-reliant, it is really necessary for the parents to learn the lesson before they can teach the children. "He that ruleth his spirit," the Master says,— that is, he that is not frustrated nor upset by everything that is a little out of the ordinary; the one who is master of the situation; who is able to control his spirit,—is better than the mighty and greater than he that taketh a city.

The best time to teach a child to control the spirit is when it is a baby. If a child is trained in the right way from the very cradle, "when he is old, he will not depart from it." But if children have not been taught self-control in babyhood, then they should learn when they are older, because it is a necessary qualification for a successful life. If one would be strong and firm in temptation, he must know — be taught — what it is to trust God and stand calm in the storm, knowing that the Lord will work for him and do the thing that is best. The Saviour is our example in all things. In his childhood he was an example, and his training is an example of the training that should be given our children.

Let us notice another verse: "He that hath no rule over his own spirit is like a city that is broken down, and without walls." To train a child not to touch things within his reach which are not for him, strengthens character — teaches him self-reliance, or self-control. How many times everything is removed from the child — put beyond his reach — by the mother. He is not taught to control his wants. How many times at my own table has a mother said, "Will you please put the jelly up out of the way, because Mary [or Willie or Johnny, as the case might be] will never eat anything else as long as that is here." But if children are taught self-reliance, they will eat what is given them and what is best for them, and let other things on the table alone. They will know how to control

themselves, and this will aid in the development of a strong character. The child that is taught self-reliance when a little babe, and is trained to control itself, will be able to go through life without falling into snares and temptations.

I was once in a home in Africa when the daughter, who is now one of our church-school teachers in the West, was a toddling babe. She was just learning to walk, and one day as her mother and I were out in the kitchen she came to us with her hands full of photographs. I sprang to take them from her, saying, "O, she will spoil the pictures!" but her mother said, "No; do not touch them. Do not take them." Then she said to the baby: "Go and put them back beneath the table where you found them, and do not touch them again. Go and put them back where you found them." And the baby put them back, and they were never taken from their place nor touched again while I was there.

In how many homes everything breakable or eatable is put up out of reach of the children. Now what is the trouble? Why, the mother has not self-reliance; she cannot rule her own spirit; she does not have the moral stamina to enable her to stand firm, and how can she teach her children what she does not possess? The only way which occurs to me is for her by the help of God to set about acquiring this attribute of character. He can help her, and he can help her to train her children in it.

About thirty years ago I spent some time in a home where there were two boys five and seven years of age. One evening some candy was brought in, and after the little boys had eaten as much as they should have at one time, the mother told them to put the candy up on the shelf and leave it until tomorrow. "You will have to do something more than that," I thought to myself, "if there is any candy tomorrow," and I was quite anxious to see how it would work. But they put it up on the shelf, within reach, and did not offer to touch it again until the next day. Then they came and asked their mother if they could have some candy, and she gave them permission. These children were taught to leave things within their reach and not touch them.

The principle of self-reliance learned in childhood fits children to resist temptation. But the child that is never taught to leave alone that which is within reach, and whose parents place temptation just out of its reach, does not learn self-reliance. When such a child goes out into the world and sees the gilded entrance to the moving picture shows and the theater, he has not sufficient moral stamina to enable him to keep away from something within his grasp,—no self-control, no self-reliance, to help him in resistance,—and so he goes wrong. The child must be taught to be master of himself. "He that hath no rule over his own spirit is like a city that is broken down, and without walls."

Dear parents, how are you sending your children out into the world? Are

you teaching them to have such control over themselves that they can go out and stand alone, with the help of God—that self-reliance that will be like a wall about them? Or are you sending them out without any control only as you have withheld temptation from them or placed things harmful out of their way? If so, you will send them out "as a city that is broken down, and without walls."

South Lancaster, Mass.



Our Little Table, and How It Solves Some Home Problems—No. 2

MRS. VINA SHERWOOD ADAMS

I THINK I hear some busy mother exclaim, "I should like to have the children cut out pictures, but I can't stand the litter over the floor." Well, why have a litter over the floor? Just convert a round peach basket or a large shoe box into a waste basket, setting it in the middle of their table; and as they cut off a piece of paper, teach them to drop it into this receptacle. A few small scraps will necessarily fall on the floor, but *they*, not *you*, can pick them up. If they fail to do this, just remove the privilege of cutting next time, and instead have them sit with idle hands, and they will not forget the little scraps very often. What a lesson in neatness you are thus teaching your children!

Our little table is often carried by the children out into the kitchen, when my work calls me there, and they sit happily cutting out, coloring, and pasting pictures. We have a place for all their materials, and they help themselves; so it causes me no extra trouble. Many a nature lesson I have taught them right out there in the kitchen. Perhaps I had better tell about this. It does not take a learned professor to teach small children nature lessons. Perhaps he could give a few more flourishes to his instruction than we mothers; but then, what is our object in telling small children about nature? Is it not to stimulate their observation, and thus lead them to gain closer acquaintance with the things about them, and foster a love for the things God has created? Once a child learns to love the birds, the horses, the cows, and the chickens, it is but a short step to the welling of his little heart with gratitude to God, the One who gives him these interesting things.

Nature lessons usually grow dry and uninteresting if given in a "preaching" way. You will be surprised at the texts of Scripture that will come to your mind as you make this effort to help your children. Many of these may be deftly woven into your story, but it is not always necessary to have the exact words of the text; the thought of the text may be given. Every story that is wholesome for a child to hear cannot help but be in harmony with some Bible principle. I find that children best enjoy stories that happened in either our childhood days or in our grandparents' time.

Nearly all families have a fund of

such proper stories to draw from, regarding both wild and domestic animals; as, the bear grandpa saw when he was a boy. Or, if it is the horse you are studying, tell some incident about grandpa's old horse, some horse you have known, or a true story you have read, in which you can describe the horse in detail, bringing in the characteristics of the animal. If told in the right spirit, tender sympathy for all animals may be aroused in the child's heart. This helps to develop a warm, generous nature. Most small children, until taught, do not realize that animals have any more feeling than their wooden toys; and alas! all too many adults fail to recognize this same fact.

To aid in this nature work we have a set of about twenty animal pictures, prepared with simple outlines cut from heavy paper. By looking at one of these pictures, the wee fingers of the three-year-old can tear or cut from light-weight wrapping paper a representation of the object. An older child may place the outlined figure on paper and trace around it, or he may trace, color, and cut it out. When he has succeeded in a fairly good production, mount it in a cloth scrapbook which you have prepared for this purpose.

In cutting or tearing out objects by looking at the pattern, encourage them to make the pictures large, as the tendency is to cut them too small. Have them make several at the same time. Then you may select to keep the one having the best points.

On the wall we have a long piece of heavy bed ticking (though some heavy cloth of a plain dark blue or green color is preferable). The best work is often pinned to this. Be prepared for some very strange-looking animals at the first trials; but you will be surprised at the improvement that will result as lessons continue. To aid in this improvement, call the child's attention to the shape of the ears, the nose, the foot, etc., as compared with some other animals. One characteristic of young children is that they enjoy hearing a story retold several times. So one day they may tear out the object; and, again, in a few days, as the story is retold and more characteristics described, the same animal may be traced, colored, and cut out.

To determine what points the children have failed to grasp, or what parts they enjoyed most, have them gather around the fire about lamp-lighting time and tell each other or papa the story. This helps to deepen the impression the story has made on their minds.

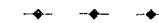
Our girls are deeply interested in reading. I think this is because of their early training in stories. Now that they are older, I still read stories and occasionally relate one, but they now read largely for themselves. If you wish your children to enjoy right subject matter for reading when older, begin to cultivate their taste from babyhood by story-telling of a helpful, uplifting kind.

Stimulate the children to think for themselves. They learn that the squirrel stores his food for winter. The rabbit

does not store his food. How is bunny fed in the wintertime? Call the attention of the children to the different animal tracks in the snow. They will soon learn to distinguish these tracks. Perhaps you can trace the tracks up to some shrubbery where bunny nibbled his breakfast. Do this during your Sabbath walks, which please do not omit even through the winter months. This is a good opportunity for father, who is with his family so little during the week, to bind the children closer to him by a ramble of an hour, giving mother a quiet time by herself. Let me tell you, parents, walks like these with one or both of you are never forgotten by the children. We used to take them when I was a child — mother, the four children, and usually two cats and a dog. The Sabbath seemed one of the most pleasant days of the week.

So you see, mothers, teaching nature to small children is not so difficult after all. The story may be told at one time, and the occupation accompanying the story performed at some other time if more convenient; but through all our efforts let us not forget our object,—the developing of the child mind to grasp and appreciate the greatness and kindness of his Creator.

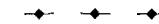
Battle Creek, Mich.



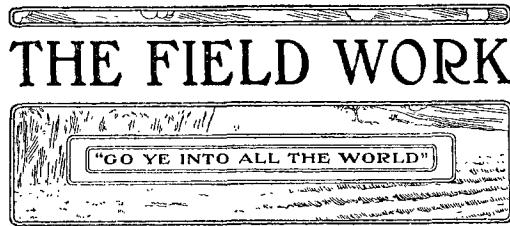
Worrying All the Time

"YES'M, she's pretty well, mother is," said the old man, pausing with his foot on the wagon wheel to answer an inquiry concerning his wife, "pretty well, if only 'twasn't for worryin' about the children. Elizabeth's up to Conway this season, and mother's all the time afraid she'll be took sick away from home. Samuel's got a good place at Tanfield, and he's doin' well, but his boardin' place is across the river. Sometimes he goes by skiff, and mother, she can't get over the feelin' that he's likely to be drowned. The two younger ones is home yet, but she says she's anxious about the time John'll be wantin' to strike out for himself, and she's always been afraid we'd never raise Car'line.

"No'm, there's nothin' special the matter with any of them now, and the truck has done fine this year. Mother hain't had a touch of her rheumatism all summer, and she'd be pretty well off if it 'twasn't for worryin'. Christian? Bless you, yes, this forty year! She ain't afraid but what the Lord will take care of her and all the rest of the world, but seems like she ain't got faith to b'lieve he's to be trusted with the children."—*Wellspring.*



"PRAYER is ever profitable; at night it is our covering, in the morning it is our armor. Prayer should be the key of the day, and the lock of the night. Prayer sanctifies all our actions. He is listed in God's service and protection who makes it his first work to be enrolled by prayer, under the standard of the Almighty."



Good Words for the "Review"

It is fifty-four years since I became acquainted with the REVIEW by subscribing for its weekly visits. It began coming to me in December, 1860. In June of that year I had begun the observance of the Bible Sabbath, and many things were not yet clear to me; but it seemed that every number of the REVIEW had just the article in it to answer my inquiring need. The longer I live, the more I am convinced that it ought to come to the home of every new as well as old believer in the message for which it stands.

As an educator and as a factor in aiding to keep pace with the advance of the work this people have in hand, I know of no paper excelling it. In truth, not to take it is to fall behind. To be behind is to be in danger of being picked off by the enemy. But few of those who take and read the REVIEW are found among faultfinders and backsliders. Its scope takes in the whole world. Its soul food is such as to nourish and build up moral tissue, and thereby produce a strong, sound Christian character. While it may seem to some as pessimistic or as optimistic, yet it avoids both extremes by letting the light shine forth in a manner to make plain the truth as it is.

Such are my views of the good old REVIEW, having had its timely hints, its kindly counsels, its encouraging cheer, for more than fifty-four years. For its purpose and use, nothing can supersede it. Scanning its weekly pages with interest helps to keep burning the incense of faith on the altar of daily devotion and consecration. My prayer is, May it continue its mission and be, as it has been, a shining beacon.

E. VAN DEUSEN.

Riversdale, Jamaica, British West Indies.

From North Michigan

Not many reports appear in the REVIEW AND HERALD from North Michigan; but the workers are all busy carrying on their work.

The past year has been one of blessing to the conference. Two churches have been organized, and one church that had been practically broken up for a number of years, has been reorganized, and is now doing efficient work.

One of the churches organized was among the Chippewa Indians on the shores of Keweenaw Bay. A more detailed account of this church will undoubtedly be given in another issue of the paper, so I shall merely state that they are fully organized, and the work is established on a firm foundation.

Both our camp meetings this year were seasons of blessing to the people, and the interest was far above what it usually has been heretofore. In several places in the conference the workers are having large interests, and many souls

are being brought to the Master. Another company that was raised up this fall will soon be ready to be organized into a church. During the summer eighty persons received the ordinance of baptism, and others would have been baptized had we been able to get to them.

This conference in the past has been heavily drawn upon for workers for other fields; but while the calls keep coming for our men, we are glad to be able to supply other fields, and hope we can secure many more to answer the call.

The tithe is about the same as it was last year. But the mission offerings, while they are not up to the full quota, are increasing each year.

Our people and workers are of good courage, and we are anxious to do our part in finishing the work God has for his people to do here upon the earth.

J. J. IRWIN.

Religious Liberty

MANY times we are led to wonder if all the work we are doing to enlighten men and women is accomplishing what we hope to see accomplished. For some time it has been the custom of the conferences in the North Pacific Union to send the magazine *Liberty* to all the lawyers in its territory. It was not known how much interest was taken in the magazine nor how many were even reading it, so a different plan was decided upon this year. A letter was prepared to be sent out from the conference headquarters. Accompanying this letter was sent a copy of *Liberty*, and inclosed in the letter a small slip to be signed and returned, provided the receiver wished to read *Liberty* the coming year. If the slip should be returned with the signature of the lawyer, his name would be placed on the mailing list. If there was not sufficient interest to return the slip, it would be a question as to the advisability of sending the magazine.

The Upper Columbia Conference was the first to put the plan in operation. With considerable interest we awaited the outcome. Soon the mails began to bring in returns. While not nearly all to whom blanks and sample copies were sent have replied, yet a goodly number have done so. Many simply returned the slips signed with name and address. Others wrote excellent letters of appreciation. Thinking some of these letters may be of interest, two are herewith given. A United States Senator writes:

"I have yours of recent date, stating that you forwarded me a copy of the magazine *Liberty*. I shall take pleasure in receiving and reading it, as you state, as it stands for those ideals of civil and religious freedom which have been among the chief of our blessings."

A leading attorney writes:

"I am in receipt of your magazine *Liberty*, which I esteem very highly and believe it is one of the greatest maga-

zines published in the United States today, for the reason that it stands for the greatest cause of humanity, liberty, and is a magazine that is greatly needed throughout this country. This is a subject that I have been advocating single-handed for twenty years, and have brought upon myself the oppression of those churches that have failed in their own cause and have blended with the state to enforce the morals which they failed to bring about in their church. If your magazine could be put before the people as nonsectarian, it perhaps would be read by thousands of persons belonging to other churches who would not read it if they knew that it was published by the Seventh-day Adventists. As for myself, I belong to no church, and the articles produced in your magazine have taken deep root with me, and I herewith inclose you a check for one dollar, and send in the names of several of my friends and acquaintances whom I desire to have read your magazine."

Such testimonials as these should be an encouragement to us all to press on and do what we can to spread the light on the great principles of the message. Who knows but that when the crisis comes, some of these splendid men may take a bold stand for the message?

W. F. MARTIN.

Medical Missionary Department

W. A. RUBLE, M. D. - - General Secretary
L. A. HANSEN - - Assistant Secretary
H. W. MILLER, M. D. - N. Am. Div. Secretary

With Treatment Room Workers

A WORKER conducting treatment rooms gives the following interesting items:

"Our experiences here in presenting the truth have been very good, although the city is about three fourths Catholic, and we must be cautious, since nearly one hundred of our best patients are Catholics, three priests among them. Our sign on the door announcing that we are closed to sunset Saturday is a weekly reminder of the Sabbath. We keep reading matter on the waiting room table, and as the way opens we talk to the patients of the happenings of the world, and tell them how prophecy has foretold these things, and then give them a tract or paper on the subject.

"It yet remains to be seen what influence our work here will have for the message, but we hope to see it bear fruit. One man — a Catholic — said to me. 'Well, it seems that Seventh-day Adventists are sincere and in earnest about what they believe.' It gave opportunity for a presentation of some of the things we do believe, and the reasons for our earnestness. I believe the favor which our camp meeting received here was due to some of our patients, one of whom, a Catholic priest, gave his consent for the free use of the ground.

"We place our Sabbath-closing sign on the door an hour before sundown Friday, so, if possible, not to have any treatments run into the Sabbath. Our residence telephone number is given, so that if some one is really in need of treatment we can follow the text that says it is 'lawful to do good on the Sab-

bath.' The money received in such cases is used for missionary purposes. Our whole aim is for the good of the message. Other than that I should rather be on a farm, or at some other kind of work; for thus far, from a financial standpoint, we have not made much. We have had all we needed, and are gradually getting clear of all debt. I will mention one blessed experience that came to us during our first months. For four days we did not have a penny, and finally ate for breakfast the last food we had. Dinner time came, with no food and no money. We prayed together, and each prayed often alone. One patient, who had been in two weeks before, had promised to come again. I was impressed to pray that he might come at this time. He came that afternoon, and we had money with which to buy food."

From a letter from another treatment room worker we quote the following paragraph to indicate the classes of people reached through this work:—

"Our patrons include the leading physicians, lawyers, bankers, professors, teachers, officials, State senators and representatives, United States Senators, ex-governors, and others of the leading people of the city, as well as those of the middle class. Most of those I have mentioned are regular customers. Thus far today we have treated one of the leading ministers, a leading physician, a tailor, a secretary of the poultry association, a proprietor of an extensive business, a building contractor, the director of one of the largest canneries in the West, a brew master from a large brewery, the proprietor of a harness and leather goods house, six teachers of the city schools, four teachers of the State normal, the wife of a United States Senator, the wife of a retired capitalist, a newspaper lady, the wife of a business man, a lady State fruit inspector. I do not know who else will be in. This shows the average class of people that we meet. They are all friendly, and speak well of the work."

Another worker gives the following in connection with treatment room experiences:—

"We are continually presenting God's mercy or some phase of the third angel's message to one or another of our patients. That is the real object of our work, and we find blessed opportunities. Two nonprofessing young women whom we received into our employ became Seventh-day Adventists. When a series of meetings was held in our church last winter, we repeatedly used the telephone for half an hour in the mornings, speaking to patients about the meetings. In the crowded church we noticed that one half of those not of our faith were our patients.

"The superintendent of the largest Sunday school here, in a church of nine hundred members, told me he had been more benefited by the twenty-seven dollars spent with us in treatments than by the seven hundred dollars spent for medical care otherwise. When the Temperance *Instructor* was issued, he had me telegraph for four hundred copies to distribute to the members of his school."

L. A. H.

"The daily blessings of life ought to be constant reminders of him from whom cometh down every good gift and every perfect gift."

Hard Work Made Easy

A NURSE engaged in private nursing gives the following experience of joyful service, even though the work was hard:—

"I wish I could tell all about the case I have just come from. I feel that my experience was a grand one, and I am so thankful the Lord let me have it, though I believe it was the hardest case I ever had. I sometimes worked twenty-one and twenty-two hours at a time without rest. Both the family and myself were almost worn out before the end came.

"While my work was hard, yet I feel sure that in all my experience as a nurse it was never appreciated so much, and this to me is worth more than all the money I received. I was able to tell something of our faith, and I tried to show what true Christian nursing is, and this was easier to do because of their appreciation.

"One grown son told me their appreciation of my work could not be expressed in words. The other, while sobbing in his grief over his loss, said: 'My heart is so full of gratitude to you for your kindness to my mother. I can't express it in words.' I felt it was good to give a life of service to the Master, and I do pray God will keep me humble and faithful to the end, and that he will be with each and every nurse as she labors here and there in her appointed field, perhaps in some humble home."

Publishing Department

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

Fruits From the Colporteur Work in the Chesapeake Conference

THE following extract is from a letter written by F. E. Hankins, field missionary agent of the Chesapeake Conference; and as it illustrates so well the effectiveness of house-to-house evangelistic canvassing in reaching the people and bringing them into the truth, we pass it on. Brother Hankins says:—

"Wednesday night Brother Weller and I stayed with a very fine family, a bachelor brother and two maiden sisters, living together in a beautiful home. After supper one of the sisters went out for the evening. We had a good visit with the other sister and her brother. I gave them a canvass for 'Bible Readings.' The woman was much impressed, but said she would talk to her sister in the morning. So the next morning after breakfast the two sisters came into the sitting room. After some talk upon the events of the day I again began to explain 'Bible Readings.' The one that was present the night before again expressed her admiration of the work, and as I finished, the one that heard it for the first time, said, 'Sister, we want three of those books.' So we took their order for two half-morocco and one cloth binding. That made us feel good. For the two and one-half days we took \$58 worth of orders from well-to-do farmers. This is only one experience out of many."

In speaking of the results from the colporteur work in the conference during the year, Brother Hankins says:—

"One of our colporteurs received a letter from a woman to whom he sold 'Bible Readings' some time ago. She said, 'Last Sabbath is the first one that I have kept.' Another sister has accepted the truth as a result of the colporteur work, and is a member of the church. She was a Catholic. She has a neighbor interested, and lately her husband is a regular attendant at Sabbath services. Another brother that came in through the colporteur work this year has succeeded in getting five of his neighbors to obey the truth, and they are members of the church."

The same work being done in the Chesapeake Conference is being carried forward in a greater or less degree in every conference. We shall soon see thousands of persons embracing the message as a result of the gospel seed sown in the distribution of our literature through the work of the "God-fearing, truth-loving colporteur." Let us continue to pray for these workers.

W. W. E.

Evangelistic Canvassing in West Virginia

THERE are blessed opportunities and possibilities in real evangelistic canvassing as illustrated in the following communication from H. F. Kirk, field missionary agent of the West Virginia Conference. After expressing appreciation for three workers recently added to their colporteur ranks, he gives one day's experience while in the field with Brother Snyder, one of the new workers. Those who read this most interesting experience must recognize the great difference between this kind of work and the ordinary "book agent" methods. Brother Kirk says:—

"We went out as Jesus instructed the disciples to go—two and two. We worked together, and as we went into the homes and opened the pages of truth contained in 'Great Controversy,' while one gave the canvass the other prayed. The Spirit of God worked on the hearts of the people, nearly all of whom readily gave their order.

"We prayed earnestly before beginning work that the Lord would send his angels before us, believing that he would, and our prayers were answered. One woman said she had been reading her Bible all day; and of course we readily took her order. Others spoke of religious subjects which they had been talking about.

"In one home especially, where we had prayer with the family, the Spirit of the Lord came in in such measure that the mother and daughters broke down and wept. When we saw how God was cooperating with us, our own hearts were touched, and we also shed tears with them. They begged us to come back and stay overnight. We did not promise, but went on and canvassed until almost dark. In one home we were invited to eat supper with the family, which we did, and took their order for a book. We stayed there about an hour after supper, and then went to a prayer meeting that was to be held in a near-by country church. There were about one hundred persons present, and I assure you we had a testimony of praise to offer, for the Lord

had blessed us with orders to the amount of \$29.15 for the first day, and with experiences which to us were of much more value than the money we shall get for our work. The family with whom we had prayed was there, and we could not resist the urgent invitation to go back and stay overnight with them. We sat up until after midnight, singing hymns and studying the Bible. Next day the neighbors began to use their telephones, and we received four standing invitations to come and stay overnight.

"During the two days we were together we were not charged for a meal nor a night's lodging. We took four orders the second day and had some good experiences."

Brother Kirk concludes with an invitation for earnest workers to join them in West Virginia in this blessed soul-satisfying and soul-saving work.

W. W. E.

Home Missionary Department

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

Simple Modes of Work

We wish that we might say something that would lead all the children of God to place greater value and more importance on the simpler, smaller things of life. We sometimes are carried away with the idea that if we could have some leading preacher come and hold a few meetings in the largest hall in our city, and advertise the meetings with big posters, something would then be accomplished. We do not wish to discount big things, but the sum total of the smaller things, the little things, is infinitely greater. "Our character building will be in constant peril while we underrate the importance of little things."

"Little drops of water, little grains of sand,
Make the mighty ocean and the desert land."

Our great Leader counsels us to devise and set in operation among the churches the *very simplest modes* of work. This brings our home missionary work within the reach of all. If our people will cooperate with such a plan and perseveringly carry it out, they will reap a rich reward; for their experience will grow brighter, their ability will increase by exercise, and souls will be saved through their efforts. We wish to pass on to our readers a living example of what we desire to see and what we know to be possible in every church and company. Brother Capman, of Ontario, writes:

"We had a real live home missionary meeting last night. We hold such a meeting once a week. Every member had an interesting experience to relate. One sister had visited a woman who had been shut in with an invalid husband for about three years. She had taken her some flowers, and studied Daniel 2 with her, and made it so interesting that the woman's sister was present at the next study, which was on the home of the saved, and both women enjoyed it very much. Our sister has arranged for a study each week. She also took six orders for the home workers' books the same day. Another member in making

his weekly visit with the Home Bible Studies, received more than enough to pay for the tracts, and was asked into a home to explain a portion of the Bible to a woman to whom on a former occasion he had lent the book "Steps to Christ." He said that he was impressed to take 'Great Controversy' with him, so that if the way opened he could lend it. This woman wanted to know about the Sabbath, so he handed her the book and told her that if she would read it, it would give her the information she desired. He asked for prayer for this special person. The whole hour was filled with such experiences as these. We spent some time in praying for the work and for one another."

It is clear to all that before we can win we must enter into the race. We must not wait for opportunities, but make them. As we have opportunity, let us do good unto all men. We are to work wisely, patiently, considerately, winning our way by the tender ministry of love. God expects personal service from every one to whom the light has come. We invite you to take your place in the advance lines. Let us go forth into the whitened harvest fields, for much will be lost should the harvest wait.

Be sure to get a good supply of our truth-filled literature. Do not fail to get your two copies of the *Signs* weekly.

F. W. PAAP.



The "Signs" Weekly

THIS bright, up-to-date, message-filled, soul-winning periodical is now going out from the Pacific Press to all sections of this great field. It is going with a strength and character heretofore unknown. It is being invited into every conference, and wherever it is invited with a strong desire, it will surely go. Our subscription list is steadily increasing. We are now on or past the 32,000 mark. That is good, but we are after something better. We have set our goal for 50,000, and with anything like cooperation from all sections of this great and needy field, we surely can reach it.

While we are handling the *Signs* weekly, and all other classes of our literature, we are giving the message for this time. The message given to John on the isle of Patmos, showing that the end of all things is upon us, must now be preached with determined energy. The people must have an opportunity to prepare to meet God.

The *Signs* weekly gives the message and produces results. It is appreciated wherever it goes. Read the following:

"FALLS CITY, OREGON, Nov. 7, 1914.

"DEAR BRETHREN: I will now take time to write a few lines in regard to the work with the weekly *Signs*. I gave the *Signs* to five different families, and one dear sister has taken her stand for the truth. Today she was at meeting and offered her first testimony. As soon as I can, I want to take another club of the *Signs*, mine having expired. I know that the *Signs* does bring persons into the truth. One man said that he sometimes reads it twice."

"LIVINGSTON, Wis., Nov. 27, 1914.

"DEAR SIR: We have several copies of the *Signs of the Times*, but they are 1911 copies. We like the paper so well we should like to know if the subscription rates are the same as stated in the old papers."

"INDIANAPOLIS, IND., Nov. 18, 1914.

"GENTLEMEN: If I remember correctly, my mother took a paper called *Signs of the Times*, and it contained comments on all the current events. That was years ago. If your paper is still published, will you kindly send me sample copy and price, also list of tracts or short articles you may print on Bible teaching concerning the present wars? Your prompt attention will very much oblige."

"PORTRUSH, IRELAND, Nov. 12, 1914.

"DEAR SIR: For some time an unknown kind friend sent me copies of the *Signs of the Times*. He has discontinued sending it, and as I am very fond of your paper and derive great help therefrom, I desire to become a direct annual subscriber. Please enter my subscription from November 1, and oblige."

You will observe that these are all up-to-date inquiries and subscriptions. We are watching with the keenest interest the progress of the *Signs* weekly. Be sure to do your part in this noble effort. Two copies a week per member — not a very heavy load, but what a blessed privilege to have a part in this great awakening, this advance move!

F. W. PAAP.

News and Miscellany

Notes and clippings from the daily and weekly press

— On December 2 the German Reichstag voted a new war credit of 5,000,000,000 marks (\$1,250,000,000).

— One hundred and eleven dead and 162 injured is the hunting toll in seventeen States for the season which has just ended, which compared with 135 dead and 125 injured a year ago. Last year's statistics came from twenty-one States.

— President Wilson has appointed as a permanent arbitration commission for disputes between operators and miners in the Colorado mountains Seth Low, of New York; Charles W. Mills, of Philadelphia; and Patrick Gilday, of Clearfield, Pa.

— Although Juan I. Jiminez has been elected president of the Dominican Republic by a majority of both the popular and the electoral vote, he is unable to take the oath of office before congress. The opposition, controlling congress, refuses to hold a session. This was the situation on December 1.

— The law regarding foreigners has been passed by the Panama National Assembly. The law gives free entrance to Chinese, Syrians, and Turks, but forbids foreigners of any nationality to mix in politics, and allows the chief executive to expel naturalized foreigners who attack public authorities or institutions through the press or by other means.

— A report of the United States Census Bureau shows steady and considerable increase in the number of Negroes. In 1900 they numbered 8,833,994. In 1910, the count shows, they had increased to 9,827,753, or an average increase of nearly 100,000 a year during the ten-year period covered by the report. In 1900 they formed 11.6 per cent of the entire population.

— The American Red Cross Society at its tenth annual meeting held recently, decided to discontinue relief work among noncombatants in the European war, and to confine its efforts to the care of sick and wounded combatants in the various armies engaged on both sides of the struggle.

— An apparatus has been invented by M. Schorn Fredrickson for photographing the stomach. The apparatus has been tested, and it successfully photographs the interior of the stomach. This will prove of invaluable service to the surgical profession, because it will enable the doctors to locate cancers, ulcers, and other abnormal affections. The picture is taken by way of the mouth.

— The United States spent during the fiscal year 1913-14, for the construction of new ships for the navy, \$26,135,389.42, according to the annual report of Paymaster-General McGowan, just made public. Maintenance of ships in commission (other than receiving ships), including pay of officers and men, cost \$39,435,733.13. The bill for repairs to ships and equipage was \$7,802,229.58. For maintaining receiving, prison, and station ships the cost was \$6,178,747.43. Maintaining navy yards and stations cost \$13,559,825.53.

— The new war revenue law went into effect on December 1. It has been necessary for the Bureau of Engraving to prepare plates for eighty-one separate and distinct kinds of war revenue stamps. These range from one-eighth-cent stamps, measuring one inch by seven eighths of an inch, to be attached to proprietary remedies, to the \$2,950 stamp, measuring six by ten inches, for use in enabling manufacturers of cigarettes to pay their special war revenue tax. More than 500,000,000 stamps have already been issued by the government under the new law.

— The final session of the Sixty-third Congress opened December 7. The President's message urged economy in appropriations, conservative action on army and navy appropriations, enactment of a safety-at-sea law, rural credits measure, and favorable consideration by the Senate of the Jones Philippine independence bill. The President also seeks enactment of the Alexander bill permitting the government to subscribe to the capital stock of a corporation which shall operate a line of merchant vessels flying the American flag and sailing from American ports. The government would reserve the right to use the vessels in time of war.

— Asserting that for the first time since its organization by Benjamin Franklin, the Post-office Department is on a self-sustaining basis, Postmaster-General Burleson submitted to the President recently his annual report. It records enormous growth in the department's business because of the parcel post and postal savings bank divisions, and recommends a program of postal legislation to increase the scope of the department's activities. Mr. Burleson features his report with an estimate that a surplus of \$3,569,545 will be shown for the fiscal year of 1914, when all claims and charges have been met. On that showing he bases his declaration that the department "has been securely placed upon a self-sustaining basis."

— It is discovered by a student of the latest census that there are in the United States 13,515,000 persons who were born in other lands. This number would equal the population of Belgium and Holland, or of Norway, Sweden, Denmark, and Switzerland combined. "We have one sixth as many Canadians as there are in Canada, and one-half million more Germans than the city of Berlin; enough Irish to make four Dublins, and enough Italians to make three Romes." In the decade from 1900 to 1910 5,250,000 persons came to the United States for a place of permanent residence.

— Grave controversies between nations of South America and the belligerent countries of Europe recently led to the calling of a conference of the governing board of the Pan-American Union. Before this board, which consists of the diplomatic representatives of twenty American republics, with the Secretary of State of the United States as chairman ex officio, will come the various suggestions which have been made by Argentina, Chile, Peru, Uruguay, and Ecuador for a stronger assertion of the rights of neutrals and the exclusion of belligerent warships from the waters of the Americas.

— A national Forward-to-the-land League is the latest movement on a large scale to help in the solution of the problem of the unemployed in the cities, and of that of waste land in the country. The object of the league, in a word, is three-fold: First, to give the man without money a chance to earn the first payment on his farm; second, to give the man who has no knowledge of farming a scientific training; and, third, to help men to help themselves. Cooperating with philanthropists in this league are the heads of twelve government bureaus in Washington, as well as influential business men and prominent social workers.

— Woman suffrage is now in force in eleven States of this country. Equal suffrage was adopted by Wyoming in 1890, by Colorado in 1893, by Utah in 1896, by Idaho in 1896, by Washington in 1910, by California in 1912, by Arizona in 1912, by Kansas in 1912, by Oregon in 1912, by Nevada in 1914, by Montana in 1914. In Illinois women have the full suffrage for all offices and measures fixed by statute, including Presidential electors. In twenty-one other States they have partial suffrage. In the election of November 3, Nevada and Montana voted to give full suffrage to women, and Ohio, Missouri, and North and South Dakota voted against it.

— It is practically impossible to disentangle the Mexican skein, so effectually have the strands been enmeshed. Utterly contradictory dispatches follow one another with regularity, so one does not know what to believe. About the only certain thing is that the embroilment continues, growing apparently worse every day. Villa, Carranza, Gutierrez, and Obregon are much in the news. Carranza has established his headquarters at Vera Cruz, Villa is in the field, with the Gutierrez capital at Queretaro, and Obregon is in control of the old capital city. While late dispatches from Mexico City are to the effect that everything is quiet there, the advice is added to Americans to keep away from the place.

NOTICES AND APPOINTMENTS

Important Meetings of the International Publishing Association and Union College

THE annual meeting for the International Publishing Association will convene at College View, Nebr., Tuesday, Jan. 19, 1915, at 10:30 A. M. It is well known that for some months the question has been under consideration of a transfer of the International Publishing plant, with its liabilities and assets, to the Pacific Press. Action was taken at the fall council of the North American Division in Washington recently, recommending this step. Representatives of the Pacific Press, of the North American Division, and of our foreign brethren are expected to be at this meeting to take final action upon this question. Such time will be given to the consideration of the International Publishing work as may be necessary.

Following or in connection with the International Publishing Association meeting, the board of managers of Union College — including the presidents of the Northern and Central Union Conferences and of the conferences composing those unions, Elder Watson and other members of the Southwestern Union Conference — will consider plans, and we hope take action, for the liquidation of the Union College debt, as well as plan its work for the coming year. The personnel of the college faculty will be decided at this time. The action that may be taken at these meetings concerning the International Publishing work and Union College, will be far-reaching in its effect upon the cause of God. We hope to see a full representation of the two boards and of those that must be responsible for the advancement of the publishing work and the training of our young people. We expect Elder I. H. Evans and Elder W. T. Knox, representing the North American Division, to attend these meetings; also Elder O. A. Olsen, and such representatives of the Foreign Department as he may invite; besides the regular board representatives from the Northern, Southwestern, and Central Unions. The Pacific Press Association will be represented by members of its board.

The length of these meetings will depend somewhat on the progress we shall be able to make, but we suggest January 19-27. The Central Union Conference, meantime, will have its annual auditing committee, and do such other work in planning for the coming year's labor as may be necessary. I hope that all the members of the Central Union Conference Committee will be present from the first of the meetings, January 19.

The following recommendation was adopted by the fall council of the North American Division Conference, and may be acted upon in connection with Union College matters at this meeting:

"That institutions operated and controlled by the constituency of two or more union conferences be held by a legal corporation, whose board is elected, as may be provided for, by mutual agreement between the interested union conferences."

R. A. UNDERWOOD,
Chairman of the boards of the International Association and of Union College.

Notice to All Our Workers

THE General Conference Committee has prepared a new Ministerial Reading Course for 1915, open to our workers of all classes. The course is conducted by the General Conference Department of Education through its magazine *Christian Education*. The January number is especially good for those taking the course, containing among others the important articles "Business of the Ministry," "What Does It Mean?" "Plagiarism," "Learn the Laws of Nature," "Our Second Year" of the

Reading Course. This magazine and the four books for 1915 are clubbed together at the remarkably low rate of \$5, postpaid. Send for a registration blank. It will save time to send the money also. On the installment plan, you pay \$3 now and \$2.50 later. Address the General Conference Department of Education, Takoma Park, Washington, D. C.

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Shall the Education of Our Children Be Christian or Unchristian?

THIS is a question which every parent is obliged to decide sooner or later. There are only two kinds of schools, the Christian and the unchristian, just as there are only two classes of people at the Lord's coming, represented by the sheep and the goats. President Harper of Elon College, North Carolina, thinks the secular school is a menace to the moral and spiritual interests of the young, and the magazine —

"Christian Education" for January

describes the still greater risk incurred by sending our boys and girls away from home to an unchristian institution. In the same number of *Christian Education* Mrs. E. G. White shows how thousands of skeptics are being made by philosophical speculation and scientific research in which God is not acknowledged. An editorial develops the idea that a student partakes, to some extent, of every teacher he meets, and finds it next to impossible to get rid of wrong instruction.

Other articles instruct parents and teachers on proper and improper punishment of children, and give many helpful ideas and illustrations of home school work. Also thirty children tell in rhyme how they each traded on five cents given them last spring, and increased it an average of thirty-sixfold for missions.

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Clinton German Seminary

THE annual meeting of the board of trustees of the Clinton German Seminary, Clinton, Mo., will convene Jan. 13, 14, 1915, in the seminary building, at eight o'clock in the morning.

R. A. UNDERWOOD, President;
J. H. SCHILLING, Secretary.

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Requests for Prayer

A SISTER in Washington desires our united prayers that her mother's eyesight may be restored.

A sister writing from California desires prayer for the conversion of her father, two brothers, and a sister.

"I desire your prayers for the conversion of my husband and oldest daughter," writes an anxious Ohio sister.

A Nebraska family is in deep trouble. They unite in asking our earnest prayers for the Lord's help just at this time.

A widowed sister in Arkansas begs us to pray for the conversion of her four children and the healing of her daughter.

An afflicted sister in Pennsylvania asks prayer for restoration to health, and for the conversion of her husband and two sons.

"I am just now passing through a great temptation. Pray earnestly with me that I may be an overcomer," writes an Oregon brother.

Writing from Georgia, a burdened sister says: "I am passing through a peculiar trial just now. I ask your prayers that Satan may not gain the victory."

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Publications Wanted

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

Mrs. Kate Taylor, 8102 Platt Ave., Cleveland, Ohio.

Mrs. F. M. Cash, 701 F St., Lawton, Okla. *Instructor, Liberty, and Protestant.*

Elijah Williams, Palestine, Tex. Continuous supply.

Mrs. Mary F. Norris, Earl, Ark. Continuous supply.

Emma Kincaid, 2557 A (rear) Hebert St., St. Louis, Mo.

H. G. Miller, 73 Walter Ave., Battle Creek, Mich. *Instructor.*

Milton Young, 571 Polk St., Memphis, Tenn. Periodicals and tracts.

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

Mrs. A. L. Gallon, Arapaho, Okla. *Review, Signs, Instructor, Protestant, Life and Health,* and tracts.

Obituaries

WALTERS.—Earl Walters died in Indianapolis, Ind., Oct. 27, 1914, aged 22 years and 22 days. He was reared in an Adventist home, but wandered away from God. He said his downfall was occasioned by first attending five-cent shows, and desired to warn all his young friends against such places. Earl heartily repented and gave his heart fully to the Saviour a few weeks before his death. We laid him to rest, awaiting the coming of the Life-giver.

W. J. STONE.

GOULD.—Jesse H. Gould was born in Cutchogue, Long Island, Nov. 16, 1850, and died in Ocrac, Va., Nov. 1, 1914. At the age of ten years he was converted, and in 1878 was married to Hannah M. Peckham, who accepted the truths of the third angel's message in 1894, and is still a firm believer in them. Mr. Gould was in poor health for fourteen years prior to his death. He is survived by his wife, two sons, a father, one sister, and two brothers.

W. A. NELSON.

SCHNEIDER.—Elsie Schneider was born Dec. 29, 1836, in Germany, and died in Allentown, Pa., Nov. 16, 1914. With her husband she came to this country forty-two years ago, and soon after their arrival settled in Allentown. There she accepted present truth under the labors of Elders L. R. Conradi and J. S. Shrock, becoming one of the charter members of the church organized twenty-nine years ago. The deceased was a consistent Christian, and had not missed a Communion service for forty years. She fell asleep in the blessed hope, being survived by her husband, a foster son, and one sister.

O. F. SCHWEDRAT.

VAN AUKER.—Mary A. Cook was born in Niagara County, New York, Sept. 22, 1848, and died in Beemer, Nebr., Nov. 17, 1914. In her eighteenth year she was united in marriage with Geo. W. Van Auker, in Ingham County, Michigan. Six children were born to them. The deceased accepted Christ at an early age, and became a Seventh-day Adventist soon after her marriage. For a number of years she did not enjoy church privileges, but was a faithful reader of the *Review*, and maintained a vigorous Christian character. Her companion, six children, one brother, one sister, and many friends are left to mourn.

B. M. GARTON.

LITCHFIELD.—Gershem Lawrence Litchfield was born in Huntington, Ind., Dec. 3, 1872, and died Sept. 19, 1914, at his home, in Welsh, La. Early in life he went with his parents to Florida. He was married to Miss Mollie England, of Graysville, Tenn., Aug. 14, 1898. To them were born three children. He was a devoted husband and an affectionate father. He was converted and joined the Seventh-day Adventist Church in the spring of 1897, remaining faithful until his death. He is survived by his wife, two children, a father, five brothers, and two sisters. Pastor T. E. Webb of the Methodist Episcopal Church conducted the funeral service.

CHARLES A. LANTZ.

McCURDY.—George McCurdy was born in Greene County, Pennsylvania, Feb. 2, 1843. With his parents he came to Michigan in 1864, and three years later was married to Miss Helen L. Drake. To this union were born one son and three daughters. Ten years ago Brother McCurdy moved to Benton Harbor, Mich. He died Oct. 2, 1914, having been stricken with apoplexy while teaching his Sabbath school class. His companion, four children, one brother, and one sister mourn, but not without hope.

W. C. HEBNER.

JULIAN.—Sarah Frances Julian was born in Kansas, March 26, 1896, and died in Cedar Lake, Mich., Nov. 14, 1914. She was left an orphan when nine years old, and spent two years in a children's home in Missouri. Later she made her home with Mr. and Mrs. Frank Fishell and other friends. She became ill about one year ago, and from that time until her death was tenderly cared for by Mr. and Mrs. James Lowry. She fell asleep triumphant in the faith of a soon-coming Saviour.

R. W. GARRETT.

GARTON.—Mary E. Garton, *née* McEnally, was born in Ohio, March 3, 1845, and died near Waco, Nebr., Nov. 4, 1914. When about twenty years of age she was united in marriage with M. Garton. To them were born eight children, four boys and four girls. In 1894 mother, with three of her children, accepted the third angel's message, which faith she held until her death. Her husband, seven children, and one sister mourn their loss. Elder Fred Johnson, assisted by the Lutheran pastor, conducted the services.

B. M. GARTON.

NEAL.—Charles Ernest Neal was killed in a railroad accident near Lebanon, Mo., Sept. 15, 1914. He was on his way to visit his father, in Gentry, Ark., intending to proceed to Keene, Tex., and continue his studies in the academy there. The deceased was born in St. Clair County, Missouri, Nov. 3, 1886. He was converted at the age of thirteen years, and lived a consistent life ever after. He spent several school years in Keene Academy, nursing during the summer, in St. Louis, Mo. Interment took place at Gravette, Ark., where most of his boyhood days were passed. Words of consolation were spoken from Rom. 8:28.

J. H. KRUM.

W. M. Lee

BROTHER LEE was born in Union City, Mich., Nov. 3, 1851. At the age of twenty-six he took for his companion in life Miss Lilly McClellan, a resident of the same place; and faithfully they walked together in the varied scenes of life's journey until suddenly, by accident, the morning of Nov. 15, 1914, the cord of life was severed. His conscientious Christian life dates back to early manhood. For more than twenty-five years he was a member of the Seventh-day Adventist Church. It was through reading and a diligent search of God's Word that he became acquainted with the hope of Christ's second coming and the Sabbath truths as taught by this people. At this time he was connected with the First National Bank of Kalamazoo, Mich. Loyal to the cause to which he had joined himself, he gave it the advantages of his talent and abilities as an institutional and business manager in various departments of the work. He became treasurer and secretary of the Pennsylvania Conference and of its tract society. His services in that conference for thirteen and one-half years were blessed of God and appreciated by all. The following six years he served as business manager and treasurer of the Melrose sanitarium, in Massachusetts; and for more than four years he was connected with the treasury department of the General Conference Office, at Washington, D. C. In July, 1913, he came to Florida, and became secretary and treasurer of this conference and its tract society. Three children brightened the happy home of Brother and Sister Lee, and these are laboring to help carry the gospel to all the world. Prof and Mrs. Howard Milton Lee have now been

"The World's Crisis in the Light of Prophecy"

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.

One lady, not a regular colporteur, so appreciates the possibilities in this book that she has asked for a thousand copies to sell in her neighborhood. It will sell almost at sight.

The book is well illustrated, and has cover in two colors. The various chapters have been written by men who have made a study of the prophecies for years, and are prepared to speak upon these subjects. Notice the following outline of topics:—

Foreword: "What Do These Things Mean?"

Chapter 1: "The Portent of the Times; the Great European Conflict and Its Meaning."

Chapter 2: "The Eastern Question in Prophecy; What Comes When Turkey Falls?"

Chapter 3: "Approaching Armageddon."

Chapter 4: "Waymarks to the Kingdom; Prophetic Outlines of the World's History."

Chapter 5: "The Primitive Faith the Standard for This Generation."

Chapter 6: "Christ's Second Coming; the World Waiting for Its Redeemer."

Chapter 7: "Signs of the Approaching End."

Chapter 8: "The Gospel Message for This Generation; the Judgment Hour — What It Involves."

Chapter 9: "The Home of the Saved."

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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Review and Herald Publishing Association

Washington, D. C.

in Korea five years, and Elder and Mrs. Frederick Lee have been in China five years. Miss Myrna Lee, the only daughter, a nurse, is with her mother in this lonely hour. In this bereavement, the family can find comfort in the memories of a devoted companion and father, one firm to principle at all times and under all circumstances, one who sacrificed his personal interests and his strength in order to perform effective service for the cause he loved, always at his post of duty and laboring untiringly. He is now laid to rest. We believe that he made his peace with God, and that when the Life-giver shall come to claim his own, our brother will be given an abundant entrance into the home prepared for the redeemed, and will receive the crown of life laid up for those who have fought the good fight. Funeral services were conducted by the writer.

W. H. HECKMAN.

Elder John F. Jones

JOHN F. JONES was born in Stanton, New Castle Co., Del. At the age of twenty-two years he enlisted in the Union army, served until the close of the war, and then received an honorable discharge. The year following the close of the war he was married to Annie R. Kelty. Six years after his marriage the deceased was converted and united with the Methodist Church, of which he became a local leader. Two sons and four daughters were born to Brother and Sister Jones, as follows: Mrs. Ida M. Fischer-Carnahan, Santa Clara, Cuba; Mrs. Annie L. Long, Boulder, Colo.; Thomas W. Jones, Washington, D. C.; Mrs. M. Olive Tracy, Milton, Oregon; Mrs. Sarah E. Hartwell, Rochester, N. Y.; John K. Jones, Lowell, Mass. For forty years our brother was a lover of the third angel's message. He was the first Sabbath keeper in the city of Baltimore, Md., and for years his home was the meeting place for the little company there. Sister White visited the family many times. With his entire family he attended the first camp meeting ever held in the Atlantic Union Conference, and never missed one after that. On these occasions he usually led in the sing-

ing, in which he took much pleasure. One of his greatest joys was the fact that every member of his family loved this truth, and nearly all were actively engaged in spreading it abroad. He held ministerial license for about half a century, and many rejoice in a knowledge of the third angel's message through his efforts. He began work as soon as the light of truth came to him, holding meetings in his home, conducting Bible readings, and scattering literature. His efforts were unceasing and tireless until old age compelled him to retire from active work. Some are in the ministry through his labors. He died suddenly at Milton, Oregon, Nov. 11, 1914. The funeral services were conducted by the writer, assisted by Elders P. A. Hanson and W. F. Martin.

W. W. STEWARD.

DOWNES.—William Tyler Downes was born in Erie, Pa., Sept. 5, 1843. At the age of twenty-three he went to Middleport, N. Y., and was married to Marilda Darling. To this union eight children were born, five of whom are left to mourn. The family moved to Michigan in 1877, and about six years ago to Phoenix, Ariz. Brother Downes accepted the truths of the third angel's message and was baptized about one year ago. He fell asleep Nov. 17, 1914 in the hope of the first resurrection.

C. D. M. WILLIAMS.

SCOTT.—Sarah Wells was born in Wisconsin, Oct. 20, 1851. Her family moved to Buena Vista County, Iowa, in 1870, and eight years later she was married to Lucian Scott. Four children were born to them. About fourteen years ago Sister Scott accepted present truth as the result of a series of meetings held by Brethren C. W. Heald and B. E. Fulmer in Sioux Rapids, Iowa. From that time until her death, which occurred at the Iowa Sanitarium, Dec. 7, 1914, she was a faithful follower of her Saviour and a firm believer in his soon coming. She is survived by her husband, three children, her father, three brothers, and one sister. Pastor Kettle of the Methodist Church at Marathon, Iowa, assisted the writer in the funeral service.

A. R. OGDEN.

DOUGALL.—Anna Lyon Dougall died in Loma Linda, Cal., Nov. 17, 1914. She was born in Rutherglen, Scotland, Nov. 3, 1845, and was married to William Dougall, of Glasgow, Scotland, in 1872. They moved to New Zealand soon after their marriage, and in 1891 came to California. The family accepted present truth while living in Santa Rosa, and our sister fell asleep in Jesus. She is survived by her husband and seven children.

W. M. HEALEY.

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unto the Saints"

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WASHINGTON, D. C., DECEMBER 31, 1914

CONTENTS

GENERAL ARTICLES

Our Life, F. W. Paap	3
God Is at the Helm, W. E. Hancock	3
The Gospel Feast, W. Letterman Smith	4
The Inspiration of the Bible, L. L. Caveness	4
The Faith of Jesus—No. 3, H. M. Kelley	5
Nebuchadnezzar's Dream	6
Why I Go to Church on Rainy Sabbaths	7

EDITORIAL

The New Year and the Old—The Outlook and the Uplook—An Old-Time Answer to an Old Objection—"Rome Never Changes," No. 8—God Still Sifting—The Destiny of the Wicked.....	8-12
---	------

THE WORLD-WIDE FIELD	13-15
OUR HOMES	16, 17
THE FIELD WORK	18
MEDICAL MISSIONARY DEPARTMENT.....	18, 19
PUBLISHING DEPARTMENT	19, 20
HOME MISSIONARY DEPARTMENT	20
NEWS AND MISCELLANY	20, 21
MISCELLANEOUS	21-23

THE year 1914 closes with two new mission stations in hitherto unentered regions of the Chinese mission field. Brethren B. Petersen and O. J. Grundset and their wives have opened work among the Chinese in Manchuria, and Brethren F. A. Allum and M. C. Warren and their families are established in Szechuan, the westernmost province of China.



WE learn from Egypt that Brother W. C. Ising, superintendent of one of our Egyptian mission fields, has been called by the authorities to go to one of the detention camps, probably in Malta. Being of German nationality, he had expected this, although he had been very considerably allowed to carry on his mission work up to that time. He hopes to be able to spend the time of this detention in profitable labor in behalf of the truth among fellow prisoners.



THROUGH Elder Guy Dail, secretary of the European Division, at present in Holland, we have received a copy of a letter from Elder A. A. Carscallen, superintendent of the British East African Mission, reporting the workers all well. The workers have found it necessary, however, in view of hostilities along the shores of the Victoria Nyanza, to forsake some of the stations, a number of which have been wrecked. In some cases furniture and household goods were destroyed or carried away by natives taking advantage of the confused state of affairs. Most of all, Elder Carscallen regrets the loss of the mission records for the last eight years. While war is interfering, all are endeavoring to make the time count for the winning of souls in Africa.



WE have received from Elder A. G. Daniells four articles regarding his visits to Fiji, New Zealand, and Australia. These we shall be pleased to place before our readers in future numbers. The articles were mailed from Colombo, Ceylon. As the vessel was nearing that port,

Elder Daniells wrote as follows, under date of November 11: "We left Freemantle, Australia, one week ago yesterday. This is Wednesday evening, and in a few hours we shall be in the harbor of Colombo if all goes well. We have had one of the best journeys across the water we ever made. We have had no indication of seasickness, and have scarcely been conscious that we were on the water. The time has been very short, for we have had to work hard all the way. I wanted to lie about the deck and read, but I dared not. The unwritten reports which I knew ought to be posted at Colombo haunted me so that I resolutely set about preparing them, and now I feel relieved because they are ready to be posted. Four of them will go to you for the REVIEW AND HERALD. One goes to Brother Tait for the Signs. Besides writing these reports, we have got off important letters to our friends in both Australia and America. We thank the Lord for giving us such favorable conditions under which to work. Mrs. Daniells does my writing now, as Sister Shull left us in Australia for China. As we near Ceylon, we are beginning to feel interested in landing. We do not know whether Professor Salisbury or Brother James will meet us, or whether any one will be there. We shall be glad to learn what has happened in Europe during these nine days that we have been cut off from all news." Under date of November 12, Brother Daniells added the following postscript, after landing in Colombo and finding Brother Salisbury awaiting him: "We landed safely, and leave for India tonight. Our general meeting is to be held December 18-28."



Reaching the Goal

THIS paper bears date of the last day of 1914. Our records close this day for the 1914 Harvest Ingathering campaign. It has been a blessed experience for those who have gone out. And these experiences have continued right up to the last. If every member had only GONE TO WORK, how different would have been the results! The figures show that on December 1, \$35,324.67 had been harvested in our Ingathering campaign. December will swell these figures, but how much we do not know. Last year we reached \$56,282.99.

Word from Brother Porter tells us that China is now at work with us. The honor roll today (December 24) stands as follows:

Newfoundland, October 14.
Maritime, October 22.
Quebec, November 11.
Ontario, November 26.
East. Canadian Union, November 26.
Mississippi, November 28.
Nevada Mission, December 10.
Northern California, December 15.
Maine, December 17.
Saskatchewan (date not furnished).

A fine list! I wish we could give the interesting experiences. Here is one: Mrs. H. W. Carr tells what the Portland (Maine) church did: "We stretched our faith to get \$50; and when that was reached, we kept going up till we had \$77.18. You can imagine our joy for the one day's work. Each name and amount was placed on the blackboard. The church school children and their teacher gathered over eight dollars. They could hardly wait to tell their experiences. Two

weeks before, we began to talk of having a final rally day instead of letting our campaign in Maine ravel out." The other churches must have caught the Portland spirit, for on the seventeenth the telegram came over the wires that Maine was out.

T. E. BOWEN.

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The Present Truth Series

BEGINNING in January, a series of twenty-five or thirty Extras of the REVIEW, Signs, and Watchman will be issued simultaneously until the series is completed.

This series will be issued to meet a persistent demand of long standing for a cheap and effective series of leaflets with which the rank and file of our people may carry on systematic missionary work. It is an attempt by our leaders to aid the church in complying with the instruction given it again and again, by furnishing good, cheap literature to be used in simple and effective missionary work that may be carried forward systematically by all the members of the church. For years we have had message after message, appeal upon appeal, and warnings many, to the effect that all our members should engage in active service.

This series will be made up in the form of an illustrated four-page document, 11 by 16 inches in size, and mailable at pound rates, being regular second-class matter. When the series is completed, it will have covered quite comprehensively every leading feature of the third angel's message, each number dealing fully and exclusively with one general topic.

Each issue of this series will contain as much reading matter as a 32-page tract. Besides, this matter will be presented in the more appreciated form of an illustrated periodical, and can be mailed by tract societies at pound rates — 1 cent a pound, instead of two ounces for 1 cent. The cost of this attractive matter is also greatly reduced to the worker, being supplied for $\frac{1}{2}$ cent a copy in hundred lots, whereas the same matter in tract form would cost the worker 2 cents a copy.

The Present Truth Series is to be brought into existence in response to the appeals sent to us in connection with the consideration of plans by which the church may become a strong factor in giving the message. For more than twenty years we have been told that "the very simplest modes of work should be devised and set in operation among the churches. If members will cooperate with such a plan, and perseveringly carry it out, they will reap a rich reward; for their experience will grow brighter, their ability will increase through exercise, and souls will be saved through their efforts." "God expects his church to discipline and fit its members for the work of enlightening the world. But let no one feel that because he is not educated he cannot be expected to take part in the work. God has a work for you to do. He has given to every man his work. Well-organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge. As they impart the light which God graciously bestows upon them, to those in darkness, they will be confirmed in the faith. A working church is a living church."