

The Advent Review and Sabbath Herald

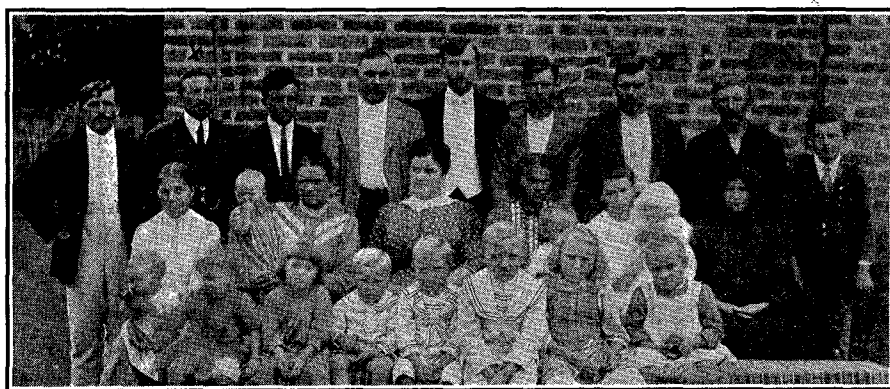


Vol. 92

Lakonia Park Station, Washington, D. C., Thursday, February 11, 1915

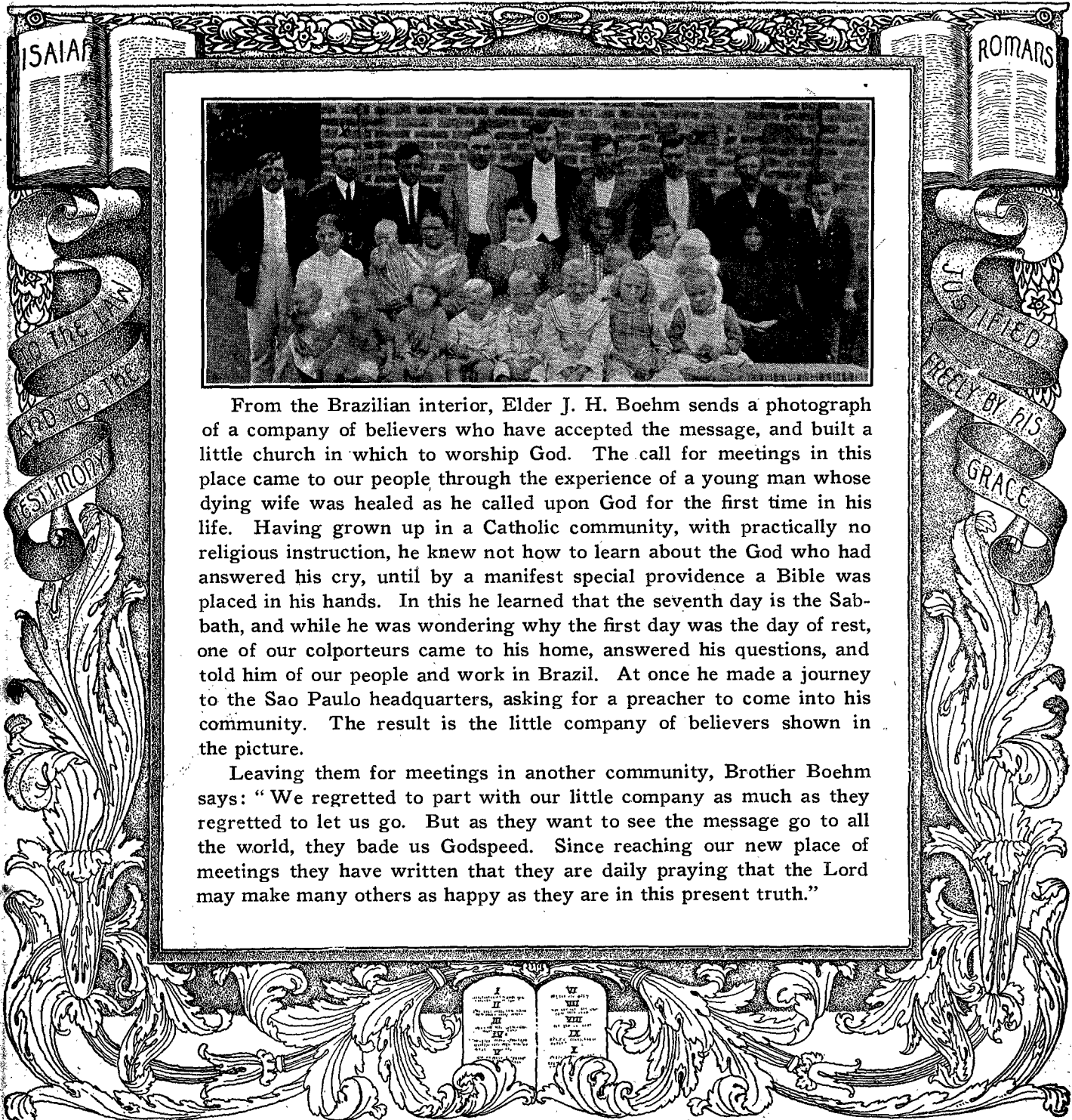
No. 8

THE GOSPEL TO ALL NATIONS



From the Brazilian interior, Elder J. H. Boehm sends a photograph of a company of believers who have accepted the message, and built a little church in which to worship God. The call for meetings in this place came to our people through the experience of a young man whose dying wife was healed as he called upon God for the first time in his life. Having grown up in a Catholic community, with practically no religious instruction, he knew not how to learn about the God who had answered his cry, until by a manifest special providence a Bible was placed in his hands. In this he learned that the seventh day is the Sabbath, and while he was wondering why the first day was the day of rest, one of our colporteurs came to his home, answered his questions, and told him of our people and work in Brazil. At once he made a journey to the Sao Paulo headquarters, asking for a preacher to come into his community. The result is the little company of believers shown in the picture.

Leaving them for meetings in another community, Brother Boehm says: "We regretted to part with our little company as much as they regretted to let us go. But as they want to see the message go to all the world, they bade us Godspeed. Since reaching our new place of meetings they have written that they are daily praying that the Lord may make many others as happy as they are in this present truth."



THE WORK AND THE WORKERS

OUR big press is running day and night to keep up with the demand for the Free Press Extra of the *Protestant Magazine*.

THE first four days of the Free Press campaign resulted in orders for 94,388 copies of the Free Press Extra of the February *Protestant Magazine*.

PRICES of the Free Press Extra of the *Protestant Magazine* are as follows: Single copy, 5 cents; 5 to 999 copies, 1 cent each; 1,000 copies, \$8.00. Agents are selling this Extra for 5 cents.

BEFORE this paper went to press, orders for a second and a third edition of the Free Press Extra of the *Protestant Magazine* had been placed,—a total of 200,000 copies. Let the good work go on!

AT present we are delivering 30,000 copies of the Free Press Extra of the *Protestant Magazine* per day. Two new sets of plates have just been ordered, the first two sets having been worn out.

HERE is a telegram that deserves to be framed: "Indianapolis, Ind., Jan. 31, 1915. Review and Herald Publishing Assn., Takoma Park, Washington, D. C. RUSH THIRTY-FIVE THOUSAND 'PROTESTANT' EXTRA. Indiana Tract Society."

THE second edition (10,000 copies) of the "War" number of *Liberty* was so quickly exhausted by orders for the same to be mailed to judges and attorneys in the various conferences, that the publishers have been obliged to print a third edition. Remember \$1.00 pays for sending this great number to 20 judges or attorneys. We have the addresses. Order through your tract society.

IN the beautiful and practical *March Life and Health*, just off the press, the Seventh-day Adventist unite in a most interesting "Growing Old Gracefully" symposium. Read "A Young Octogenarian," by Elder J. N. Loughborough; "A Beautiful Old Age," by Elder J. O. Corliss; "Conservation of Life," by Elder H. A. St. John. And do not miss "A British Centenarian," by A. B. Olsen, M. D., medical superintendent of the Caterham Sanitarium, England; "The Secrets of Vigorous Old Age," by the editor. Thirteen departments, containing 50 strong articles and other features, such as "The Consultation Room," "Why Alcohol Is Not Wanted in Our Navy." Feeding the

Children," "Diet in Health and Disease." Single copy, 10 cents; 20 copies for \$1.00, 50 for \$2.00. Don't miss these health messages from our veterans.

THE national council of the patriotic order known as the Daughters of Liberty, has petitioned the Senate and House of Representatives in opposition to the three bills now before the House Committee on Post Office and Post Roads, "as representatives of 92,000 members of the Daughters of Liberty, located in twenty-six States." They followed the wording of our "Petition to Congress."

Where the "Protestant" Free Press Extra Is Going

Up to Thursday, February 4, orders for 99,263 copies of the Free Press Extra of the *Protestant Magazine* had been received from the following nine union conferences, as follows:—

ATLANTIC UNION, 6,075 copies, as follows: Greater New York, 3,500; New York, 100; Western New York, 175; Northern New England, 1,100; Southern New England, 1,200.

COLUMBIA UNION, 8,925 copies, as follows: District of Columbia, 100; New Jersey, 5,625; Ohio, 2,500; Eastern Pennsylvania, 100; West Virginia, 400; West Pennsylvania, 200.

LAKE UNION, 48,938 copies, as follows: Northern Illinois, 1,200; Southern Illinois, 300; Indiana, 35,000; East Michigan, 6,588; North Michigan, 1,000; West Michigan, 2,450.

SOUTHERN UNION, 300 copies, as follows: Tennessee, 300.

SOUTHEASTERN UNION, 5,250 copies, as follows: Cumberland, 1,300; Georgia, 3,100; North Carolina, 850.

SOUTHWESTERN UNION, 200 copies, as follows: Arkansas, 100; Oklahoma, 100.

CENTRAL UNION, 2,100 copies, as follows: Kansas, 2,100.

NORTHERN UNION, 4,000 copies, as follows: Iowa, 4,000.

PACIFIC UNION, 1,000 copies, as follows: Utah, 1,000.

NORTH PACIFIC UNION, 10,000 copies, as follows: Upper Columbia, 10,000.

MISCELLANEOUS ORDERS, 13,100 copies.

Considering the short time this Free Press campaign has been going on, these results are most cheering. Prices of this Extra are as follows: Single copy, 5 cents; 5 to 999 copies, 1 cent each; 1,000 copies, \$8.00. Order through your tract society today. No better document can be found to send to Congressmen, judges, attorneys, city councilmen, public-school teachers, or other persons of influence. Send in your lists, or we will furnish the names.

A. J. S. BOURDEAU.

THE "Magazine Clubbing Offers" announced above apply the year round.

DURING December and January, Mr. Walter Houck, a business man of Ohio, sent in 58 subscriptions for *Life and Health*.

MRS. BARTON SEVIER, of Georgia, has just sent in 24 half-year subscriptions for *Life and Health*. Write for agency and special rate to agents on subscriptions. Address your tract society.

Magazine Clubbing Offers

For New or Renewal Subscriptions

Mailed to One or to Different Addresses

A Splendid Opportunity to Reach Your Friends, Public Libraries, Reading Rooms, Clergymen, Teachers, etc.

Magazine Club No. 1

Life and Health, Monthly, one year,	\$1.00	Combination Offer, Domestic and Foreign, \$1.90
Liberty Magazine, Quarterly, " "	.85	
Protestant Magazine, Monthly, " "	1.00	
The Three, one year, Regular Price,	\$2.85	

Magazine Club No. 13 *

Life and Health, Monthly, one year,	\$1.00	Combination Offer, Domestic and Foreign, Any Two, \$1.70 Any Three, 2.40 The Four, 3.00 The Five, 3.25
Protestant Magazine, " " "	1.00	
Signs Magazine, " " "	1.00	
Watchman Magazine, " " "	1.00	
The Four, one year, Regular Price,	\$4.00	
Liberty Magazine, Quarterly, one year,	.35	
The Five, one year, Regular Price,	\$4.35	

* Add 25 cents to any club for "Liberty Magazine" one year. Regular price, 35 cents.

Please Note Carefully

In making up any of the above clubs, MAGAZINES of the SAME PRICE per year may be SUBSTITUTED one for the other. Only the MAGAZINES listed in the two club offers above, however, may be substituted for each other. Do not ask to substitute the "Review" or any other PERIODICAL for two monthly magazines. These offers apply to our TEN-CENT MAGAZINES ONLY.

Sample copies of any three, mailed to one address, fifteen cents; sample copies of the five, twenty-five cents.

Address all orders to "Magazine Department," Conference Tract Society.

REVIEW AND HERALD PUBLISHING ASSN.
Magazine Department. Washington, D. C.

Up to January 18 Brother Steen Jensen, of Iowa, had sent in 512 yearly subscriptions for *Liberty*. Every little while he sends in from 25 to 30. Are there not others who will take up this work? Send to your tract society for *Liberty* subscription receipt book.

At a mass meeting of 1,500 citizens of Trenton, N. J., assembled in Taylor Opera House on January 31, strong free-press resolutions were adopted and forwarded to the Senate and the House of Representatives. Lieut. Gen. Nelson A. Miles, U. S. A., head of the National Court of the Guardians of Liberty, was the chief speaker.

The Advent Review And Sabbath Herald

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 11, 1915

No. 8

GENERAL ARTICLES

The New Relationship

G. S. HONEYWELL

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 12.

CHRIST hath sought me, Christ hath loved me;

He is now my joy and pride,
For I know when storms assail me
I can in his bosom hide.
There with him I sweetly rest,
Sheltered safely on his breast.

Here his friendship I will cherish,
Dearer than all else to me;
For I know no soul can perish
Anchored in the crystal sea,
Here to enter into rest,
Born to favor as his quest.

Pearly are the gates which enter
To the treasures of his love,
Typified by those which center
Round our palace home above,
Where the good and true may rest
In the haven of the blest.

Here I learn to bear my sorrows,
Here I learn to live — and why?
Here I learn to pity others
Whose fair cheeks are seldom dry.
O, here I learn that I can rest
With perfect faith upon his breast.
Punta Gorda, Fla.

Look for the Bright Side

A. E. PLACE

"WHAT if thy burdens oppress thee?
What though thy life may be drear?
Look on the side that is brightest,
Pray, and thy path will be clear."

It is proper for us, and is also our duty, to learn lessons from our experiences and from the experiences of others. It is proper to think, talk, and preach about "the time of Jacob's trouble" and about the "seven last plagues." It is also our privilege and duty always to balance these great struggles with the mighty power of God, even as we balance, or meet, our little daily annoyances with, or by, that same power.

We may be called upon to run with "the horses" or to face "the swelling of Jordan," but that time is not yet; nevertheless one great need is before us today, and every hour in the day, namely, to feel and to know the love, the mercy, the kindness, and the power of our Heavenly Father, our Lord Jesus Christ, the Holy Spirit, and the ministry of holy angels which "excel in strength." For only thus can we "run with the footmen," or meet the smallest temptations. So long as the footmen weary us, it is of no use for us even to consider the "horses" or the "Jordan."

If the past troubles you, make it right as best you can. If there is trouble between you and God, make it right with him; if between you and your fellow men, make it right with them, as far as you can; and then bury the whole thing.

If the present troubles you, bring it to God as you would to a most trusted friend. If he does not see fit to change the situation, then hear him say to you, as he said to Paul, "My grace is sufficient for thee."

If you are troubled about the coming plagues, then "abide under the shadow of the Almighty," and hear him say to you, "Neither shall any plague come nigh thy dwelling." That promise will shield you when the plagues come, so surely as you take it and believe it now.

To the extent that we worry about the past, present, or future we unfit ourselves to grapple with the present. And the present is really the only time we have, or for which we are responsible.

Are you facing temptations? Christ met the devil in every earthly arena, and conquered. Does it seem that you are facing death? Christ allowed the devil to put him to death, to lock and seal him in the tomb. But he came forth with the tread of a conqueror.

Jesus Christ is your friend and Saviour. He did his work, he met his sorrows, that every weak knee might be made strong; that every palpitating heart might settle to a firm and regular beat; that every trembling, faltering, or fault-finding tongue might break forth into clear, steady songs of praise to God. "O that men would praise the Lord for his

goodness, and for his wonderful works to the children of men!"

To every tempted and tried one, "this same Jesus" is seeking to say, as plainly and emphatically as he said it on Mt. Olivet just before he left his disciples, "Lo, I am with you alway, even unto the end of the world." Does that hold good in "the swelling of Jordan"? Will that promise stand while the plagues are falling? "Verily I say unto you, . . . heaven and earth shall pass away, but my words shall not pass away."

Have you "toiled all the night," and caught nothing? Then listen to his voice as it comes to you from the shores of the better country, "Cast the net on the right side of the ship, and ye shall find." This means, Cast your net toward your Lord, toward the shores of his eternal kingdom. In that direction, and that only, is there success.

Look for the bright side. Jesus and heaven are there. Look unto Jesus, and be in trouble?—No, no! Look unto Jesus, and be ye saved.

San Jose, Cal.

Christ in You and the Finishing of the Work

D. H. KRESS, M. D.

"HE dwelleth with you, and shall be in you." John 14: 17. These words were addressed to the disciples of Christ shortly before his crucifixion. It is evident that they were to have an entirely new experience after his ascension to the Father from what they had had up to that time.

"He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (This spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given.)" John 7: 38, 39. Here again is the promise given to them of a new experience after the reception of the Holy Ghost.

Jesus had been with them, and through the agency of the Holy Spirit had wrought miracles among them. He had given an exemplification in his own life of what every one who received the power he had might be.

It is natural for men to place confidence in man and in that which is visible. They felt secure so long as Jesus in person was with them. This in itself would not give them power over sin within them. Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you."

He commanded them to tarry in the

city of Jerusalem and "wait for the promise of the Father, which, saith he, ye have heard of me." Acts 1:4. And again the promise is given, "Ye shall receive power, after that the Holy Ghost is come upon you," and then "ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

They were encouraged to believe that they would have an entirely new experience, and be in possession of a power to witness for him such as they had not experienced up to this point. But not until they had lost all confidence in the flesh would they be in a condition to receive this blessing.

At the crucifixion they all forsook the One whom they loved; all hope of realizing their expectation of sitting at his right hand and on his left, as ruler over their outward enemies, was gone. Humbled and humiliated, they had lost all confidence in the flesh, and were willing to tarry and wait for the promised power to subdue the enemies within.

While they were together, there was brought vividly to their minds the sinfulness and deceitfulness of their hearts, how they had sought position and honor, etc. It seemed to them that self had been mingled in all their hopes. They confessed these wrongs to one another and to God, and prayed for one another.

This work of confessing and putting away sin continued for ten days, "and when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost, and began to speak . . . as the Spirit gave them utterance." This was a new experience. Now the promise was fulfilled, "He dwelleth with you, and shall be in you." They were now able to live his life. Great changes took place in these men. From this time forth they were able to lead victorious lives. Sin no longer had dominion over them, for greater was he that was in them than he that was in the world. "Henceforth," they said, "know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." From this time forth "*Christ in you*, the hope of glory," was their message and theme.

In the wilderness, after the rock was once smitten, all that was necessary was to speak to it, and the water would gush forth. It is not necessary to witness just such another outward manifestation as was witnessed on the day of Pentecost. We are living in the dispensation of the Spirit. *The Comforter is come*. To those who later said, "Men and brethren, what shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:37-39.

The Spirit of God awaits our demand and reception. After the reception of the Holy Ghost by the apostolic church thousands were converted in a day. A mighty power attended the men who were then preaching the gospel. In order that the truth might go with power, Jesus knew that it was *not* a change of men that was needed, but *changed men*.

So it is today. While the sins and weakness of the Laodicean church are

A Significant Cartoon

C. P. BOLLMAN

THE cartoon reproduced on this page is from the Baltimore *American* of January 15, and is one of the most striking and significant that has yet appeared in any paper.

It is no wonder that the terrible things now taking place are exciting remark and question; the wonder is that every-

body in both church and world is not stirred to the very depth. In the midst of wars, famines, pestilences, earthquakes, etc., we find the Christian world comparatively indifferent; and yet, as intimated by the Baltimore *American*, these things are in literal and exact fulfillment of our Lord's great prophecy recorded by three of the four evangelists.

The artist quotes Matt. 24:7, and after depicting scenes of devastation by war, famine, and earthquake, asks, "Can these be 'signs of the times'?" They certainly are signs of the time, — signs that should alarm every unrepentant sinner, and

stir to intense activity in the spread of the gospel every devout believer in the prophetic scriptures.

When Jesus appeared in this world the first time, it is recorded that "a very general expectation existed, not only among the Jews, but throughout the East, founded upon the predictions of the Jewish prophets, that a very extraordinary personage should arise in Judah about this time, who should establish his kingdom over the whole world. Hence the alarm of Herod when it was said that Christ was born king of the Jews, and the consequent murder of the children of Bethlehem. Tacitus, Suetonius, and Josephus speak very expressly of this expectation as being very general throughout the East. . . . Vergil very plainly alludes to this expectation, and uses almost the very language of some of the prophets respecting the Messiah." See "Sketches of Church History," by Rev. James Wharey, century 1, pages 14-17.

And yet when Jesus was born, the only ones in all Jerusalem to recognize him were Simeon and Anna, two aged and

THE MOVING FINGER

**For Nation shall rise against Nation,
And Kingdom against Kingdom, And
there shall be Famines, and Pestilences,
and Earthquakes in divers Places**



CAN THESE BE "SIGNS OF THE TIMES?"

faithfully pointed out by the Faithful and True Witness, the members of the church are not left without hope. "As many as I love, I rebuke and chasten," says Christ. "Be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, *I will come in to him*, and will sup with him, and he with me."

It is evident that the same change will have to take place in the lives of the members of the Laodicean church that took place in the early disciples at Pentecost and after. He that is with them, but on the outside of the heart, knocking, is to be admitted, and to be in them. When this new experience is theirs, power will attend the message as it falls from human lips. Their lives will witness to the truths proclaimed, and on every hand conversions will be witnessed. Thus God will finish his work and cut it short in righteousness.

Melrose, Mass.

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"Our whole life is but a day repeated."

devout persons waiting "for the consolation of Israel." It is sadly recorded by John that "he came unto his own, and his own received him not." John 1: 11. Not a leader in the Jewish church knew of the great event that had taken place. The angels passed by the worldly-wise, the rich, the great, and winged their way to the humble shepherds watching their flocks on the plains of Bethlehem. And when the wise men came from the East, saying, "Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him," Herod alone was greatly stirred, and he only from fear that his throne might be lost, if not to himself, at least to his family.

Is it not much the same now? Prophecies are being fulfilled. Most momentous events are taking place. War is destroying millions of lives of men, women, and children, and billions of dollars' worth of property. Earthquakes are wrecking cities and taking a toll of scores of thousands of human lives. Famine and pestilence, the inevitable concomitants of war, follow in the wake of battle; and yet there are found few indeed who see in these things the handwriting on the wall announcing the fast-approaching end of all earthly things. Churches everywhere and of every name ought to be resounding with the message, "Let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1. The world ought, like Nineveh, to be sitting in sackcloth and ashes.

But what do we see? The world at large is concerned only with the pursuit of pleasure and the accumulation of wealth. And the church, blind and nerveless, is in much the same condition as were the chief priests and scribes nineteen hundred years ago; and this notwithstanding there is a measure of general expectation of the second advent answering to that which existed in the East at the time of the first advent. Yea, even in that section of the church called Adventist, many seem to be dazed rather than stirred by the terrible scenes feebly, but withal significantly, depicted by the newspaper artist.

Readers, what can adequately arouse us to a sense of the times in which we live, to the duties and privileges that are still ours, to the work that we must do for the Master?

"Christian, rouse and arm for conflict,
Nerve thee for the battle field;
Bear the helmet of salvation,
And the mighty gospel shield;
Bind the breastplate firmly on thee,
Take the Spirit's sword in hand;
Boldly, fearlessly, go forth then,
In Jehovah's strength to stand."

NEVER try to save out of God's cause; such money will canker the rest. Giving to God is no loss; it is putting your substance in the best bank. Giving is true having, as the old gravestone said of the dead man: "What I spent I had, what I saved I lost, what I gave I have."—*C. H. Spurgeon.*

Wars and Rumors of War

ELIZABETH MAC HUGH

WAR rumors come; the trumpet's loud alarm
Is heard in Europe, and the call to arm;
For evil goes from nation even now
To nation, near and far, while on the brow
Of men of state there rests a solemn look.
And thus we find it in the Holy Book,
That hearts of men should fail for very fear
Of things on-coming as the end draws near;
The tread of armies, mighty men in bands,
With fire and sword, their number as the sands;
The strength of nations marshaled for the fray.
And shall they cease?—But partly; till the day
When, forward led by three foul spirits ill,
They, unaware, the prophecy fulfill.
Then nations all shall join in combat keen.
Megiddo still awaits the awful scene.
Ambassadors of peace e'en now do weep;
For fields are full of slain, in death they sleep.
Their blood to Heaven cries along the way,
From Abel, through the ages, to our day;
And soon shall Christ appear to save his own;
Then all shall learn who has the "whirlwind" sown.
And awful though the scenes now taking place,
They're only signs that soon we'll see his face
Who gave his life on Calvary to save
Unto eternal life, and from the grave,
All those who know and trust his mighty arm
In every conflict sharp, or dread alarm,
And as the day draws nigh shall not we stand
Together, pure in heart, and strong of hand,
Supported by his Spirit's mighty power,
Until at last we hail that glorious hour?
Glenwood, N. C.

"Is There Unrighteousness With God?"—No. 2

FRANCIS M. BURG

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15: 3.

WHEN the people of God shall have finished their course in the school of Christ, they will have learned some wonderful lessons to which they will give expression in everlasting song. Among the fundamental principles which they will have learned will be the justice of God in all his dealings with his creatures. When Lucifer instigated his rebellion in heaven, he insinuated that Jehovah was arbitrary and unjust in his treatment of his subjects. So the plan of salvation was laid along such lines that its outworking would fully demonstrate the justice of the Creator and vindicate his character before the whole universe. This is

one of the main objects in the great plan of human redemption. When this plan is finally worked out, the people who are saved will declare in eternal song that the ways of Jehovah are just and right.

While infinite love and mercy led the Lord to provide a way for man's redemption from sin, the demands of justice were not set aside. "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85: 10.

Justice demanded death for the guilt incurred by transgression. This demand could not possibly be ignored in making provision for the forgiveness of sin. The debt must be paid; forgiveness could not be justly offered in any other way; so to meet this demand, mercy provided a substitute whose life should be given in payment of the debt and to give the offender the fullest opportunity to see the magnitude of his guilt and to return to his allegiance to God. So God "gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

The terms of the great plan by which the guilty may be restored to the favor of God and to the right of eternal life, are beautifully stated in Rom. 3: 25, 26: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Notice that only as the righteousness of Christ is imputed to cover the life of guilt, in response to the sinner's faith in the vicarious sacrifice, can God be just in freeing, or justifying, the offender and restoring him to the divine favor. It takes but little reasoning to see that in order for God to be just in forgiving sinners, he must accept a vicarious sacrifice of one who himself is sinless, and whose life is of sufficient value to atone for sin; and also that the sinner must in repentance and true sorrow confess his guilt and by faith accept the offered grace. Never can God admit a soul to life eternal who does not meet these conditions. Otherwise than this, Jehovah would be open to a charge of injustice, for it would be manifestly unjust for him to give his Son to suffer and die, and then on any other terms whatever than true repentance, confession, and faith, justify the offender. This thought is clearly stated by the Lord himself in speaking to Moses: "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

In the nature of things, Jehovah cannot forgive an unrepenting sinner. There is a vital reason why the gospel herald first calls for repentance. Said Peter on

that great day when the power of God was so wonderfully manifested, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. The burden of the message by John the Baptist was, "Repent ye: for the kingdom of heaven is at hand." Matt. 3:2. And again the message was spoken, "Except ye repent, ye shall all likewise perish." Luke 13:3. So the call for repentance and the offer of forgiveness are inseparable parts of the gospel message. John, in his first epistle, touches the same thought when he, in familiar language, shows the willingness of God to forgive: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Under the plan of God for the salvation of sinners, he can both freely and safely forgive sins, and at the same time be just in so doing. So while the redeemed will, in the ages to come, tell the "exceeding riches of his grace in his kindness toward us through Jesus Christ," and ascribe everlasting praise to him who loved them and washed them from their sins in his own blood, they will also join in the great oratorio in which Jehovah's attributes are extolled, — his power, his holiness, and his justice. By the outworking of his plan to save men, his judgments have been "made manifest."

Study and Interpretation of the Bible

M. G. CONGER

IN the study of the Word of God, certain underlying principles present themselves to the mind of the reader. The Bible is an inspired book, "quick, and powerful, and sharper than any two-edged sword." Heb. 4:12; 2 Peter 1:21; 2 Tim. 3:15, 16. Being of divine authorship, it does not contradict itself, but is consistent in every particular. John 1:1, 14; Heb. 13:8; Mal. 3:6. Since this Book teaches but one view regarding each subject considered, we must conclude that the fact that different individuals base opposing views upon its contents does not prove the Bible to be contradictory, but demonstrates the erring, finite side of human nature. 2 Peter 1:20; Rom. 8:7; 3:4. Every important Christian doctrine taught in the Bible is clearly explained by various references giving every necessary detail. Isa. 28:9, 10; Luke 24:27. The Word of God is the standard by which we shall be judged in the day of final reckoning; therefore doctrines which we advocate should be tested by it. James 2:8-12; 1 Thess. 5:21; Isa. 8:20.

Every Christian is exhorted to "study" and "search" the Scriptures (2 Tim. 2:15, first part; John 5:39), and a blessing is pronounced upon those who thus seek diligently for its hidden treasures. Rev. 1:3; Luke 11:28; Ps. 1:1, 2. Would you have success in your labor for the salvation of souls? Study the Bible, for "then thou shalt make

thy way prosperous, and then thou shalt have good success." Joshua 1:6, 7, 8; Ps. 1:3, last part. This Book of God directs the learner along the paths of knowledge, and those who heed its precepts become "wise unto salvation." 2 Tim. 3:15.

Bible Interpretation

There is a right and a wrong method in Bible interpretation. That some follow the wrong method is evident from the words found in 2 Peter 3:16; 2 Tim. 3:8, 9; 2 Cor. 2:17. A warning is given to this class of Bible students in Matt. 15:9, 13; Rev. 22:18, 19, and the result of pursuing this method of study is failure in the Christian life, and eternal death at last.

In speaking of the right method of Scripture interpretation the Lord directs that care be taken to "give the sense." Neh. 8:8; 2 Tim. 2:15. The consistent student of the Word of God must have a desire to know the truth (John 3:21; 8:31, 32), a love for the truth (Ps. 51:6), a willingness to learn the truth (John 7:17), and ability to tell the truth (2 Tim. 2:2). This method of study will bring to the student Heaven's approval (Gen. 39:2-5; Dan. 5:22-28; 10:19), and success in service (Joshua 1:7, 8). Then, if one would interpret Scripture correctly, he must read the context; ascertain the meaning of the words in English at the time the Bible was first printed, and, if possible, study them in the original text; read all related scriptures; and constantly keep in mind the general trend of Bible teaching.

Take, for example, Isa. 2:3, 4: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." A cursory reading of this scripture would lead one to think that the prophet is predicting a time of peace and safety, but a careful consideration of the context shows that it is not the Lord but "many people" who say these things will take place.

James 1:13-15 declares that God tempts no man, but in Gen. 22:1 it is plainly stated that "God did tempt Abraham." A comparison with the American Revised Version shows that in this case to tempt meant to prove, and so God did not tempt Abraham in the common meaning of that word, but "proved" him. Ex. 15:25; 16:4.

Rev. 20:10 declares that the wicked will be tormented forever, but this text studied in comparison with Matt. 13:40; Obadiah 16; Job 20:5-8; Ps. 37:20; 47:3-5; and Mal. 4:1-3, gives a true, well-balanced knowledge of the destiny of the wicked.

In Luke 14:26 we read: "If any man

... hate not his father, and mother." What does the word hate mean to you? Why, the opposite of love, but the general trend of Bible teaching is not to this end. We are admonished: "Honor thy father and thy mother;" "Let love be without dissimulation;" "Love thy neighbor as thyself;" "Beloved, let us love one another." Read in this connection 1 John 3:15; 4:16-21. From the general trend of these scriptures one sees that Luke 14:26 does not and cannot mean *hate* as we know the meaning of the word, nor as John knew it. In the primitive English this word meant "to love less."

Washington (D. C.) Missionary College.

"Lay Up for Yourselves Treasures"

T. E. BOWEN

MOST persons think that in giving of their means to build up the cause of Christ on earth they are somehow enriching the Lord. Not so. He needs nothing. He is infinitely rich; for *all* the gold, the silver, and the cattle upon all the hills are his, even to the treasures of untold millions of other worlds. No, God does not take it. He turns it over to some one in need, but has such a wonderful system of accounting that that which one does for another is accounted as done unto the Lord, so that he can give the giver credit to his own account on the heavenly ledger. His word to us is, "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven." As surely as one can lay up for himself treasure on earth, so surely may he lay up for himself treasure in heaven. And one can so use his earthly treasure by helping others as to lay it up in heaven.

Every person has an account in the bank of heaven, where no bars nor bolts nor vaults nor time locks are needed. Accounts there carry heavy compound interest, and the angel accountants never make mistakes.

It is impossible to tell by one's appearance now what is the value of his treasures over there. The wealthiest of that land may not be the most attractive here. The apparently rich men of today may indeed be very poor tomorrow, while the apparently poor men of today may be found to be infinitely rich tomorrow.

Brother, are you rich toward God? How stands *your* account on the heavenly ledger? Where are you laying up for yourself treasures, on earth or in heaven?

"We are never to get above the simplicity of the work. It is a power in its simplicity. A consistent life, a fervent zeal, a meek and quiet spirit, mingled with a heart overflowing with love for perishing souls, is Bible religion."

"RESPECTFUL tongue and civil mien
May help one through the roughest scene."



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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

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EDITORIALS

**The Power of the Tongue**

SOLOMON declares, "Death and life are in the power of the tongue." Words of faith and hope impart light and life, while words of doubt and darkness bring discouragement and defeat. Many a one struggling with difficulties would have weakly yielded but for a cheering word uttered at the right moment by some helpful person. Many afflicted ones would have gone down to untimely graves but for the kindly counsel of a sympathetic physician. And the converse is equally true. Many would have recovered from error's ways and today be walking in the paths of righteousness had it not been for the unkind words, spoken perchance in a moment of anger or thoughtlessness, which like poisoned arrows rankled until the deadly venom saddened and embittered the whole life.

We are in a world of sickness and sorrow. On every side are the disappointed, the discouraged, the embittered. Why speak one word to make heavier the loads which must be borne? Rather, why not add our quota to the world's cheer and good fellowship?

"Apt words have power to suage
The tumults of a troubled mind
And are as balm to festered wounds."

"A word fitly spoken is like apples of gold in pictures of silver." It requires a fine sense of proportion, propriety, and discrimination to speak fitting and appropriate words. Even kind words may be so lacking in point and poise as to defeat rather than to accomplish their author's design. True, helpful, ennobling sympathy is quite apart from the sentimental utterances which often pass for such. Of this latter kind is the sympathy expressed for the one who considers himself abused, or whose conduct has required disciplinary measures on the part of the church or school. Many an erring one has been helped along on his downward course by the words of well-meaning but sentimental and unwise brethren. In place of making an effort to correct the error, they have questioned

the methods if not the motives of the ones who were honestly endeavoring to save a soul from death.

There is a charity, generous in its expressed sympathy and lavish in its gifts, which without inquiry or investigation bestows its benefices with an open hand upon all who ask. Many times, however, the result is to rob men and women of their manhood and womanhood and to increase the spirit of indigence and pauperism which exists in the world. On the other hand, there is a sympathy, equally as generous, which seeks to help men to help themselves, strengthens the spirit of manhood and true independence, while at the same time it alleviates suffering and need.

"How bad you look!" "How thin you have grown of late!" and many allied expressions, have robbed many a poor nervous dyspeptic or a patiently plodding consumptive battling for health, of the last vestige of his ebbing courage and hastened him into the grave. And strangely enough many who act this part of Job's comforters pride themselves on being the world's almoners, the dispensers of love and good cheer. Theirs is a sickly, sad-eyed, long-faced, sentimental sympathy, with which their fellows can well dispense. Never, unless the sick one is your enemy and you cruelly desire to submit him to a painful, lingering death, tell him that he looks bad. Carry with you into the sick room words of life and hope, or stay away. With the sick do not look horrified, do not whimper, do not talk about funerals. Speak sympathetically but hopefully. Inspire confidence in the nurse, in the physician, and above all in God. Then will it be proved indeed in your visit that "the tongue of the wise is health."

In the spiritual realm, as in the physical world, the tongue may prove a savor of life, or a "fire, a world of iniquity." We may give to our neighbors, our neighborhood, our community, a good reputation or an evil one. We may talk our brethren and sisters "up," or we may

talk them "down." We may encourage confidence in the church, in its officers, in its enterprises, or we may drop insinuating words which germinate into seeds of doubt and suspicion in many minds. It is painful to contemplate the idle, meaningless words uttered from day to day by the professed followers of Christ. The conversation of many is made up of a discussion of the fashions and follies and foibles of the world. Idle chit-chat, jesting, and joking consume precious hours that should be spent in the contemplation of God, in the study of his words and works, or in ministering to the world's great needs. And even those who are looking for the second coming of the Lord are not exempt from these temptations.

We have in our tongues the power of life and death. Which influence shall we exert? Our record we must sometime meet, "for every idle word that men shall speak they shall give an account thereof in the day of judgment." By our words we shall be justified, and by our words we shall be condemned. Let us think before we speak. We cannot recall our words nor the influence they exert.

"Boys flying kites haul in their white-winged birds;
You can't do that way when you're flying words."

Like thistledown scattered to the breeze, words travel we know not where. The influence they exert, and the fruit they bear, only the judgment will reveal. By God's help we may order our conversation aright before him. And to the one who will do this is the promise given: "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God."

F. M. W.

"Rome Never Changes"—No. 12**The Worship of Relics**

ONE of the earliest manifestations of departure from the simplicity of the Christian faith and practice was seen in the collection and veneration of "relics of the saints." The church of the apostles' days knew nothing of relics or relic worship. There is nothing in the Scripture that authorizes relic hunting or relic worship. In fact, there is nothing in the Word of God which in any way suggests divine approval of relic worship, though efforts have been made to torture a few passages of Scripture into such a meaning. By such a misconstruction Jacob is said to have "worshiped the top of his staff," whereas the text, rightly translated, merely states that Jacob worshiped, "leaning upon the top of his staff." Heb. 11:21. An attempt of the Israelites to preserve and worship a "relic" was frustrated when the good king Hezekiah broke in pieces the serpent of brass,

which Moses had erected in the wilderness. That act of Hezekiah is recorded of him as one of his meritorious deeds, showing that "he clave to the Lord," that "he trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah." The people had begun to "burn incense" to the brazen serpent because of its association with the earlier experiences of Israel. But Hezekiah called it "Nehushtan," a piece of brass; and for what he did in this matter and in destroying idolatrous worship the record says of him: "And the Lord was with him; and he prospered whithersoever he went forth." See 2 Kings 18: 1-7.

New Testament passages that are quoted to give an excuse for relic worship are the following: Matt. 9: 20-22; Acts 5: 12-15; Acts 19: 11, 12. In the first, a woman having an issue of blood was healed by touching the Saviour's garment. So were the Israelites healed of the bite of the serpents by looking upon the brazen serpent; yet the Lord, through Hezekiah, rebuked and put an end to the worship of that relic. His attitude would be the same toward any attempt to worship the hem of his garment if that were in existence. And it was not the hem of his garment that healed the woman; for the record states that the Lord perceived "that virtue had gone out of him" (Mark 5: 30), not out of his garment.

In the second text (Acts 5: 12-15) it is recorded that the sick were placed where Peter's shadow would fall upon them, in the hope that they might be healed. Was there virtue in Peter's shadow? There is nothing in the narrative to indicate it. Whatever healing power was manifested on that occasion was the power of God working through his servant in response to the faith of the afflicted ones. The virtue was not in Peter's shadow.

In the third text (Acts 19: 11, 12), the record states that "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." But it was not the handkerchiefs and aprons that wrought the miracles, but God himself who wrought them in response to the faith of the people. Nowhere is it recorded that these articles were laid up and worshiped as relics, or that miracle-working power was retained in them. One writer asks, "How could the shadow of Peter be thus preserved?"

Thus is it shown that the Bible nowhere encourages relic worship, but does specifically discourage it, by the record of Hezekiah's course and the Lord's approval of it.

It was not until two hundred years this side of Calvary that the members of the Christian church began to pay any attention to the "relics of the saints." After Constantine's "conversion," when the church, released from persecution, began to assume a pomp and pageantry ill-suited to its mission in the world, they began to collect the "relics of the martyrs," and to rebury them under the Communion table. This custom was wholly of pagan origin. Plutarch, in his life of Theseus, describes a similar custom among the Athenians. What the Athenians did with the relics of their heroes, these Christians began to do with the relics of their martyrs.

To such an extent has the veneration of relics been carried that no Roman Catholic church is considered completely consecrated without some relic to sanctify it. The second Council of Nice enacted the following law on this subject:

We decree that whatever venerable churches have been consecrated without holy relics of martyrs, shall have a deposit of relics made in them with the accustomed prayer. And if after the present time any bishop shall be found consecrating a church without holy relics, let him be deposed, as one that transgresses ecclesiastical tradition.—*Conc., vii. 604. Labbe and Cossart, Paris, 1671-2.*

This decree plainly indicates that churches without relics were considered defective by the Roman Church; that some portion of the remains of "holy martyrs" or some of their belongings were essential to God's acceptance of the people's worship. Churches without such furnishings must be provided with them. This, in itself, shows that at that time the Roman Church made a very radical change,—so very radical that bishops were to lose their position in the church if they did not bring their practice into harmony with the new order of things. The severity of the penalty shows unmistakably that Rome had reason to believe there was danger of some of her bishops continuing to do as they had done heretofore in the matter; that is, continuing to consecrate churches without relics. And that decree, if we had no other proof, proves untrue the claim that Rome never changes. For at least two hundred years this side of Christ relic hunting and relic worship were unknown in the Christian church. Churches were dedicated without relics. Then gradually, as the church began to increase in influence and worldly honor among worldlings and to lose its grip on the fundamentals of Christian faith, and as the partially converted pagans flocked in greater numbers into the church, pagan customs began to appear and claim a place in the faith and practice of Christians. A few churches were dedicated with relics, then more, and finally

came the decree of the Council of Nice, above quoted, making that manner of dedication compulsory. And yet the claim of Rome is reiterated that "Rome never changes."

The Council of Trent also authorized and commanded the "veneration and honor" of relics. See "Dogmatic Canons and Decrees of the Council of Trent," authorized translations, page 168.

The distinction which a Jesuit would make between the veneration and worship of relics is one which the masses never understand; and for dreary ages it was comprehended by few in the Catholic Church. The wood of the cross, the seamless coat, the images and bones of dead saints, the blood of St. Januarius, were long the gods of Christian nations.—*Cathcart's "Papal System," page 295.*

The superstitious faith in the power and efficiency and protection of relics, especially during the Dark Ages, was so great as almost to be beyond the belief of an enlightened individual of the present day. The dead "saints" were felt to be more efficacious in case of need than the living ones. A man by the name of Romuald, who was reputed to be a saintly man, was quietly informed, when about to leave France, that if he could not be persuaded to remain the people intended to kill him in order to secure the protection of his holy remains. See Neander, Vol. III, page 446, note.

Teaching men to put their trust in fragments of the bodies of the dead is one of the most glaring and outrageous insults Satan has ever taught men to offer to God; and were the Word of God permitted to the laity in the Church of Rome, to be read as freely as they chose and without human interference, it would be impossible to perpetuate relic worship in that church. Jehovah has plainly taught us in his Holy Word in whom we should put our trust. We are not to trust in man, not even in princes; for we read:—

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in Jehovah his God." Ps. 146: 3-5.

If there is no hope outside of God, not even in living princes, what place is there for the bones, and teeth, and hair, and nails of dead "saints," whose breath has gone forth, who have returned to their earth, and whose thoughts have ceased to be. God is the hope and help and refuge of his people. What an insult to God for us to turn our backs upon him (as we surely do if we trust in relics), and put our hope in those things, and look for help to come to us from the fragments of dead human beings. How

bitterly has Satan deceived the millions that have put their trust in such things!

"How strange it would sound," says Cathcart, "to hear Paul say, 'I am able to do all things, for I have a thumb of Moses with which I make the sign of the cross when great efforts are needed!' Or to hear David say, 'I have a thigh bone of Abraham, and it is my refuge and my strength, a very present help in time of trouble!' Or to hear Luke say, 'The Bereans are more noble than those of Thessalonica because they devoutly venerate the head of Isaiah in a golden shrine!' How singular John would have appeared praying to God before a leg of Melchizedek! Or Peter kneeling before the relics of Joseph and venerating them! Or Philip, Stephen, Lazarus, and Martha and Mary, at their devotions in a chapel dedicated to 'all saints,' before a costly shrine in which were placed a tooth of holy Rahab, the mantle of St. Elijah, a finger of Esther, some of Miriam's hair, the renowned coat of Joseph, and a foot of the mighty Jacob! There is no record of the veneration or worship of one human relic in the Old Testament or in the New. There was not one adored relic among all the servants of Christ while he lived, nor for two centuries after his death. And as it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve,' there never should have been a trace of relic worship among the servants of God."—*"Papal System,"* pages 295, 296.

C. M. S.

The Barrier That Was Turned Into a Gateway for the Truth

In the early days of this generation, when the time had come for the missionary occupation of the great heathen lands, Japan was determined to keep its doors barred against the gospel, even though it had opened two gateways for commercial exchange with foreign ports. Nagasaki was one of these ports of call for ships; and the Dutch were allowed a trading settlement on the island of Deshima, in Nagasaki harbor. But this concession only made the authorities the more determined to keep out the foreign religion.

How the effort to set up a barrier for this purpose was overruled by Providence for the opening of Japanese eyes to the light is told as follows in Griffis's "Verbeck of Japan:"—

To guard the coast and keep up both the policy of exclusion and inclusion, the daimio, or baron, of Hizen was given charge of the work of defense and surveillance. He appointed one of his karo, or ministers, named Murata, a brave and trusty officer whose title was Wakasa no Kami, that is, the honorary lord of

Wakasa. In those days titles did not mean necessarily either rank, revenue, or office. Murata posted his troops at advantageous points, and set a cordon of boats around the harbor, so that no hungry scholar eager for knowledge, or student hoping to slip out from Japan to see the world, could break the blockade and get aboard the English ships.

Wakasa frequently went out by night and day in a boat to inspect personally the means of defense and of guard. On one of these excursions he saw floating on the water a little book, which, in type, binding, and language, was different from anything he had ever seen. Curiosity at once seized him to know what it contained. After much inquiry, conducted with wariness, one of the interpreters, able to talk Dutch and read words printed in European letters, told him that it was about the Creator of the universe, and Jesus, who taught his mind and truth, and that there was much also between its pages about morals and religion. All this only whetted the governor's desire to know the whole contents. He sent one of his men named Eguchi Baitei, to Nagasaki, professedly to study medicine, but in reality to find out from the Dutch more of the book, and they told him much. When he heard there was a translation of this book into Chinese, he sent a man over to China and secured a copy. Murata's home was in Saga, the castle city and capital of Hizen, and there with the Chinese translation he began the study of the New Testament.

It was in 1854 that Wakasa found the floating book as he patrolled the harbor to keep out foreign ideas. A few years later, in 1862, Verbeck began his great educational work for that land by a class of two young men, one of whom was Wakasa's younger brother. Two years later Verbeck received a call from Wakasa himself, a tall, dignified man of fifty. He was already an intelligent believer in Christ, and related this story of "the Moses of his deliverance,—the book drawn out of the water twelve years before." He said to Verbeck:—

Sir, I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen, or heard, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of his nature and life.

The government heard of his conversion, and ordered him punished, but the only thing done was to burn some of his books. He died a believer in 1874. To us this oft-told story has now added interest in view of the fact that the daughter of Wakasa no Kami is a member of our church in Japan. W. A. S.

What Is Prayer?

"PRAYER is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast."

—Montgomery.

Prayer, like holy incense, has been ascending to God since the time Adam

offered his petition. Abel, the first Christian martyr, implored divine mercy as he offered, by faith, an acceptable sacrifice to the Most High. Through all the millenniums of sin holy men have interceded at the throne of God for help and guidance.

"Prayer is the opening of the heart to God as to a friend." Prayer does not bring God down to man, but lifts man up to God. And he who sits on the throne of exaltation and power bids us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

Prayer is more than mere meditation upon God. Through his Word God talks to man; through prayer man talks to God. Abraham said, "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes." Gen. 18:27. Blessed communion indeed!

"There is a place where Jesus sheds
The oil of gladness on our heads,—
A place than all beside more sweet;
It is the blood-bought mercy seat.

"There is a scene where spirits blend,
Where friend holds fellowship with
friend,—
Though sundered far, by faith they meet
Around one common mercy seat."

If prayer is *anything* to a Christian, it is *everything*. We can do nothing without prayer. Through prayer we lay hold of that which will enable us to do all things. "Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence." Through this avenue we are enabled to lay hold upon all that God has. Truly, puny, destitute man should pray, and draw heavily on the bank of heaven. If the owner of a great bank should place in our hands a key to his vaults, and tell us to help ourselves to the contents, we should respond without delay.

Prayer has to do with God and heavenly sublimities. It is adoration. The Lord's Prayer opens with the words, "Our Father which art in heaven." Daniel began his prayer, "O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments." Dan. 9:4.

Prayer brings us into the presence of God. To pray we must realize, so far as mortals can, the exalted position and holy character of the Being whom we are addressing, and in whose presence we are permitted to stand.

Prayer is confession. Who could stand in the presence of the holy and omnipotent God without having an awful consciousness of his own insignificance and vileness? His purity stands contrasted with our sins. Like Job we shall be led to exclaim, "Behold, I am vile;" or the seer of God, who, when he had

seen Jehovah, said, "Woe is me! for I am undone; because I am a man of unclean lips." Isa. 6:5. Burdened with a sense of guilt and our overwhelming need, we shall petition Heaven for forgiveness, and deliverance from sin.

Prayer is thanksgiving. The psalmist continually breaks forth into words like these: "Bless the Lord, O my soul: and all that is within me, bless his holy name." Paul exhorts, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." By faith we accept the things God has promised, and which we have asked for, and thank him for his inestimable gifts.

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

"Prayer is the sinner's contrite voice
Returning from his ways,
While angels in their songs rejoice
And cry, 'Behold, he prays!'

"Nor prayer is made by man alone;
The Holy Spirit pleads,
And Jesus on the eternal throne,
For mourners intercedes.

"O thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hath trod;
Lord, teach us how to pray!"

—Montgomery.

G. B. THOMPSON.

A Visit to Constantinople

It being almost impossible to provide our workers in the Balkans and in Constantinople with the necessary money, I decided to undertake a trip for that purpose, and at the same time have opportunity to counsel with our workers in these fields. I was well aware of the increased difficulties in traveling during the war. Traveling permits had to be secured for Austria-Hungary, Roumania, Bulgaria, and Turkey. No return tickets could be obtained, as heretofore, but one-way tickets only from country to country. Railway time-tables were a veritable mystery, which could be solved only as one advanced from country to country.

Leaving Hamburg November 10, I spent the afternoon with Elder Schubert at Berlin, and with Dr. Meyer, who is now in charge of our Friedensau school. The night train brought me to Vienna next morning. Here I secured several *visés*. Vienna seemed to be much more affected by the war than Berlin. One could see many wounded in the streets, and there were crowds of fugitive Jews from Galicia. That night a fast train

brought me to Budapest, where I spent the forenoon with Brother Huenergardt and others in counsel about matters in the Danube Union.

Twenty-four hours in the train brought me to Bukharest, the capital of Roumania. En route a number of military trains, and also trains full of wounded soldiers, gave evidence of the grim realities of war. Missing connections here, I spent the afternoon with Brother Paulini, and on account of the urgency of the matter, pressed on next morning. The trains in Roumania and Bulgaria were crowded with new recruits and with old reserves—a sure sign that they were exerting themselves to the utmost to take a hand in the fray at a moment's notice, if need be. The shores of the Danube were strongly guarded, and it took considerable time to investigate the passports and to search the luggage before the passengers were permitted to enter the steamer at Giurgevo to be conveyed over to the Bulgarian side, where they must pass through the same ordeal. As I had half a day at Rustchuk before a through train left for Turkey, I had ample time to inquire about my ticket farther on, and the possibility of connections. I was informed at the ticket office that the price of the ticket was in gold, and that meant thirty-three per cent more than the price stated on the ticket. Going up to the city, at the exchangers I found the rate was reduced to seventeen per cent. Toward evening the other boat came in, and I was indeed thankful that I did not have to rush through and lose so much on exchange as other travelers.

The former main routes to Constantinople were both closed,—the one going by land from Belgrade through Servia to Sofia and Adrianople, the other by sea, from the Roumanian border at Constantza, through the Bosphorus. But happily, last year a new route was opened through Bulgaria, right through the Balkan Mountains, via the Shipka Pass.

On the way I made the acquaintance of a German engineer from Berlin, an Israelite and an enthusiastic Zionist. He had for several years been employed in the Jewish colonies in Palestine, but at the call to arms had returned to Germany. However, he was allowed to return again in the interest of these colonies. As we got better acquainted, I told him of our faith, and he became intensely interested, especially in our position concerning the Sabbath. I gave him the address of our depository in Constantinople, and he came up the next morning after my arrival; but as I was absent, he called again. He bought a copy of the "History of the Sabbath;" and as he stopped in Constantinople several weeks, he was at our meetings a number of

times. He told me that he thought we might do a great work among the Arabs working in these colonies, and I therefore put him in touch with our worker in Palestine.

At Tirnova-Sejmen, shortly before reaching the Turkish border, I found myself on the old Belgrade-Sofia route. On account of the nearness of Adrianople to the border, Turkey has lost but few miles of territory along the railway, and there are still over two hundred miles between the Bulgarian border and Constantinople. Around Adrianople one still sees traces of the Balkan War. Blown-up iron railway bridges are seen beside the tracks, but these have been replaced by new ones. Some buildings have been restored, others still remain in ruins. Considerable work has been done to strengthen Adrianople. Late at night I reached Constantinople, where Brethren Frauchiger and Bridde met me at the train, and took me to our depository.

I spent two days with the brethren, and would gladly have remained longer, but matters were too unsettled in the Balkans to warrant a longer visit. Our brethren were very happy indeed to be provided with sufficient means for both Turkey and Syria, to last till next spring. I was surprised to find that they had no difficulty whatever in exchanging the German and Austrian bills into gold and paper, and that the Turkish paper is on a par with gold.

Three years had passed since my last visit to Constantinople, and I could see many improvements in the city. Some of the main thoroughfares had been widened, fine electric tramways installed, and a good solid bridge now connects the European and Turkish quarters, over the Golden Horn. The city was richly decorated with flags on account of the great demonstration the day previous, when the holy war was declared before the Mosque of Mohammed II, the conqueror of Constantinople. The city seemed to be astir with military preparations. The soldiers seemed well armed and were clad in khaki. The red fez, which had been such a fine target for modern arms, had been replaced by a khaki head covering. I was surprised to see so many autos in use for the army.

The main object of my visit, however, was not to see sights, but to spend a few hours in close counsel with our brethren. I was happy to find them in good health and of good courage; and although they have to work amid many difficulties, yet they press on, and some souls are interested. They cannot hold public lectures, but they work quietly. Brother Baharian had left for his field in the neighborhood of Samsun on October 27. As the Russian steamer on which he sailed learned of the outbreak of the war, October 29,

it turned toward Russia, and thus Brother Baharian found himself soon on Russian territory. The boat anchored for eight days at Iskadoski. While the Moslems were sent to the interior, he was brought to Odessa, November 9. He could not find any of our members there; but after a fourteen days' stay, he was allowed to return to Constantinople. He wrote us from Rustchuk, Bulgaria, November 30. As we have so few workers in this field, we are surely grateful to God that Brother Baharian is at liberty again to continue his work for the salvation of souls. Our workers and brethren in these fields appreciate the fact that they are remembered in the prayers of God's people everywhere.

On November 18 I left Constantinople; and as the train wound its way through the noted Tshataldsha lines, I had an excellent opportunity to view this great battle field. A broad valley separates the two ranges of hills and forms a natural moat stretching from the Black Sea to the Marmora. It took twenty-four hours to reach Sofia. Here I was met by Brethren Motzer and Thomas, at the train. At this place, as everywhere, the first fifteen minutes had to be spent with the police concerning the passport. Here we had a busy day together in counsel. Our work in Bulgaria has moved slowly. I was very happy, however, to find that the brethren were making headway. We called on a very nice Bulgarian family, where the wife is already a member of our church, and the husband seems about ready to take his stand on the Lord's side. He is an architect, has been in Berlin, and thus we could converse directly with him. But he encounters very bitter opposition. I also met several of our leading brethren. A good stock of literature has since been shipped to Sofia, so that if there should be any difficulty, the brethren in that field may go on with their missionary work.

That night I left for Roumania, crossed at Rustchuk at noon the next day, and reached Bukharest just about Sabbath eve. Elder Paulini had made three appointments for me to meet with the three churches in Bukharest. Friday night I spoke at the North Church, and the hall was crowded to the utmost; Sabbath forenoon I spoke to the German church, and Sabbath afternoon to the Central Church. We now have in Bukharest about 230 members. About twenty-five of the leading members of the churches in this city met in the afternoon, from four o'clock till ten at night, and we had a very profitable time together. We considered the organization of a third Roumanian church in the city. On that same Sabbath our brethren had rather a lively time at a city north from Bukharest, where we have over fifty

members. All the priests of the city were gathered at our meeting hall, to attack our faith and to induce our members to give up the message. At every synod the Roumanian Church has, one of the themes considered is how to meet the Seventh-day Adventists. The papers are full of this topic, and yet every effort against us but strengthens the work. We have now six hundred members in Roumania. The work is carried on there by a self-supporting conference, which is growing rapidly.

Another twenty-four hours brought me to Budapest, where Elder Huenergardt had arranged for a committee meeting soon after my arrival. As we could not have our regular fall conferences in the Danube Union, we decided to have the ordination of three of our brethren. These three brethren had been called in, and after addressing a large congregation, we ordained Brethren Gassman, Mink, and Popescu to the gospel ministry. Two of these brethren are Germans, the third is a Roumanian. We were sorry that Brother Schillinger could not be with us, on account of sickness, but we were glad to have Elder Meyer, the president of the Transylvania Conference, and Brother Boex with us. By placing Brother Doerner at Pressburg, and Brother Gassman in northern Hungary, we at least have each field provided with ordained ministers for the present. But Elder Huenergardt and his laborers are of good courage, and the work is onward in their union. At Vienna I met Elder Wolfgarten. Our work in Austria is passing through the same experience as in the fields in other parts of Europe. Our people meet on the Sabbath, but it is very difficult to hold public lectures, and much of the work must be done by house-to-house effort. Our canvassing work also greatly suffers in Austria-Hungary on account of the war, and the parcel post and freight move very slowly and irregularly.

I felt grateful to the Lord that I was able to make this trip, in the midst of war and turmoil, and that I could provide our workers in Turkey and Bulgaria with the necessary means till summer, and that we could plan together for our work. May our brethren everywhere remember these fields in their prayers.

L. R. CONRADI.

Catholic Versus Protestant Abuse

REGARDING the efforts of the Roman Catholic Church to prohibit the publication of attacks on the Catholic faith, and the offensive utterances of the Catholic press regarding Protestants, the *North-western Christian Advocate* of Dec. 16, 1914, declares:—

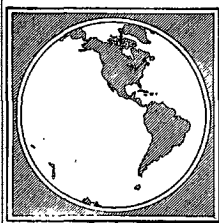
Roman Catholics throughout the coun-

try propose to unite in a demand upon Congress for the enactment of a special law excluding anti-Catholic publications from the United States mails. They also advocate the use of the threat that they "cannot support at the polls an administration which is so remiss in its duty as to allow such filthy sheets to use the money of American citizens to circulate their venomous slanders."

We have no way of forecasting the success or failure of their effort. We had always thought that existing laws were wholly sufficient for protection against libelous or slanderous statements in the public press. We have from time to time suggested that Roman Catholics resort to the courts for justice in this matter. This they have done with but slight success. But before they proceed with their lobby, it might not be amiss to apply the old suggestion about a physician healing himself before applying his nostrum to others. For instance, there recently came to our desk the journal of a neighboring Roman Catholic diocese that contained a column and a half editorial cataloguing no less than fifty ministers of Protestant faith who had fallen or had been reported morally remissful. The deplorable feature was that the editor had stated as fact in numerous cases what was mere newspaper rumor. The effect of that editorial was bad—very bad. We wrote the editor stating as gently as possible that he had not played fair. His reply was that he had been instigated by attacks upon those of his own faith.

A cursory reading of the Roman Catholic press will reveal the fact that considerable of their editorial expression is direct abuse of Protestantism, and falsely founded and ill-directed abuse at that. It is quite true that Protestant papers—with rare exception—keep well within the limits of the permissible in criticism of their brethren. If there are publications that seem to overstep the bounds, they are independent, not actuated by any desire to defend Protestantism. Protestantism does not champion them. They themselves will not claim any pro-Protestant proclivities. They believe the policy of the Roman Catholic Church is anti-American, and fight it with all their might. Some of the severest critics of these extreme papers have been Protestant ministers. That the supporters of these papers are not Roman Catholic is not proof that they are churchmen of the Protestant faith. The fact is, though our Roman Catholic brethren seem ignorant thereof, the great bulk of opposition to that church comes from nonchurch quarters, many critics themselves having once been Catholics. Their attack is more upon civil grounds than ecclesiastical.

As long as Roman Catholicism judges herself the sole custodian of salvation; as long as she claims to hold the keys of heaven and hell with power to award or consign; as long as she attempts to apply the cruel principle of the *Ne temere* decree to the legally married; as long as she lays violent hands upon the public school; as long as she sets church above state, cardinal above President, Rome against Washington, so long may she expect a force, a strong and ever-swelling force, to be directed against her. It is not primarily the protest of Protestantism, but the protest of American citizens.



THE WORLD-WIDE FIELD



The Native of the Kraals As I Know Him—No. 1

MRS. W. H. ANDERSON

SHALL we take a stroll to one of the native villages this afternoon to see the native in his home? You will then have a better idea of him as we discuss him.

En route we shall cross a pretty brook, an open field, and quite a thick forest. On nearing the village we hear the barking of many dogs and the voices of merry children. The village is round, as well as most things in it. Surrounding the village we see a fence of poles and bush to keep out the wild animals. The cattle kraal is in the center of the village. This is made of poles set close to one another. The houses, or huts, are built around the cattle kraal. On our arrival we see round houses made of poles, with grass roofs and no windows. There is a hole for entrance, but no door.

We see plenty of dirt. The people sweep out the houses, perhaps once or twice a year. It is afternoon, and we find the women busy grinding corn for the evening meal. Some are using stones, others have the grain in a hollow log and are stamping it with a pole. The process is interesting. They first wet the corn, then stamp it a little, when all the hulls come off in the form of chaff. They then take out the corn and winnow it, and proceed to make meal out of it. This meal is made into a very thick porridge called *inshima*, or bread. It is eaten with a relish called *yogett* in English, but *mabisi* in the native tongue. The porridge is cooked for about five minutes, or until the stick will stand straight in the pot. It is then ready to serve.

Their furniture is very primitive, consisting of a cooking pot, calabash (churn), water bucket, clay waterpot, spear, pipe, ax, stamping block, knobkerrie, low stool, and some grass baskets for carrying grain. A man who has all these things is "well fixed."

The induna's hut is larger than all the rest, and faces the entrance of the village, toward the setting sun. Outside the village we see queer little things built up on poles and plastered with mud. These grain bins are many in number, being the property of many individuals. They are rat proof, all plastered up except a tiny hole in the top. It is now time to return home. All we have learned is from what we could see in this short time.

Let us now follow in our thoughts a little child through life, that we may learn how he is brought up. His mother straps him on her back when he is but a day or two old. This is his cradle as

long as he needs one. When he cries, his mother rocks him by swaying backward and forward. His first dress is a string of beads tied about the neck, and another about the loins, with bracelets of the same on the wrist and ankle. He is two or three years old before he has his first bit of limbo for his loin cloth. When he is big enough to play, he begins much like our white children, by copying the parents. You will see the little girls gather sticks for a fire, and go to an imaginary stream for water, with little pumpkins on their heads, as they have seen *bama* do when she goes for water. They place the stones in the fire ready for the pots. Of course they have no fire, they are only playing "mamma." The little girls tie pieces of limbo on their backs, with a stick rolled in another bit of limbo for a doll. Then you will see the little boys making animals and huts out of mud. The little boy will take a reed for an assagai, and a stick for a knobkerrie. When he gets a little bigger, he has to herd the sheep and goats, and later the cattle. While he is out herding, you will see him riding the calf to water, and by the time the calf is a year or two old, he is a good riding ox.

At about the age of three years the children are sent away to be cared for by others until they are six or seven years old. The parents usually see them during this time, but sometimes the boys never come back. The girls always come back, because after they have grown to a marriageable age they are sold, and the fathers want the marriage dowry.

When they are large enough to have a room to themselves, houses are built for the boys, and also for the girls. Many from different families occupy the same house. You might call it a boys' or girls' dormitory. The fowls, sheep, goats, and calves also occupy these compartments. The children have but few blankets to keep them warm, therefore they are glad of the warmth of the animals. Many have no clothing whatever, nor blankets. Some have only a small loin cloth, which consists of a piece of cloth eight by twelve inches, strung on a string, and it may be found anywhere around the body.

Among some tribes there are certain ceremonies for the young men and women when they have reached manhood and womanhood. This age is about thirteen years. The young man is sent out of the village for one week to rough it in the veldt. He cannot come home for food, water, or shelter. If he is spied about the village, any one who happens to see him is at liberty to thrash him. He is to go anywhere in the veldt

where there is no occasion for a person to come, no matter where, just so he is out of sight. If any one chances to pass that way, he is to run and hide himself.

The girls are put in charge of an old woman, who takes them to the veldt (open country), where they build up a grass scirm away from any footpath, and live there for a week. What takes place I do not know. If by any mistake a boy should pass that way, they whip him with their bushes, which they have previously collected for that purpose, and sometimes nearly kill him. Other tribes have different ceremonies. One of these is that the girls are shut up in a hut, fattened like cattle, and sold for wives.

While the native has very little conception of what is meant by marriage, still he has laws that are binding. When he is looking for a wife, he wants a fine, sleek one. There is no love or choice in the matter, especially on the part of the girl. Love and sympathy are no part of her make-up. Many of the baby girls are sold while infants, but they are not married until they are women. In this case the girl goes to live with the man's mother, and is her slave. The man may be years older than she, perhaps full-grown when the contract is made.

Many are the suicides among the girls because they are sold, perhaps to an old, white-haired, decrepit man, just because he has the cattle with which to buy her. The father cares only for the few assagais, hoes, and perhaps a cow and a calf, which he gets for his daughter. Sometimes the wife runs away, but only to be brought back. If the girl will not live with her husband, then her father has to pay back the *chiko*, and as he does not want to do this, she is kicked out of her home, and perhaps beaten, and made to live with her husband. She knows nothing of love and care and kindly attentions from her husband. Practically speaking, she is his slave. Sometimes the wife is very stubborn. In all my experience I have seen nothing to equal the stubbornness of an old native woman when she wants to be mean. Many times husbands whip their wives. When we ask them why they do it, they say, "She will not cook my food nor do anything I ask her to do." The women generally run away after they are whipped.

Furlough Reflections—No. 2

J. S. JAMES

[Written while sailing on the Mediterranean Sea, July 10, 1914.]

I SHOULD not forget to mention the cordial welcome home given us by the Mission Board and our people in general. We were not lionized, nor did we desire a display of any such sentiment; but everywhere we went, from Washington to California, we found the people eager to hear about the work in foreign fields, — always questioning, inquiring, comparing, imagining,—their interest betraying an undoubted relationship to that cause which lies nearest the Master's heart.

Our Mission Board is heavily burdened with the task of counsel and assistance, in order to give the greatest amount of profit both to the home field and to the workers themselves. And here I reflect that it is in no small degree a privilege to be identified with this cause, and associated with workers who have upon their hearts and before their faces continually the one purpose of meeting the mind of God in his work among men. We had laid aside our regular work to rest and recuperate for a time, and again and again as our spirits chafed from the thought of inaction and a changed environment, we were cautioned that the fruits of rest must be realized in preference to anything else. A furlough is an expensive arrange-

ment to both the individual and the Mission Board, but it is much to be preferred to a funeral, and infinitely more pleasant. Traveling expenses must be met and salaries paid, while at the same time the mission field is deprived of our active service. The greatest economy, therefore, would be realized in being situated so that we could be reequipped with health and strength and return to our field again. This did not mean that we were to remain idle, which would have been sore punishment for us indeed. Idleness is a cure for nothing, and we felt that we must be doing something that would contribute in some way to the progress of the work in the field we had left. In this we were not disappointed; for as I now look over my diary and sum up the work I have been privileged to do, I could not gather from it that I had been on idle furlough.

At the close of the General Conference session I had the pleasure of attending the camp meeting in South Dakota, where I met numerous friends and former fellow workers. I very much enjoyed this meeting, it being the first of its kind I had attended in seven years, although much of my work on behalf of missions had to be done under physical suffering and weakness. After this meeting I went with my family to the Pacific Coast, where it was our good fortune to spend the remaining portion of our furlough in sunny California, making our home at the Pacific Union College, near St. Helena, in order to give our boys the advantage of the school.

In this field, during the summer and

fall months, I visited most of the camp meetings, numerous churches, and many of our institutions. I was given a hearty welcome by all, and the interest with which the people listened to my talks on the progress of the message in India, and the liberality which characterized their response, were sure indications that our brethren thoroughly believe in the great task which has been committed to them. This evidence impressed me as it never had before. To see the large, well-filled tents, and the halls with so many eager listeners assembled at the hour announced for foreign missions; to look into the faces of hundreds of believers who followed with feelings of joy and sorrow the mission story of toil, hardship, suffering, joy, conversions, grow-

dollar do the service of ten; who after paying tithe and offerings, invests a large part of his remaining salary in furthering some needy part of the work—for such a one to return to a civilization such as is known in the Occident, and witness the extravagant luxuries of home life, the wanton waste of money and means, the multiplied facilities of an overdeveloped civilization, and the vast waste consequent to the hurry and rush of the age, is enough to make any one who has seen it, long for some way to forget it.

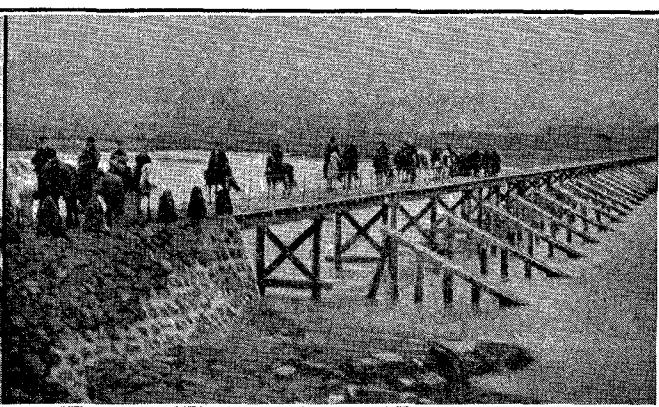
Iceland

J. C. RAFT

In the far north, between $63\frac{1}{2}^{\circ}$ and $66\frac{1}{2}^{\circ}$ north latitude, and about eighty



FARM HOUSES IN ICELAND



BRIDGE ACROSS LAGER RIVER

ing missions; to note the lively interest displayed in mission topics when other matters of vital interest in the conference or institutions were also pressing in for consideration; to mingle with the people and feel the more than formal grip of hands, and hear them say, with genuine earnestness in their voices, "God bless you and your work! Our hearts are with you,"—to note all this, and more, has many times sent me to my tent or room with thankfulness welling up in my heart that I could again touch hands and hearts with such a people. You who may read these lines, could you but know how these things fire the zeal, deepen the consecration, and brighten the hopes of the furloughed workers who sojourn with you a few months, you would be stirred to greater limits of self-denial for the Lord's cause. Seeing these things has caused me many times to exclaim, "God hasten the day when all our indebtedness and other hindering causes shall be cleared away, and this people can justly and fairly turn their whole heart and resources to the finishing of the work in *all* the world."

In the light of his former experiences there are some things that are exceedingly hard for a returned missionary to reconcile. One who has been hedged about for years with heathen superstition, ignorance, and degradation; who has lived in the midst of pinching poverty and economic suffering; who must begin, build, and advance the work with the crudest and most meager facilities; who has to guard with rigid economy the expenditure of every penny, and make one

miles east of Greenland, we find the rock-bound island of Iceland. It covers an area equal to one third of Great Britain and Ireland, but is very thinly populated, having about ninety thousand inhabitants. The country mostly consists of high mountains, large portions of which are covered with eternal snow. Some of these mountains have an altitude of six thousand feet. There are also some volcanoes and hot springs. Iceland has grand natural scenery, while the climate is somewhat inclement. Lowlands are comparatively scarce, in most places only a narrow strip, and with very few exceptions these are the only habitable parts of the country. Trees are very scarce, and real forests are not to be found at all. No grains are raised, but some roots, like potatoes, are cultivated. Pastures are excellent. The principal livelihood is fishing and sheep raising. Of late years some have engaged in the dairy business, and butter is exported to Scotland. A large number of small Icelandic horses are sent annually to Denmark.

As a result of the extended commerce with Scotland, the population of Iceland, in times past of Norwegian origin, has become quite strongly mixed with Celtic blood. The language is, mainly, a northern dialect from the Middle Ages. In proportion to its population, Iceland has a very extended literature, and the Icelanders are well educated. Most of the people live in small towns near the coast; inland they are very scattered, so that frequently houses are several miles apart. The means of travel are very deficient. There are but few roads, and nearly

everything has to be transported on horseback.

When the Norwegian king, Harold the Fair, in the ninth century united the entire Norway into one kingdom, a number of the wealthy peasants and chiefs who

stirred up because the board is holding back fifteen newly appointed missionaries on account of the war. On the other hand the relatives and friends of the missionaries now in Turkey rebuke us for not calling all of them home. The missionaries write, 'Under

what possible argument are you keeping these workers from sailing when the opportunity here is so great?' The friends and relatives write, 'How dare you assume the responsibility of keeping the missionaries in Turkey in times like these?' Each position is natural, but is based upon lack of information. The new workers for Turkey are kept in this country not because we would fear for their safety were they at their stations, but because

cluding those of the Bulgarians and Christians in Macedonia, and of the Armenians during the close of the century. In no case have the missionaries left the country because of war or of massacre. They have taken the ground that at the time of unusual disturbances and distress their place was with the people whom they were sent to help, and they have insisted on remaining "with their people." They have thus been able to render service of untold value in ministering to the needs of the suffering, in comforting the disheartened, in caring for orphans, and in helping to restore conditions of civilization when the conflict is past. It is worthy of note that in none of these disturbed periods, with the single exception of Mr. Rogers, has any missionary been injured personally or has American property been seriously interfered with."

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"Redeeming the Time"

BENJAMIN KEECH

"REDEEMING the time," for "the days are evil,"—

Counsel sweet from the Fount of Truth,
Urging to work for a full salvation;
Good advice both for age and youth.

If now in idleness we may be drifting,
Let us arouse and redeem the time.
Better to work, though the task prove faulty;
God takes the effort and makes it sublime.

And if in vanity we may be spending
Life's precious moments, O, let us repent!
Earth's transient joys give no real satisfaction;
Doing God's will brings the truest content.

And if in sin—ah, most hideous monster!—
We may be throwing our lives away,
Let us more soberly face the dark future,
Fight for the vict'ry while yet it is day.

Looking back o'er life's devious pathway,
Much we can see that brings doubting and pain;
Then comes this thought from the Pages of Wisdom:
Redeem ye the time, and 'twill not be in vain.

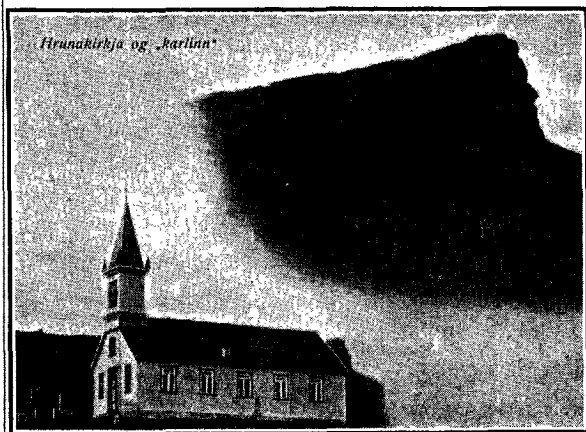
Then let us work in a spirit of gladness,
Willingly, cheerfully, glad we can do
Something to keep the bright gospel light burning,
To rescue some wanderer and keep him more true.

"Redeeming the time," for "the days are evil,"—
Counsel sweet that we all should heed.
By living for God we resist the tempter,
Help save the lost, and our own souls feed.

Randolph, N. Y.

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TEARS never yet wound up a clock, or worked a steam engine.—Charles Dickens.



THE CHURCH (NOT OURS) AT HRUNA, AND VIEW OF THE ROCK "OLD MAN," AT RIGHT

would not submit to Harold's rule went to Iceland and settled there. In the course of time they established their own government. Iceland is now under the government of Denmark, but has some special rights. It has its own *alting* (legislature), its own secretary of state, etc.

Catholicism entered Iceland about the year 1000. In the sixteenth century Protestantism was introduced into the country. Both of these forms of religion were introduced by force, the same being true also of the other Scandinavian countries. In consequence of the far-away situation of the island, the Icelanders have been saved from much of the demoralization so common at the present time. A certain earnestness characterizes the people. Their requirements are few, but they lead a diligent and contented life.

In the year 1893 Elder O. J. Olsen Rost made a three months' trip to Iceland and the Faroe Islands. About four years later, one of our young ministers was sent to Iceland to begin work. He settled in the city of Reykjavik. The General Conference supported the Icelandic Mission till 1901, when it was taken over by the European Division. In 1904 the mission was incorporated into the Scandinavian Union, to which it still belongs.

(To be concluded)

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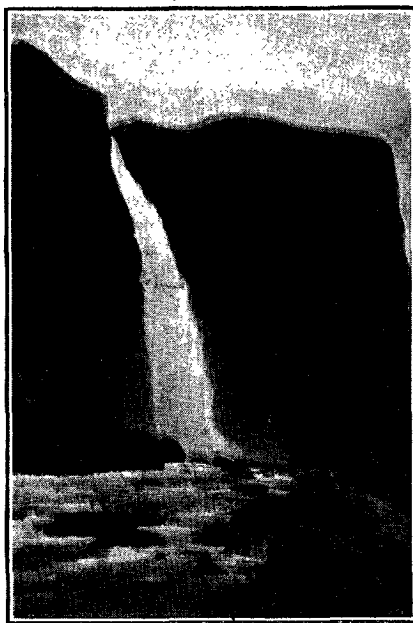
"Why the Missionaries Remain in Turkey"

THOSE who have friends engaged in missionary service in lands now torn with war will find comfort in the following from the *Bulletin* of the American Board of Missions, the Congregational Society. Under the title "Why the Missionaries Remain in Turkey," the *Bulletin* says:—

"The secretaries of the board are between two fires in these days. On the one hand the missionaries in Turkey are

travel, especially in the interior of the country, is impossible or unduly hazardous. As for not calling the missionaries home, we cannot do better than quote from a statement recently sent to relatives by Dr. Barton:—

"Turkey was at war with England when missionary work began, ninety-five



THE HAIFORS WATERFALL, ICELAND

years ago, and from that time until the present there have been almost no decades which were not marked either by a war between Turkey and some outside hostile force, or by some internal uprisings, which, in many respects, involved greater peril to missionaries and missionary interests than foreign wars. This covers the war with Egypt in 1839-41, the Crimean War in 1854, the war between Turkey and Russia in 1877, and more recently the Balkan wars. Then there is the whole story of massacres and international conflicts, covering the difficulties that have been almost perennial between Turkey and Arabia, the war between Turkey and the Druses, the massacres of different periods, in-



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.

Sleep, Beautiful Sleep

MRS. E. M. PEEBLES

SLEEP, beautiful sleep!
Resting the feet, now so tired and so weary
Walking life's pathway, often so dreary;
Folded the hands in grateful repose;
Dreaming of rest when the journey shall close:
Sleep, beautiful sleep!

Rest, beautiful rest!
Now all forgotten the care and the sorrow;
Waiting and hoping a brighter tomorrow;
Trusting the Father, who watches above;
Sleeping or waking to rest in his love:
Rest, beautiful rest!

Morn, beautiful morn!
Waking refreshed for the newborn day's duties;
Sunshine and gladness to fill earth with beauty;
Dewdrops are diamonds, there's gold on the mead;
Where love lightens labor, there's joy in the need:
Morn, beautiful morn!

Home, beautiful home!
Resting at last in the homeland eternal,
Where hearts never tire and joys are supernal;
Walking with loved ones the streets paved with gold,
Gathered all safe in the heavenly fold:
Home, beautiful home!

Practical Problems of Home Makers—No. 7

Home Education

MRS. C. C. LEWIS

FROM the ages of your children, I am sure that what you need first is Early Education, one of the courses of the Mothers' Normal Department of the Fireside Correspondence School. This is a course of twenty lessons, which are to be lived out with your children from their earliest age until they are five years old. Of course, you can pursue the studies and make out the recitation papers as rapidly as you have time; but after that the lessons are to be studied again and again, and slowly and patiently put into practice as the months go by, until your children are five years of age. Then you will take up the First Grade, and this will carry you two years farther. It is thought best to allow two years for

the child to finish this grade, especially since he begins at the early age of five years. We would not have the child sent to school thus early, but we think the mother in her own home can take up such studies to good advantage. By the time you have finished these two courses, I hope lessons will be prepared in the other grades, although these two courses are all that are ready at the present time.

You have a beautiful little flock of children, and I am glad that these lessons have been prepared so that you can take them up and instruct your children in your own home. If you do this faithfully and intelligently, I am sure the Lord will bless your efforts, and you will see fruit of your work not only in this life, but in the life to come.

Helps for Adventist Mothers

I have read — for a number of years, and think it contains many good things; but, as you say, it is not designed for Adventist mothers. We, however, do have matter designed for Adventist mothers, which it would seem you are not familiar with. I refer to the department in the REVIEW and HERALD called Our Homes, which contains every week important matter for mothers who are training their children. Then also we have the journal *Christian Education*, which is devoted to the education of the young, and has a department called Home Education. This department contains excellent instruction for mothers under just such circumstances as yours.

You make inquiry about how to prepare food for little children without the use of meat, so as to give them the proper nourishment and variety, as there are so many vegetable foods that a grown person can eat which children cannot. In reply to this question I am sending you a little booklet which I bought for twenty-five cents at the Washington Sanitarium. I am sure you will find it very helpful.

Again: we have the journal *Life and Health*, devoted to the subject of healthful living. The January number contains five up-to-date articles upon how to make the hygienic meal more attractive yet inexpensive. The subscription price of the REVIEW is \$2; *Christian Education*, \$1; *Sabbath School Worker*, 50 cents; *Youth's Instructor*, \$1.25; *Life and Health*, \$1; total, \$5.75. I am having samples of these journals sent you.

Why should our mothers go hungry

for good reading matter to help them in their homes, or why should they go to other sources for help, when we have so much excellent instruction in our own publications?

The Little Loaf

MANY years ago there was a great famine in Germany, and the poor people suffered from hunger. A rich man who loved children sent for twenty of them and said to them: "In this basket there is a loaf of bread for each of you. Take it and come back again every day till the famine is over. I will give you a loaf each day."

The children were very hungry. They seized the basket and struggled to get at the largest loaf. They even forgot to thank the man who had been kind to them. After a few minutes of quarreling and snatching for bread, every one ran away with his loaf except one little girl, named Gretchen. She stood there alone at a little distance from the gentleman. Then, smiling, she took up the last loaf, the smallest of all, and thanked him with all her heart.

Next day the children came again, and they behaved as badly as ever. Gretchen, who would not push with the rest, received only a tiny loaf scarcely the half size of the others. But when she came home, and her mother began to cut the loaf, out dropped six shining coins of silver.

"O Gretchen!" exclaimed her mother, "this must be a mistake. The money does not belong to us. Run quick as you can and take it back to the gentleman."

So Gretchen carried it back; but when she gave the gentleman her mother's message, he said: "No, no, it was not a mistake. I had the silver baked into the smallest loaf in order to reward you. Remember that the person who is contented to have a small loaf rather than quarrel for a larger one will find blessings that are better than money baked in bread."—*Ella Lyman Cabot, in "Ethics for Children."*

The Blessed Experience of a Christian Mother

[The following experience of a dear Christian mother is so practical and helpful that I want all our mothers to read it; but for fear of embarrassment to the parents I am withholding the name. If mothers will only write me their experiences freely for the good of others, I will not betray their confidence, especially if they request that their names be not published. At the same time I should like short articles from parents over their own names.—MRS. C. C. L.]

JAMES is our only child, and the "way" before us is untried. One of the things we have often heard said is that "a child can go so long, and then you've got to whip him." The particular morning I am going to tell you of found our little man of three years in a different mood. Nothing seemed to suit. He couldn't get up in his high chair alone;

he didn't want to "just have prayers all the time." This last 'straw' caused me to say in an undertone to his father, "That child has gone about as long as he can without a whipping." To this his father agreed, saying, "Now straighten up, or I shall have to help you."

Breakfast being ready, we all sat down to have worship. The way to handle the little son's bad humor weighed on my heart so heavily that before my time to join in prayer came I just poured out my feelings to the Lord silently, and asked for wisdom to know how to deal with my child. He usually says the Lord's Prayer at worship, and this time joined willingly; so some way the matter of his misconduct slipped my mind entirely until that evening when my husband and I were speaking of the events of the day. Then I suddenly remembered how the morning was started; and as I went over the day again in my mind, I remembered that my boy had not given one bit of trouble, and I had not even thought until then of his ill humor of the morning.

Now I firmly believe in the Bible plan of child training as I understand it, but I do not believe it is given to any one to know, without asking the Lord, how to "train up a child in the way he should go," so he will not depart from it when he is old. I believe that "way" only God knows, and he will reveal it to us when we rely on him and ask for wisdom. I use the "rod of correction" sometimes, and yet I believe if I had used it that time I should have done wrong. The Lord mercifully saved me from it. How thankful I am for the privilege of being a mother, and also for morning and evening family worship. "Morning family worship is a strong seam well stitched on the border of the day to keep it from raveling out into contention, confusion, and ungodliness. Wise is that Christian parent who hems every morning with the Word of God and fervent prayer."

A Comfortable Sort of Woman

"It comforts me," said the bent little old man as he spoke of his dead wife, "it comforts me to know that Sally would allus lie down every afternoon an' sleep a bit. Some folks tho't 'twas a dretful lazy habit and 'twas no wonder we didn't get rich faster, but she suited me jest as she was. Sally was a comfortable sort of a woman to have around, never frettin' at a feller or faultin' him when things didn't go right. When feelin' troubled, she'd often say, 'Father, I believe I'll lie down for a few minutes;' then back she'd come spry and chipper as a canary bird. Sally didn't drive and scold, but she wasn't lazy, an' she brought up the youngsters to do their part. I don't see that drivin' women get on one mite better than she did. It does comfort me to know that Sally would take her rest."

A good many women who are overworking to do things which are not half as necessary as a live mother is, might

well take a lesson from this "comfortable sort of a woman" and lie down for a few minutes, and take their rest. And if mothers would bring up "the youngsters to do their part," instead of working themselves to death while sons are lying in bed and daughters are playing the lady, we might have more healthy, cheery grandmothers than we now have; and their children, when arriving at the years of discretion, would be thanking God for mothers who *taught them to work*, instead of mourning over the graves of mothers who worked themselves to death instead of laying a part of the burden on the shoulders of thoughtless children who are much better able to bear it.—*Selected.*

The Antiquity of Toys

Up to the present, nothing with which man has had to do in the progress and development of the human race has changed as little as toys.

Ages ago infantile Egypt played with dolls, boats, balls, dishes, wagons, miniature horses and other animals. The little Greeks and Romans amused themselves with much the same playthings, except for the further possession of a rattle, which some wise Grecian gentleman very kindly invented for them.

We know this from the chance words of a few early writers; from the sculptures which have been saved of the different ancient nations, which represent children in the act of playing; and also from the fact that many small toys, closely analogous to many toys of today, have been found in the tombs of the children of bygone ages,—dolls, balls, boats, tops, and tiny dishes, added to which there were small warlike implements for the boys, such as javelins and bows and arrows.

In the Metropolitan Museum of Art, in New York, there is a fascinating terra cotta boat, complete to the smallest detail, says *The Mother's Magazine*. It was found in the tomb of an Egyptian boy of four thousand years ago.

Take the doll, one of the few of the very old toys which fit into the modern scheme of playthings that teach,—as girls always have and always will play with dolls,—because they develop and foster the birthright of every woman, mother love. The early Egyptians made dolls of earthenware, metal, or stone. Sometimes arms and legs were made solid with the body, sometimes separate and attached by a string. The prehistoric Peruvians had pieces of bone wrapped in cloth, a male doll being identified by the blanket over its shoulders, the female by a petticoat.

Horace makes mention of the stick horses of the Roman children. Chroniclers of the Middle Ages picture little people still astride such makeshift steeds, and the ordinary riding horse of the ordinary child remained a stick with a horse head until late in the seventeenth century. One hundred years later we find horse forms with curtains around them, so that the child might run on his own

legs beneath the sheltering drapery, just as clowns in the circus do today. Early in the nineteenth century rocking-horses came into fashion, after which, in 1847, horses were shown at the French exposition, covered with hair and very natural in form—the toy horse, as we know it today.—*Selected.*

"They Shall Be Mine"*

MRS. MARY WILLIAMS

Thou Son of God, who once below
Drained the full cup of human woe!
Sharing with thee the mortal strife,
Rising to new and endless life,
Deep in the Spirit's shrine we trace
Thy sacred promises of grace.

"They shall be mine." O thou whose sight
Can pierce the deepest shades of night,
Each thought and wrong intention scan
That lurks within the mind of man,—
Whate'er we do, or think, or be,
Dear Lord, the record lies with thee.

Who then of thy rebellious race
Shall win this heritage of grace,
Endure the scrutinizing test,
In thy pavilion safely rest?
Each ardent longing of the mind,
In thee will full fruition find.

The heart that beats for self alone,
To heavenly attributes unknown,
Where no responsive feelings glow
For earthly need or human woe,—
That heart, untouched by love divine,
Ne'er moves in harmony with thine.

Imperious minds, unyielding, proud,
Oft with superior gifts endowed,
Seeking emoluments of earth,
Blind to the soul's eternal worth,—
How false the treacherous dream, though fair,
That terminates in dark despair!

Souls who in holy union meet,
Thy sacred counsels oft repeat,
And oft in glad accordance raise
The voice of prayer, the song of praise,
Joyfully earth's glittering charms forgo,
Thy cross to bear, thy love to know.

Though on the grand archives of time
No brilliant eulogies sublime
Thy glorious triumphs may review
Or note their deeds of valor true,
Who, battling with the powers of sin,
Immortal sheaves of victory win;

Enrolled in life's fair book above,
The wondrous volume of thy love,
In blest remembrance written there,
As radiant jewels, pure and fair,
Their names in fadeless letters shine,
Engraven by the hand divine.

Troy, N. Y.

God would have the daily witness of
the life of every child of his be, by its
contrast to the world, both a rebuke and
a winsome invitation to all near by who
are not serving God.—*Sunday School Times.*

"GREAT men exist that there may be
greater men."

* Mal. 3: 16, 17.



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



A Forward Move in the Foreign Work in Chicago

CHICAGO is the second largest city of our nation, and has become a great center of traffic and business. It is also important from the standpoint of the immigration idea. According to late statistics, it has just as large a foreign population in proportion as New York City. This makes it a great foreign mission field. We have here in Chicago more than 800,000 Germans, 300,000 Scandinavians, 600,000 Poles, 300,000 Bohemians, 120,000 Italians, and thousands and thousands of Hungarians, Russians, Servians, Croatians, Lithuanians, French, and many others. Thus we have right here in the very center of our nation a great and unique foreign mission field.

A good work has been begun and is progressing favorably among the Germans and the Scandinavians. It was in 1870 that Elder Matteson began labor among the Scandinavians of Chicago, and in 1871 they put up the first church building, located at 1244 West Erie St. As the years passed, the Scandinavian population moved farther to the north and west, and our brethren found it necessary to move their center of work to 1653 North Rockwell St. Last year that meeting place was sold, and they have now built a commodious house of worship at 2914 North Ave., opposite Humboldt Park. We rejoice in this growth and advancement. This church includes the Danes and Norwegians.

The Swedes are located on 213 West Oak St., where they have not only a neat meetinghouse, but connected with it a health restaurant and treatment rooms, and the Lord is blessing the work. During the past year a number of persons have been added to their membership.

The Germans entered the work here later, but they now have a commodious church building on Roscoe Street, near Western Avenue. There is also a small German church on the South Side, and we rejoice in the progress of the work among the Germans.

In 1912 Brother Rosario Calderone came to Chicago to begin work among the Italians. He began all alone, the only Italian believer in the city, but the Lord has been with him. Sept. 20, 1913, a church of ten Italians was organized. The Italian church was accepted as a member of the conference at the Northern Illinois camp meeting last year. At that time it numbered fifteen. Three were added during the latter part of the year, and four others have recently been baptized. Thus the work has made a good beginning among the Italians.

When the Scandinavians decided to sell the Erie Street church, as the locality where the church is located had been filled up with Italians, Slovaks, Poles, and others, the conference bought it for use among the foreign nationalities, and so this church is now being occupied and

used by the Italians. In the basement an Italian church school is conducted. At the present time the attendance is twenty-three, and there is an excellent interest. The first full year of its existence the church has given its quota of twenty cents a week per member to the mission funds. It also has a good record in the payment of tithe.

While we are glad for these beginnings among the Scandinavians, Germans, and Italians, here are all these other hundreds of thousands of foreigners, and thus far we can hardly speak of a beginning among them. Some canvassing has been done among the Hun-



LOPE S. NICOLAS

garians, and we are also just making a start among the Bohemians. The great need is for workers. We have long been anxious to see a training mission started for the development of workers among these foreign nationalities, and are glad to report that arrangements are now being made to open such a mission about the first of February.

Brother and Sister E. W. Webster, of the North Michigan Conference, have accepted the call to this work. The North Michigan Conference has kindly given its consent to release them that they may fill this important call in this needy foreign field at home. We regard this as a very important forward movement in the work among the foreigners in this country. We do sincerely ask the prayers of our people for God's blessing upon this undertaking.

To begin with, there will be Italians, Hungarians, Bohemians, Roumanians, and Poles in our mission. Our plan will be to study the underlying principles of the message in regular class work, and also give instruction in Bible work, holding Bible readings and cottage meetings. Then a part of every day will be spent in actual work in the circulation of literature, visiting families, and interesting the people. We are glad that we are able

to secure such experienced helpers as Brother and Sister Webster. They both have had a large experience not only in work in this country, but also in foreign fields. We shall begin in a small way, but it is a work that is destined to grow in importance and extent. We shall want to rent suitable rooms for the mission work and the family.

Above all, we desire your sympathy and your prayers that the special blessing of the Lord may attend this important movement, and that it shall be the means of gathering many souls from among these many foreign nationalities for the kingdom of God.

O. A. OLSEN.

Lope S. Nicolas

FOR a number of months our licentiate minister, Brother Lope S. Nicolas, had been suffering healthwise, and when my brother Walter was at Baeza holding meetings, it was decided that Brother Nicolas should soon come to Barcelona to undergo an operation. My brother died at the home of Brother Nicolas. Shortly after my brother's death, Brother Nicolas, with his wife and daughter, came to Barcelona. Last Wednesday, December 9, he was operated on for cancer of the stomach and small intestine. Our brother did not awaken from the effects of the drug which put him to sleep. Early the next morning he passed away.

Brother Nicolas accepted present truth in Barcelona about nine years ago, and most of his time since was spent in active missionary work. The first years were spent in canvassing and Bible work, and one year ago last summer he was taken on our list as a licentiate preacher. His efforts were blessed of the Lord. He was a great help in developing the work in Barcelona, and also in Murcia. Three of our faithful canvassers are from Murcia, and came to a knowledge of the truth under his labors.

He was a native of Yimena, in southern Spain, and was fifty-three years of age. He leaves to mourn a wife and a daughter in Spain, two sons in Mexico, and one son in Gland, Switzerland. We accompanied him to his last resting place in the Barcelona cemetery, on the afternoon of December 11. There I had the privilege of speaking words of comfort from God's Word to members of the family and a goodly number of brethren and friends. We hope to meet our brother in the morning of the resurrection.

Brother Nicolas loved dearly the message which we as a people are proclaiming to the world, and labored hard to make it known to others. Who will fill the places made vacant by our fallen brethren in Spain?

FRANK S. BOND.

Cedar Lake Academy

THE week of prayer at Cedar Lake proved to be one of special blessing. Early in the week, even before the meetings began, earnest members of the church began to pray for the outpouring of the Spirit of God. The readings were held in the afternoon, and regular services in the evening. As a result of these meetings there was formed a class of fifteen who are awaiting baptism, and

ten or twelve backsliders were reclaimed, who will join the church by letter or profession of faith. The meetings were discontinued during the holidays, but were resumed Friday, January 8, and have been continuing ever since.

The meeting on Monday night, January 18, was an excellent one. The convicting-power of God came into the services, and between twenty-five and thirty gave their hearts to the Lord and decided to identify themselves with God's people. The message given has been listened to with more than ordinary interest. Many church members are at work visiting neighbors for miles around. Several regular prayer services are held each week, and the spirit of labor for friends indicates an awakening of the church. Nearly all those who have recently started in the Lord's service had never professed religion. Some of the conversions are especially marked. The meetings will be continued for several weeks, and we believe there will be a rich harvest of souls. We are hoping and praying that God will continue to visit his people in this place, and to convict those who will listen to the word, until our resident church membership is at least doubled.

We have a younger class of students in the school this year than ever before, but in the hearts of some of these there has been born a sincere desire to be sober-minded and faithful. To the Lord be all the praise for his kindness extended toward this place.

The quarterly meeting for January, 1915, showed a church membership of 112. Of these, 95 reported in person, by letter, or by word of mouth through friends and relatives. This is the best record that I have ever seen in this church, because so large a proportion of our membership has heretofore been made up of students who were here a short time and then went away without taking their membership with them. Many times these students are forgetful of the duties they owe to the church, but this quarterly meeting proved an exception to the rule. It was certainly a pleasing sight when these young men still in their teens manfully went forward in the ordinance of humility. There were over fifty in the men's division, and fully as many if not more of the sisters took part. Such occasions will grow more precious as the perils of the last days thicken around us. Pray for the work in Cedar Lake.

J. G. LAMSON.

West Michigan

THE work in West Michigan is onward. While it is one of the oldest fields, the laborers have always had this to encourage them, that the spirit of prophecy has said that even in the closing days "Michigan will be a very fruitful field." Certainly the writer never labored in a field where the same effort put forth would bring more souls into the truth than in Michigan.

Our laboring force is reduced and our churches depleted by giving the strongest to other and newer fields, yet the Lord greatly blessed the work during 1914. As an evidence of this the laborers have reported 222 baptisms during the year. We have asked the Lord for 300 souls during 1915. Over \$6,000 more mission funds were raised in 1914 than ever before in one year, and our churches are

encouraged to believe that they can do still better this year. The increase of tithe was nearly \$6,000 over any previous year. We are adding six young men to our laboring force this spring, besides giving the highest percentage of tithe asked by the North American Division from local conferences for the work in foreign lands. The increase in membership last year was over 150. The educational and the colporteur work show a healthy condition. We expect the Lord to come soon, but we are not expecting him to come and find the West Michigan Conference in debt.

The work in Battle Creek has greatly prospered during the year, under the leadership of W. A. Westworth. The church has paid its part of the Tabernacle debt, and made repairs and improvements. There is a good attendance at the Sunday evening meetings, and the spiritual condition and the courage of the members are excellent. In fact, Battle Creek paid its full apportionment of mission funds, and has shared with the rest of the conference in the increase in tithe and baptisms reported.

For the continuation of the good work, we solicit the prayers of all, but especially of the many friends in all the world who have gone from West Michigan, and who know of the conflicts and victories of former days in this field.

C. F. McVAGH.

Pennsylvania

PITTSBURGH.—As our first English church was unexpectedly left without a pastor, I was asked to conduct the tent effort in Pittsburgh for the summer. At first it seemed as if Satan was trying to hinder the work on every hand. He almost succeeded in preventing us from pitching our tent on the lot selected, but God gave the victory. I believed that there were honest persons in this place who would take their stand for the truth, and the summer's work demonstrated it.

The meetings were the best that I ever conducted or attended. The Lord was with us night after night by his Spirit. Men have told me that they felt the Spirit of God hovering over the tent. Hearts were softened by the messages of truth. The attendance was excellent throughout whether we advertised or not. The secret of the success was that it was an effort accompanied by much prayer.

Although this was the third time in four years that the tent was pitched on the same spot, yet I am told that it was the best attended and most fruitful effort of any. I have baptized into the church twenty persons, and there are four or more awaiting baptism. To God be all the glory.

The First Seventh-day Adventist Church is in a healthy, flourishing condition, and the prospects for further accessions to the church were never brighter. The brethren are alive and alert. The Young People's Missionary Volunteer Society is a credit to the conference. The future looks bright, and with God's help and earnest labor many souls will be brought to the knowledge of this message. May the Lord pour copious showers of blessing upon their earnest efforts, and make this church a light which cannot be hid, an instrumentality that shall minister to the saving of precious souls.

CHAS. F. ULRICH.

Indiana

INDIANAPOLIS.—Our new church was dedicated January 11. Elders E. A. Bristol, W. J. Stone, and J. H. N. Tindall were present to participate in the services. We have a very commodious house of worship. One unique feature of the construction is panels painted on the walls, containing texts of Scripture. There is seating room for about three hundred and fifty persons. The Lord has signally blessed in the erection of this building, and we are indeed grateful to him for his goodness.

O. S. HADLEY.

Buena Vista Academy

THE week of prayer at the Buena Vista Academy was a season of refreshing for the church members and the students of our school. For some time previously the students and others were reminded of its approach, and our weekly Friday evening meetings became seasons of deeper and more earnest consecration.

Elder F. W. Johnston met with the school the first half of the period, and his labors were much appreciated because of the spiritual benefit received. One night of the week the students and faculty divided into bands and met at different homes in the neighborhood.

As the reading and preaching services continued, I think no heart remained untouched; and on the last Sabbath the interest of the students and faculty was manifested by an offering for the foreign fields amounting to \$104.56. This was a source of encouragement to all who had been watching the growth of the Twenty-cent-a-week Fund for this part of the field the past year.

Since the special prayer season a number of new students have been enrolled, and they also have entered into the spirit of the work.

C. D. TERWILLEGAR.

Michigan

BATTLE CREEK.—As many months have passed since a report of the work in Battle Creek was made we are glad to testify to the leading of God in this church. We are continually impressed with the strong evidences of the guiding hand of God, and especially is this seen in the harmony of spirit which seems to be ever gaining among us, and in the desire to press forward with the message given to us, and to do our part in finishing the work. Despite the fact that for so many years the message has been represented here, we still see a growing interest to hear the truths we hold, and honest hearts are accepting the peculiar doctrines which are calling out a people to prepare for the soon coming of the Master.

For the past year Sunday evening meetings have been a regular part of our services, and we have an attendance of several hundred besides our own membership; and although our work is no new thing here, we constantly see honest souls stepping out to walk in the light. The week of prayer services, together with a special effort made for the young people, under the efficient leadership of Prof. W. E. Straw, the assistant pastor, proved a great blessing to us. A goodly number made a first start to serve the King, and have joined the church. Backsliders have been reclaimed, wanderers

have returned, new converts have given themselves to their Saviour, and many hearts have been revived. January 23 was a precious day with us, for thirty-eight souls went forward in baptism and joined the church. Thus we see our attendance steadily gaining, and there are fully two hundred more in regular Sabbath attendance than there were a year ago.

Financially the blessing of God has been with us also. During 1914, for the first time since we as a people set ourselves to raise a regular sum each week for our full membership, the Battle Creek church has passed the mark. During 1914 the church raised for missions \$2,283.73 more than the previous year. During the year \$13,665.92 was paid in tithe, an increase of \$3,308.42 over 1913. This means a yearly per capita tithe of \$27.33.

God has blessed the school work this year. Under the direction of Prof. W. J. Blake, assisted by four other teachers, and with an attendance of 130, the school is doing good work both intellectually and spiritually.

The local expense for the church and school amounts to about \$375 a month, which has been met, along with our other responsibilities. The total paid in by the Battle Creek church for 1914 amounted to \$28,084.83, or a per capita income of about \$50. The debt which for so long a time has been a burden, has been almost paid off, and there is sufficient pledged to care for the entire amount and leave a surplus of several hundred dollars. Electric lights have been installed, the baptistery remodeled, and other improvements effected. So in a material way as well as in a spiritual way has the hand of our God been with us for good.

As a church we are pressing forward to finish the work. We are praying for renewed grace ever to be found doing our Lord's bidding. We realize the great need of power from on high, for the allurements of sin are on every hand, but we are finding day by day that there is help in Israel's God. Pray for the work in Battle Creek.

W. A. WESTWORTH.

BATTLE CREEK.—On the last Sabbath and Sunday of the old year I had the privilege of meeting with our brethren in Battle Creek. I was greatly encouraged to note the good spirit pervading the church and to see the excellent work carried forward. Our church at Battle Creek now has a membership of about five hundred. These people are working faithfully for the Lord, and are loyal and devoted to his truth.

Elder W. A. Westworth, who was called to Battle Creek a year ago, is leading in a successful evangelistic effort. At the present time he is presenting the main features of our message in a series of Sunday night lectures in the Tabernacle. There is a very large attendance of our own people and of outsiders at these meetings. Professor Straw gives all his time to the young people's work, and is enjoying the special blessing of God in his labors. Professor Blake is principal of the academy. We have a good school in Battle Creek, and although it does not accept students from out of town, it has an enrollment of over one hundred and twenty. The work of

these brethren is not without fruit. Many persons in Battle Creek have given their hearts to God and accepted the third angel's message the past few months. I have just received word that thirty-eight were baptized last Sabbath, January 23. Some of these are youth of Adventist parentage. Others have recently embraced the truth under Elder Westworth's labors.

In tithes and offerings the Battle Creek church is rendering faithful support to our organized work. It paid its full apportionment of the Twenty-cent-a-week Fund, raising \$2,280 more on this fund than in 1913. Its tithe also shows for the year an increase of \$3,308 over the previous year. The total amount of money raised by the Battle Creek church for the cause of God during the year was \$28,084, or a little more than \$56 a member. Of this sum \$3,593 was used to pay off an old debt on the Tabernacle. Our laborers and all our brethren in Battle Creek are of good courage, and looking to the Lord for great things during the present year.

L. H. CHRISTIAN.

Home Missionary Department

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

Have We Done Enough?

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

THERE is only one thing upon which the thoughts and energies of Seventh-day Adventists should be concentrated—the finishing of God's work.

In the recent earthquake in Italy we have had another reminder that we are entering upon the time of trouble when God's judgments are poured out upon a guilty world. As we read of thirty thousand persons being killed in thirty seconds, we wonder if every possible effort had been made to bring those persons to Christ. If thirty thousand persons were destroyed tomorrow in some section of this country, should we feel clear that everything had been done that could have been done to save their souls? If not, should we not make this one thing our aim, to give the message everywhere, to every one, as quickly as possible? We know not where the next judgment will fall.

One means of doing this is within the reach of practically all our members. It is through the circulation of our literature. At the beginning of the winter our members were asked to make a general effort to circulate the *Signs of the Times* weekly, and arrangements were made to have the six months' series of the paper cover all the leading points of our faith, as well as to deal with the striking fulfillments of prophecy now taking place. The aim set was an average of two copies a member. It will be seen by the following figures that the response made by our people has been far below the aim.

For the week ending Jan. 1, 1915, the number of papers mailed to each union conference is as follows:—

UNION	PAPERS	NO. OF MEM. TO EACH COPY
Atlantic	1,976	3
Central	3,270	2½
Columbia	3,789	2
Eastern Canadian	679	1½
Lake	4,949	2½
Northern	2,623	2½
North Pacific	3,418	2½
Pacific	4,485	2½
Southeastern	1,259	2½
Southwestern	1,818	2½
Southern	634	4
Western Canadian	712	2½

It will be seen by these figures that on an average it has taken five members to take two copies, instead of each member taking two. It is therefore evident that a great many of our people, considerably more than a majority of them, are doing nothing with this paper; for we know that many are taking more than the two copies a week.

It is true that we now have many lines of literature,—tracts, papers, magazines, and books,—and some like to work with one kind of literature, and others with another. But making allowance for all these things, it would be well for our members to ask themselves if they are satisfied with the circulation they are giving this missionary paper.

It is said by some that they find the paper too expensive for free distribution, and this is no doubt true of some members, though all cannot truly make this excuse, not by any means. This, however, need not keep members from circulating the paper, for it may be readily sold. The minds of the people are troubled because of the war and other calamities that are abroad in the world, and they will buy and read those papers which show what these things mean.

We therefore come back to the question, Is the present circulation of this paper as large as we believe the Lord would have it? If not, should not every member consider whether he can do more in this work? It is an individual matter between each Sabbath keeper and the Lord. The call is, "Go work *today* in my vineyard." Matt. 21:28.

E. M. GRAHAM.

Power Divine

C. P. BOLLMAN

I LOOK to thee, thou mighty God,
Thou Lord of earth and heaven;
Prostrate I fall before thy face,
And ask to be forgiven.

Thou fillest all the universe;
All wisdom dwells with thee;
And yet thou deignest to look down
Thy humble child to see.

Thou hast created all things, Lord,
By power all divine;
I will to know thee, blessed Lord,
And make thy power mine.

Transform, transform me, by thy grace;
Break, break the power of sin!
Clothed with thy might, my blessed Lord,
Eternal life I'd win.

"AN honorable defeat is better than a mean victory."

"God never sent any man on a fool's errand."

Publishing Department

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

The Summary

As we pass on this summary to the REVIEW, we are forcibly reminded that the record for 1914 is closed. We are sorry to have the last month of the year show a loss of more than \$2,000 in subscription book sales as compared with December, 1913; but while there is a loss in the sale of subscription books, we are glad to note a small gain in the magazine sales. It will be noticed by careful study of the summary that the losses are shown in the war zone, which is largely accounted for by the fact that South Africa, Russia, Siberia, and Mexico have not reported for December. Had these reports reached us, probably this showing would have been different. Comparing the year's sales as reported in the monthly summary, we find a gain over 1913 of \$33,175.83, and in magazine sales of \$20,086.88, or a total gain of \$53,262.71. Let us hope that the Lord will overrule by his providence and give us another year of comparative peace in which to carry forward our work, and let us do it with more earnest zeal than ever before. W. W. EASTMAN.

NOTICES AND APPOINTMENTS

California Conference Association of the Seventh-Day Adventists

A SPECIAL meeting of the California Conference Association of the Seventh-day Adventists will be held in connection with the special session of the California Conference of Seventh-day Adventists, at Oakland, Cal., Feb. 4-9, 1915, for the transaction of such business as may come before the meeting. The first meeting will be held Monday, Feb. 8, at 10 A. M.

E. W. FARNSWORTH, President;
E. E. PARLIN, Secretary.

"Education" for February

THIS number of our educational magazine contains the fascinating and instructive story of Hampton Institute, Virginia. From its beginning, soon after the Civil War, until the present, this school has been conducted as a Christian institution, based on the idea of combining education of the hand with education of the head, to the end that character may be built the more strongly and permanently. There is a striking parallel between the utterances of its founder and first principal, General Armstrong, from 1872 to 1892, and the principles given this denomination by Mrs. E. G. White from 1873 onward.

Together with other articles especially for evangelistic workers, for teachers, and for parents, the contents of this issue make most interesting and instructive reading. The magazine can be secured through any conference tract society for one dollar a year, or ten cents a month.

Will the War Cloud Cross the Atlantic?

THIS is a question that has had no small place in the minds of Americans ever since the outbreak of the European war. And as time goes by, this question is still holding a place in the minds of the American people. The longer the war lasts the greater will

Colporteurs' Summary for December, 1914

UNIONS	Books				Periodicals		
	AGTS.	HRS.	VALUE 1914	VALUE 1913	NO. COP.	VALUE 1914	VALUE 1913
ATLANTIC							
Maine	3	172	\$ 186.85	\$ 87.60	1265	\$ 126.50	\$ 81.00
N. New England	7	284	301.80	249.00	715	71.50	25.20
Massachusetts	7	638	531.90	399.05	2629	262.90	177.50
S. New England	4	277	126.70	184.05	780	78.00	112.40
New York	7	336	253.70	341.75	640	64.00	64.50
W. New York	9	534	402.05	368.91	950	95.00	23.90
Gr. New York	5	541	361.05	739.64	3511	351.10	590.00
Totals	42	2782	2164.05	2370.00	10490	1049.00	1074.50
COLUMBIA							
Ohio	19	1781	857.25	1596.60	3506	350.60	162.90
Chesapeake	14	797	842.35	284.00	1330	133.00	38.20
Virginia	7	625	179.50	161.05	1912	191.20	86.20
West Virginia	6	589	521.75	923.90	230	23.00	13.90
E. Pennsylvania	11	1002	662.35	429.90	1670	167.00	46.70
W. Pennsylvania	6	798	611.70	631.96	1450	145.00	62.10
New Jersey	1	165	123.75	446.10	868	86.80	199.00
Dist. of Columbia	8	...	276.41	259.95	2353	235.30	52.60
Totals	72	5757	4075.06	4733.46	13319	1331.90	661.60
LAKE							
E. Michigan	9	643	440.10	235.48	3764	376.40	368.00
W. Michigan	4	338	154.25	213.20	1230	123.00	26.10
N. Michigan	5	337	207.00	105.55	95	9.50	28.00
Wisconsin	3	204	128.75	130.90	2045	204.50	75.00
S. Illinois	14	1279	892.70	791.08	1290	129.00	10.10
N. Illinois	7	753	384.75	54.35	3155	315.50	523.50
Indiana	11	755	467.60	602.65	1127	112.70	58.50
Totals	53	4309	2675.15	2133.21	12706	1270.60	1089.20
EASTERN CANADIAN							
Ontario	...	...	753.64	492.25	2281	228.10	73.60
Quebec	...	...	26.45	185.90	790	79.00	20.00
Maritime	...	...	87.50	128.50	50	5.00	1.00
Newfoundland	...	...	6.25	.....	500	50.00	9.00
Totals	...	...	873.84	806.65	3621	362.10	103.60
SOUTHERN							
Louisiana	7	135	29.45	658.25	1840	184.00	28.00
Alabama	16	107	36.45	318.50	1103	110.30	37.50
Kentucky	24	1427	1421.65	504.00	1730	173.00	106.00
Mississippi	16	1218	124.00	596.20	887	88.70	49.00
Tennessee River	6	451	277.10	485.00	1690	169.00	51.00
Totals	69	3338	1888.65	2561.95	7250	725.00	271.50
SOUTHEASTERN							
Cumberland	8	577	139.20	130.30	555	55.50	6.00
Georgia	10	880	198.10	441.50	1244	124.40	103.50
North Carolina	10	1153	974.55	694.35	435	43.50	75.00
South Carolina	8	586	142.05	817.86	925	92.50	86.00
Florida	9	911	519.20	684.89	1305	130.50	21.00
Totals	45	4107	1973.10	2768.90	4464	446.40	291.50
SOUTHWESTERN							
Arkansas	4	103	18.00	611.05	398	39.80	17.70
Oklahoma	45	1544	539.64	380.75	1139	113.90	71.20
W. Texas	2	130	127.25	89.20	315	31.50	6.00
S. Texas	16	541	270.30	217.50	1955	195.50	52.50
N. Texas	20	660	116.50	226.25	640	64.00	17.50
New Mexico	3	366	593.00	38.60	30	3.00	25.00
Totals	90	3344	1664.69	1563.35	4477	447.70	189.90
CENTRAL							
Missouri	12	841	574.55	1518.60	1964	196.40	169.50
E. Colorado	6	689	642.35	.....	415	41.50	66.50
W. Colorado	4	131	92.50	.....	950	95.00	31.70
Nebraska	5	304	239.85	239.65	1885	188.50	95.00
Wyoming	5	116	161.65	.....	225	22.50	.....
Kansas	9	770	515.85	379.30	2450	245.00	71.60
Totals	41	2851	2226.75	2137.55	7889	788.90	434.30
NORTHERN							
Iowa	1	30	617.05	.....	4540	454.00	494.80
Minnesota	3	61	1947.60	264.00	3948	394.80	290.80
North Dakota	3	213	329.95	759.98	231	23.10	68.20
South Dakota	...	...	91.75	84.30	590	59.00	12.30
Totals	7	304	2986.35	1108.28	9309	930.90	866.10

PACIFIC

California	...	...	\$.....	\$ 102.25	3300	\$ 330.00	\$ 187.20
N. California	7	303	523.05	226.80	918	91.80	47.90
Gen. California	4	355	478.65	678.55	1820	182.00	80.50
S. California	7	381	440.80	657.65	2326	232.60	184.10
Arizona	1	67	118.00	163.25	250	25.00	.....
Utah	3	139	218.20	.....	365	36.50	14.00
Totals	22	1245	1778.70	1828.50	8979	897.90	513.70

NORTH PACIFIC

W. Washington	5	325	785.90	256.07	2005	200.50	215.00
Upper Columbia	22	365	1462.05	156.60	900	90.00	27.00
W. Oregon	8	150	263.00	182.25	860	86.00	92.50
S. Oregon	13	144	310.70	127.75	217	21.70	18.70
S. Idaho	13	214	288.70	.....	523	52.30	36.00
Montana	15	...	329.00	185.27	1168	116.80	102.50
Totals	76	1198	3439.35	907.94	5673	567.30	491.70

WESTERN CANADIAN

Alberta	...	...	.....	267.90	690	69.00	12.50
Manitoba	...	...	.....	75.56	514	51.40	62.00
British Columbia	...	...	.....	254.53	3220	322.00	321.00
Saskatchewan	...	...	.....	141.04	814	81.40	24.00
Totals	...	...	.....	739.03	5238	523.80	419.50

Foreign and miscellaneous	.....	16037	1603.70	762.70
Subscription list	.....	33738	3373.80	2780.60

FOREIGN UNION CONFERENCES AND MISSIONS

British	35	3209	1449.92	1908.05	171621	4480.00	3776.81
Australasian	86	9025	13060.09	9841.68	100050	3856.43	2121.03
South African	...	...	.....	1845.48	.....	.....	50.82
Indian	30	3464	507.86	592.66	.....	.....	.....
Scandinavian	71	8705	4773.50	4542.27	6260	417.17	365.19
E. German	43	4770	1507.01	2420.24	72719	1889.29	1587.69
W. German	56	6899	2250.77	2873.98	80634	2139.50	2209.50
Danube	73	6996	1813.12	868.59	11998	.....	.....
Gen. European	46	6128	2140.17	3116.79	19084	550.51	674.05
Russian	...	...	.....	1362.40	.....	.....	29.78
Siberian	...	...	.....	236.07	.....	.....	.....
Latin	10	1052	1019.06	550.85	11257	275.65	216.04
Mexican	...	...	.....	535.00	.....	.....	361.96
Porto Rico	...	...	161.82	290.40	.....	17.20	4.88
Cuba	4	103	337.32	370.25	629	76.30	17.27
W. Caribbean	...	...	.....	570.42	.....	.....	175.70
E. Caribbean	...	...	.....	348.50	.....	.....	.....
Levant	9	275	23.88	41.83	.....	.....	.....
Korean	...	...	28.98	4.12	4844	121.10	71.05
South American	12	1000	680.64	1440.55	.....	279.29	99.05
Brazil	31	1795	1169.75	1249.30	.....	.....	.....
Philippine Islands	...	...	387.91	.....	.....	.....	.....
Canary Islands	1	28	8.28	1067.40	.....	.....	.....
Japan	4	691	30.45	14.27	383	21.39	47.30
Venezuela	1	56	151.80	.....	.....	.....	.....
Jamaica	4	...	248.75	.....	12830	769.80	.....
Totals, foreign	516	54196	31751.08	36091.10	492309	14893.63	11808.12
Totals, N. Am.	517	29235	25747.09	23658.82	143190	14319.00	9950.40
Grand totals	1033	83431	\$57496.17	\$59749.92	635499	\$29212.63	\$21758.52

Comparative Book Summary

	1909	1910	1911	1912	1913	1914
Jan.	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52
Feb.	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45
March ..	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31
April ...	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35
May	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10
June	124,412.34	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96
July	95,445.21	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62
Aug. ...	71,652.97	91,145.11	91,810.46	103,165.69	111,660.64	105,391.65
Sept. ...	55,625.41	66,523.65	86,001.72	67,551.70	73,732.14	74,359.96
Oct.	52,669.93	62,461.13	81,367.89	70,219.07	84,015.90	60,357.25
Nov. ...	49,964.99	58,211.68	67,600.00	77,424.87	73,949.68	57,388.95
Dec.	45,759.73	54,663.93	58,386.24	57,291.91	59,749.92	57,496.17
Totals, \$	775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,049,943.46	\$1,083,110.29

Comparative Summary of American Periodicals

	1911	1912	1913	1914		1911	1912	1913	1914
Jan.†	122202	121666	177080	152971	July	197582	191937	176772	211040
Feb.	99234	144257	201659	242627	Aug.	215773	183119	153849	171451
March	244003	207529	166400	224757	Sept.	135179	173077	127017	164860
April	192757	189498	152088	162027	Oct.	164537	587830	126557	174182
May	141204	162220	166465	168934	Nov.	110326	108755	100351	142040
June	145025	163120	156550	189897	Dec.	98541	111199	99504	143190
Totals	.....	.....	.....	.....	.....	1866363	2344207	1804391	2147976

† Multiply number of magazines in any month by ten cents to get value.

Comparative Summary of Foreign Periodicals

JANUARY, 1913, 402,908 copies, value \$10,301.63; 1914, 485,968 copies, value \$19,795.36.

February, 1913, 394,257 copies, value \$12,342.06; 1914, 372,235 copies, value \$10,739.70.

March, 1913, 395,933 copies, value \$12,987.49; 1914, 381,017 copies, value \$11,168.35.

April, 1913, 630,998 copies, value \$17,795.92; 1914, 375,140 copies, value \$11,686.31.

May, 1913, 481,712 copies, value \$15,547.70; 1914, 297,877 copies, value \$8,049.90.

June, 1913, 331,775 copies, value \$13,610.33; 1914, 301,582 copies, value \$9,509.79.

July, 1913, 335,770 copies, value \$10,830.02; 1914, 380,246 copies, value \$10,455.83.

August, 1913, 313,746 copies, value \$9,999.28; 1914, 196,328 copies, value \$5,502.00.

September, 1913, 285,257 copies, value \$9,537.95; 1914, 300,761 copies, value \$8,336.88.

October, 1913, 303,818 copies, value \$9,824.08; 1914, 445,629 copies, value \$11,703.18.

November, 1913, 341,418 copies, value \$11,000; 1914, 375,186 copies, value \$9,461.03.

December, 1913, 390,458 copies, value \$11,808.12; December, 1914, 492,309 copies, value \$14,893.63.

be the technicalities of our neutral position.

This situation is fully commented upon in an interesting article in the *March Watchman*, and is illustrated by a most striking cover design in three colors, picturing Uncle Sam standing on his own territory anxiously watching the war cloud hanging over Europe.

While many are wondering how long the war will continue and just what will result before it ends, there are a large number who are calling for peace and endeavoring to work out plans for international peace. From a worldly standpoint it seems that there is only one way in which international peace can be established, and that is by a world federation of nations. But the question arises, Who will stand at the head of this great peace federation?

An excellent article in the *March Watchman*, by Elder Carlyle B. Haynes, on "World Federation" gives some most interesting and vital facts that all thinking persons should know. It tells what a world federation of nations would result in.

Some other interesting articles in the *March* number are: "The Time of the End;" "Did God Create the Devil?" "The Eastern Question and the European War;" "Secretary Bryan and the Peace Plowshares."

Every Seventh-day Adventist should have at least one copy of the *March Watchman*, and see that his neighbors and friends receive a copy, for it contains just the matter he wants them to know, told in a most pleasing and convincing way. The *Watchman* helps to break down prejudice. Give the *March* number a trial. 5 to 40 copies, 5 cents each; 50 or more, 4 cents each.

Requests for Prayer

"PLEASE pray that my sister may be healed of a serious nervous and mental trouble," writes a Wisconsin friend.

An afflicted sister writing from Oklahoma, asks prayer for the conversion of her mother and husband, and for her own healing and that of her child.

From Texas comes a request from an anxious sister that we offer prayer for her brother who is unconverted and addicted to the use of strong drink.

An anxious sister in Ohio desires that earnest prayer be offered for her husband, who is in the truth, but who finds himself unable to break away entirely from the use of tobacco.

Addresses Wanted

THE address of Harry Whitworth is desired by Mrs. Glenn D. Swingle, Box 4, Ariel, Pa.

Mrs. Isaac Watts, College Place, Wash., desires the present address of Mrs. Katie Watson, formerly of Atchison, Kans., and of Mrs. C. A. Beeson, last heard from at Nortonville, Kans.

The First Seventh-day Adventist Church in Brooklyn desires to obtain the addresses of Mrs. Eliza Clark and Mrs. Jennie Brown. Send information to the church clerk, Mrs. Thomas M. Cross, 312 Bainbridge St., Brooklyn, N. Y.

Change of Address

THE address of O. S. Hadley is 1607 Sturm Ave., Indianapolis, Ind., instead of 1801 Broadway St.

The postal address of Elder J. H. Rogers has been changed to R. F. D. 1, Box 67 (instead of 39a as formerly), San Fernando, Cal.

Publications Wanted

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

Mrs. E. J. Watkins, Elk City, Okla.

Mrs. Evra Watkins, Box 46, Bend, Oregon.

Elsie M. Evans, 329 Middle St., Hanover, Pa.

Mrs. Jennie B. Foye, Box 123, Kittery Point, Maine.

F. W. Morse, 500 College St., Peterborough, Ontario.

Mary M. Thomas Earl, Waterton, Pa. Continuous supply.

B. F. Harrison, 131 Morrow St., Piqua, Ohio. Continuous supply.

Nashville Nurses' Home, Madison, Tenn. *Signs* (weekly and monthly) and *Watchman*.

Mrs. Iva Lane, Box 37, Sedan, Kans. Continuous supply of *Signs*, *Life and Health*, and *Watchman*.

Mrs. Glenn D. Swingle, Box 4, Ariel, Pa. *Life and Health*, *Signs* (weekly and monthly), and *Instructor*.

Edward Quinn, Jr., 20 Hickory Ave., Takoma Park, D. C. *Signs* (weekly and monthly) and *Watchman*.

James M. Dickerson, Searcy, Ark. Continuous supply of *Signs*, *Instructor*, *Watchman*, *Little Friend*, and our magazines.

Mrs. Z. T. Brooks, Sewellton, Ky. Continuous supply of *Signs*, all our monthly magazines, *Instructor*, and *Little Friend*.

S. B. Taft, Valentine, Ariz. Continuous supply of weekly and monthly *Signs*, *Watchman*, *Protestant Magazine*, *Liberty*, *Life and Health*, *Instructor*, *Little Friend*, and tracts and pamphlets.

Obituaries

WILLETT.—Mercy A. Mitchell was born at Vinton, Iowa, July 16, 1840, and died at the home of her daughter, in Townsend, Mont., Dec. 24, 1914. In 1859 she was married to E. S. Willett, deceased. She was the mother of ten children, six of whom are left to mourn. She joined the Seventh-day Adventist Church in the spring of 1902. We laid her to rest, hoping to meet again at the resurrection of the just.

CLARA B. WILLETT.

COLLA.—Richard Colla died at his home in Indianapolis, Ind., Dec. 29, 1914. He was born in Strausberg, Germany, Jan. 31, 1849. His death is mourned by a devoted wife and three children. Brother Colla met with a severe accident almost thirty years ago, and although a constant sufferer, was patient and always cheerful. He identified himself with this people twenty-one years ago. He now sleeps in Jesus.

BEST.—Martha Evans was born in March, 1844; was married to Thomas Best in May, 1865; and died Dec. 21, 1914, in her seventy-first year. Only three of their seven children are left to mourn. One brother and one sister also survive. Sister Best accepted present truth in 1896, and united with the Seventh-day Adventist Church in St. Joseph, Mo. She remained faithful until the end. The funeral service was conducted by the writer.

L. F. TRUBEY.

WEEDEN.—Mary Gotham was born in the State of New York, June 24, 1850. She was married to Hiram Weeden Sept. 9, 1866. Nine of their eleven children, together with the aged husband and father, are left to mourn her death, which occurred at her home, in Coldwater, Mich., Jan. 10, 1915. For thirty-three years Sister Weeden was a faithful member of the Seventh-day Adventist Church, and we believe that she will be among those who will have part in the first resurrection.

R. U. GARRETT.

ROSS.—Harriet Olive Shirk was born in Oxford, Ohio, Nov. 21, 1841. She was united in marriage with Joseph Ross, of Illinois, Aug. 4, 1859, and to them were born six children. In 1890 the third angel's message came to her, and she became a member of the church in Dana, Ind. She was a consecrated Christian, and her loving disposition won her many friends. Her death, which occurred in Sanger, Cal., Dec. 23, 1914, leaves her aged companion, three children, and one brother to mourn. Funeral services were conducted by the writer.

C. W. FULLER.

SHELDON.—John Sheldon was born in the State of Ohio, in October, 1841, and died in Alexandria, Minn., in January, 1915. For seven years he was a faithful member of the Seventh-day Adventist Church. He loved this truth, and was always ready to render any possible service to his fellows. Brother Sheldon was a faithful husband, a kind father, and a friend of all with whom he came in touch. He fell asleep peacefully, full of hope and trust, awaiting the call of the Life-giver. He is survived by his wife, one daughter, and two sons.

A. W. KUEHL.

RUSSELL.—Fred S. Russell was born in Russell, Pa., in 1866, and died Jan. 15, 1915. When about sixteen years of age he engaged in tract society work at Wellsville, N. Y., and two years later entered the Review and Herald Office, in Battle Creek, Mich., serving as a printer for about ten years. For about eight years Brother Russell was with one of the largest publishing houses in Chicago, and after spending some time in the West, he returned to his home in Pennsylvania two years ago, enfeebled in mind and body. His death is mourned by an aged mother, three brothers, and two sisters. Words of comfort were spoken by the writer.

I. N. WILLIAMS.

FLETCHER.—Died in San Jose, Cal., Jan. 6, 1915, George W. Fletcher, aged 75 years, 8 months, and 18 days. He was born in La Fayette, Ind., but his early life was spent in Iowa. In 1862 he enlisted, serving his country for three years, after which he received an honorable discharge. He was married to Miss Mary Biddle, with whom he lived until his death. This union was blessed with three sons and four daughters, all of whom were present at the funeral to comfort their widowed mother. Brother Fletcher united with the Seventh-day Adventist Church in 1877, and was a faithful soldier in God's army until his death. The funeral service was conducted by the writer.

M. C. WILCOX.

KELSO.—Died in Guthrie, Okla., Jan. 10, 1915, Mrs. Easter Kelso, in her eighty-ninth year. She was born in Ohio, in 1826. When she was thirteen years old, her parents moved to Iowa, where she was married in the year 1846. Sister Kelso was the mother of six children. About twenty years ago she became a Seventh-day Adventist, and remained a devoted and faithful member of that church until her death.

N. CLAUSEN.

GILDING.—Mrs. Helen M. Chalker-Gilding was born in Seneca County, New York, May 17, 1839, and died Jan. 13, 1915, at the home of her daughter, in Scottville, Mich. She accepted the Sabbath at an early age, grew up with a knowledge of the third angel's message, and was faithful unto death. Six children, one brother, and a number of other relatives and friends are left to mourn. We believe that she sleeps in Jesus, and will come forth in the first resurrection. The Methodist minister conducted the funeral service, speaking words of consolation from John 19: 26, 27.

* * *

HIGGINS.—Edward V. Higgins was born Jan. 30, 1837, in Earlville, N. Y., and died in Irvington, Ala., Jan. 20, 1915. Brother Higgins was converted early in life. In 1853 his family moved to Plover, Wis., where he heard and accepted the Sabbath truth in 1879. At the time of his death he was a member of the church in Mobile, Ala., as there was no company of believers in his home town. He was a soldier in the Civil War, in Company B, Fourteenth Infantry of Wisconsin Volunteers. His wife, three sons, and a sister are left to mourn. Our brother awaits the coming of the Life-giver.

JAMES BELLINGER.

DUNN.—My beloved wife, Lydia E. Dunn, fell asleep in Carpenter, Wyo., Jan. 13, 1915, aged 51 years, 4 months, and 5 days. In 1880 we were married, and to us three children were born, two daughters and one son. These, with an aged mother, one brother, and a sister, are left to mourn, but we sorrow in hope. My wife was baptized and united with the Seventh-day Adventist Church in Riverton, Iowa, in 1883, and at the time of her death was a member of the Wyoming Conference church. Four years ago she was obliged to go West for her health, and although she suffered intensely, she was always patient. The funeral service was conducted by the Methodist Episcopal minister. Text, Rev. 14: 13.

F. J. DUNN.

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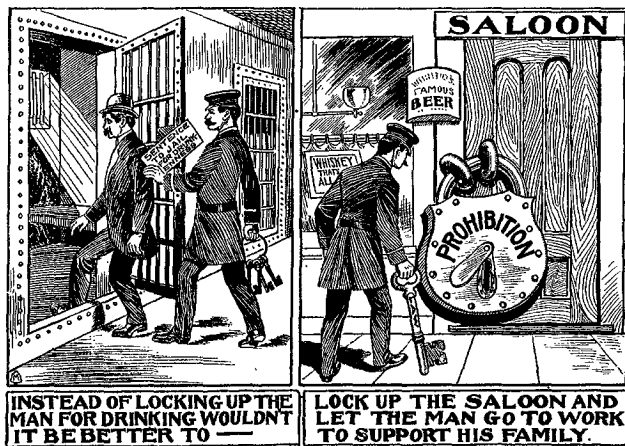
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Religious Liberty in America

By C. M. SNOW

This book deals with the growth of the principles of religious and civil liberty from the beginning of the Christian era down to our own time. It shows how the two principles — religious liberty and religious oppression — have run side by side through the history of nations, the one building up the true kingdom of Christ and the other making martyrs of Christ's true followers. The planting of those two principles on the shores of the New World, and the struggle between them for dominance here, is pictured in interesting detail. Considerable space is devoted to the growth and work of such un-American and oppressive organizations as the National Reform Association, the Lord's Day Alliance, and the Federal Council of the Churches; how these forces propose to unite and are now uniting for the enforcement of oppressive legislation, and have opened the way for union with the Catholic Church for the same purpose. The author shows how this combination of forces is working directly to fulfill the desires and purposes of Rome concerning America. The revelation of what those purposes are and what Rome is doing to bring them about makes one of the most thrilling sections of the book. The closing chapter, “Heaven's Answer to Earth's Great Problem,” shows how God will work out the problem of this world through the second coming of Christ, and the establishment of his reign in this sin-smitten world. 436 pages, fully illustrated.

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WASHINGTON, D. C., FEBRUARY 11, 1915

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HERBERT MOULD, in attendance at the Washington Missionary College, has accepted a call from Cuba. He left early last week for his field, visiting friends in New England en route. He joins the Spanish colporteur workers in Cuba.

ALFRED and Mrs. Chesson, following their marriage at Wahroonga, Australia, where Mrs. Chesson (*née* Adair) had been graduated from the nurse's course, left for Fiji, being sent out by the Australasian Union to join Sister Meyers in work for the East Indians.

BROTHER and Sister Lowry (returning), also Brother and Sister Blue, who recently went to India, arrived safely at Colombo, Ceylon, being heartily welcomed among the workers of India. They sailed by way of the Pacific route, because of the dangers by way of Europe.

THE final figures on the Harvest Gathering records reveal that Utah reached its portion of the \$100,000 goal. This was not reported in time to include Utah in the list published in the REVIEW of January 21. This brings the number of conferences and mission fields reaching their full quota up to thirteen.

ELDER H. H. DEXTER writes from Lausanne, Switzerland: "The middle of August I began a series of meetings in a large hall in Lausanne. Three times a week for two months I preached present truth to hundreds. Sometimes as many as seven hundred persons were in attendance. Over twenty have begun to keep the Sabbath, and we expect to see as many more decide soon. Once a week I hold an English meeting, which is attended by about thirty. An influential American woman has taken a firm stand with us. We are most glad to be in quiet little Switzerland while almost all the rest of Europe is on fire."

The Death of a Father in Israel

BROTHER J. L. PRESCOTT, the father of Prof. W. W. Prescott, was well known to many of the REVIEW family. These will deeply mourn his death, which occurred in Takoma Park, D. C., January 29.

Brother Prescott was a man of earnest, childlike faith and deep piety. He took special pleasure in ministering to the sick and afflicted. He was a true father in Israel. He rests from his labors, and his works follow him. An appropriate sketch of his life will be published later.

Transfer of the International Publishing Association

At the request of its constituency, and in counsel with the General Conference Committee and the North American Division Conference Committee, the Pacific Press Publishing Association has taken over the International Publishing Association, of College View, Nebr.

The present corps of editors will continue in charge of the various periodicals, and Brother F. F. Byington remains as manager. Brother J. R. Ferren, who for several years had charge of the circulation department at the Pacific Press, and later acted as missionary secretary of the Pacific Union Conference, will take the position of circulation manager.

The plant will be continued at College View at present, and all orders for the German, Danish, and Swedish periodicals and such other publications in these languages as have previously been ordered from there, should now be addressed to the Pacific Press Publishing Association, College View, Nebr.

C. H. JONES, *General Manager*.

A Spiritual Meeting

WE do not usually think of bookmen's conventions and meetings of tract society and missionary secretaries, where plans and methods for carrying on the work are to be considered, as meetings of a deeply spiritual character. Some such meetings have not been, but this was not the case, in the meeting that closed this week in Takoma Park, D. C. More than threescore workers came together for counsel. This number included the State agents and missionary secretaries in the Columbia, Lake, Atlantic, and Eastern Canadian Union Conferences, and those occupying corresponding positions in the local conferences in these unions. An excellent spirit pervaded these meetings throughout. Many interesting experiences were related, showing the manner in which the providence of the Lord is opening the way for the entrance of this message into the hearts and homes of the people.

Methods and plans for work were considered, not in their relationship to the machinery of this movement alone, but in their more particular bearings as related to the conversion of souls. One could not look into the faces of the earnest men and women making up this gathering, and listen to their words of courage, without feeling the thrill of a new enthusiasm in behalf of the spread of this message.

The keynote of the convention was the evangelization of the world through the agency of our publications. What methods are best adapted to the accomplishment of this end? How can we as Christian workers bring ourselves to that state of efficiency where we shall be workmen "that needeth not to be ashamed," rightly representing God and his precious truths? These were the questions raised in various forms by many who were present. An extended report of this excellent meeting will be given later.

DR. NEWTON EVANS has been elected president of the Loma Linda College of Medical Evangelists in place of Dr. W. A. Ruble, who has resigned, but still maintains his connection with the school. A recent note from Dr. Evans expresses his desire to come into touch with a young man stenographer capable of doing first-class stenographic work, one who has had some literary training and is a bookkeeper, capable of keeping a set of record books. Any of our readers interested should correspond with Dr. Newton Evans, Loma Linda, Cal.

A Word About the Free Press Hearing

FREEDOM of the press and other American and Protestant principles were fully vindicated in the Capitol building, Monday, February 1, at the public hearing on the three bills aimed at freedom of the press. Representatives Fitzgerald and Gallivan, authors of the bills, appeared in their behalf, as did also Representative Maher, of New York, all three being Roman Catholics. After these, nine different speakers, representing various orders and organizations, appeared in opposition to the bills.

The members of the House Committee on Post Office and Post Roads seemed favorably impressed with the arguments presented by the friends of free speech and free press, whereas the three Roman Catholics appearing for the bills made it very apparent that it was the Roman Catholic hierarchy that was behind these measures. By order of a member of the committee the clerk was asked to present each member with a copy of the Free Press Extra of the February *Protestant Magazine*. The members were glad to get this document, as it contains a lengthy quotation from the *Chronicle* (a Protestant Episcopal magazine) for January, 1915, which was read by Rev. R. H. McKim in the course of his remarks.

The room was packed long before the hour of the hearing, the audience standing three deep around the large committee table, and both doors being also packed, those in the hall outside standing on chairs to get a glimpse of the proceedings. The Lord certainly blessed his servants in their opposition to these un-American measures. As these or other similar bills will surely be introduced at the next session of Congress, let all work faithfully and hard in the circulation of the Free Press Extra and in securing signatures to the petition to Congress. Next week's REVIEW will contain a more complete write-up of this remarkable hearing.

A. J. S. BOURDEAU.