

The Advent Review and Sabbath Herald



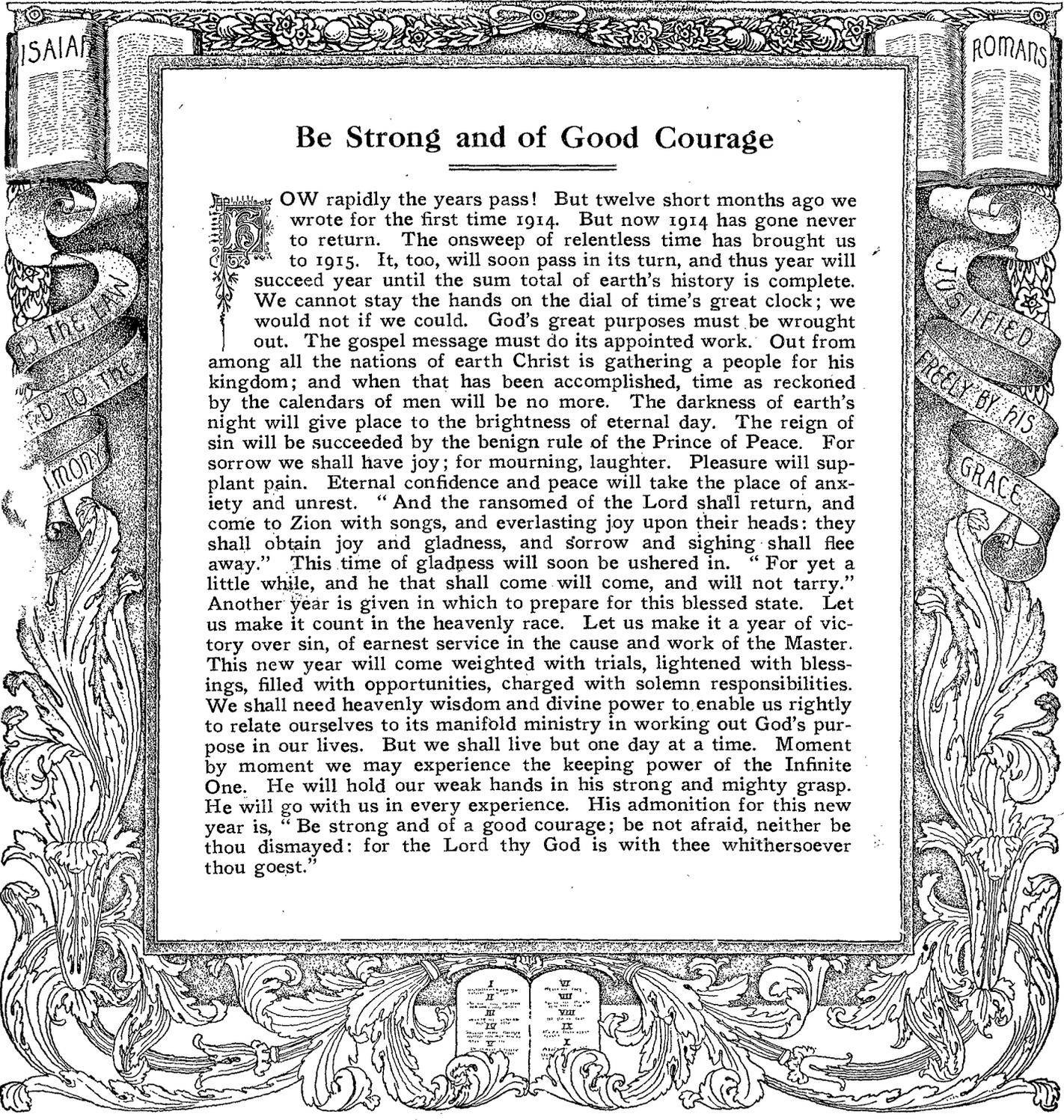
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HOLY BIBLE

THE FIELD IS THE WORLD

Vol. 92 Lakoma Park Station, Washington, D. C., Thursday, January 7, 1915 No. 1

THE GOSPEL TO ALL NATIONS



Be Strong and of Good Courage

NOW rapidly the years pass! But twelve short months ago we wrote for the first time 1914. But now 1914 has gone never to return. The onswEEP of relentless time has brought us to 1915. It, too, will soon pass in its turn, and thus year will succeed year until the sum total of earth's history is complete. We cannot stay the hands on the dial of time's great clock; we would not if we could. God's great purposes must be wrought out. The gospel message must do its appointed work. Out from among all the nations of earth Christ is gathering a people for his kingdom; and when that has been accomplished, time as reckoned by the calendars of men will be no more. The darkness of earth's night will give place to the brightness of eternal day. The reign of sin will be succeeded by the benign rule of the Prince of Peace. For sorrow we shall have joy; for mourning, laughter. Pleasure will supplant pain. Eternal confidence and peace will take the place of anxiety and unrest. "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." This time of gladness will soon be ushered in. "For yet a little while, and he that shall come will come, and will not tarry." Another year is given in which to prepare for this blessed state. Let us make it count in the heavenly race. Let us make it a year of victory over sin, of earnest service in the cause and work of the Master. This new year will come weighted with trials, lightened with blessings, filled with opportunities, charged with solemn responsibilities. We shall need heavenly wisdom and divine power to enable us rightly to relate ourselves to its manifold ministry in working out God's purpose in our lives. But we shall live but one day at a time. Moment by moment we may experience the keeping power of the Infinite One. He will hold our weak hands in his strong and mighty grasp. He will go with us in every experience. His admonition for this new year is, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

THE WORK AND THE WORKERS

DID you read "How Two Clergymen and a Noted Evangelist Became Interested," on page 2 of last week's REVIEW?

AN Ohio business man has just sent in eleven subscriptions for *Life and Health*. He now desires to sell the magazine regularly.

OUR magazine department is receiving many subscriptions for *Life and Health*, *Liberty*, and the *Protestant Magazine* these days; also for club No. 13, which includes the above and also the *Signs Magazine* and the *Watchman*, all for \$3.25 — regular price, \$4.35.

SEND \$1.95 for the *Protestant Magazine* and the *Christian Herald* for one year. Regular price, \$2.50. The "Christian Herald Almanac" cannot be included as heretofore, inasmuch as the edition is exhausted.

SPEAKING of Sunday laws, or any other laws, we should remember the following words of Abraham Lincoln: "He who molds public sentiment, goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions POSSIBLE or IMPOSSIBLE to be EXECUTED. PUBLIC SENTIMENT IS EVERYTHING. With public sentiment, nothing can fail; without it, nothing can succeed." To mold public sentiment, use *Liberty* magazine. It will accomplish wonders in behalf of religious freedom. Try it. Send \$1.00 for 20 or \$2.00 for 50 copies of the latest issue, just off

magazines was prefaced by a few remarks concerning the need that each one understand the many perplexing problems that are clamoring for solution,— problems that are so ably discussed in these publications, most of which deal with the situation in the light of Bible prophecy. The magazines were received most cordially, even eagerly. Announcement was then made that at a future time opportunity will be given every member to receive regularly one or all of these magazines into their homes.

A PROMINENT Philadelphia attorney writes: "Your *Protestant Magazine* is conducted on a much higher plane than are most of the other anti-Catholic publications. Some of these papers, if not all of them, may have done a certain amount of good, and perhaps there is a class of people to whom they may appeal,

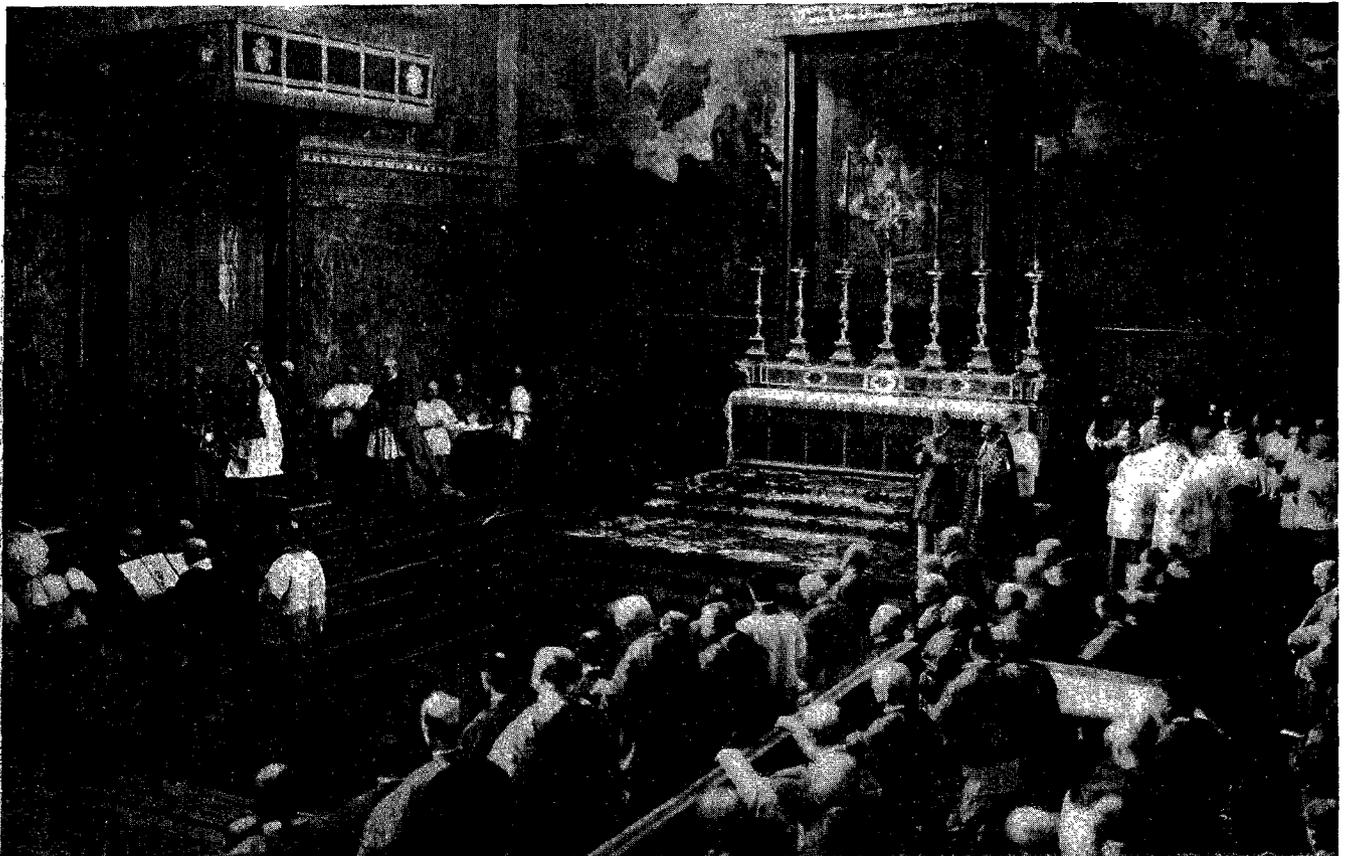


Photo by Underwood & Underwood, New York

POPE BENEDICT XV AT THE MEMORIAL MASS TO LEO XIII IN THE SISTINE CHAPEL, NOV. 5, 1914

The above is one of four full-page pictures appearing in the "Picture Section" of the January number of the *Protestant Magazine*, now ready. The other pictures are "Sir Henry Howard, Great Britain's Envoy to the Vatican," "Rev. John Bonzano, Apostolic Delegate to the United States," and "The Residence of the Apostolic Delegate, 1811 Biltmore St., Washington, D. C.," Don't fail to secure a good supply of this "England, Russia, and the Vatican," "Pan-American Mass," and "Keeping Faith With Heretics" number. Send \$1.00 for 10 copies of this and 10 copies of the December or "Papal Infallibility," "Religious Issue in Politics," "Reformation Principles," "War," and "Mexico" number. Or send \$2.00 for 50 copies — 25 of each number.

START the year 1915 right by subscribing for *Life and Health*. Special offer: 15 months for \$1.00 — the October, November, and December, 1914, issues being thrown in FREE with 1915 subscription.

ROBERT H. HUGHES, editor of the *Pacific Christian Advocate*, Portland, Oregon, writes to Brother S. H. Carnahan, Cuba: "We are very glad to get a copy of the magazine *Liberty* which you are sending. We also wish to say that we get the *Protestant Magazine* regularly, and enjoy it very much. It is all that you say it is. Again thanking you."

the press,— the "European War," "Peace Movement," "National Sunday Law," and "Church and State" number.

ON Tuesday, December 22, Brother E. R. Button, field missionary agent of the District of Columbia Conference, appeared before that splendid musical organization, the United States Marine Band, accompanied by Brother C. Oliveri, who had been identified with the band for twenty-five years. The members were presented with free copies of *Life and Health*, *Liberty*, the *Protestant Magazine*, the *Watchman*, and the *Signs Magazine*. The presentation of these

but I can only regret their vulgarity and vituperation. I do not think that they help the cause of Protestantism in the long run. I inclose herewith \$1.00 for subscription for the year 1915."

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. The magazines may all be sent to different addresses if desired.

The Advent HOLY BIBLE REVIEW IS THE FIELD IS THE WORLD And Sabbath HERALD

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 7, 1915

No. 1



Christ All and in All

T. M. FRENCH

THERE is a striking lesson of self-abnegation in the example of John the Baptist that should characterize the lives of workers in the proclamation of the second advent message. "And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him."

These words were doubtless designed to stir up that selfish ambition, that jealousy, which would have proved ruinous to the very work that John had begun. But, no, this plain, humble man of God immediately took in the situation. This was just that for which he had been laboring and praying, that Christ might be given his rightful place, and in the contemplation of this, great theme, self was lost sight of. Hear his noble reply: "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. . . . He must increase, but I must decrease." John 3: 28-30.

In like manner, we who are sent before him who is "to be glorified in his saints, and to be admired in all them that believe," preparing the way for that glorious event, should bear the same unselfish, humble, and effective witness. Thus we may turn all men to him who is to be all and in all in that great day. *Grimsby, England.*

God's Part and Man's in Rewriting the Law

J. G. WHITE

God gave Moses two tables of stone of his own workmanship, upon which with his own finger he had written his perfect law. This was his *gift* to Moses, to Israel, and to the world.

Moses by one hasty act broke the tables of stone, destroyed the sacred writing thereon, and ruined the priceless gift.

That God's plan shall still be fulfilled, he required *Moses* to hew the stones this time. Do you know why? *Moses could* do that. He could not restore the writ-

ing which was done by the finger of God, but he could furnish the *stones*. It was required of Moses to make restoration for his sin as far as possible.

God gave a precious gift to man, a pure heart all written with his perfect law. This gift was the workmanship of God.

Man by his sin effaced the writing, ruined the heart, and spoiled the gift.

That God's plan may still be fulfilled, that his law may be rewritten, the gift restored, he now commands that we furnish the stone — the tables of the heart. We cannot restore the writing, but we can furnish the heart. God does not do that which we can do. "Son, give me thine heart." He is waiting for the heart that he may rewrite his law there by his Holy Spirit. Heb. 8: 8-12.

Melrose, Mass.

My Brother and I

DANIEL NETTLETON

"AND there was a strife between the herdmen of Abraham's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Gen. 13: 7, 8. Abraham and Lot were not only related as uncle and nephew, but were bound by the stronger tie of "brethren"—sons of God. The one great reason given by Abraham why they should not strive was, "We be brethren." Incidentally another reason is given in verse 7: "The Canaanite and the Perizzite dwelled then in the land." They had unconverted neighbors. The people living all about them were strangers to the covenant of promise, having "no hope, and without God in the world." Abraham and Lot were missionaries. Their business as stock men was only incidental — secondary. Their principal business was to give a knowledge of the true God by their righteous lives and testimony. Abraham saw that if they should quarrel about the pasture for their cattle, it would have a bad effect on their neighbors.

Similarly we are God's children, and the "Canaanite" dwells in our land. If we are selfish, and strive for our rights and get into trouble with the brethren, what effect will it have on our unsaved neighbors? Will they take knowledge that we have been with Jesus? Abraham showed a true Christian spirit when he surrendered his right and let Lot take the best pasture, the beautiful valley of Jordan, while he quietly retired to the hills.

The most unwise thing that Lot ever did was to separate from Abraham. He was blessed and prospered while he was associated with that righteous man. He lost everything he had, even his family, and, perhaps, eternal life, by his selfish choice, though the portion he chose was well watered everywhere, even as the garden of the Lord. What "though every prospect pleases, and only man is vile"? Lot was soon dwelling in the city, though "the men of Sodom were wicked and sinners before the Lord exceedingly." He exchanged the association of the "friend of God" for worldly gain, and chose for his companions and the associates of his family the corrupt, wicked people of Sodom; and though he was "vexed" at the first with their filthy conversation and unlawful deeds, yet the last acts of his life, as recorded in Genesis 19, showed the terrible effect of this association on himself and children. "Evil communications corrupt good manners." The character of the daughters of Sodom is described in Eze. 16: 49, 50. They were proud, haughty, and committed abominations. And these were the chosen companions of Lot's wife and daughters. All this came from his separating from righteous Abraham and from "pitching his tent toward Sodom." It is better to be on the hills with God and have the blessing of Abraham than to be in the beautiful valley of the Jordan with the Sodomites. In this record, there is a lesson for God's remnant people; for our Saviour, in giving instruction for those looking for his second coming, said, "Remember Lot's wife."

Jesus points to that sad story of Lot and his family as a warning to those who are tempted to leave the plain, humble people of God for the more pleasing and fascinating society of the "lovers of pleasure more than lovers of God." "I had rather be a doorkeeper," says David, "in the house of my God, than to dwell in the tents of wickedness." The counsel of the spirit of prophecy is, "Press together, brethren." "Two are

better than one," says Solomon, and a "threefold cord is not quickly broken." Eve was instructed not to separate from her companion. She disobeyed, yielded to the tempter, and brought the fall, with all its sad results. Had she remained with her husband, she might not have been overcome. It was a great help for Moses, who said he was slow of speech, to have his brother Aaron, who could "speak well." David was blessed in having Jonathan for a brother and companion. In 1 Samuel 18 it is said, "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. . . . Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."

This blessed union of hearts, this tie of affection, was never broken. The knitting together of these two hearts never raveled out. David said, in his lament for Jonathan when the sad news came to him of his death, "How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."

O for more love like this among us as brethren! The sweetness and the blessed influence of brotherly love is given in Psalm 133: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore."

Yes, God does command his blessing on brotherly kindness. There are some things God never forgets. He said he would blot out our sins and remember them no more, but acts of love and kindness to his children he will always remember. Do you know what Jesus said about giving even a cup of cold water to one of his disciples? Paul said, "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." He also said he remembered without ceasing the Thessalonians' work of faith and labor of love. This labor of love for his people Christ esteems as done to himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." All the blessings of this present life, and my hope of eternal life, have come to me through the love of the people of God.

We are in the perils of the last days. Men's hearts are failing them for fear, but our strong Elder Brother cries to us, "Lift up your heads; for your redemption draweth nigh." Our work for this time is not only to give the gospel

to the heathen world, but to "lift up the hands which hang down, and the feeble knees; and make straight paths for our feet, lest that which is lame be turned out of the way: but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." It is these roots of bitterness that are making a "time of trouble" for God's people. Jacob's "time of trouble" was caused by his selfish, sinful dealing with his brother Esau. He took advantage of his brother's weakness, and it caused a separation in the family, and many tears and sad heartaches. But finally by the grace and providence of God these estranged brothers were united. This was brought about by Jacob's prayers and tears of repentance, as recorded in Genesis 32. The angel said to Jacob, "Thy name shall be called no more Jacob [supplanter], but Israel [prince of God]: for as a prince hast thou power with God and with men, and hast prevailed." Jacob overcame, and on his knees with strong crying and tears unto God won his angry brother, who was coming with four hundred men to destroy him and his family.

Jacob first obtained power with God, then he had power with men. Power with God is the only true way to have power with men. Jacob captured his brother by his own surrender to God. When he had fallen on the Rock and was broken, then he was ready to meet his brother. Esau met Jacob as a brother, and showed him all the kindness possible, and that is the way things go with men when they find power with God. O brother, the way to fix up all the trouble with the brethren is to fall on the Rock and be broken. It does not do any good to talk over the trouble. If Jacob and Esau had first met and talked over the matter of the "pottage" and "birthright," they doubtless would not have been united. But as it was, first came the night of prayer and tears, then the happy meeting; for it says, Jacob "bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept."

The cause of all the trouble with the brethren is down deep, too deep for human skill and power, in the natural unsaved human heart. God is the only one who can change the heart. "Ye must be born again." "When thou art converted," said Jesus to Peter, "strengthen thy brethren."

Unto us are given exceeding great and precious promises, that we might be partakers of the divine nature; and the divine nature is love. When we have this divine nature, we shall be all of one mind, having compassion one of another. We shall love as brethren. We shall be pitiful, courteous, not rendering evil for evil or railing for railing, but contrariwise blessing; knowing that we

are thereunto called, that we should inherit a blessing. Let all bitterness and wrath and anger and clamor and evil speaking be put away from us with all malice, and we shall be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven us. Let us pray as Paul wrote in Heb. 13: 1: "Let brotherly love continue."

Port Townsend, Wash.



The Faith of Jesus—No. 4

H. M. KELLEY

DOUBT, which is a phase of unbelief, is founded upon the ruins of faith. But it is only when the individual relinquishes his hold upon God that unbelief can get the supremacy. It is not safe to entertain doubt for a moment, and to do so is sin. It is Satan's studied plan to create doubt in the minds of God's people, and the success of his plan will destroy their experience.

"It is unsafe to cherish doubt in the heart even for a moment. The seeds of doubt which Pharaoh sowed when he rejected the first miracle, were allowed to grow, and they produced such an abundant harvest that all the subsequent miracles could not persuade him that his position was wrong. He continued to venture on in his own course, going from one degree of questioning to another, and his heart became more and more hardened until he was called to look upon the cold, dead faces of the first-born."—*"Testimonies for the Church," Vol. V, page 274.*

Sin, in all its different phases, is the outgrowth of one principle, which, according to Rom. 14: 23, is unbelief. Take faith out of the drama of life, and all that remains is sin. The glittering tinsel of unbelief may appear innocent, but it is the venom of Satan, and will poison the soul. Whatever effect tinsel may have on our minds, it still remains gaudy; and however innocent we may believe sin to be, it remains dangerous. Such is not faith, but folly.

The Original Sin

Adam and Eve were told not to eat the fruit of a certain tree, lest they should die. Satan said, "Ye shall not surely die." Faith in God's commandment was the only barrier against the floodgates of evil. When Eve surrendered her faith, her case was lost. She could not believe Satan and at the same time believe God. Before Satan could get her to eat the fruit, it was necessary for him to destroy her faith in God. Faith, therefore, became the issue upon which hung the destiny of the world. The eternal happiness of Eve and her posterity rested upon her faith in God's statement, "Thou shalt surely die."

"While Satan claimed to have received great good by eating of the forbidden tree, he did not let it appear that by transgression he had become an outcast from heaven. Here was falsehood, so concealed under a covering of apparent truth that Eve, infatuated, flattered, be-

guiled, did not discern the deception. She coveted what God had forbidden; she distrusted his wisdom. She cast away faith, the key of knowledge."—*Education*, page 24.
Herrin, Ill.

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The Call of God

W. LETTERMAN SMITH

The Call of God the Son

"THE Master is come, and calleth for thee." John 11:28.

"Come unto me." Matt. 11:28.

It is the voice of Jesus. It is a call to salvation. "There is none righteous, no, not one." "For all have sinned, and come short of the glory of God." Rom. 3:10, 23-26. All! There is, then, no exception. Sin is a dreadful fact, and a universal experience. It is a personal offense against a personal God. Like smut, it is black, defiling, and sticks. The blood of Jesus Christ can cleanse from all sin.

"The soul that sinneth, it shall die." Eze. 18:20. God will destroy sin utterly and forever. It is because the sinner is joined to his sins that he is destroyed. Separated from his sins, he is safe forever. Can the sinner be separated and saved from his sins? "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save." Isa. 63:1. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. O, yes, Jesus is mighty to save, mighty to save even unto the uttermost, for he has made atonement for sin by his death on the cross.

Sincere repentance for sin, and simple trust in Jesus the Christ, will be accepted of God, and he will mercifully account the sufferings and death of his Son as a sufficient punishment for all sins that have been committed, and will pardon, accept, and save the sinner who so repents and believes, and will reckon to his account the perfect obedience and righteousness of Christ. Thus Jesus becomes the penitent sinner's substitute, and his death the accepted sacrifice for the penitent sinner's guilt. Repentance, faith — there is no other way of salvation from sin, eternal death, and hell.

"Come unto me." The gracious, loving call of Jesus comes to every one who is unsaved. "Whosoever will" may come. The "whosoever" includes you. The invitation is for you. Will you come?

The Call of God the Holy Ghost

"Be ye holy." 1 Peter 1:14-16.

It is the voice of the Holy Spirit. It is a call to holiness; to the higher, Christian life; to a life of whole-hearted consecration unto the Lord, and of devotion to his service, making God and his work first, always first.

It is a call to be crucified with Christ to all manner of sin and iniquity; to have Christ reign in the heart; to live not to the flesh, but "by the faith of the

Son of God" (Gal. 2:20); to walk in the Spirit; to abound in good works unto the glory of God; to develop and perfect the fruit of the Spirit in character and life.

It is the life of peace and satisfaction, of profit and service. It is the happy, the blessed life, the only life worth living.

"Be ye holy." The call comes to every Christian. Will you live such a life of holiness unto the Lord?

The Call of God the Father

"Go work today in my vineyard." Matt. 21:28.

It is the voice of the Heavenly Father. It is a call to service. "The fields . . . are white already to harvest." John 4:35. Lift up your eyes and see. "The harvest truly is plenteous, but the laborers are few." Matt. 9:37. The work is vast, the workers are few, and the night is swiftly hastening on. "Whosoever thy hand findeth to do, do it with thy might; for there is no work . . . in the grave, whither thou goest." Eccl. 9:10. "Faith, if it hath not works, is dead." James 2:17. Faith and good works are inseparably joined. What, therefore, God hath joined together let no man attempt to put asunder. Work that which is well pleasing in the sight of God.

"Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14:23. Constrain them by love and earnest appeal. This is at once a divine command and a divinely appointed method of procedure. Go! Compel! Today!

Souls are dying for want of Jesus, the bread of life. Care you not that they perish? "Give ye them to eat" (Matt. 14:16), says your Master. Set before these starving, dying souls Jesus Christ, the bread of life, the only Saviour. Won't you? This is well pleasing in the sight of God.

"Go work today in my vineyard." The call comes loudly and imperatively to every child of God. It is an urgent call to prompt, active, earnest, cheerful, faithful, persevering, prayerful service unto the Lord.

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isa. 6:8. Is this your response to the call of your Heavenly Father?

The Call of God the Father, the Son, and the Holy Spirit

"Give me thine heart." Prov. 23:26.

It is the voice of the triune God. Father, Son, and Spirit unite in this earnest, pleading, loving call to men.

If you will but make the Lord God the king of your heart, the ruler of your life, then true pleasure, success, happiness, peace, joy, and hope will be yours; and you will be a king and a priest unto God forever, wearing the crown of perfect righteousness and of eternal life, and ministering unto the Lord forever in the heavenly kingdom above.

Respond to the tender, gracious call of God, and all will be yours to enjoy forever. Will you?

"He Arose and Departed"

T. E. BOWEN

JESUS came into the world to prove that God loves sinners and can save them. Sin originated with Lucifer, not with God. God was and is in no way responsible for it. He hates it, he warned all against it, and yet it found existence. Jesus was manifested among men to destroy it, and to save the sinner.

One day a man sick of the palsy was brought to Jesus on a bed. Really he was dying. He could not walk. He was a sinner, and knew it. It was his sin-sick soul that gave him the most of his trouble. Could he be freed from his sins, what a burden would be rolled away! Jesus read his heart. He had power on earth to forgive sin. And when this helpless man was brought into his presence, Jesus' words of greeting to him were like music to his soul, "Son, be of good cheer; thy sins are forgiven."

One can imagine the expression of gladness upon the sufferer's face at hearing these blessed words of assurance. But doubters were there; they are always present on such occasions. In their hearts they were saying, "Who is this man forgiving sins? No one but God can do that. This man is surely a blasphemer in thus making himself God." These wicked thoughts Jesus read on their minds, and asked, "Which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?"

Now Jesus was either God or a blasphemer. And to prove that he was the former, and forever to settle it that he was not a blasphemer, the test was made. Upon his word this man's sins were or were not forgiven. Surely it was one or the other. Nothing was seen only the gladdened face of the palsied man to prove that his sins had actually been forgiven. By faith he had believed the word of Jesus, and in actual fact his sins at that very moment were forgiven; he was as free from them as if he had never sinned. He knew it. Yet to prove this to the multitude looking on, Jesus went on, "But that ye [the doubters] may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house."

Suppose now that the sick man had not got up and gone home. What a signal victory this would have been for Satan! But, thank God, the palsied man picked up his bed, a well man, and with the dignified bearing of one in full possession of his restored manhood, he passed through the crowd, every step proclaiming to all who saw him, This man has power on earth to forgive sins.

And today the story tells you and me the same; so why should not we also "be of good cheer"? Jesus, though now in heaven, still has power on earth to forgive sins.

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God's greatness
Flows around our incompleteness;
Round our restlessness his rest.
— Browning.

October

The Advent Review and Sabbath Herald

VOL. 92

WASHINGTON, D. C., JANUARY 7, 1915

No. 1

EDITOR, FRANCIS M. WILCOX

Associate Editors

CHARLES M. SNOW
WILLIAM A. SPICER

Contributing Editors

L. R. CONRADI
R. C. PORTER
I. H. EVANS
G. B. THOMPSON

All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

EDITORIALS

To the Fields in 1914

THE record of outgoing missionaries in 1913 was exceptional. That was the year of the General Conference, which made heavy appointments to the mission fields. The total list for 1913 was 153, including, as usual, those going out from Europe to the farther missions, and from Australasia and other colonial bases. It was felt at the time that that was so large a reenforcement of the fields that the next year's record might be expected to drop below the average; not because 153 workers could supply the need, for that number spread over the whole earth meant only one family here and another there, dropped down among millions of people, to represent the message.

But the need of the fields is so pressing, the calls of God's providence so urgent, that there can be no halting of the movement of missionaries toward the fields. The list for 1914 is another remarkable one. It is as follows:—

February

W. M. and Mrs. Crothers, to Jamaica, West Indies.

Miss M. A. Yarnell, to Singapore, East Indies.

B. C. and Mrs. Haak and family, to Argentina, South America.

A. D. and Mrs. Fowler, to New Zealand.

H. Stacey and family, from Australia to Japan.

A. E. Wright, from Australia to the New Hebrides Islands, South Pacific.

March

J. S. and Mrs. Yates, to Sumatra, East Indies.

C. E. and Mrs. Moon, to Porto Rico. Miss Jessie Butler, to Porto Rico.

W. G. Kneeland, to Panama.

F. O. and Mrs. Stuckey, to South Africa.

R. S. and Mrs. Greaves, from Europe to West Africa.

J. A. Westermeyer and family, to Chile, South America.

April

R. L. and Mrs. Hiner, to Jamaica, West Indies.

A. Matter and wife, from Europe to British East Africa.

Miss Lina Barho, from Europe to German East Africa.

R. Lusky and wife and family, from Europe to German East Africa.

Peter Drinhaus, from Europe to German East Africa.

F. A. Detamore (returning) and Mrs. Detamore and children, to Singapore.

Allen and Mrs. Thompson, to Singapore.

Roy and Mrs. Mershon, to Singapore.

Paul Badaut, from Europe to the island of Mauritius.

H. Streeter and wife, from Australia to the Cook Islands.

H. A. Hill and wife, from Australia to the Cook Islands.

May

L. O. and Mrs. Corwin, to the Bay Islands, Central America.

W. H. and Mrs. Sterling, to Argentina, South America.

Blanche Davis, to Brazil, South America.

G. F. and Mrs. Jones, from Australia to the Solomon Islands.

June

Earnest E. and Mrs. Morrow, to India.

A. G. Christiansen and family, to Denmark.

Miss Florence Shull, to China.

J. P. and Mrs. Casey, to South Africa.

Mrs. W. G. Kneeland and son George, to Panama.

Sister Vai Kerisome, from Australia to Niue (Savage Island).

E. J. and Mrs. Giblett, from Australia to Niue (Savage Island).

T. Baker and wife, from England to Sierra Leone, West Africa.

July

Miss Helena Richards, to Porto Rico.

Miss Minnie Martin, to Porto Rico.

H. M. Blunden and family, from Australia to China.

Mrs. A. U. Cochran, to Cuba.

August

Robert H. Treible, to Bermuda Islands.

Miss M. E. Tamka, to Honolulu, Hawaiian Islands.

September

Enriques Mangold, from Germany to Ecuador, South America.

Eugene Leland, to Bermuda Islands.

A. E. and Mrs. Holst, to Jamaica, West Indies.

J. P. and Mrs. Redding, to Jamaica, West Indies.

G. G. and Mrs. Coffin, to Bahama Islands.

E. R. and Mrs. Johnson, to Mexico.

K. M. and Mrs. Adams, to Singapore.
Miss Florence Wilson, to China.
F. E. and Mrs. Bates, to China.
P. V. and Mrs. Thomas, to China.
I. F. and Mrs. Blue, to India.
Miss Grace White, to Cuba.
E. A. Curdy and family, to Haiti.
Mrs. Almeda Nelsen, to Bahama Islands.

A. P. and Mrs. Tarr, from the Cape, South Africa, to Tsungwesi, Rhodesia.
E. W. H. Jeffrey, from the Cape, South Africa, to Kafirland.

Fausto Jornadal, to the Philippines.
Mrs. May Williams-Martin, to Mexico.

November

D. C. and Mrs. Ludington, to Burma.
M. B. Butterfield and wife, to Trinidad, West Indies.

Geo. F. and Mrs. Furnival, to India.
C. F. and Mrs. Innis, to Cuba.

This list totals up 103 missionaries, not counting the children, who entered the fields during 1914. They have gone out from the North American Division, from the European Division, from Australasia, which carries the burden of evangelizing the island world of the Pacific, and from the South African Union, which supplies workers for its missions to the natives in the regions beyond. It is not a complete list, probably less complete than those of former years, for at the recent Australasian Union Conference more than the usual number of appointments were made to the island missions, and doubtless quite a number of workers have been going forward during the last month.

Just as it stands, without comment, this list is a striking testimony to the fulfilling prophecy of Revelation 14. The prophet in vision saw in the last days a people keeping the commandments of God and the faith of Jesus, hastening on to every nation, kindred, tongue, and people with the last message. Month by month and year by year we see the messengers going forth toward all the nations and peoples of earth. Prophecy is fulfilling before our eyes.

Nor must we omit to mention one vital feature. It is by the gifts of the believers — in the churches, in the Sabbath schools, and the isolated ones — who love this message that this movement of the missionaries into the fields is kept up. This dedication of means to God for the hastening of the message to the world, places this people in the North American Division, numbering but a few thousand as we do, tenth in the list of the great missionary societies of America. The amount given for missions groups our denomination among those that number their adherents by the million. And abroad it is the same. And it surely ought to be, for to whom else has the Lord in his providence committed this message of the coming of the Lord, which is to be quickly carried to

every tongue and people. It is the Lord's own hand leading his people forward.

W. A. S.

The Federation of the World

WONDERFUL are the prophecies of the divine Word! They are like the building specifications of a master architect. Though made centuries ago, as the building of his purpose progresses, the walls, the towers, the architraves, the ceiling timbers, the roof, cornices, doors, windows, lintels, and altars all come into place in exact conformity with his specifications and delineations. We look on in wonder as we see every separate part coming into its place, and marvel at the comprehension of the mind that thought the wonderful combination through to the end.

We read of his work in the creation of the universe, that "he spake and it was done; he commanded and it stood fast." But in the prophecies of his Word he spake, and each separate item comes into place when the time or condition arrives with which that item corresponds. Prediction and fulfillment are

the compliments of each other, and fit to each other when the time arrives for them to do so.

We have seen fulfillment meet prophecy in so many particulars and in so many events that we are coming to look upon them, to some degree, as almost commonplaces. We almost forget that in each fulfilled prophecy God is telling us over again, lest we forget, that he is God himself, the true God, who is able to tell the end from the beginning, and is doing it that we may have evidence upon evidence of his existence, his love, and his purpose.

We have seen these fulfillments in many events that have taken place before our day. These are interesting and

convincing; but a peculiar thrill accompanies the fulfillment of prophecy when we see it actually taking place before our eyes. The peace movement and the movement for world federation, both going on while the worst war the world has ever seen is taking place, — and that paradoxical fulfillment an evidence of the ripening of the world for the judgment,— these constitute a striking and a thrilling fulfillment of the divine Word.

For a generation past the great nations of the Old World have been gird-

girding themselves for war as no nations ever before had done, and have associated themselves in groups to protect themselves from one another.

But another admonition the Word of God gives us in this connection; and the fact that God gave that admonition in immediate connection with the prophecy above quoted, shows that it will be applicable at the time when the other applies. It reads: —

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Verse 12.

Moreover, verse 17 of the same chapter shows that these words apply at a time when the people of God are looking for their Lord's return. Today we have the peace movement in full blast and at the same time the greatest war of earth's history in full swing. We have the nations associated together and yet in actual process of being broken in pieces. And what else have we? We have the first steps now being taken for a world-embracing confederacy, the very thing against whose false hopes Je-

An Appeal to the President from the Christian Churches of the United States

By DR. FRANK CRANE

The Church of Jesus Christ to the President of the United States, GREETING:

WE ARE at an unexampled crisis of history. Civilization is in danger. The world points with scorn at the amazing outbreak of violence among so-called Christian nations. Twentieth century States are fighting with the ferocity of Huns, with the cruelty of ancient Rome, with the unreason of medieval fanatics. Never in time has such ruin, such horror been let loose on earth. Unnumbered corpses of men lie mangled in the fields. Thousands of women are widowed, their lives blighted. Homes everywhere are darkened. Poverty stalks in all lands. Pestilence follows. The judgment of Christ thunders above the wretched ignorance of nations: "They that take the sword shall perish by the sword." The United States of America is the only one of the great powers of the world that is at peace. Under your wise guidance we have so far avoided ghastly entanglements. But how shall we use the privilege of our fortunate isolation?

Should we merely take advantage of it to capture the markets of the world and make money out of the distress of other nations? WE BELIEVE that you believe that States are as morally bound to do right and to act nobly as are individuals. From your public utterances we know that you reject the pernicious doctrine that the nation's only morality is expediency; its only righteousness force. You have often spoken of this country's duty to "serve mankind."

Is it "serving mankind" to stand aloof when brother nations are in extremities, or get gain from their disaster? There is but one way to serve the world at this juncture. That is to take such steps as will eliminate the possibility of future wars. And there is but one way to do this. It is to begin the formation of the Federation of the World. It is to substitute the court of law for the arbitrament of war in settling the disputes of nations. It is to have one army and one navy, under the orders of this court, whose duty it shall be to prevent war and not to make war, even as city police prevent and not make street brawls.

THE fundamental error is that each nation now is the judge and executioner of its own case. This is practical anarchy. And international anarchy is as horrid as anarchy among private citizens. To continue to make treaties with separate nations is useless so long as each nation is its own judge, backing up its decrees with its own guns. The absurdity of this to be realized needs only to be stated.

The Federation of the World is not Utopian. It does not have to wait for the millennium. It is practical right now. It is not necessary to "change human nature." All that is

needed is to substitute law for violence. This we have already done in all civilized communities; and what has been accomplished in Holland and in Ohio is feasible for the whole world. Some nation must begin the movement. This is the nation. We are the richest country on the globe, the most powerful in the resources of men and money. We are not mixed up in any of the complications, jealousies nor rivalries of the Old World.

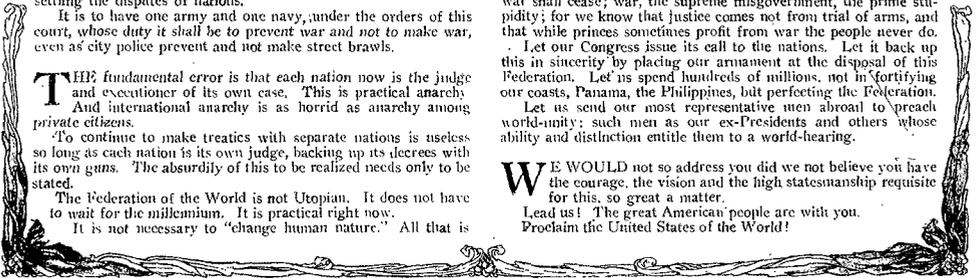
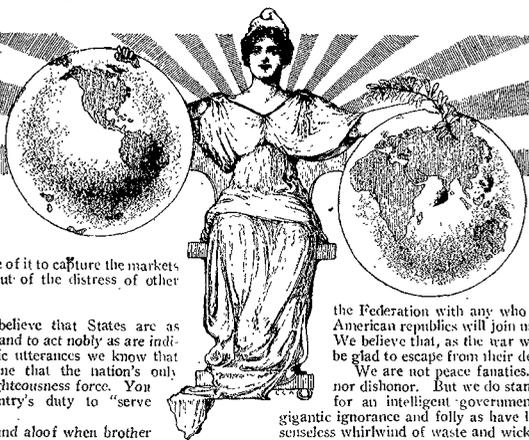
At the close of this war we shall have probably the naval supremacy of the world. A proposition coming from us would command the respectful attention of all the earth. We therefore earnestly petition you to do this one thing in the name of that Christ whom you and we desire to obey.

CALL upon Congress to invite all nations to join us in a World-Federation, that shall leave to each land its entire independence and that shall confine itself to the adjudication of international disputes. We need not wait for all to consent with us. Let us commence the Federation with any who will come in. We believe all the American republics will join us. We believe that China is ready. We believe that, as the war wears on, the European States will be glad to escape from their deadlock and unite with us. We are not peace fanatics. We do not stand for cowardice nor dishonor. But we do stand for law as against anarchy; and for an intelligent government of the world as against such gigantic ignorance and folly as have led the European nations into this senseless whirlwind of waste and wickedness.

AND you, Woodrow Wilson, are the man to act. We elected you. We believe you want to serve us. We believe you are listening very closely to hear the will of this great people and to do it, in the fear of God.

It is our will, and also the will of all the peoples of earth, that war shall cease; war, the supreme misgovernment, the prime stupidity; for we know that justice comes not from trial of arms, and that while princes sometimes profit from war the people never do. Let our Congress issue its call to the nations. Let it back up this in sincerity by placing our argument at the disposal of this Federation. Let us spend hundreds of millions, not in fortifying our coasts, Panama, the Philippines, but perfecting the Federation. Let us send our most representative men abroad to preach world-unity; such men as our ex-Presidents and others whose ability and distinction entitle them to a world-hearing.

WE WOULD not so address you did we not believe you have the courage, the vision and the high statesmanship requisite for this, so great a matter. Lead us! The great American people are with you. Proclaim the United States of the World!



ing themselves for the shock of a mighty war which they felt was surely impending, and they have associated themselves together by treaties and compacts and concordats, and ententes cordiales. But centuries ago the divine Word said: —

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces." Isa. 8:9.

That word is to the nations of our day. They have been doing what the prophecy said they would be doing, and yet they are now being broken in pieces as the prophecy said they would be, in spite of the fact that they have been

hovah warns his people. The accompanying photoreproduction of a page from the *Christian Herald* of December 23, is, in and of itself, an event of the utmost significance; and yet something of that nature was certain to come if that prophecy was to meet its fulfillment. The United States of the World would be a federation of the world or a confederacy of the world.

Such a combination of earthly powers is bound to come if ever there is a power in this world which can say "to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13:14. We also read of this same power, which wields a world influence,

that it "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Verse 12. A world federation, formed by religious influences, is necessary to the fulfillment of that prophecy. The suggestion to President Wilson and the demand made upon him in the accompanying reproduction from the *Christian Herald* show how that may be brought about. Such a confederacy, when formed, will be dominated by religion. It will have a head, and that head will be the head of some religion. It will issue religious decrees; for it will be a confederacy dominated by ecclesiastics. The Federal Council of the Churches of Christ in America have already gone on record as favoring the enforcement of the false sabbath. What more natural than that such a confederation should declare for a Sunday sabbath obligatory upon all the people of the world?

The Federal Council has made one urgent request of President Wilson, which was of a religious nature, and he complied with it, and called the nation to a season of prayer. The churches could just as well have done that themselves; but they chose to have the head of the government do it, forgetting, or not caring, that in doing so they were repudiating the fundamental principles of the government, the separation of church and state.

Now comes this urgent request, declaring in itself that it represents the churches of Christ in the United States, a direct appeal of religion to the government. It shows the way for the formation of a power which will make possible the fulfillment of Revelation 13. We cannot tell whether the head of our government will take the step he is importuned to take; but some President will take it when the time is ripe; for the churches will not cease to importune until it is done. The rest will be but a matter of detail. The United States, according to the prophecy, is to lead the world in bringing to a head that movement which must culminate in that universal decree which demands the worship of the beast on pain of death. We see it getting ready to take the step which will lead to that great climax. The prophecy is fulfilling before our eyes.

C. M. S.

Christ and the Law

THE law of ten commandments is an expression of the divine will. It defines the relations which should be observed by every human being toward his Maker and toward his fellow men. Indeed, the principles expressed in the law are the very outgrowth of these relationships. As soon as the first responsible being was created on this earth, it became necessary in the very nature of the case that

the relationship of that being to his Maker should be defined. This is comprehended in the first four commandments. As soon as a second being was created, it became necessary that the relationship between these beings should be made known. This is clearly defined in the last six precepts of the decalogue.

The principles of this holy law were recognized before sin entered the world. They will be recognized after sin has been swept out of existence. Sin is a violation of these holy principles. 1 John 3:4. Sin caused a separation between man and his Maker. The atonement of the Lord Jesus Christ was to effect a reconciliation. Christ died to save man from the curse of the broken law, from the death penalty which the violation of the law imposed.

But the acceptance of this divine sacrifice does not nullify the law in the experience of the believer. The apostle Paul inquires, "Do we then make void the law through faith?" He replies to this, "God forbid: yea, we establish the law." Faith in the Lord Jesus Christ as the Saviour from sin, the acceptance of him as the substitute to receive in the sinner's stead the penalty of the violated law, shows that the law is a living, active force.

But, having been redeemed from the condemnation of the law, it is not for the believer to continue in sin in order that the grace of God may continue to abound toward him. Regarding this the apostle Paul declares: "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"

Christ as man's substitute not only paid the penalty which the law imposed by his death on the cross, but in his own life he met perfectly the requirements of the law of God. Rom. 3:21, 22. His death not only brings justification for the sins that are past, but through the impartation of his life the believer is enabled to live in harmony with the divine requirements. Says the apostle Paul in Rom. 5:8-10: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

We shall be saved by Christ's life only as that life dwells within us. It is our privilege to say with the apostle, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." With this experience we shall

be able to say of the law of God, as the psalmist declared the Lord would say of it: "I delight to do thy will, O my God: yea, thy law is within my heart."

F. M. W.



War and a Revival of Religion

WILL the present conflict in Europe bring about a revival of religion in the Eastern Hemisphere? This some writers would have us believe. A Paris correspondent of the London *Times* writes that one result of the war has been a distinct revival of religion in France. The *Times* declares editorially:—

No feature of the war has been more striking than the religious feeling it has evoked. We shall be surprised if the war and the pro-spiritual emotions it has kindled are not attended by a quickening and deepening of the religious feeling in England as well as France.

Prof. August Lange of the University of Halle, in Germany, writing to a correspondent in this country, says:—

The churches are full and overflowing as they have not been for decades. Religious sentiment, which seemed to have been among the masses, has taken on a new lease of life.

A tourist who has recently returned from Russia declares:—

The land is alive with religious zeal, the people of all classes and both sexes flocking to the churches with every evidence of earnest devotion.

It is not strange that such feelings should be awakened under the influence of the stress of the times which have fallen upon Europe. Naturally in hours of danger and distress the minds of men turn toward a higher power, and they reach out to lay hold of something more stable than the changing things of this world. Such a revival of religious feeling we are told swept over the United States, both North and South, at the time of the great Civil War. Time proves the test of the genuineness of such religious awakenings.

God stands ready to bless mankind whenever and under whatever circumstances they turn to him. We doubt not that amid the terrors of earthquake, the roar of the tornado, the peril of the ocean storm, he has heard many cries which have ascended to him, and some undoubtedly under these conditions have found God. But the lull after the storm has afforded the time of testing. With the great multitude, God was forgotten in hours of peace. Some have emerged from scenes of danger and disaster to follow on to know more perfectly the One who revealed himself to them in their distress. Let us pray that such may be the experience of many who are reaching out toward God in the troubled regions of the great political upheaval in the Eastern world.

F. M. W.

A Pleasant Call at Fiji

OUR journey of nine days on the Canadian-Australian steamer "Marama," from Honolulu to Fiji, was very pleasant and restful. Early Friday morning we found ourselves sailing among the two hundred and thirty islands of Fiji. About noon we sighted Suva, where we hoped to meet Pastor J. E. Fulton, the president of the Australasian Union Conference. When near enough to locate the wharf, a passenger kindly placed at our disposal his long field glass. Among those gathered to meet the boat we could discern a tall man looking over the heads of all the rest. Our party all agreed that this must be Brother Fulton. We were not mistaken; for when we drew near enough to distinguish the features of the people, there he stood with a number of our European missionaries and native students from the mission school.

As soon as we could land, we were placed in an automobile to be taken to our mission station about five miles around the bay. But before leaving Suva we were driven about the town to get a glimpse of the tropical foliage, the governor's residence, and the principal places of business. Suva is a larger and more modern and attractive town than we had expected to find in what had seemed to us such an isolated spot. But by the aid of steamship lines, isolated places that once seemed so far apart are being brought closer together and developed into centers of prominence and importance.

On our way to the mission station we passed the Suva cemetery, and knowing that our beloved Brother J. I. Tay was buried there, we took time to visit the grave. As we stood in silence by the resting place of our fallen brother, the early history of our island work in the South Pacific was revived. We praise Him who has charge of this work, for its glorious triumphs since our pioneer missionaries first began work in these islands. Could Brother Tay have visited the mission with us that afternoon, he would have rejoiced in the sacrifice and service he was permitted to share in starting the good work in Fiji. He rests from his labors, but the work he began goes on.

We were glad that Brother Fulton, who went to Fiji to labor soon after Brother Tay's death, knew just where the grave was, and we were pleased to find it as well kept as any in the cemetery. It is marked by a neat marble slab bearing the name and the dates of the birth and death of our fallen brother. As the light was favorable, we were able to get a photograph of the grave. I believe that in our mission fields the graves of all our workers who fall in the battle should be well cared for by

those who succeed them. A neat head-piece giving suitable information should be placed at the head of the grave, and the grave itself should receive attention from time to time. It will do the living good to remember kindly those who toiled in the fields before them, and into whose labors they have entered.

On arriving at the mission station we had the privilege of meeting all our European workers in Fiji, and about two hundred of our Fijian brethren and sisters. They were attending the annual council, the date of which had been fixed so that we might meet while passing through Suva on our way to New Zealand. We were sorry that we could stay with these dear friends only twelve short hours. But we could not remain longer without being held a fortnight or a month, and this our general plans and appointments would not permit.

Shortly after reaching the mission station we were all gathered on the lawn in front of the church. We shall never forget the impressive exercises that followed. After a hymn and prayer, Pastor A. G. Stewart, the superintendent of the field, introduced us to the native brethren and sisters. Pastor Pauliasi Bunoa, our Fijian minister, gave us a cordial, whole-hearted welcome. He told how they had, for a long time, looked forward to this meeting, and how they had prayed that our ship might arrive in the daylight, that the weather might be good, and that no sickness nor anything should prevent us from having the meeting. He said that they were now all praising the Lord for answering their prayers.

He had the people grouped according to their church membership, and called them forward, a group at a time, for hand-shaking. In harmony with Fijian custom, each church brought one or more presents. The first who came forward spread on the grass in front of us a native mat made by those who brought it. On this were placed the presents brought by those who followed. These presents consisted of mats, baskets, fans, bottles of oil, whales' teeth, and silver coins. Brother Bunoa said that the presents themselves were not great, but that they represented something great,—the love and gratitude of the Fijian brethren and sisters to the brethren in America and Australia for the glorious message they had brought to Fiji.

In explaining to us the feelings of the native brethren and sisters in making these presents, Brother Fulton told us that the whale's tooth presented by a very aged brother had probably been treasured by him for half a century or more, and that very likely it was the dearest thing to him that he had ever possessed. He would not have parted with it for anything in this world but the saving message of Revelation 14.

In closing this part of our meeting, my wife and I told the brethren and sisters how we appreciated the presents they had brought us, and that we should take them with us as tokens of their love for our people who had sent the message to them. We also told them of the deep interest our people in America and Australia still feel in the work in Fiji, and of our hope of meeting them around the throne of God in his kingdom.

We then retired for lunch before the evening service. This lunch hour was a most enjoyable and profitable one. Eleven European guests gathered round Brother and Sister Stewart's table in the mission home. These were Brother Fulton; Brother and Sister White, who have charge of the school; Brother and Sister Butler and Sister Clark, who are connected with the school; Sister Meyers, in charge of the work for the Indians; and our party of four. We were so glad to form the acquaintance of these workers and to learn from them all we could about their field and their work. We should fain have prolonged this interview into hours, but we could not stay the hands of the clock, and before we had finished, the bell rang calling all to the evening service.

When we entered the church, we looked upon one of the most impressive scenes of our lives. The building was packed with two hundred Fijians sitting on the mat-covered floor instead of on chairs or forms. The bushy heads and stern countenances of the men reminded us of the pictures and the accounts we had seen of the Fijians in their savage, cannibal days. But the Bibles they all held in their hands, and the quiet, reverent attitude they manifested, testified that a marvelous change had come to them. In the light of this transformation, the sight was a beautiful one. They followed me closely with their Bibles as I turned from scripture to scripture during the discourse. They were not at all demonstrative, and I was not altogether sure while speaking that they fully understood me (of course I was speaking through an interpreter); but in the testimony meeting that followed, I learned that they understood all, and that they were deeply impressed. In a quiet way, yet with deep feeling, they told of their gratitude to God for sending his Son to redeem them. They also told of the great blessing the third angel's message had brought to them, and of their determination to hold on to the end. It was deeply impressive and very touching to see the tears glistening in the eyes of these dear souls rescued from cannibalism and savagery, and to hear them tell with quivering lips of their love for Christ, and of their desire and determination to put away from

their lives everything that is wrong. The only believer in that audience of two hundred who was then using tobacco confessed his wrong, and promised that by the help of the Lord he would turn from it. What a marvelous transformation God has wrought in the lives of these people! At the close of this wonderful meeting the brethren and sisters and the little boys and girls all filed by to say farewell, and wish us Godspeed as we continued our journey.

The Lord has greatly blessed the labors of our missionaries in Fiji. This is the largest, strongest center we have in the island mission fields of the South Pacific. We have between three hundred and four hundred members living in nine of the principal islands of the group. Among these are a number of chiefs who have a strong influence among their people. This helps to gather the natives to our fold. Our brethren and sisters are active in missionary work. Some are developing into good evangelists. The headquarters of our work is located at the mission we visited near Suva. At Buresala, on the island of Ovalau, only a short distance from Suva, we have a good school, in which we are giving the young people who attend the education and training they need to prepare them to work in the Master's cause. We met several of these students, and were greatly pleased with their appearance. They have bright, intelligent faces, and show in every way that they are responding to good training.

We were also pleased to meet Sister Meyers, formerly of India, who is in charge of the work being carried on in Suva in behalf of a large number of Indians who have come to Fiji to live. Sister Meyers understands the language of this people, and has a deep burden for their salvation. Their change of views and of heart is a slow process, but she toils on, confident of good results. She needs our prayers as she pursues this difficult task.

At 10 P. M. we motored back to Suva to catch our steamer for New Zealand. Our hearts were filled with gratitude for the privilege of even a short visit to Fiji. It was an inspiration to us, leading us to renew our consecration to our Master for the finishing of his work.

Brother Fulton accompanied us to New Zealand. The four days we were together at sea gave us an opportunity to become better acquainted and to counsel regarding various features of the work in the Australasian Union Conference.

A. G. DANIELLS.



"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

The Results Justify the Sifting

SAYS the servant of the Lord concerning this time:—

It is not learned, eloquent speakers that are needed now, but humble, Christ-like men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Luke 14:17.—"*Testimonies for the Church*," Vol. IX, page 36. Let every idler awake, and face the realities of life. . . . The Lord has a place for every one in his great plan.—*Id.*, page 37.

Let not those who write for our papers make unkind thrusts and allusions that will certainly do harm, and that will hedge up the way and hinder us from doing the work that we should do in order to reach all classes, the Catholics included. . . . All sharp thrusts will come back upon us in double measure when the power is in the hands of those who can exercise it for our injury. Over and over the message has been given to me that we are not to say one word, not to publish one sentence, especially by way of personalities, unless positively essential in vindicating the truth, that will stir up our enemies against us, and arouse their passions to a white heat.—*Id.*, page 241.

This message must be given, but while it must be given, we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not go out of our way to make hard thrusts at the Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them, and God will work in their behalf.—*Id.*, page 243.

When these principles are fully applied, and "when the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. . . . The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and, as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord."—*Id.*, page 46.

When "a large class" is being sifted out, it will be a time of trial to those who have been associated with them in the message. The disaffected ones will attribute their leaving the ranks to administrative policies, or will give some other excuse. But as in the days of Gideon and of the apostles the loyal remained in the ranks, so it will be in the last-day sifting time. None should be misled by any such plea for sympathy. There is safety only in abiding in the ranks and marshaling with the forces that are giving the third angel's message. Those shaken out in the days of Joshua did not enter the Promised Land. Those shaken out in the days of the apostles did not receive the early

rain, nor proclaim the message in its fullness of power. So it will be now.

The work will be similar to that of the day of Pentecost. As the "former rain" was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the "latter rain" will be given at its close for the ripening of the harvest.—"*The Great Controversy*," page 611.

Following the sifting time comes the glorious triumphs of the message under the latter rain. We must overcome weaknesses and besetments now or be sifted out when God sifts his people. In that closing proclamation God will be glorified by manifesting his power in contrast with the power of Satan.

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Rev. 13:13. Thus the inhabitants of the earth will be brought to take their stand.

The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.—*Id.*, page 612.

The results demonstrate God's wisdom in sifting the church preparatory to its final movements. Our decisions today fix our destinies in the sifting time. Shall we be overcomers, or surrender to the temptations of Satan and be sifted out? Let us say with the apostle, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:39.

R. C. PORTER.



The Destiny of the Wicked

(Continued)

The Reward of the Wicked Is Death, Not Life in Misery

NOWHERE in the Bible is it taught that the wicked will live eternally in a lake of fire, suffering untold agony and excruciating torture. The penalty of sin is not *life in misery*, "remorse of conscience," but *death*. "*The wages of sin*

is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Death is a cessation of life, a state of unconsciousness. The Lord through his prophet declares, "The soul that sinneth, it shall die." Eze. 18:4, 26. It is not to *live* in misery, but to *die*. Those who are finally lost will experience the *second* death. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the *second* death." Rev. 21:8. "And death and hell were cast into the lake of fire. This is the *second* death." Chap. 20:14.

The wicked, being "alienated from the life of God," are compared to the most perishable and combustible substances. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3:12. If the language of the Bible means anything, we have here a good illustration of the end of the wicked. They are compared to chaff, that which is dry and dead, and easily consumed. There is nothing in this figure indicating eternal torture, but rather the reverse. The utter destruction of the impenitent is further emphasized by the Saviour's statement that the fire which annihilates them is "unquenchable." Not that it will burn eternally, but that it can never be extinguished until that upon which it preys is utterly consumed. Then it will cease to burn, as did the unquenchable fire which consumed Jerusalem anciently. Compare Jer. 17:27 with 2 Chron. 36:19.

A similar comparison is made by the prophet of God. "For while they be folden together as thorns, and while they be drunken as drunkards, they shall be devoured as *stubble fully dry*." Nahum 1:10. The psalmist declares, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; *into smoke shall they consume away*." Ps. 37:20. And then he further says that "evildoers shall be cut off. . . . For yet a little while, and *the wicked shall not be*: yea, thou shalt diligently consider his *place*, and *it shall not be*." Verses 9, 10. How plain and positive is this language! The wicked shall "not be," or exist, and no place for their existence will be found. The earth, where they have lived, has become the saints' eternal abode. If such language does not denote the complete destruction of all who have refused to lay hold upon eternal life, it is difficult to conceive of any language which could have been used to convey this thought had the Lord intended to do so.

Many other figures are used concern-

ing the wicked which indicate that they will not live forever, but will be completely devoured from off the earth. They are compared to thorns and briars (Heb. 6:8), to wax, which "melteth before the fire" (Ps. 68:2), to tares (Matt. 13:30); to dry branches (John 15:6). If the wicked are indestructible and are to live eternally, all these comparisons, and many others which might be given, are deceptive; but if, as the Scriptures everywhere affirm, they are without life, dead in sin, and are finally to be destroyed and cease to exist, and the curse to be forever eradicated from the earth, the figures used are forceful, and teach the great truth that man, apart from Christ, cannot live forever.

The agent by which sinners are to be destroyed and by which the earth is finally to be cleansed from sin is *fire*. There are some things that only fire will purify and make clean. Once the Lord cleansed the earth from the putrid effects of sin by water; the second and final purification will be by fire. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1-3. "Upon the wicked he [the Lord] shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." Ps. 11:6.

The seer of Patmos, beholding the countless host of the lost as they come forth in the second resurrection and are led by Satan to surround the city of God in a frenzied effort to capture and destroy the "camp of the saints," describes their utter and eternal overthrow in the following language: "And they went up on the breadth of the earth, and compassed 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.

Surely these texts do not give any warrant to the doctrine of a lake of fire in which the ungodly will be plunged to be tortured throughout numberless cycles of time, cursing and blaspheming God in their despair and unutterable woe. They are to be "burned up," become "ashes," be "devoured," or eaten up. Such language denotes the extinction and utter annihilation of the ungodly. They are to be destroyed "root" and "branch." Satan is the root, his children are the branches. The curse of sin will be rooted out of the universe.

G. B. THOMPSON.

(To be concluded)

Note and Comment

Religion and Politics

How religion may enter politics while claiming not to do so, was illustrated at the last annual convention of the American Federation of Catholic Societies in Baltimore. In that convention the following instruction is reported to have been given by Bishop P. J. Donahue, of Wheeling, W. Va.:—

Religious bigotry should never influence a Catholic in his vote; but if religious bigotry does influence a political man to be unfair, then, in justice to the government and to themselves, the Catholics should strive to remove such an unfaithful man from office.

The cry that Catholics were not receiving proper treatment at the hands of politicians has been one of the chief slogans of the American Federation of Catholic Societies and the real reason for its existence. To the leaders of that organization no politician is fair who will not do what the federation desires, and no official is fair who will not yield to the federation's demands. All such are worthy of dismissal, and the above instruction gives Catholic voters warrant to work and vote for their removal. While purporting to warn against religious bigotry in political affairs, it is all the warrant any Catholic needs for doing what it warns against.



Liberty or Restriction

In his commencement address at Columbia University, June last, Pres. Nicholas Murray Butler, in deprecating the tendency of the times away from the true spirit of liberty, said:—

When this college was young, the word that rose oftenest and instinctively to the lips was liberty. . . . It meant freedom of conscience, of speech, and of the press; it meant participation in the acts of government and in the choice of governing agents. . . . But during the years that have passed we have moved far away from this view of what is important in life. There has grown up, not alone in America, but throughout the world, an astonishingly widespread belief in the value of regulation and restriction not only as a substitute for liberty, but directly in opposition to it. . . . Not liberty, but regulation and restriction are the watchwords of today. . . . The only logical and legitimate restriction upon liberty is that which is drawn from the like liberty of others.

We had physical, mental, and spiritual regulation and restriction during the Dark Ages, and the world still suffers from it. The program of political religionists today would give the world another experience of the same kind, with its blasting and blighting effects. True liberty brings out the best there is in the race; but regulation and restriction stamp it out.



THE WORLD-WIDE FIELD



Through Siberia

J. T. BOETTCHER

A WEEK ago I returned from my trip which I took to the Far East. The Siberian missions had never been visited by a general man from the European Division, so it was planned for me to visit them this summer. I left Riga July 8 and reached Vladivostok, on the Sea of Japan, July 24, stopping over one Sabbath with the brethren in Irkutsk. The distance from Riga to Vladivostok is 5,967 English miles, and can be made in a twelve-day journey. Very few have a proper conception of the immense size of the Russian Empire. Siberia proper has an area twenty-five times as large as that of Germany. We have 623 church members in this field, who love the message as much as any believers in the world, and who are ready to help support it to the extent of their power.

Our first meeting was held in Vladivostok. The worker who is stationed at this post has no permission to conduct public meetings. There must be twenty-five members before a hall can be procured. The government does not allow people to come together for worship unless there are twenty-five regular members who apply for the privilege of meeting to worship God. This brother knows the language well, and is doing missionary work right along. A friend of our work, not a member as yet, is building a meetinghouse for us. We are working hard to get members enough to open up the hall. Vladivostok is a very fine modern city. There are also many Chinese and Koreans living there.

We next took the train and went to Nicolsk-Ussuri, where the superintendent of the Amur Mission lives. I held a meeting with interested persons in the home of Brother Goebel. There is only a little company of Sabbath keepers at this place, but the prospect for additions is good. We next went north about five hundred miles, to the city Chabarowsk, the terminal of the Amur railroad. The city has about fifty thousand inhabitants, and its location on the Amur River has made it a large trading center. Here we found a Russian who is interested in the message. This man opened his house to us, and called in others so that they might hear the truth of God. He insisted that a worker be sent at once, promising to do all that he could to help him. The Amur railroad is not yet finished, but soon will be. Russia will then have its own road to Vladivostok.

Our next stop was in the city of Iman, on the Ussuri railroad. A few years ago a young man from Petrograd was sent there to serve his time as a soldier.

He had accepted the truth, and was anxious to see others rejoice in the blessed hope. As soon as he arrived at his post, he looked about for a mission field, and soon found it. An interest was awakened, enough to call for a minister, and at present there is a church here with fifteen members, all active and having their own meetinghouse. We called in the brethren from the churches in that district, and thus had a good opportunity to see nearly all of them.

It was very interesting to hear their many questions. They seemed to think I could not get tired. I had to hold meeting all day and answer questions until midnight. Our beds were made on the floor, and on the seats in the meeting room. The Russian people do not care very much for a bed. They will lie down almost anywhere and sleep. It almost seems as if they have no bones to ache on a board.

We had a splendid meeting. On the Sabbath day, August 1, five believers were baptized. One brother said that he was impressed to make a donation of \$50, which he did. This was the day Germany declared war on Russia. We knew nothing about it, only floating rumors, but the next day we saw trains laden with soldiers pass the stations. Even though we were one thousand miles from the front, the word to mobilize had reached the uttermost of the Russian Empire with the speed of lightning. Telegrams were read at the station, and each asked his neighbor what it all meant. There was a sober look on the faces of the men, but they were ready to shoulder the gun and go to save the country from the invasion of the enemy. I have never seen such readiness in any people to respond to the call of the war signal. Sunday evening, August 2, I was back at Nicolsk-Ussuri. There at the railroad station, thousands of patriotic people had gathered to make a great manifestation. Military bands played, the czar's picture was carried by the young men, the national hymn was sung, and shouts filled the air. There came over me a queer sensation, which told me that it was a time to be very calm.

I pursued my journey to Harbin. While I was passing through Manchuria, every train was packed full of soldiers and officers. Heavy rains had washed parts of the track away, but it had been repaired by the time we arrived, our train being only a few hours late. Manchuria is a fine country, with a semi-tropical climate. The Chinese have more knowledge of agricultural methods than I had supposed. The wheat, barley, oats, beans, and all the vegetables are planted

in drills wide enough apart to be cultivated, and to my surprise there were no weeds to be seen. I concluded that the Chinese people were very thrifty. They are also great burden bearers, and never seem to get tired.

Harbin has about one hundred and fifty thousand inhabitants, with a great mixture of people: Russians, Germans, Finns, Lettonians, Esthonians, Tartars, Armenians, Grusiniens, Greeks, Persians, Turks, and thousands of Chinese. It is one of the most wicked cities in the world; all manner of vice is carried on. We have a church of thirty-four members in the city, with a good meeting hall. It was my privilege to conduct meetings in their hall. The persons were first interested through an aged brother who moved there from Russia. Afterward, through reading matter, they accepted the truth. They are good tithe payers. The most of them work for the government in the railroad shops, but have the Sabbath free. There had just been a big flood, and hundreds of families were housed in freight cars until their houses could be repaired. I visited them in their car homes. Each family had a car. I thought it was a fine way to help them, better than tents would have been.

By this time everybody was talking about the war. The German consul had left Harbin, and the Austrian consul was to leave that same day. Our people were thinking that they would be drafted at any moment. I went to our American consul, who told me that I had better get a new Russian *visé* on my passport before I left, otherwise I might have trouble. I was glad for my passport, for the Germans and Austrians were all sent to prison or out of the country.

After midnight I took the train at Harbin, but it was almost impossible to find a seat, there were so many officers going; but I finally got a seat in a compartment with a number of others. Our next change of cars was in the city of Manchuria. Here one has to pass the customhouse and present passports to the Russian officers. After these formalities were through (and it takes two or three hours), we were permitted to go to the platform. To our surprise, we learned that all the fast trains had been off, so we took what was to be had. However, we were very comfortable.

The trip from Manchuria to Irkutsk, around Lake Baikal, is one of the finest in the world. The Russian government has spared neither money nor engineering skill to make it a splendid road. It goes over rivers, through more than fifty tunnels, across swamps, and along precipices, making all kinds of twists and turns. The lake is said to be 499 miles long and over 3,000 feet deep. During the winter the whole lake freezes to such a thickness that a railroad train crossed upon the ice before the road was built around it. In our company was an English fur dealer, a French officer of the army, an Italian doctor of chemistry, and a Russian merchant. The

French officer went all those thousands of miles that he might reach his country to serve in the army. The Italian doctor was also an army officer and ready to serve his country. The only question with them was how they could get home the quickest. It was impossible for them to pass through Germany, so they chose the water route, via Odessa and Constantinople. We had very interesting times together. If the Christian young men all loved the cause of God as much as these men love their country, there would never be a dearth of men and means. There is a lesson in it for us.

(To be concluded)

Words From the Late Walter G. Bond

JUST about the time the cable message came from Spain bringing the sad word that Elder Walter G. Bond, superintendent of the Spanish Mission, had passed away, a letter was received from him. Evidently it constitutes his last message to the Mission Board. We therefore give it here almost entire. It was written from a town in southern Spain, while Elder Bond was out among the scattered believers. The letter was written in reply to one from the secretary of the Mission Board reporting that the believers in other lands meant to stand by the needs of the missions of the European Division in these war times:—

"BAEZA, Oct. 16, 1914.

"DEAR BROTHER: Your kind letter reached me yesterday. I was indeed glad to hear from you. While we have not been able to obtain our money regularly from Gland, thus far our branch publishing office in Barcelona has been able to keep things afloat. We are endeavoring to keep expenses down as low as possible. The most of us are spending some time selling the special number of our paper. We have just now received our first money from Switzerland since the war broke out. . . .

"The annual meeting for Spain was appointed for August 19-24. After war was declared we heard nothing whatever from the union office for a number of weeks, so did not know that the meeting had been called off until two weeks after it was over. We were much disappointed in not having Elders Tieche and Fitzgerald with us, as had been planned. But the Holy Spirit was present, and bestowed an abundant blessing. Nine adults were baptized during the meeting, all but one coming directly from Romanism. The evening meetings were well attended by those not of our faith.

"I have just been visiting the believers along the Mediterranean coast. Nearly all are of excellent courage and are working to advance the message. A dozen or more wanted baptism, but it was thought best for them to wait awhile.

"I am now in Baeza, a city of fourteen thousand inhabitants, in the province of Jaen, in Andalusia. Here one of our native brethren has been laboring

for some time. But it has been a continual warfare with the priesthood. Ignorance, superstition, priests, and fanaticism abound, making it probably the most difficult place that we have thus far entered. But even here we hope for fruit.

"At present our publishing house is paying expenses, I think, and our canvassers are all selling enough to keep them alive. Our courage is good, and our one desire is to see this work triumph and to triumph with it.

"Mrs. Bond and the family are in Barcelona. All were well the last I heard from them.

"I hope that we shall be able to get our money from now on, but something might happen to prevent, so here is our list. . . . I shall not write more, as it is almost Sabbath.

"WALTER G. BOND."

South China

R. C. PORTER

AFTER the departure of Elders Harlow and Hills with their families, for America, by request of Elder B. L. Anderson, the acting superintendent of the South China Mission, I left Shanghai, August 27, for a visit to Amoy and Swatow.

Our coasting vessel carried two passengers, five hundred sheep, and a heavy cargo of freight. On our arrival at Swatow, there was a heavy typhoon blowing against the movement of the tide. When the boat was lowered to tie the anchorage rope to the buoy, it was caught by the undertow of the current and the outgoing tide, and crushed against the front of the steamer. One sailor caught the rope by which the boat had been lowered. Three others were swept out toward the sea with such rapidity that life buoys falling near them could not be reached by the men in the water.

Elder J. P. Anderson, who was coming to the vessel in a small boat, urged the Chinese oarsmen to pull for the men overboard and pick them up, but their superstition was too great to allow them to do so. They said the water devil was after those men, and they would not go near them. If they lived, it was for them to live; and if they died, it was for them to die. Two of them were rescued by the customs launch, the other drowned. The typhoon was so terrific that it was with great difficulty that Elder Anderson's launch reached the steamer. The captain advised passengers to remain aboard until morning, but we ventured to go ashore. After a hard battle with wind and tide, we reached our landing safely. The steamer cast anchor, and made no further effort to tie up to the buoy until morning.

About ten the next morning we took passage on a Chinese river steamer for a four hours' run into the country. We then transferred to our own house boat for a night's run to Lo Kang, where our meetings were to be held. Just as we were ready to start, our Chinese evangel-

ist living in the town where we changed to our boat, came and urged us not to risk a night ride on the house boat, as the country was infested with robbers. We desired to meet the appointment on time, and so went forward. After committing ourselves to God, we slept as sweetly as at home, and awakened the next morning safe at our destination.

The Chinese brethren and their friends gathered from the different outstations in that vicinity. Our chapel could not accommodate all who wished to attend. Children stood two deep, that is, one behind another, and two high, hanging on to the fence in front of the chapel during the services. The meetings were conducted by Elders B. L. and J. P. Anderson, assisted by Elders Keh and Ang, Evangelist Chang, and the writer.

The interest was very good throughout. At the close of our stay with this people, fifty offered themselves for baptism. After very careful examination, twenty-three, all but one of whom were from heathenism, followed their Lord in baptism.

It was the most beautiful and picturesque baptismal scene I ever witnessed. A high stone wall protected the river front. Stone steps led down to the water. In front of this wall, standing in the water's edge, a hundred Chinese children, half of them scantily dressed and half wearing no clothing, witnessed the baptism.

On the top of the wall, eight hundred persons, attired after the most primitive fashion, satisfied their curiosity by seeing how Seventh-day Adventists administer baptism. Another hundred, grouped under the shade and in the tops of the majestic trees, the largest I have seen in China, formed the right and left wings of the assembly.

Fully a thousand persons, with little conception of the solemn rite of baptism, chattered and laughed while they waited for the opening of the service. Many laughed as the first candidate arose from the water; but as one after another was buried in the watery grave and arose with a countenance expressive of the peace and joy that reigned within, the spirit of peace so constrained the audience that order and quiet prevailed.

One of those baptized was a middle-aged village headman. Others were well-to-do farmers and laborers. A good foundation is being laid by the outstation work in the Swatow field for a strong advance throughout the country territory.

On our homeward journey we encountered one of the most terrific typhoons of the season. We could say with Paul, "A night and a day I have been in the deep." For thirty-six hours we were buffeted by the waves, making thirty miles during the time. The officers became concerned for the safety of the vessel, but the Lord gave us a safe passage, for which we were exceedingly grateful. Very encouraging reports of progress are coming in from all parts of the field.



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.

I'd Like to Go

It seems to me I'd like to go
Where bells don't ring nor whistles blow,
Nor clocks don't strike, nor gongs don't
sound,
And I'd have stillness all around—

Not real stillness, but just the trees'
Low whispering, or the hum of bees,
Or brooks' faint babbling over stones
In strangely, softly tangled tones;

Or maybe the cricket or katydid,
Or the songs of birds in the hedges hid,
Or just some such sweet sounds as these
To fill a tired heart with ease.

If 'tweren't for sight and sound and
smell,
I'd like the city pretty well;
But when it comes to getting rest,
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust
And get out where the sky is blue—
And, say, how does it seem to you?
—Eugene Field.

New-Fashioned Girls

MRS. EULALIA S. RICHARDS, M. D.

THERE seems to be growing up about us a generation of new-fashioned girls,—girls who are transformed from wee lassies into women almost "while you wait."

From their earliest days they are urged onward toward womanhood. Their mental education is pushed to the neglect of their physical training. It is no uncommon thing to see girls ranging from eleven to fourteen years of age poring over French grammar or Latin translations. They are burdened with "home studies" night after night. Then besides their regular education there are the accomplishments—the piano, or perhaps the violin, with several hours' practice daily; yes, and social obligations. Little girls scarcely old enough to go to school attend parties, matinees, and other social gatherings, being dressed so elaborately on these occasions that they remind one more of fashion-plate figures than of real flesh-and-blood girls.

If the girl has any leisure time after meeting all the foregoing obligations, she usually spends it in reading. And what class of books does *she* (not her mother) select?—Not simple, childish tales nor standard works of real worth, but most often cheap novels and romances which tend to give her false notions of life.

The girl is so absorbed in all these

things that she has little or no time for that domestic training once considered of more value to girls than book learning. The work in her home is done either by servants or by her long-suffering mother, who excuses her daughter's lack of interest in home affairs on the ground that her education demands all her time and thought.

What is the result of this system of training?—Girls who are *educated*; but educated for what? For home making with its domestic duties, for motherhood with its thousand cares?—No, certainly not. The result is girls (if they survive the process of training) who can play on the piano, sing, paint, speak French, but who could not, if their lives depended on it, bake a loaf of good bread, make a frock, or even neatly darn a sock.

There are many who openly admire these new-fashioned girls, but who, down deep in their hearts, cherish a longing for the return of the old-fashioned girls,—the girls who, though perhaps not so brilliant as their sisters, always shed brightness in the home; the girls who, though not so well versed in Latin or French, are well versed in the simple arts of home making. It is all a matter of education and training. Girls cannot be expected to make good wives and mothers unless from earliest childhood they are taught by precept and example the science and art of home making. Sensible mothers will encourage their little daughters to share the responsibilities of the home. They will patiently and lovingly teach them all that is to be known about the proper care of the house, the preparation of wholesome and palatable food, and the making of their own garments.

This instruction will all be given in such a way as to be a pleasure, not a burden, to the little housekeepers. They will be shown exactly how a thing should be done, then encouraged when they fail, or commended when they succeed. Proper recreation will be alternated with work, as "all work and no play" seems to result as unsatisfactorily for his sister as for Jack.

The writer is acquainted with a family of girls who are now in homes of their own, and real, old-fashioned housewives they are. Besides attending to the ordinary household duties, these young women do all their own sewing, from the simplest undergarment to their smartest frocks. "How did you learn to cut and fit and finish so nicely?" was asked. "Oh, we learned it all through

dressing our dolls, when little girls at home!" they replied. Their mother was one of those wise teachers who knew how to make her teaching attractive. Each little daughter was given a workbasket, completely furnished, also dainty materials which she was free to use as she wished. With their mother's help and suggestion, these girls learned to make all sorts of pretty things for their dolls. Then gradually, little by little, they were encouraged to make simple garments for themselves, and then the more complicated ones, until finally they were able to fashion all their own clothing, and they gloried in it.

Every woman who is the mother of daughters should feel it a sacred responsibility to give them, in addition to what is commonly called a "good education," such a training in domestic sciences as will fit them for the duties of wifehood and motherhood. Daughters thus trained will one day rise up and call their mothers blessed.

Proper Clothing for the Winter

D. H. KRESS, M. D.

THE temperature of the blood when it reaches the skin is found to be about 98.4° F. in a person who is in good health. The temperature of the liver, stomach, and other internal organs where oxidation is most active, is several degrees higher. The healthy action of digestion and nutrition depends largely upon the maintenance of normal temperature of the internal organs. When the temperature becomes high, as in simple fevers, the mouth becomes dry; the secretions on which the digestion of food depends are diminished. Indigestion results if food is taken.

The internal temperature is largely controlled by external impressions of heat and cold. The skin has innumerable small blood vessels running through it, so fine that they can scarcely be seen by the naked eye, and so close together that it is impossible to prick the skin at any point without striking one of these minute structures and drawing blood. Each one of these small capillaries or blood vessels has a small nerve accompanying it, which is connected with the great sympathetic nervous system through which the blood supply is regulated.

The blood coming from the internal organs to the skin naturally gives off some of its heat, then it returns and cools the viscera. Impressions of heat cause the peripheral vessels to dilate, thus permitting a greater volume of blood to come to the surface for cooling. Impressions of cold upon the skin cause a contraction of the surface vessels in order to maintain the normal internal temperature. Whether a person lives in the cold arctic region or in the intense heat of the tropics, the temperature of the body internally is practically about the same.

Sudden and violent changes of external impressions, while they are less likely to harm the one who keeps his blood pure, should be avoided, as a rule. This is

done through the agency of clothing. To protect the first pair from the sudden changes in temperature which they were compelled to encounter after they were driven from Eden, the record tells us that the Lord made them coats of skins, and clothed them.

Animal wool is the most natural covering for the skin in cold weather. Being a nonconductor, it prevents the heat of the body from passing off too quickly, thus preventing chilliness. While all woolen garments absorb moisture from the skin, they do not absorb it into their fiber. If loosely woven, they allow the moisture from the skin to pass off without producing external chilliness or internal congestion.

Linen and cotton take up the moisture from the body in a similar way that blotting paper absorbs ink. The moisture is absorbed into the actual fiber. Being good conductors, evaporation takes place quickly. When exposed to a draft or sudden change in temperature while perspiring, the surface of the body is likely to become chilled. Congestion of the internal organs may be produced. This frequently results in disturbance of the function of every cell of the body.

An unbalanced circulation is associated with all human ills, and to equalize the circulation is one of the purposes of all treatments. But while treatments may accomplish this, the causes of the disturbed and unbalanced circulation must be removed also. Proper clothing of the body, and especially of those parts most remote from the heart, must therefore receive attention. During the cold weather the feet and legs should especially be kept warm. Much of the pain suffered by young women, and many of the pelvic disorders that are becoming so common, are due to the congestion of these organs, resulting from wearing low, thin-soled shoes and thin stockings. Colds in children can usually be prevented by giving a little extra care to the proper clothing of their legs and feet.

How to Economize

Housekeeping for War Time

One-Course Meals

N. Z. TOWN

WHEN the European war started, one of the London daily papers published an article, under the above heading, on the importance of economizing in view of the conditions which the war would bring. Among other things, it says:—

"The first step to be taken in meeting the household hardships about to be laid upon every man, woman, and child in the country by this war, is to scrap most of our housekeeping commonplaces, from bacon and eggs for breakfast upward. If we all started with a clean slate, and without reference to past habits tried how simply we could live, most of us could go through a long period of warfare with little loss of money and none of health.

"It has become a patriotic duty as well as a wise precaution to reduce expenditure all around, to jettison luxury in

money, food, fuel, and the rest. It immediately becomes a scientific problem, and it will be one of increasing difficulty.

"Importance of Scraps

"The vegetable salts thrown away in the water from the saucepan, the good nutriment that escapes from potatoes if not cooked in their skins, the outer part of the wheat disregarded in making white flour, the wastage of bread scraps and vegetable scraps now disregarded, all acquire new importance. So out of doors it now becomes a crime for the gardener to practice his usual habit of throwing away tiny carrots and potatoes, or of pulling up peas and beans while they still have pods, even though the pods be old. It is to be remembered that peas and beans, even when dried, are as close and satisfying a food as meat.

"As to meals in general, the advice given by a famous doctor in the Franco-German War is worth remembering. He recommended one-course meals, especially for children and those over forty; and his advice may especially touch those who have now a houseful of children.

"The one-course meal, conservative cookery which throws nothing away and keeps a full stock pot, and an eagle eye for all waste, will in many households reduce expenses beyond all expectation. And housekeepers will find, perhaps to their surprise, that economy and simple meals become a game into which the whole household enters with zest, and from which it is likely to emerge with improved health.

"Bread should not be served when fresh, but be kept until stale, when it will be more digestible and less wasteful, and every scrap can be utilized for nursery puddings. Jam instead of butter should be served on the children's tea table; not the two together. Soup made of lentils and dried peas will be a resource, and in every case great care should be taken over the flavoring of it and of other dishes. Vegetables dressed in different ways are an excellent resource and very good for the health. Every effort should be made to save fuel.

"The forgotten art of walking is a fruitful way of economy for a very large part of the community. The absence of ready money in the pocket is already teaching this lesson."

In another paper we read "that since the war began, the authorities in Paris have forbidden the making of all cakes, pastries, and candies in Paris, allowing only the making of the plainest white and brown bread."

From correspondence received from some of our workers we learn how they also are having to face this problem. Elder J. T. Boettcher sends the following word from Russia:—

"Formerly we received appropriations from the division conference for Siberia, Turkestan, and Transcaucasia; but since the war began, we are cut off from our head office, and have to look after our own affairs. We cannot get

as much as a letter from headquarters. Owing to these conditions, we have been obliged to cut down the wages of all the ministers and licentiates one third. If our income keeps up to what it has been in time of peace, we can carry ourselves in this way; but you know how hard it is to come down one third with the winter before the door; but we did not know what else to do. We did not like to discharge some of our workers at the expense of others, so we shall suffer together like good Christian soldiers. A number of our workers have been taken into the army, and not a few of the brethren are in the war. We have to help their families as much as possible, as they all look to us for help. You may know, my brother, that we have to count the pennies as never before. I do not know how the tithe will come in this quarter. If it should be very much short, our brethren in the States would have to help us out; but I am in hopes we can pull through."

Although not directly involved in the war, our brethren in the South American fields are feeling very keenly its effects. Those who had deposits of money in the banks have been allowed to draw only from five to ten per cent of their deposits monthly. Elder E. L. Maxwell writes as follows from Peru:—

"Financial matters here are in a terrible way. Peru has been placed on an unguaranteed paper money basis as a result of the war. As a direct result, goods have advanced 150 per cent, so that reasonable living is now out of the question for us missionaries. We are compelled to buy third-class food, and are patching our clothes to make them last as long as possible. I do not know what we shall do when those we have are gone.

"The government has closed all the primary schools, and reduced the salaries of all the inferior public employees.

"We have had no sickness thus far, and we are hoping to be spared the experience, for there will be nothing with which to pay the doctor. The fact is, having broken my glasses, I am getting along without them; and wife, whose teeth are sadly wrecked, is doing the best she can, as we cannot get the money to pay for new teeth. However, we mean to 'fight it out on this line, if it takes all summer.'"

Should not these extracts from the daily press showing how people of the world plan to economize to meet the war situation, and the experiences of our own workers showing how keenly some of them are feeling the financial restrictions which the war has brought, lead us who are more favorably situated to curtail all unnecessary expense and to save in every way possible in order to help liberally in the finishing of God's work in the earth? If we would learn to live as simply in this country as our brethren do in Europe even in times of peace, we might save thousands of dollars, and be better off healthwise than we now are. By giving a little careful thought to the matter, we shall find we are able to dispense with many things

which are not necessary to our comfort or happiness. If we learn to economize now, it will not come so hard a little later when troublesome times reach this country.

Giving Our Best to Prayer

THERE is no other activity in life so important as that of prayer. Every other activity depends upon prayer for its best efficiency. And not our activities only, but the very condition and attitude of our whole being, are determined by our prayer life. How important it is, then, that prayer should get our first attention and our best attention! The safest way to insure this would seem to be by keeping the morning watch; giving regular and ample time to prayer at the very beginning of the day, before breakfast, and before taking up the day's duties. The practice has been wonderfully blessed in many lives. It can revolutionize lives at the points of their greatest weakness,—not the morning watch, but Christ through the morning watch.

To give from half an hour to an hour at the start of the day to a quiet time alone with God, feeding on his Word under the guidance of his Holy Spirit, and talking freely with him about his work and the needs of the day,—our needs and others' needs,—sends one forth into the day from the very courts of heaven. All day long we may, in Christ's strength, live in the blessing that was thus won at the start. And we shall pray the more through the day, and at nighttime, because of the morning time alone with God. The pressure of other duties only increases the need of prayer at the start. In the midst of one of his most crowded seasons of activity, Jesus "in the morning, rising up a great while before day, . . . departed into a solitary place, and there prayed." If life has been barren or defeated, let us give this remedy a fair trial.—*The Sunday School Times.*

Mother's Boy

SOMETIMES in the hush of the evening hour
When the shadows creep from the west,
I think of the twilight songs you sang,
And the boy you lulled to rest.—
The wee little boy with the tousled head
That so long ago was thine.
I wonder if sometimes you long for that
boy,
O little mother of mine!

And now he has come to man's estate,
Grown stalwart in body, and strong,
And you'd hardly know that he was the
lad
Whom you lulled with your slumber
song.
The years have altered the form and the
life,
But his heart is unchanged by time,
And still he is only thy boy as of old,
O little mother of mine!
—*Wesleyan Literary Monthly.*

"NEVER forget that the way of the transgressor ends in sorrow."



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



The Week of Prayer at College View, Nebr.

WE have just passed through a most precious season of refreshing and blessing during the week of prayer here, in connection with the College View church and the several institutions in this place. We had hoped to receive some assistance from the North American Division at this time, in view of the fact that the largest college of the denomination, a sanitarium, the International Publishing Association, and the work for the blind, besides a large church, are centered here. In this we were disappointed; however, those of us on the ground, at the very beginning, organized the work so that many shared the responsibilities in carrying forward the work of seeking the Lord during the entire week.

Elder W. F. Kennedy, the pastor of the church, and the writer largely took the responsibility of conducting the services to be held in the church building. Prof. H. A. Morrison and Elder J. W. Christian, assisted by other members of the faculty, took the larger responsibility of conducting the services at the college. Brother F. F. Byington, the business manager of the International Publishing Association, with such assistants as he secured, took charge of the services at the publishing house. The sanitarium was also organized, and Brother Castle, the business manager, and such helpers as he could secure, looked after the meetings in that institution. Services were conducted daily. In the college two periods were set apart for meetings, Elder Christian occupying one of those each day, except two days when he was called away. Each day one meeting was held in connection with the International Publishing Association and one in connection with the sanitarium. The church held three meetings each day. The general meeting was conducted at 3 P. M., at 6:45 a parents' meeting was held in the auditorium, and at 7:45 a preaching service. Prof. W. W. Ruble had charge of the junior class, with whom he conducted a service each day; he also held a meeting at 4:30 P. M. in the church.

From the beginning of the week of prayer, some began in earnest to seek the Lord. Difficulties between brethren were adjusted, confessions were made, and heart searching was the result of earnest prayer to God. Dr. P. T. Magan visited College View on his return from attending the funeral of Brother Peterson, in Iowa, and gave a most timely discourse to a very large audience on Wednesday evening, on the meaning of the present European war.

At different periods there were revival meetings conducted, when a goodly number sought the Lord. On at least two occasions, in the college fifty or sixty of the students came forward, and made a complete and full surrender to the Lord. Among these were those who had never given their hearts to God. The closing Sabbath was a good day

for those in the large congregation. During the forenoon service, an invitation for consecration to the Lord was responded to by nearly all in the congregation. In the afternoon the revival effort was continued. From the work during the week, a number had signified their desire for baptism. After the reading and an earnest appeal by Elder Christian, seventy-five or eighty persons retired to one of the vestries to seek the Lord by themselves. While this meeting was in progress, with a few of us present to assist those seeking the Lord, Elder Kennedy baptized sixteen persons who had previously found freedom and liberty in the Lord. Others will soon follow their Lord in baptism as a result of the meetings during the week of prayer.

The entire contribution for the Annual Offering by the church was \$731.30 in cash. Many will date from this time an advance experience, as a result of this week of prayer and consecration. We trust that the good work already begun in the college and in the church will continue until all hearts have fully surrendered to the Lord.

R. A. UNDERWOOD.

Week of Prayer at Mount Vernon Academy

THE week of prayer in this school was a means of great spiritual uplift to us. Our student body might be considered unusual in this respect, that nearly all the students were converted before coming to school. One year ago there were thirty-five baptisms following the week of prayer, and many of the students who were baptized then are with us this year, so we found there were perhaps not more than six or eight students in the school who had not already been baptized. The spiritual tone of the school needed to be uplifted, and we were looking forward with hope to this week.

We were especially favored by having Elder Evans with us for the first four days of the week of prayer. His work among the students was of incalculable value. The last two days of the week Professor Wilkinson was with us. We are not prepared to state at the present time just how many baptisms may be gleaned from this week's work, but the closing day we took five young persons through the gateway of baptism into the church, and we hope that all others who are not members of the church may follow.

On Friday morning at our revival service, every student gave his heart to the Lord, either for the first time or as an evidence of reconsecration.

The Harvest Ingathering

The day before Thanksgiving was given by the school to the work of the Harvest Ingathering, in which the students and teachers went out into Mount Vernon and secured donations to the

amount of thirty-eight dollars. In the afternoon of the same day the students distributed fifty baskets for Thanksgiving dinners, among the poor families in the city. The day was made a day of giving as well as receiving. In all their work our students had especially in mind the finding of those with whom the Bible workers' and ministerial bands might labor during the year. We believe that the day was very profitably spent. The annual offering amounted to \$55.92.

E. G. SALISBURY, *Principal*.



"Bearing Precious Seed"

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6. The tender feeling and emotion with which the early workers in the tract and missionary work, more than forty years ago, would cite this scripture, as with moistened eyes they talked about advancing the cause of the third angel's message by means of the printed page, is vividly impressed on my memory. And their efforts were not in vain; for if, in the spirit of the Master, the precious seed is scattered, he will see that it *bears* the fruit. While there has been great remissness in carrying out the suggestions of this precious verse, and in improving the numerous opportunities afforded us for this kind of work, yet it is gratifying to know that work of this character is still being done. There are those who have a mind to work.

It has recently been my privilege to baptize quite a number in various places who have been convicted of sin and who have come to the obedience of the faith largely through the influence of friends and the reading of our literature. Though only one or two are baptized at a time, yet such cases, like that of the lone eunuch, recorded in Acts 8:26-40, are encouraging. On the last occasion, a hole was cut through three or four inches of December ice, and two in the prime of life chose not to postpone the important step till a more convenient season, though the temperature of the water might be but a suggestion of what might be expected from the attitude of former associates. I think that in more than thirty years' experience this is the first time I have gone down into the ice, as well as the water, to baptize.

Why should there not be more personal, individual work? The indispensable work of the minister is not to be ignored, but the earnest missionary endeavor of every member is also necessary.

F. D. STARR.



Giving the Message to the Jewish People

ALTHOUGH for some time no report has been given through the REVIEW of the work among the Jewish people, I am glad to tell our brethren and sisters that the work is making some progress. This Jewish problem is a very hard and perplexing one, yet we know that the power of the Holy Spirit is more than equal to the perplexities involved in overcoming this difficult task. It should be borne in mind that this people of old times was regarded as a stiff-necked people, and yet the Lord has never cast them away. In many respects they are a marvelous

people; and it is evident from the Word of the Lord and from the Testimonies of the spirit of prophecy that before this work is finished, hundreds, if not thousands, of them will accept this blessed message.

To those of us who are in direct touch with this work, it seems miraculous that such a thing should be possible; but with God nothing is impossible. We can clearly see omens today which can be easily interpreted as signs of great possibilities for a quick work to be done among these lost sheep of the house of Israel.

During the past year or two those who have accepted the truth have been mostly young people, especially young men. One Jewish young man took his stand this summer in connection with a tent effort in Cambridge, Mass.; another in connection with a tent effort in New York City; and still another in connection with the tent effort in Washington, D. C. Two of these young men are in our schools getting an education that they may fit themselves for a part in the work of God.

From the correspondence we have in the department work it is clear that a number of our workers who are interesting themselves in the Jewish people are finding a good many young people who are inclined to listen to the message, especially when they learn what the principles of our message are. One young woman is about to take her stand for the truth, which would mean a total separation from her people. Another young woman who has recently learned some of the message, principally by reading, is weighing the truths she has heard; and she is wondering what she will have to do if she takes her stand for the truth. A young man has offered himself for baptism, but has not yet taken this step. These are some of the cases we know about, and we are learning from time to time that our workers in different places find that quite an interest is springing up in the hearts of the Jews as they learn who we are and what we believe.

The fact that the Jewish young people are becoming interested in the message is very hopeful. Still there is a reason for this. Hardly a week goes by but that one or more of the Jewish periodicals or magazines lament the condition of the rising generation of Jewish people. The synagogues are practically empty of the young people, and the rabbi scarcely comes in touch with the lives of these young persons.

It is true that the leaders in Jewry are trying to make up for this loss by organizing young people's societies and so-called social clubs; but these organizations and institutions will not and cannot take the place of the religious and moral teaching the young people would secure if they went to the synagogue. So it is becoming evident to the Jewish leaders that the moral teaching among the young people is lacking, and they are at a loss to know what to do in order to make up for it. The young people are realizing more and more that the Jew in America does not have the religion of his forefathers; and naturally they think that if he does not have the same faith that his predecessors had, he does not have any religion.

The camp of Israel is so distinctly divided today between orthodoxy and reform that there is certainly a great gulf between the two, so that religiously the

one cannot pass over to the other. Hence the young people realize that since the camp of the fathers is divided, there can be nothing concrete for them to accept.

The reform Jew says there is no place in modern enlightenment for the orthodox rabbi. It is repeatedly stated in some of the leading Jewish journals of this country that the orthodox rabbinism is not a thing wanted in the United States or in England. In other words, the reform Jew says that in modern enlightened times the old orthodox pious rabbi, with his rabbinical and Talmudical traditions, is decidedly out of date. There is no place for him. If this is true, the young people say, there can be no ground for rabbinical Judaism. But if there is no rabbinical Judaism, then what is there to Judaism? As a result, the young man and the young woman say there can be nothing in religion after all.

But when the Jew learns about a Gentile people who really accept the Bible as the word of God, the Bible as handed down from the days of Ezra and believed by the Jewish people for thousands of years, his interest is aroused. He does not know what it means. He cannot understand it. It seems hard for him to comprehend. To argue much with him with reference to the divinity of Christ and the incarnation is to arouse his antagonism at once. He is coming to believe that even the Saviour was not a real character. But when the Jew, especially the young man or the young woman, learns that the Sabbath, the law, the prophets, and other kindred truths of Old Testament teachings are believed and lived out by Gentiles, it sets him thinking, and to his great surprise he ascertains that these people really believe all that the Jew claims to believe, except that they do not receive the teachings of the rabbis.

To many of them it is good news; for after all, there is in many of their hearts a sincere feeling that the God of their fathers must still have his word preserved; and so the Lord Jesus has really given us as a people an open door to enter in among the Jewish people, and if we only enter this open door, the Holy Spirit will encourage their souls to believe that this denomination is God's people, and the message they bear is God's own message for today.

F. C. GILBERT.



Wide Publicity in Boston Newspapers

A most convincing demonstration of the power of the secular press or newspaper in bringing the principal beliefs of the Seventh-day Adventist denomination to the attention of the world was recently given in the large city of Boston, where one of our brethren was dismissed from the police force because he refused to perform his duties on the Sabbath.

This brother, who had been connected with the police force of that city for twelve years, was considered a model officer by his superiors; but they felt that he was violating the regulations of the department in not working on the Sabbath, when he had sworn, upon receiving his appointment, that he would devote his entire time to the service. For a considerable length of time he observed the Sabbath while still on the force, but the day arrived when the chief officials concluded to put a stop to his absence on

that day or cause him to lose his position. He was true to his convictions, and was dismissed from the department, with only the refusal to work on the seventh day against his good record.

The daily newspapers of Boston became interested in his case because of the unusual feature connected with it, and gave considerable space to reports concerning him. Some of the papers published their reports on the front page, with large, attractive headlines, and in each article the name "Seventh-day Adventist" was given prominence. The papers continued to write about him for several days, until his case was widely discussed not only in Boston, but throughout all New England.

The reporters called upon Elder Archer V. Cotton, who is stationed there, for statements concerning our belief; and when our brother was baptized, a large crowd assembled, as well as several reporters, who gave interesting accounts in their papers of the occasion. One paper also published a photograph of the baptismal scene. The influence these newspaper reports had for the good of our cause has already been felt to the extent that our brethren in Massachusetts have, either directly or indirectly, heard from persons in different parts of New England where these Boston papers circulate. It is the belief of many that the Lord used this brother to attract attention to the great truths we hold. It is quite probable that there will be similar instances when men in public office will lose their positions for the truth's sake, and our cause will be given very wide publicity. The newspapers in many parts of the world are paying more attention to our cause each day, and no one should let an opportunity slip by to give various phases of the truth while the editors are so liberal-minded toward our work.

W. L. BURGAN.

Field Notes

NINE adults were baptized and added to the Italian church of Chicago, Ill., last month.

A NEW Sabbath school has been organized at Drain, in the Southern Oregon Conference.

A COLORED Sabbath school has been organized in Jefferson, in the North Texas Conference.

ELDER J. W. BOYNTON writes of the baptism of four persons in the Western Washington Conference.

FROM Soonan, Chosen, Dr. Riley Russell writes, "Recently I baptized seven in a little brook near the Yellow Sea."

TEN adults, who have recently accepted present truth, have been baptized by Elder E. T. Wilson, at Wauneta, Kans.

ELDER F. D. STARR reports the baptism of five adults on a recent trip among the churches of the Upper Columbia Conference.

ON a recent Sabbath Elder N. S. Ashton baptized twenty-three persons at the academy in Mount Vernon, Ohio. The Cincinnati church reports five new members.

SIX baptisms are reported from Newark, N. J.

TWELVE persons have been baptized in Lowell, Mass. Also twelve in Worcester, Mass.

IN Portland, Maine, seven have recently begun the observance of the Sabbath of the Lord.

ELDER A. C. ANDERSON reports the organization of a company of fourteen Sabbath keepers at Archie, Mo.

ELDERS O. A. Hall and H. J. Doolittle report the organization of a Seventh-day Adventist Church of thirteen charter members at Nanking, China.

GOOD news comes from Simla, India. Dr. H. C. Menkel writes that four were baptized on a recent Sabbath, and that another class for baptism has been formed.

ON a recent Sabbath twelve persons were baptized in Denver, Colo., and others will be ready to take this step soon. Five have united with the church at Colorado Springs by baptism during the last few weeks.

As a result of a series of meetings held in Keokuk, Iowa, fifty persons have begun to observe the Sabbath of the Lord. During the past summer and fall twenty persons have been baptized in Sioux City.

ELDER J. J. IRWIN reports twenty new Sabbath keepers at Frankfort, Mich., as the result of a series of meetings recently held. A new church has been organized at Cooks, with a membership of ten. Elder J. M. Hoyt baptized six persons at Greenville not long ago.

A COMPANY of seven Sabbath keepers in Halifax County, Virginia, is a result of a copy of "The Great Controversy" sold one of their number while he was living in North Carolina. Seven new believers have been baptized at Guinea Mills.

ELDER W. H. SHERRIG reports that within the last two months twenty-two new members have been baptized and added to the Omaha (Nebr.) English and Scandinavian churches. A Sabbath school of thirty-five members has been organized at Havana.

SEVEN new believers have joined the German church in Buffalo, in the Western New York Conference. Eight baptisms are reported from Corning. Twenty-two have been recently received into the church at Syracuse, in the eastern part of the State, nineteen of whom are new believers.

FIFTEEN persons were baptized, and a number are keeping the Sabbath and will take this step later, as a result of a series of meetings held by Elders A. S. Booth and J. A. Stevens in Reno, Nev. The newspapers were especially liberal, and printed eighty-five articles on the message during the time of the meetings.

Educational Department

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

Ministerial Reading Course Registrations Pouring In

REGISTRATIONS for the new Ministerial Reading Course for 1915 are pouring in from every class of laborers. At this writing, it is yet three days before the old year will have passed away, and we have already received thirty-five paid-up registrations, and many letters saying that the writers will register soon. All but one who have paid have taken advantage of our offer No. 1, including all the reading matter for 1915 for five dollars. The one paid the first installment of three dollars, in harmony with our offer No. 2A.

To date we have received 98 reports of completing the course for 1914. These reports are coming in several a day now, and we hope that no one who has completed the reading for 1914 and not reported, will fail to do so soon. The credit cards entitling the holder to be listed on our roll of charter members, will be sent out the first of January, and thereafter as fast as the reports come in.

Special Notice

Some are already subscribers to the educational magazine, but the subscriptions of all such will be extended one year. A number have the old edition of "Gospel Workers" and inquire whether this will serve the purpose or not for the 1915 course. The reading of the old book would not be satisfactory to the committee. Those who have read the manuscript for the new edition say that the matter is almost wholly new, being collected from Sister White's writings up to date, while the old edition contains nothing that has appeared during the last twenty years. Any who want the leather edition should send fifty cents extra.

Let every one of our readers seek to interest others to take up the course.

W. E. HOWELL.

Washington Missionary College

INSTITUTIONS, like trees, develop by growth. Some grow more rapidly than others, because favorable advantages surround them. When the College at Washington was established, it was in response to counsel given by the Lord's servant to the effect that an educational institution at Washington should be a training center for the work at home and in the mission fields. Had it been possible to give the College at the time of its beginning a definite territory for academic and college students, and a settled operating policy, it is quite reasonable to suppose that the institution would have grown more rapidly than it has up to the present time.

Since the reorganization of the College one year ago, the outlook for students has been more encouraging. The enrollment this year shows a material increase over that of previous years, amounting at the present time to 193. The fact that this increase in attendance has to no great extent affected other schools is evidence

that a college in the East at the headquarters of the work is supplying a need.

It is quite possible that our people do not realize the advantages of the Washington Missionary College from an educational standpoint. Its location at the entrance of Washington, the capital of the nation, with the educational advantages which the city affords, makes it invaluable as an educational center. The Smithsonian Institution and other museums and departments of the general government offer exceptional opportunities. The Congressional Library, with its 2,000,000 volumes, and other libraries in the city, are at the disposal of students. And yet with all these advantages,

thorough training than do those whom God calls to the sacred ministry. It is a source of encouragement that a large number of young men in the College are definitely planning to enter the ministry, and while attending school are getting practical training in canvassing, in holding Bible readings, cottage meetings, Sabbath services, and in conducting hall efforts under the direction of experienced instructors. There are six ordained ministers on the College faculty. A large amount of practical field work is being carried the present year.

The Bible workers' course is also affording young women the opportunity of preparing to give Bible readings. A lady

and earnest work for souls has more than ever been manifested by the students. God is showing himself ready to do larger things for the Washington College as students and teachers rightly relate themselves to him.

J. L. SHAW.

Home Missionary Department

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

Our Literature

"Words of cheer from the battle field of life,
Welcome tidings from the war,
Glorious news from the grand and holy strife:
Soon the conflict will be o'er."

In looking over the present situation, the preceding lines force themselves upon my mind. Knowing God's will and plans for this day and age places a tremendous responsibility upon us. We rejoice to know that on the part of many there is a determination to discharge this responsibility with faithfulness. "The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals."—*Testimonies for the Church*, Vol. IX, page 61. "The Lord gave the word: great was the company of those that published it." Ps. 68:11. "Let our literature give the message as a witness to all the world."—*Ib.*

Seventh-day Adventists possess knowledge which the world needs, and they have what many hearts are longing for. Everywhere men's hearts are failing them for fear; their hearts are troubled. We have a healing balm for all such. God has given this light, this comfort, this key, to us that we might pass it on to others. In a special sense we have been set in the world as watchmen, and light bearers. To us has been intrusted the last warning for a perishing world. Our work is to proclaim the first, second, and third angels' messages. There is no other work of so great importance.

Those to whom this great work has been intrusted are beginning to wake up. We praise God for the partial evidences of this soon-to-be-seen great awakening. I have before me an interesting comparative statement of work done by the various conferences in connection with the *Signs* weekly. Some are doing splendidly. What can we say or do to lead the large majority who are evidently inactive to take part in circulating this paper? We have now a circulation of the *Signs* weekly of over 30,000. Let us make it 50,000. We can if we will try. Nothing is so successful as success. Let this be secured by persevering effort, and the work will move forward.

Do you know, dear reader, that the people want our literature? I have before me a very interesting item from the Minnesota Conference. "Dr. —, pastor of the tabernacle of this city, conducts a Bible class every Friday evening. He has been giving some studies on the Armageddon question, and having learned of our tract on that subject, called at the office. He has already secured 500 for distribution to the members of his class. He recommends this



MINISTERIAL BAND OF THE WASHINGTON MISSIONARY COLLEGE

the College has the benefits of a rural location away from the evils of a large city, amid nature's environment, where industries can be developed and educational work carried on in harmony with the principles held by the denomination.

With the beginning of the present year, an organized academic department, including grades nine to twelve, is being maintained, and an increase in academic patronage from the conferences immediately surrounding Washington is noticeable.

The College presents unique advantages to the students desiring advanced work. Together with the benefits Washington affords as a city, it is the headquarters of our work, which makes it possible to provide a faculty of long and successful experience in teaching. It is by teaching for a number of years in a particular line that teachers gain proficiency. A high standard of efficiency is necessary for workers entering various departments of the cause. Missionaries, in addition to a large measure of consecration, should be well trained and have a thorough education. The great cities of the East are calling for college-trained men and women who possess the love of God. To meet this need, young men of promise are encouraged to complete a college course.

A college ministerial course of four years is offered by the institution for the benefit of those who wish a college education for the ministry. No workers in the Lord's cause need broader and more

worker of long experience gives all her time to training young women in the art and science of giving Bible readings, both in the classroom and from house to house, thus showing them how to conduct readings in the homes of the people. A class of twenty young women is taking up this line of instruction this year.

The College and Sanitarium are carrying on an advanced course for nurses, known as the medical evangelistic course, covering one year, and having as prerequisite the completion of a nurses' course in an accredited sanitarium. A class of nine is taking the course the present year. Many nurses, after finishing a course, need further training to teach the truth to others or to do medical work in a mission field independent of a physician. The purpose of the course is to fit young people for that work. The College, Sanitarium, and the dispensary in the city of Washington, working together, offer this course. The studies offered are as follows: Bible, Bible field work, college physiology, English, hygiene and temperance, theoretical and practical work in obstetrics, history, public speaking, tropical diseases, dispensary clinic, special massage, and elementary dentistry.

The recent week of prayer has been a time of spiritual uplift to the College, both teachers and students having made vows of reconsecration. The Spirit of God worked mightily upon the hearts of the unconverted, and a spirit of prayer

tract highly, as well as the one on 'Turkey and Its End.' In the same city another very influential minister recommended to his congregation our tract on Armageddon, saying that every person ought to distribute five or ten among his friends."

This certainly is encouraging, and we hope our people everywhere will manifest the same interest, and will enter enthusiastically into this great soul-winning campaign. The gospel of the kingdom is the message for which the world is perishing; and this message is to be brought quite largely to the attention of the world through our literature.

F. W. PAAP.

Two Five-Hundred-Dollar Goals Passed

WE are glad to be able to pass on the following good partial reports:—

"In the closing work of the Harvest Ingathering campaign, the Portland (Maine) church set aside Wednesday of the week of prayer as a Harvest Ingathering rally day, and all went out once again with the papers. The church school had a holiday, and the children took part in the good work. After the rally we came together and reported our experiences, and the amount received, which was \$78.18. Of this amount the children had gathered over \$8. We all felt to rejoice and give thanks to the Lord for the good experiences which he gave us. We have now passed the five-hundred-dollar mark. The Portland church has reported over \$525 in the Harvest Ingathering work, and we hope to reach the six-hundred-dollar mark before Jan. 1, 1915.

"We have just ordered 10,000 copies of the War Extras of the REVIEW and the *Watchman* to place in every home in Portland, and also a club of 100 copies of the weekly *Signs*. We are of good courage, but we need your prayers.

"Sincerely your brother in Christ,
"A. S. SANDERSON."

Brother Rogers, treasurer of the Takoma Park church, of Washington, D. C., informs us that already that church is \$254 above the goal of \$500, set at the beginning. This total to date of \$754 is \$400 more than was raised last year. The Takoma Park church, according to present indications, will go ahead of its proportion of the Twenty-cent-a-week Fund, totaling more than \$1,000 for 1914. Let the good work go on. The Lord is in this work. From all sections of the field we hear the note of courage and advancement.

F. W. PAAP.

"I AM inclined to imagine that there are no little things with God. His hand is as manifest in the feathers of a butterfly's wing, in the eye of an insect, in the folding and packing of a blossom, in the curious aqueducts by which a leaf is nourished, as in the creation of a world, and in the laws by which planets move."

FAITH is the hand that lays hold on Christ; the eye that looks to Christ, the ear that hears the voice of Christ, the mouth that feeds on Christ, the finger that touches Christ, and the key that unlocks the treasures of Christ.—*Rev. F. Harper.*

News and Miscellany

Notes and clippings from the daily and weekly press

— Approximately 2,000,000 Jews have been driven from their homes in Russian Poland, according to a cablegram from the Petrograd office of the Jewish Colonization Association.

— Dire need of food among the people of Albania and Palestine was reported by Ambassador Morgenthau to the State Department. In these countries, the report said, more than 300,000 persons are facing famine, and 30,000 have already died of starvation.

— Hon. Myron T. Herrick, American ambassador at Paris, closed his duties Nov. 28, 1914. He was succeeded by Hon. William G. Sharp. The Paris newspapers voiced the deep regret of the French people on being deprived of the splendid services of Mr. Herrick at that critical period.

— Thus far, according to the United States Department of Agriculture, \$750,000 has been spent in the campaign against the live stock foot-and-mouth disease epidemic. An emergency appropriation of probably \$2,500,000 will be asked of the present Congress to assist in the work of stamping out this disease.

— A reserve army that will consist of more than 150,000 men in five years is being trained by the United States War Department in cooperation with educational institutions in the country. Students between the ages of eighteen and thirty in universities, colleges, and high schools are trained during the summer to form this army.

— A five-mile tunnel through the Jura Mountains from Moutiers, France, to Grenchen, Switzerland, was pierced on Oct. 27, 1914, after three years of uninterrupted work. The tunnel will shorten railway communication between Paris and Bern and Paris and Milan. The cost of cutting the tunnel through the mountains was \$5,000,000.

— Business circles were optimistically inclined as a result of the reopening of the New York and Philadelphia stock exchanges recently. The Paris Bourse resumed operations Dec. 7, 1914. Financial circles are adjusting themselves, and business will resume its normal conditions or be brought into line with the changes made necessary by the war. The New York exchange closed its doors July 30, 1914, at the outbreak of European hostilities, simultaneously with the closing of the exchanges in London, Berlin, and Paris.

— The use of radium on the battle field as a surgical accompaniment has not only been suggested by Madame Curie, the codiscoverer with her late husband of this wonderful substance, but she has organized the nucleus of a service employing automobiles carrying radiographic apparatus. By the use of this appliance it is said that bullets have been located and extracted from the heads of wounded soldiers, and that the lives of several patients have been saved whose brains had been pierced by bullets.

— Officials of the various government departments which touch the country's business activities feel confident that the most serious effects of the European war on American business have passed. The restoration of the credit balance with Europe has greatly eased the situation. This is due to the increasing demand from Europe for American food supplies, and also to the sudden development of an abnormal trade in articles needed by the huge armies now in the field.

— Chicago's municipal tuberculosis sanitarium places that city in the front rank among the cities of the world in its care of tubercular victims; some claim it even gives it first place. The sanitarium has thirty fine buildings, a parkway, promenades, flower plats, exercising grounds, and many innovations for the comfort and pleasure of the patients, and will occupy a site of 150 acres. There will be provision for 950 patients in the sanitarium and 3,000 incipient cases in their homes. The city plans to spend \$900,000 annually, and the State and county \$400,000, in the maintenance of the work of the institution.

— A new and unique feature has been opened in connection with the public library of Chicago. It is the department of music. In this department there is to be 2,100 bound volumes of music and 1,000 pieces of sheet music. The department was opened Nov. 3, 1914, and the music will be placed in public circulation. Cards will be issued in the music room to persons who hold book cards or who are eligible for a library card. One volume of music may be taken out for one month, but it cannot be renewed, and five pieces of music may be taken out for two weeks. A large supply of organ music will be placed in stock very soon. This new feature opens a great opportunity to hundreds who have a struggle to obtain music for the home.

NOTICES AND APPOINTMENTS

Important Meetings in College View, Nebr.

THE twelfth annual meeting of the International Publishing Association will convene at College View, Nebr., Tuesday, Jan. 19, 1915, at 10:30 A. M. The membership consists of the executive committees of the General Conference, North American Division, Central Union, Northern Union, and Southwestern Union Conferences, the board of trustees and counselors of the International Publishing Association, and the editors of our foreign periodicals.

This will be an important meeting, as a decision will probably be made relative to the proposed transfer of the institution to the Pacific Press or to one of the English publishing houses.

Following this meeting, from January 20 to 25, there will be held, at College View, Nebr., the annual board meeting of Union College, with representatives of its constituency from the Central, Northern, and Southwestern Union Conferences; also there will be present representatives from the North American Division of the General Conference.

The question of the ownership of Union College will be raised, and two propositions will be under consideration at this meeting, one of which will probably be put into effect:—

First, that a legal corporation be formed,

representing the constituency of the Northern Union, Southwestern Union, and Central Union Conferences, to hold the property of Union College, the by-laws of the corporation to permit the three representative unions in their separate union conferences to elect a certain number of trustees to control and manage the college.

Second, that amendments and changes be made in the present corporation holding the title of Union College, so as to place the power of electing the managing board in the hands of the different union conferences, respectively.

At present the Central Union Conference has the authority to elect the entire board of managers of Union College, under the charter holding the title of Union College. It is thought that it would be far better if the Northern Union and the Southwestern Union could have the right to elect the trustees that would represent their territory, rather than the Central Union Conference to do it.

R. A. UNDERWOOD,
President of the Board.

The Review and Herald Publishing Association

NOTICE is hereby given that the twelfth annual meeting of the members of the constituency of Review and Herald Publishing Association, Washington, D. C., will be held in the Seventh-day Adventist church at Takoma Park, Md., Feb. 9, 1915, at 7 P. M., for the election of five trustees for the coming year, to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of this corporation:—

The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Canadian Union Conference of Seventh-day Adventists, the executive committee of the Lake Union Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists, the general agents of the above-named union conferences of Seventh-day Adventists, the field agents and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists, the editors of periodicals published by the Review and Herald Publishing Association, the managers of the publishing house departments and branch offices, and such persons as have received certificates of membership in the association.

By order of the board of trustees.

F. M. WILCOX, *President*;
I. A. FORD, *Secretary*.

Washington (D. C.) Sanitarium Association

NOTICE is hereby given that the next annual meeting of the members of the constituency of the Washington (D. C.) Sanitarium Association of Washington, D. C., will be held in the Washington Sanitarium Gymnasium, Takoma Park, Md., Feb. 9, 1915, at 9 A. M., for the election of fifteen trustees for the coming year, to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before this meeting. The members of this corporation consist of the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the State conferences of Seventh-day Adventists in the Columbia Union Conference, and the board of directors of the Washington (D. C.) Sanitarium Association.

H. W. MILLER, *Secretary*.

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*.

Central California Conference

THE fourth annual session of the Central California Conference of Seventh-day Adventists will be held Feb. 4-9, 1915, in the Seventh-day Adventist church, 537 Twenty-fifth St., Oakland, Cal., for the purpose of electing officers and transacting such other business as may come before the meeting. The first meeting of the conference is called to convene February 4, at 7:30 P. M. A full attendance of the delegates is earnestly requested, the ratio of delegates being one delegate for the organization of each church, and one additional delegate for every fifteen members or fraction thereof when more than seven. The conference committee and ordained ministers are delegates at large.

B. E. BEDDOE, *President*;
G. A. WHEELER, *Secretary*.

Central California Conference Association

THE Central California Conference Association of Seventh-day Adventists will hold its third annual meeting in connection with the conference meeting, in the Seventh-day Adventist church, 537 Twenty-fifth St., Oakland, Cal., Feb. 4-9, 1915, for the purpose of electing a board of trustees and transacting such other business as may come before the conference. The first meeting of the association is called for February 8, at 10 A. M. All delegates of the conference are members of the association.

B. E. BEDDOE, *President*;
G. A. WHEELER, *Secretary*.

Let Them Tell Their Story

FOLLOWING are titles and subtitles of articles which appear in the February number of the *Signs of the Times Magazine*:—

"The Coming Famine,"—not for bread or water only, but to hear the Word of God: The Plagues; The Last War; The Gathering Nations; God's People Protected; Earth's History Closing.

"Why the World Did Not End in 1914." A certain preacher said it would, but he will



now have to acknowledge his mistake; the Bible evidence against his predictions.

"Turkey and the War:" Is This Turkey's Opportunity? What Turkish Officials Think; What the Word of Prophecy Says; The Signs of the Times We May Read in the Future of Turkey.

"Satan Has Been Truly Converted(?);" The Climax of Satanic Deception; Fulfillment of the Prophecy That He Is Transformed Into an Angel of Light; How to Escape the Snare.

"Why a Devil?" The Origin of Sin; How It Came and How It Will Be Destroyed.

"Christianity Needs No Defense:" Christianity Still a Power; Does the War Demonstrate a Failure of It? Where the Failure Lies; War a Result of the Theory of Evolution.

"Attacking Christianity:" What Its Enemies Say; Have They Justification? What Has Christianity to Do With the War?

"Prophecy Smooth Things:" Will There Be a Millennium of Peace? What Ministers Preach; What Christ and the Word Say.

Prices as usual: 5-40 copies, 5 cents each; 50 or more, 4 cents each.

Don't put it off; send to your tract society today.

New Literature From Hamburg

SINCE the European war broke out the Hamburg House has been kept very busy in getting out new literature. During the past few weeks we have received from this house the following new tracts:—

- In Bohemian,—
 - "The Sinner's Fate."
 - "Sleep of the Dead."
 - "Which Day and Why."
 - "Is the End Near?"
 - "Faith or Meaning."
 - "The Righteousness of God."
 - "Are You Baptized?"
 - "Seven Reasons."
 - "The Millennium."
- In Bulgarian,—
 - "Sleep of the Dead."
 - "Immortality Only in Christ."
 - "Second Coming of Christ."
- In Dutch,—
 - "Is the Struggle Against Alcohol Justifiable?"
- In Esthonian,—
 - "Faith or Meaning."
 - "Origin of Sunday Laws."
- In Hungarian,—
 - "Second Coming of Christ."
- In Lithuanian,—
 - "Faith or Meaning."
 - "Is the Struggle Against Alcohol Justifiable?"
 - "Are You Baptized?"
 - "The Righteousness of God."
- In Lettonian,—
 - "Sufferings of Christ."
 - "Are You Baptized?"
- In Polish,—
 - "Are You Baptized?"
 - "Sleep of the Dead."
 - "Righteousness of God."
- In Luthenian,—
 - "Tobacco and Poison."
 - "Sleep of the Dead."
- In Roumanian,—
 - "Sleep of the Dead."
- In Servian,—
 - "The Millennium."
- In Slovakian,—
 - "Sleep of the Dead."
 - "Is the End Near?"
 - "God's Infallible Prophetic World Clock."
 - "Faith or Meaning."
 - "The Secret of Health."
 - "New Testament Sabbath."
 - "God's Waymark and the Holy City."
 - "The Deciphered Writings."
 - "Immortality Only in Christ."
 - "Second Coming of Christ."
 - "Sufferings of Christ."

PAMPHLETS

In Polish,—
"The Sabbath of the Bible and the Sunday of Tradition," 96 pages.

In Swaheli,—

"Bible Readings," 82 pages.

In German,—

Four pamphlets for children, entitled "For Leisure Hours," containing stories and poems; "Animals of the Bible;" "The Children of the Bible;" and "The Children From All the World."

BOOKS

- "Seer of Babel," in Dutch.
- "The Mystery Unfolded," in Polish.
- "Old Testament Bible Stories," in Chasu.
- "His Glorious Appearing," in Bulgarian.
- "Steps to Christ," in Esthonian and Ruthenian.
- "Christian Baptism," in German.

Any one in America desiring any of this literature can secure it through the tract societies, or through the New York Branch of the Review and Herald, 32 Union Square East, New York City.

"Glorious Appearing," in Portuguese

THE International Tract Society of Brazil sends us an attractive copy of "His Glorious Appearing," which they have recently published in Portuguese. This little volume contains 110 pages, the size of "Christ Our Saviour." If any of the readers of the REVIEW have Portuguese neighbors, this will be a good book to place in their hands.

"Review" Extra No. 2
The Eastern Question

THE following columns record the distribution, by conferences, of the second REVIEW Extra, "The Eastern Question." This report covers the circulation of this last Extra up to December 22:—

Alabama	1,109	N. Michigan	15,695
Alberta	9,646	N. Illinois	27,110
Arizona	1,680	N. New Eng.	9,849
Arkansas	14,000	Ohio	51,369
Br. Columbia	4,650	Oklahoma	14,235
California	20,545	Ontario	11,705
Can. California	9,550	Quebec	1,440
Cal.-Nevada	20,545	Saskatchewan	6,375
Chesapeake	7,040	South Carolina	2,570
Cumberland	5,400	South Dakota	12,910
Dist. of Col.	15,505	S. Texas	6,190
E. Colorado	18,400	S. California	47,362
E. Michigan	39,054	S. Idaho	7,830
E. Pa.	80,797	S. Illinois	21,170
Florida	18,440	S. New Eng.	5,460
Georgia	4,812	S. Oregon	15,040
Gr. New York	9,450	Tennessee	3,500
Indiana	27,715	Texas	10,340
Iowa	36,950	Up. Columbia	12,750
Kansas	26,272	Virginia	7,750
Kentucky	4,175	Utah	1,100
Louisiana	3,050	W. Colorado	5,705
Maine	12,000	W. Michigan	50,450
Manitoba	4,015	W. Pa.	10,915
Maritime	1,050	W. Virginia	5,040
Massachusetts	29,350	W. Texas	1,140
Minnesota	32,025	W. New York	51,040
Mississippi	3,900	W. Oregon	15,775
Missouri	20,620	W. Wash.	28,900
Montana	9,345	Wisconsin	24,154
Nebraska	28,828	Wyoming	11,233
New Jersey	67,150	Foreign	12,474
New Mexico	6,505	Miscellaneous	1,700
New York	17,220		
North Carolina	4,165	Total	1,175,360
North Dakota	9,260		

The first Extra has had a circulation of 1,500,000 copies. It reached the million mark within twenty days from the time of its completion. The second Extra made the same record in twenty-four days, and orders were still coming in when this report was prepared. These Extras cannot become back numbers, for they contain messages which become more and more applicable and vital as time passes. They should be circulated as freely now as when they were first issued.

D. W. REAVIS,
Circulation Manager.

Requests for Prayer

A HEARTBROKEN mother in Michigan asks our earnest prayers in behalf of a wayward son.

An anxious mother begs prayer for the recovery of her son who is suffering from rheumatism.

A sister in Minnesota desires prayer for herself and her husband that they may have better health.

"Please pray that my husband may be able to overcome the tobacco habit," writes an Oklahoma sister.

An afflicted sister in Indiana asks us to pray that her hearing may be restored, and her general health improved.

Publications Wanted

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

Mrs. H. D. Millett, R. F. D. 5, Jefferson, Iowa.

Mrs. Anna Strauss, 4017 Easton Ave., St. Louis, Mo. *Signs* (weekly and monthly), *Instructor*, *Watchman*, and *Little Friend*.

Obituaries

HAMM.—Theodore Cushing Hamm, only son of Mrs. Flora Cushing Hamm, was born in Barford, near Dixville, Quebec, Canada, Feb. 10, 1882, and died in Durango, Mexico, Nov. 6, 1914. He went to Michigan with his parents when a little over a year old, and lived there for five years, when, with his mother and sister, he went to Boulder, Colo. There they lived for fourteen years, and he was graduated from high school with honors. He took one year at the State university and had entered the second year when his mother's failing health made it necessary for him to leave school. With her he went to California, and worked four years in the post office at Pasadena. In 1905 he was transferred to Washington, D. C., and continued in government employ, being rapidly promoted. Although forced by circumstances to delay finishing his college course, he constantly pursued his studies at home. June 9, 1906, he was married to Miss Clara M. Parker, of Glenwood, Iowa, and besides supporting his family and his mother and giving high satisfaction in his daily work, he was graduated and received his master's degree from the George Washington University, of Washington, D. C. Then he zealously took up postgraduate work. A natural linguist, he took great pleasure in language study, and specialized in German and Spanish, being appointed to the consulship for this government in Durango, Mexico, in the fall of 1911, at the age of twenty-nine. He had served three years in that capacity, and had every prospect of advancement, when his career was cut short by the terrible scourge smallpox. During the recent siege of Durango he was credited with doing a noble work and saving many lives, as that city was looted and partly burned. In writing to his mother of the experience, he said, "I know now how it seems to have bullets singing all around one's head, as my official duties called me out into the street many times during that awful night." Twice his family was obliged to flee to the United States for a stay of several months, but he bravely stood at his post of duty, and it is reported that he did so with the good will of all nationalities and factions concerned. But few besides his mother knew that on finishing the graded school in Boulder he had an earnest desire to attend Union College in place of entering a worldly school. However, the way seemed completely closed, and he reluctantly acted upon advice to take advantage of high school opportunities until there were brighter prospects. But after a few weeks he became so interested in his work that he soon lost all desire to attend one of

our denominational schools. It seems sad that this one-time desire could not have been granted, as the whole course of his life might have been changed. Possibly a worker was lost to this cause for want of assistance at a critical time, and now his life has been cut off by the last great enemy. But O, what a lesson for the young who still live! Just as he had attained what the world calls success, with promotion just ahead, all his bright hopes were reduced to dust and ashes and he was laid to rest at the early age of thirty-two. We know that a sure hope of a part in the first resurrection would have been more to him during his last hours than all that the world could give, and we trust that he made his peace with God. In one of his last letters to his mother he asked, "In your next will you please give me the Bible references in regard to the battle of Armageddon and the prophecies in general which you believe are being fulfilled by the general European conflict? I should like to look them over." His untimely death is mourned by a devoted wife, two little daughters, an aged mother, one sister, and a brother.

FLORA CUSHING HAMM.

DANIEL.—Clarence Earnest Daniel, aged 26 years, died in Little Rock, Ark., Dec. 17, 1914. He is survived by a mother and two brothers. Brother Daniel accepted the third angel's message about five years ago, and loved and lived the truth of God in such a way as to gain the respect and admiration of those with whom he came in contact. He rejoiced in the thought of a soon-coming Saviour, and we feel sure that he sleeps in Jesus. At the time of his death he was a member of the nurses' training class, and in about two months would have finished his course. Words of comfort were spoken by the writer, after which the remains were taken to his home in Texas for burial.

MRS. URA SPRING.

HIBBARD.—Dollie Lenora Oman was born near Anaheim, Cal., Jan. 21, 1891. In early youth she gave her heart to the Saviour, and at the age of sixteen entered the medical school at Loma Linda, which she attended a little over three years. Soon after leaving school she was married to Archie W. Hibbard, and to them were born two children. They made their home in Arcadia, Cal., and though the deceased had no church privileges she lived near the Lord, and was widely known for her helpful ministry to all in need. Words of consolation were spoken by Elder Dan Parsons, and we laid our loved one away to await the first resurrection.

MAY BEDIENT OMAN.

The Advent Review
and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE
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General Church Paper of the Seventh-day Adventists

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REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

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

Our Bargain Counter

WHILE taking our inventory we found quite a number of books that were shelf worn and damaged in various ways. Some of these are very slightly damaged, scarcely sufficient to be noticed except through careful examination, while others are quite soiled. The damage, however, is only to the covers, the inside of the books being in perfect condition. In order to clear our shelves of this stock quickly, we have decided to furnish these books to our people at bargain counter prices. The following is the list of the books, together with the number of copies which we have of each. In ordering please give second and third choice, so that if your order should reach us after the stock of any one book is sold, we may be able to send you some other book which you desire:—

NO.	BOOK	BINDING	REGULAR PRICE	BARGAIN COUNTER PRICE
11	Great Controversy	cloth, marbled	\$3.00	\$1.20
2	Great Controversy	plain	2.00	.85
3	Great Controversy	half morocco	4.00	1.50
2	Great Controversy	full morocco	5.00	1.75
2	Ministry of Healing	cloth, plain	1.50	.60
3	His Glorious Appearing	paper	.25	.08
3	His Glorious Appearing	board	.35	.12
3	His Glorious Appearing	cloth	.50	.20
2	Bible Readings (old edition)	cloth, marbled	3.00	.90
2	Bible Readings (old edition)	morocco	5.00	1.10
2	Teaching Truth	cloth	.50	.30
3	The Master's Greatest Monosyllables	cloth	.50	.25
3	The Desire of Ages	cloth	3.00	1.20
3	German Literature	cloth	1.00	.35
11	Bell's Language Series, No. 1	cloth	.65	.35
1	Bell's Language Series, No. 4	cloth	1.25	.65
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2	Home and Health	morocco	4.50	1.20
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22	My Garden Neighbors	cloth	1.00	.35
2	Here and Hereafter	paper	.50	.15
7	New Testament Primer	cloth	.50	.20
3	Past, Present, and Future	cloth, plain	1.50	.60
3	Past, Present, and Future	cloth, marbled	2.00	.70
7	Daniel and the Revelation	cloth	3.00	1.10
2	Daniel and the Revelation	morocco	5.00	1.20
2	Seer of Patmos	cloth	1.50	.60
2	Gospel Primer	board	.35	.15
2	Gospel Primer	cloth	.50	.20
4	Bible Textbook	leather	.50	.25
1	Bible Textbook	cloth	.25	.15
4	Bible Footlights	Berean Library	.35	.20
2	Two Republics	leather	5.00	1.20
1	Two Republics	cloth	3.00	.80
2	History of the Sabbath	cloth	1.50	.90
2	True Education Readers No. 1	cloth	.60	.35
5	Friend in the Kitchen	paper	.25	.15
4	Friend in the Kitchen	cloth	.50	.25
2	Testimonies on S. S. Work	cloth	.25	.15
10	Testimonies on S. S. Work	leather	.35	.20
16	Helps to Bible Study	paper	.25	.10
4	Best Stories	cloth	.75	.35
14	Best Stories	board	.60	.25
3	Capital and Labor	cloth	.75	.35
2	Bible Education, Smith's	cloth	1.00	.60
5	Typewriting and Office Manual	cloth	.75	.40
3	Battle Hymn of Kingdom	leatherette	.25	.10
2	Speaker's Manual of Pronunciation	cloth	.25	.15
2	Great Second Advent Movement	paper	.50	.30
4	Great Second Advent Movement	cloth	1.25	.65
3	Bible Lessons for the S. S.	cloth, No. 3	.25	.10
1	Bible Lessons for the S. S.	cloth, No. 1	.15	.10
1	Bible Lessons for the S. S.	cloth, No. 2	.20	.10
1	Bible Lessons for the S. S.	cloth, No. 5	.25	.10
1	Bible Lessons for the S. S.	cloth, No. 7	.20	.10

Order from the Review and Herald Publishing Assn., Takoma Park, D. C.

“Pen Pictures of the Face of Jesus”

THE first copies of this little book were sent out only a few days before Christmas. Two of our brethren here in Takoma Park received their books Christmas eve, and their impressions of the book are revealed in the following communications:—

“‘Pen Pictures of the Face of Jesus’ is to me a little treasure of literary art.

The pictures are unusually well selected, and the text is beautifully done. The theme lends itself nicely to that exquisite style of the author, which, when known, makes one expect something especially good in any new book of his. Such an expectation is fully met in this work, and the short time required for its reading is filled with pleasure, and leaves the heart with greater longing to see face to face, Him of whom it tells.
L. A. HANSEN.”

“Strangely touched my heart by reading ‘Pictures’ of His blessed face. Deeply turning from all evil, I would feel and know his grace.

“Glows my soul with adoration As I view that wondrous face; Melts my heart with tender sorrow That I’ve slighted off his grace.

“Change, O, change me, blessed Saviour, As I look upon thy face! Show thy wonder-working power, Let me know transforming grace.

“O to see and talk with Jesus, Speaking with him face to face! Even this is vouchsafed to me, Poorest subject of his grace.
“C. P. BOLLMAN.”

A book which will so touch the heart and thrill the soul with emotion, causing the reader to feel a stronger desire to “see him face to face,” is surely worthy of a wide circulation.

Beautifully illustrated and bound with artistic cover, embossed in green and gold. Price, only 50 cents, postpaid. Order through your tract society.

“O, THE comfort of knowing that ‘He knows’ and is leading! It is a thought that grows on one in its comfort as one grows older, especially in times of uncertainty and trouble.”

“WE become largely what we think we want to be. High thinking leads to high aiming. If we think great things long enough and hard enough, some day we are likely to do them.”

“ANXIETY does not empty tomorrow of its sorrow, but it empties today of its strength. It brings a double weakness; for it makes us feeble in today’s endeavors and faint-hearted for the future.”

THOMAS ADAMS wrote three centuries ago: “Patience is the best chemist, for out of coarse earth she can draw pure gold; out of trouble, peace; out of sorrow, joy; out of persecution, profit; out of affliction, comfort.”

“SELF is the great enemy to all worthy achievement, because it prevents us from seeing beyond our own circumscribed horizon. Self hinders all Christian progress, because it makes itself instead of God the center of life and of love.”

“WE are our neighbors’ keepers, and in this we share the very honor and glory of God himself. Are you living the shared life of the One who, though he was rich, yet for your sakes became poor, that ye through his poverty might become rich?”

AM I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? . . . Be still, my soul. Thou hast misread the message. It is not to give thanks for everything, but to give thanks “in everything.”
—George Matheson, D. D.

WE may not add a hair’s breadth to the seamless robe of Christ’s righteousness, but we may be allowed, by obedience to God’s commandments, to add the beauty of a graceful fringe, and so to adorn the doctrines of our Lord and Saviour by pious and godly conversation.
—P. T. Henson.



WASHINGTON, D. C., JANUARY 7, 1915

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ANOTHER word from Elder D. C. Babcock, of the new Nigeria Mission, reports six keeping the Sabbath, and plans now under way to have three outschools operating by the end of the year.

WORD from Elder J. C. Guenin, of the Algerian mission, reports all well in Algeria, though public work is made difficult by the war situation. A number in the city of Algiers and in other places are awaiting baptism, so that the workers are expecting to close the year with a little harvest of souls.

A LETTER from Elder R. S. Greaves, superintendent of the Sierra Leone Mission, West Africa, reports the opening of a new station among the Timni people, in the interior of that colony, Dr. E. W. Myers in charge. Thus even amid troublous times new stations of the European Division are being planted.

THE Mission Board has received a letter from Brother W. H. Lewis, superintendent of the Gold Coast Mission, West Africa, telling of a journey into the interior in search of a mission location in the highlands. He feels that he was specially guided to a favorable place, and hopes soon to have a mission station erected.

IN a letter received from Trichinopoli, India, under date of November 4, Elder J. S. James says: "We are expecting a visit from Professor Salisbury in a few days. He is on his way to Colombo, Ceylon, to meet Elder Daniells, who is expected to land there November 12. Elder Daniells and his wife will then begin their tour of the work in India by visiting our mission in the south. We are very glad to have them with us at this time, and we believe their counsel and message for us will be a source of great encouragement to the entire field."

ELDER F. C. GILBERT, superintendent of the Jewish work in the North American Foreign Department, says this good word for the REVIEW: "I am always delighted to receive the REVIEW. Ever since the Lord Jesus caused this blessed truth to shine into my heart, the REVIEW AND HERALD has had a prominent place in my reading and thought. This is now nearly twenty-six years. May God bless the REVIEW AND HERALD. It does good."

LAST week we were glad to greet in Washington Elder D. P. Gaede, of the European Division, who has just arrived from Russia. He was located in southern Russia, Odessa being his headquarters. He made the return journey by way of Finland and Norway. After a few days in Washington he went on to the Middle West to rejoin his wife, who has been ill in this country, having left Russia last summer under medical counsel.

ELDER C. D. M. WILLIAMS, who is laboring in Phoenix, Ariz., says in a recent letter: "The work is onward here, and many are inquiring about the truth. Two were baptized in Flagstaff recently and four were baptized at Mesa a week ago. Fourteen were baptized here in Phoenix at the time of the camp meeting. Surely we are approaching the end very rapidly, and now is the time for every soul to be completely consecrated in service for the Master. What we do must be done quickly."

WE learn from Elder E. L. Maxwell, of Peru, that the movement in favor of the recognition of religious liberty in that country has met with a setback. The measure, which passed both houses of the Peruvian Congress last year, was apparently passing through the second time, this being necessary in amending the constitution, when the ecclesiastical authorities rallied their forces, and the bill was killed in committee. But public sentiment is more than ever inclined toward a liberal interpretation of the old-time restrictions, and we hope the friends of full religious liberty may secure the passing of their measure later. However this may be, the truth of God marches on through those regions. Calls for baptism are coming from various places, and the staff of workers in northwest South America must surely be increased.

Harvest Ingathering Continues

LAST week mention was made that our Harvest Ingathering records closed with December 31. Lest any might get the impression that the ingathering work would stop then these words are to make known that that is not the case. Instead, papers can still be had and mission money gathered during January and later as friends may wish to work on. But the money gathered will be credited to our 1915 goal. Our efforts to reach the goal of \$100,000 for missions during 1914 closed with December. The record must stand as reported by conference treasurers to their unions on December 31.

The final result will be published the last of January, when figures are compiled. T. E. BOWEN.

WE welcome to our denominational literature the new book "United States in Prophecy," recently issued by the Southern Publishing Association. Its author, L. A. Smith, is well known to our readers as editor of the *Watchman*. This new book contains over five hundred pages, divided into twenty chapters. An enumeration of these chapter heads will afford an excellent idea of the broad and comprehensive scope of the book: "The World Wonders and Prophecies;" "The Progress of a Century;" "Political and Religious Influence;" "The Hand of Providence;" "Prophecy Speaks, and What It Says;" "Location of the Government Represented by the Second Symbol of Revelation 13;" "Chronology of the Government: When Must It Arise?" "The United States Has Arisen in the Exact Manner Indicated by the Symbol;" "The Two Great Principles of This Government;" "He Spake as a Dragon;" "Miracles Revived: by Whom?" "An Image to the Beast;" "The Sunday Question;" "Shadows of the Coming Storm;" "National Apostasy;" "Church Federation;" "The Christian Citizenship Movement;" "Christian Civil Government;" "Practical Workings;" Epilogue and Appendix. The book is profusely illustrated with many full-page and half-page illustrations. It should have a wide circulation at this time when there are well-defined movements on foot for the subversion of the principles of liberty upon which this government was founded. It is bound in two styles: leather, \$3; cloth, \$2. Order from your tract society.

IN view of the fact that our publishing houses are soon to issue the Present Truth Series as Extras of our leading papers, it will be necessary to distinguish carefully between them and the REVIEW Extras so far published, when placing orders for them. The Present Truth Series will be numbered from 1 to 25 or 30, and may be ordered either by name or by number. To avoid mistakes, we request that the REVIEW Extras already issued be ordered by name. The first is the War Extra, the second is the Eastern Question Extra. We wish also to call attention to the fact that these two Extras are in no sense periodicals, except that they are issued as Extras to a periodical and carry a date and serial number. The interesting and important matter these Extras contain is just as up-to-date now as when they were issued. We have already issued 1,500,000 of the War Extra, and 1,200,000 of the Eastern Question Extra. We have plates for both these Extras, and will be prepared at all times to fill large orders.

WE are glad to learn by the last mail from Japan that our mission headquarters in that field has been moved to its new buildings. Elder F. H. DeVinney writes that after these many years in rented buildings, all are very thankful to see the mission office, the school, and the printing office properly housed in quarters belonging to the mission. The new headquarters was constructed by funds gathered in the old \$300,000 Fund, raised several years ago, difficulty over securing the land having delayed our brethren in their plans. The offices are in a suburb of Tokio.