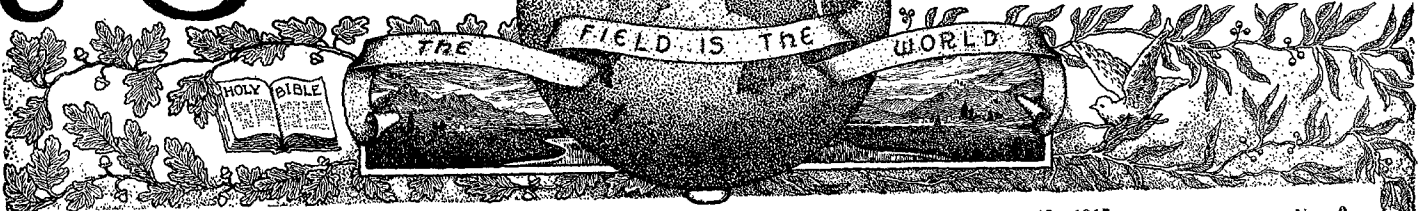


# The Advent Review and Sabbath Herald



Vol. 92

Lakoma Park Station, Washington, D. C., Thursday, February 18, 1915

No. 9

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

TO THE GLORY OF THE FATHER BY HIS SON JESUS CHRIST

JUSTIFIED FREELY BY HIS GRACE

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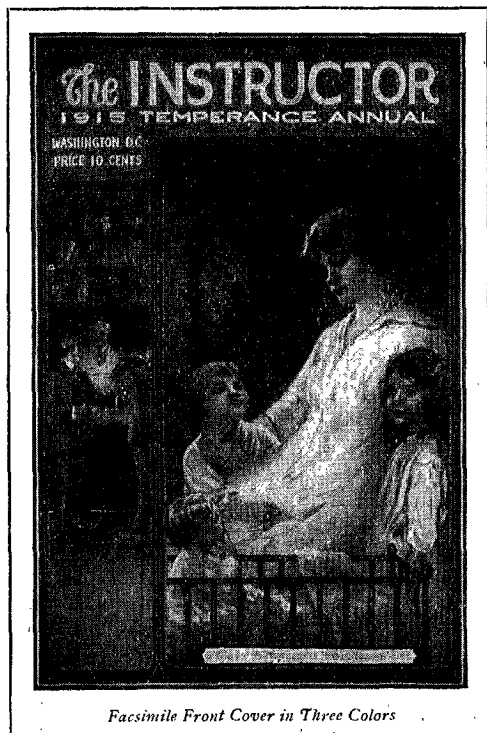
A black and white photograph of a man and a woman standing outdoors. The man is wearing a dark suit and the woman is wearing a light-colored dress. They are standing in front of a wooden fence and trees.

ELDER A. G. STEWART AND WIFE, IN CHARGE OF OUR WORK IN FIJI

ELDER A. G. STEWART AND WIFE, IN CHARGE OF OUR WORK IN FIJI

# THE INSTRUCTOR

## 1915 TEMPERANCE ANNUAL



Facsimile Front Cover in Three Colors

The Instructor Temperance Annual is a pronounced success in contending with intemperance, and in giving a bountiful remuneration for services in its circulation. Its future usefulness in the great war against the liquor traffic is assured. It has won the confidence and the support of the best temperance workers in all parts of the United States and Canada. The temperance-loving people like it, and work for and with it. It began its work in a modest way in 1907, the 1915 number being the eighth issue. The circulation has now reached nearly a half million copies annually.

### THE 1915 ISSUE

is the climax of all our Temperance numbers in appearance and contents. It will doubtless surpass any single issue of any temperance paper published. The original impressive cover drawings are printed in three harmonizing colors, and in themselves portray the sad story of the wreck and ruin by liquor, while the thirty-four pages of the strongest temperance matter obtainable, emphasized by seventy-two striking illustrations, present every phase of the liquor traffic, the curse of tobacco, and appeals to governments for prohibitory laws.

The 1915 Temperance Annual will be a strong factor in impressing the need of a temperance reform, and will follow its preceding Temperance issues in saving many lives, restoring peace in thousands of homes, and materially benefiting communities.



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# 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 18, 1915

No. 9

## GENERAL ARTICLES

### Resurrection

MRS. MARY WILLIAMS

"I will come again." John 14: 3.

BEHOLD, the morning cometh,  
So much, so long desired,  
Predicted on the sacred page,  
By holy men inspired;  
When o'er this re-created realm  
One King shall reign alone,  
While nations lay their offerings down  
Before his glorious throne.

O morn of all glad morns the best,  
What mind can e'er portray  
The scenes, majestic and sublime,  
Of that auspicious day  
When, robed in immortality,  
Enraptured eyes behold  
The faces of the loved and lost—  
Long cherished friends of old.

No treacherous foe shall enter there,  
No vile usurper reign,  
When earth in Eden's beauty clad  
Shall Eden's bliss regain.  
Thrice glorious transformation then,  
End of all mortal woe;  
Reunion of the tender ties  
Long severed here below.

Behold, the morning hasteth on  
With purest bliss replete,  
When mercy, peace, and righteousness  
In glad embrace shall meet.  
Man in his Maker's image formed,  
To perfect life restored,  
Shall join redemption's matchless theme  
Of praise to Christ the Lord.  
Troy, N. Y.

### From Glory to Glory

M. T. COLE

It is the ambition of every Christian to walk with God; to be clothed with the robe of Christ's righteousness; to stand before the Saviour without spot or wrinkle, having every stain of sin washed away in the cleansing flow from Calvary. Once we were dead in trespasses and sins, knowing not the power of the Father's sacrifice in our behalf. But with conversion came a longing to see the coming king in all his glory.

All the angels of heaven will attend him on the journey to earth, and glory brighter than the sun at noonday will

surround the company as they appear to mortal eyes. Then all who are faithful will be taken to heaven, there to dwell in the New Jerusalem forevermore. His promises are true; we can trust our all to their fulfillment. Let us stand fast in the Lord during the times of trial which are even now upon us, and we shall soon be changed from glory to glory. Then we shall sing the song of Moses and the Lamb, and dwell with Jesus evermore.

### Dying With Jesus

T. E. BOWEN

Two deaths are allotted man because of sin. In Adam all die. This is not the death penalty for sin. This is our inheritance death. The next death—for all are made alive in Christ even though not deserving it—comes to each as the result of personal choice, personal sin. This is the second or eternal death. And, in very fact, all, both saint and sinner, must die this death, the only difference being that the child of God chooses to die that death *now*, while the sinner puts it off until it is forced upon him in the lake of fire.

This is the death the apostle was talking about when he wrote, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." It was on Calvary's cross that Jesus tasted the second or eternal death for every one who by faith will accept the atonement he made, and there with him let sinful self die.

Have you accepted that sacrifice? If so, with Christ you have passed from death unto life; if you have not, then with Satan and all his host you have "a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries."

The choice is, Shall I yield sinful self for death now, or delay until God justly inflicts it? The answer every one must himself give to God, and himself meet the consequences. "It is a fearful thing to fall into the hands of the living God" without an intercessor. How much better to yield the sinful life to Jesus now,

and take his righteousness in blessed exchange! Having him, we have life; but having him means death to self—"the old man."

### Disobedience to Be Punished

M. G. HUFFMAN

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Eccl. 8: 11-13.

WHEREVER we present the truth in regard to the seventh-day Sabbath, and prove beyond doubt or cavil that man's whole duty is to fear God and keep his commandments, of which the Sabbath is a very conspicuous part, we are met with the argument that God is not very particular as to what day we keep for the Sabbath, just so we keep one in seven.

If I hire a man to work for me, do I not expect that he will pay some attention to my wishes?—Most assuredly. To illustrate: I tell the man to take my carriage horse, which stands in the seventh stall, and hitch him to the spring wagon for me to take my produce to the city; but when I am ready to start, I find that the man has not obeyed my command; that instead of taking the horse out of the seventh stall as I commanded, he took one of the common everyday work horses, and that, too, out of the first stall. I ask him for an explanation why he disobeyed my command, and he answers, "I did not think that you were very particular as to what horse I took, or from what stall, just so I took a horse." The man, thinking that I was not particular, did not obey my instructions.

"Well," says one, "if God is particular which day we keep for the Sabbath, and how, why is it that he does not speedily execute judgment upon all who break the fourth commandment, as in the former dispensation?" That question is easily answered. In the former dispensation the Israelites had a theocratical government, under which Moses received both the civil and the ecclesiastical law direct from God, and the penalty for the transgression of either was administered speedily. God's dealings with Israel in the former dispensation "were written for our learning, that we through patience and comfort of the Scriptures

might have hope." Rom. 15:4. And they were written for our examples, that we should not "tempt Christ, as some of them also tempted, and were destroyed of serpents." 1 Cor. 10:1-13.

We should always keep in mind that death is still the wages of sin. We may be emboldened to disobey the fourth commandment of God's holy law, but we cannot annul the sentence, "The wages of sin is death." We are free moral beings, and can do what we please. We can spurn the plain "Thus saith the Lord," and repudiate the principles of God's government. We can, if we choose, substitute another day for the Sabbath, thus setting aside the one the Lord made and commanded us to remember to keep holy; but we cannot repeal any part of the moral law, nor escape the punishment decreed for its violation. "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Heb. 2:1-3.

Every word spoken by angels in the former dispensation was steadfast, and every transgression and disobedience received a just recompense of reward. Hence we cannot, with impunity, break any part of God's holy law, nor reject light when the Lord in his mercy sends it to us. "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10:26. Again we read: "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17); "and sin, when it is finished, bringeth forth death." James 1:15. The law of God will constitute the rule of judgment; for we read: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. Christ, in speaking of the law, said that not one jot or tittle would in any wise pass from the law till all be fulfilled, and that whoever broke even the least commandment in the law would be called the least in heaven, but he who kept and taught the

commandments would be called great. See Matt. 5:17-19.

God is now calling upon his watchmen to hold up the true Sabbath above the spurious, and call the attention of his people, who are honest and anxious to know and do his will, to the importance and significance of dropping the man-made sabbath, the first day of the week, and of accepting the true and only Sabbath that God has ever recognized, or ever will recognize, as his own. The seventh-day Sabbath constitutes the seal of God, and is a sign between man and his Creator, by which all may know him as the only true God, and Jesus Christ, whom he has sent, and in knowing him is life eternal. See John 17:3. But disobedience will be punished.

### "Is There Unrighteousness With God?"—No. 3

FRANCIS M. BURG

AGAIN we say that in all God's dealings with men he is just. In every dispensation of his divine providence he has in view the highest good of his creatures. No passage of the Bible is fraught with more assurance and consolation than Rom. 8:28: "All things work together for good to them that love God." Says this same apostle, after his wonderful reasoning concerning the Lord's dealings with the Jews, as referred to in the first article of this series: "Behold therefore the goodness and severity of God." Chap. 11:22. So God deals with his people,—sometimes in mercy, kindness, and goodness, sometimes in a "severe" way. In every case, whether by gentleness or by measures less pleasant to us, our Father is working for our best interests. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

It can be no injustice if we, the subjects of his saving grace, are asked to share in the sufferings of him on whom was laid "the iniquity of us all." "He was wounded for our transgressions, he was bruised for our iniquities, . . . and with his stripes we are healed." Isa. 53:4, 5. How can we stand aside and complacently see his sinless body and his sinless soul crushed beneath the infinite load, and we complain if asked to suffer somewhat with him?

We are all more or less like the two disciples who ventured to ask of Jesus that when he should sit upon his throne, they might occupy the highest places with him in his glory. Well did the Master reply, "Ye know not what ye ask." As he further said to them, and at the same time to every one of his followers, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized." Mark 10:36-39. It is justly given to us to suffer with him if we are to share with him in his glory: "If so be that we suffer with him, that we may be also glorified together." Rom. 8:17. This is the real meaning of every experience that comes in the life of a

true follower of Christ. He that would be his disciple must take up his cross each day and follow him. See Luke 14:26, 27. By every experience and suffering we bear "about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. . . . For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; and the things which are not seen are eternal." 2 Cor. 4:10-18. Sometimes the "bread of adversity, and the water of affliction," may be given us, still the design of it all is to lead us in the way which we should go. See Isa. 30:20, 21.

So we are content to know that he leads us, and are willing to follow even though we must drink the bitter cup with him. We shall watch with him during the hour of his struggle. We shall be willing to endure the conflict though the flesh is weak.

"He leadeth me! O blessed thought!  
O words with heavenly comfort fraught!  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me.

"Sometimes mid scenes of deepest  
gloom,  
Sometimes where Eden's bowers bloom,  
By waters still, o'er troubled sea,—  
Still 'tis his hand that leadeth me!

"Lord, I would clasp thy hand in mine,  
Nor ever murmur nor repine,  
Content whatever lot I see,  
Since 'tis my God that leadeth me."

Sometimes the waywardness of God's people makes it necessary that he use severe measures with them. The history of ancient Israel affords us many examples of this: "They were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. Therefore thou deliveredst them into the hand of their enemies." Neh. 9:26, 27.

From Micah's reference to the experience of this people, we can see the divine purpose for them. The prophet says: "I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness [I shall see his justice]." Micah 7:9.

When the chastisement is upon us, we should seek to know the cause. As the prophet has said, it is because we "have sinned against him." Whether the rod is laid upon us because of some particular overt sin, or whether the experience is a passing through the furnace so that the dross that is in us by nature may be consumed, we should recognize and



acknowledge, as Micah did, that the cause is within ourselves, and should "bear" the chastisement until he brings us forth to the light. We shall then, as the prophet says, behold, or see, his justice. We shall recognize that justice demands the punishment, or chastisement, and the experience will bring us one step nearer to the preparation that we need in order to sing the eternal song in which Jehovah's righteousness is to be declared.

Looking forward to the time when the Lord shall come to judge the world, the psalmist exhorts:—

"O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation: his righteousness [his justice] hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fullness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." Psalm 98.

In the final punishment, men who have rejected his mercy and his proffers of grace, who have done despite to the love that gave the richest gift that heaven could afford, will have justice and equity exercised toward them; and when sinners are forever destroyed, and the subjects of grace receive the crown of everlasting life, the keynote will be touched, and the anthem that extols his mercy and his justice will swell into a volume of harmony that will make all the vast creation vibrant with his praise. "Acquaint now thyself with him, and be at peace," and learn to know him whom to know aright is life everlasting.

*Loma Linda, Cal.*



## A Call to Repentance

C. JENSEN

FROM the sixteenth verse of the third chapter of Isaiah to the end of the chapter the Lord speaks of the daughter of Zion as imitating the world in its pleasures, pride, and fashions; and "in that day" the worldly churches are described as seven women taking hold of one man, saying, "We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Isa. 4:1. The "one man" spoken of can be none other than "the Son of man," who says of himself, "I am that bread of life;" "the words that I speak unto you, they are spirit, and they are life." The "seven women,"

or all the fallen churches, do not want to live by the Word of God nor be clothed with the righteousness of Christ, but desire to be governed by their own theories and traditions, and to be clothed with their own righteousness.

"In that day" when these things are observed in the pretended daughters of Zion, and the fallen churches care for no other consecration than the name and outward form of Christianity, that they be not reproached and called unbelievers, they are willing to be called by the name of the Son of man, but they are not willing to be clothed upon with the righteous life of Jesus.

"In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. . . . When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isa. 4:3, 4.

"While David mused, the fire burned, then spake he with his tongue. While he mused upon the wondrous love of God, he could not but speak of that which he saw and felt."—"Patriarchs and Prophets." So it will be when we muse (meditate, think, or study) upon the Word and works of God; the Holy Spirit will consume the carnal mind, and write his law upon our hearts; then his glory will be seen upon us and be lived out in our lives, and we be among the remnant escaped of Israel.

When the separation has taken place in his own chosen church, and "the remnant" are escaped of Israel, there is entire apostasy, and the seven churches are then completed, and the loud cry of Revelation 18 will be given. When this message is proclaimed, there will be light and power in the camp of Israel; and as all the honest in heart are called out of the fallen churches, they take their stand with those who "keep the commandments of God, and the faith of Jesus."

In one of the most beautiful and comforting passages of Isaiah's prophecy, reference is made to the pillar of cloud and of fire to represent God's care for his people in the great final struggle with the powers of evil. "The Lord will create upon every dwelling place in Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for above all the glory shall be a covering. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Isa. 4:5, 6, margin.

Those who have taken part in the three messages of Revelation 14 will surely not want to go with the world when the last warning cry is given; and it will be a sad experience for the remnant to see their brethren and sisters in the faith leave the ranks in this solemn time and walk with the world below into utter darkness, while the faithful ones are

pressing onward, and making their final struggle to reach the everlasting light and glory.

The fifty-eighth of Isaiah must be read, and studied, and obeyed before we are ready to obtain the light and glory and power promised for the last days.

What shall we say when all nations shall be gathered before the Lord, "and he shall separate them one from another, as a shepherd divideth his sheep from the goats"? Shall we be among those to whom he will say, "Well done," or shall we be among those to whom he will say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me"?

Let us choose the Lord's fast, and not our own way. Can we say we have "faith" and not have corresponding "works," and be sure that we are ready for our Lord to come?

The spirit of prophecy already indicates that the loud cry of Revelation 18 is due; but how soon shall we be able to give it? Will the work outlined in the fifty-eighth chapter of Isaiah be done individually, or will it be done through "the church, which is his body, the fullness of him that filleth all in all"? Eph. 1:23.

To illustrate: Before we can obey the command to make light in our dwellings, we must have oil, lamps, and fire. So we must have light and comfort in our homes before we can consistently invite others to partake of our hospitality. In like manner do we need the divine light in our homes and churches before we can consistently give the message to the fallen churches, "Come out of her, my people." May the faith of Jesus be manifest in our lives, and we be found prepared when he comes.



## Joy

ALL the yellow sunshine days

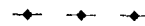
That I have known, that I have known,  
Are just a lovely golden haze

That's all my own, my own.

And every pleasant, loving thing

That I have heard, that I have heard,  
Within my heart will sing and sing  
Just like a happy bird.

— C. H., in *St. Nicholas*.



REGRET does not come to those who enlist in the cause of truth. James Chalmers was a pioneer missionary to New Guinea. There he labored for twenty-one years amid perils and difficulties. Returning to his own country at the end of that time, he addressed a meeting in Exeter Hall. It is recorded that he there said: "Recall these twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give me it surrounded with savages with spears and clubs, give it me back again with the spears flying about me, and with the club knocking me to the ground, give it me back, and I will still be your missionary." This was one of the world's immortals expressing his desire to "fight to the finish."—*The Lutheran*.



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No. 9

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## EDITORIALS



## The Need of a Revival

ARTICLES in a recent number of the *United Presbyterian* and the *Western Recorder* (Baptist) consider at some length the need of a revival in the great Christian church. Among the evidences for this need cited by the *United Presbyterian* are the following: "Lack of interest in the work of the kingdom," "a waning faith," "inattention to the Word of God," "neglect of prayer," "selfish living." The editor of this paper declares:—

Self-examination is in order. We need to look scrutinizingly into our own lives, and by the help of God to realize our own needs. Then we shall be in the spirit to receive that power without which all human planning and toiling are in vain.

The writer in the *Western Recorder* says that among the causes of a decline in spirituality are: (1) "The spirit of union that has obtained in some quarters;" (2) "conformity to the world and the ways of other people;" (3) "working at religion without the help of Christ;" (4) "pulpit performances." He declares that—

the entertainment idea, which is carried out profusely, is supplanting and pushing aside the spiritual. Dancing, theater-going, moving picture scenes, and games of doubtful savor all have administered in a measure to the present low state of spiritual life among us. . . . If others have a special theatrical choir performance, we must have one, even if it makes every spiritual member bow his head and wish he were absent. To draw the crowd is the thing. The spiritual pastor must become a little more worldly to satisfy those having itching ears, or go far hence to the Gentiles. So we go, down, down, down.

If these disintegrating influences have wrought havoc in the great churches of Christendom, they will work havoc in the Seventh-day Adventist Church to the extent they are fostered in the lives of the members. We cannot join affinity with the world and maintain our living connection with Christ. We cannot permit the spirit of commercialism and pleasure loving, of

indulgence in sinful or questionable games and amusements, the love of dress and display, to take possession of the lives of our members, and at the same time maintain the church in its purity and its simplicity. We can look out into the great Christian world and recognize that "Babylon is fallen;" but let us remember that the errors and backslidings from God, the apostasies from truth and from Christian living, which marked her downfall, will mark ours as well unless we individually set our faces to stem the current and maintain in our lives the power of the gospel of Christ.

The standard of Christianity in the Seventh-day Adventist Church will be no higher than the standard of Christianity in the average popular church of the world, only as the truth we hold sanctifies our lives; only as we are kept by the power of God. Holding the truth in theory will never save us. It is only as that truth is reduced to living experience in our lives that we shall be kept from falling and be transformed into the similitude of Christ's character. Let us "look scrutinizingly into our own lives, and by the help of God realize our own needs." By recognizing our own needs and by taking hold of the keeping power of Christ Jesus, we shall obtain the one thing needful to our salvation.

F. M. W.

## "Rome Never Changes"—No. 13

## The Worship of Relics

(Concluded)

THE victory won over paganism by the professed church of Jesus Christ by absorbing into its system the rites and ceremonies of the pagan religions and baptizing and renaming them, was one of those victories that are far worse than defeat. As a result of that process—victory by absorption—that glory-loving church of the early centuries of the Christian era drew farther and farther away from the primitive and fundamental principles of the gospel, and partook more of the characteristics of the

systems she absorbed. That recognized principle of dietetics, that we become that which we consume and assimilate, proved true also of this conquest of paganism by formal Christianity in the days of Constantine, Constans, Constantius, and their successors. Christian in name, that system showed unmistakable characteristics of the paganism it had superseded and absorbed; whereas paganism, defeated in outward form, was soon permeating all the features and functions of the nominal church of Christ. During those dark and superstitious centuries the nominal Christian church was lost in the bewitching idolatries of saint and relic worship, and the spiritual guides of the church were the abettors and leaders in that terrible apostasy. The people became infatuated with relics and relic worship; large sums of money were paid for them, and the belief in their efficacy was practically unbounded.

The superstitious veneration of the fragments of departed saints was not restricted to any class. Rich and poor, high and low, princes and peasants, were alike brought under its deceptive spell. It is related of Alfred, king of England, that in confirming a treaty with his enemies in the year 876, the oath of confirmation was taken over "the Christian relics, which (relics), with Alfred, were next in veneration after the Deity."—"Life of Alfred," by Asser, at A. D. 876. We hear also of King Richard paying over to Saladin, the conqueror of Jerusalem, fifty-two thousand bezants for the redemption of four chests of bones, "relics of the saints," which Saladin had confiscated so that "Christians might no longer believe that they had as intercessors in heaven those whose bones they worshiped on earth."—*Matthew Paris, at A. D. 1191.*

In that heyday of relic worship the claims made for the performance of miracles by the power of relics rivaled anything recorded of the work of our Saviour. Kings visited the tomb of Thomas a Becket for healing, and thousands of their subjects followed their example. It is declared in the biography of Thomas a Becket that through the instrumentality of that dead saint's prayers and relics "lepers were cleansed, the blind, the deaf, the dumb, and others sick of all kinds of distempers were cured," and "some dead restored to life," and criminals escaped punishment or had members of their body restored that had been cut off as a penalty for their transgressions. One manuscript dealing with the miracles alleged to have been performed by the relics of this saint, credits him and them with two hundred and sixty-three miracles. In one of the instances mentioned an infant forty days old who had

died of rupture is said to have been restored to life when the mother placed a small fragment of a relic of St. Thomas in the child's mouth and prayed to the dead saint for the child's recovery. Rich gifts were lavished upon the shrine in which the bones of a Becket were deposited. These consisted chiefly of gold and precious stones. The largest of these precious stones was a royal diamond, given by King Louis of France. The timber work of this shrine was "covered with plates of gold, damasked and embossed, garnished with brooches, images, angels, chains, precious stones, and great Oriental pearls; the spoils of which shrine in gold and jewels of an inestimable value filled two great chests, one of which six or eight men could do no more than convey out of the church." See "Lives of the Saints," by Rev. Alban Butler, Vol. XII, pages 800-810, under "Life of St. Thomas."

Soon after the day of Pentecost, Peter, whom Rome claims as the first pope, had occasion to defend himself for preaching the gospel and healing in the name of Christ. The divine record of that occasion reads:—

"And when they [the Jewish leaders] had set them [Peter and John] in the midst, they inquired, By what power, or in what name, have ye done this? Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He [Christ] is the stone which was set at naught of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4:7-12.

Granting that Peter was the first pope (for which there is absolutely no shred of evidence), what, then, is the teaching of the first pope concerning help or healing or salvation from any other source than Jesus Christ himself? If some one on that occasion, or on any other occasion during Peter's life, had said to him, "May not I obtain healing and help by praying to a dead saint? may not I obtain healing or restoration to life for my child by putting a piece of a bone of a saint in his mouth? may not I find salvation through praying to, and through the intercession of, Mary, the mother of Jesus?" Peter would have replied, as he did to the rulers of Israel, that in the name and through the power of Jesus Christ alone can healing and help come; "neither is there any other name under heaven, that is given among men, wherein we must be saved." Relics are

nothing; prayers to the dead fall dead, because the dead *are not alive*. Will not the dead saints work for us!—No; they cannot even work for themselves. But let God's Word answer that question:—

"But man dieth, and is laid low: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the river wasteth and drieth up; so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be roused out of their sleep. . . . If a man die, shall he live again? All the days of my warfare would I wait, till my release should come. Thou wouldest call, and I would answer thee: thou wouldest have a desire to the work of thy hands." Job 14:10-15.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10.

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

"The living know that they shall die: but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

"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." Ps. 146:3, 4.

What can a dead saint or the relics of a dead saint do for the living, to help, to heal, and to save? Their very thoughts are perished, likewise their love, hatred, and envy; they "know not anything;" there is no work nor device nor knowledge in the place to which they go; and they have no "more a portion forever in anything that is done under the sun." This testimony of infallible Scripture makes it absolutely certain that the dead have nothing whatever to do with anything that takes place in this world between the time of their death and the time of the general resurrection. For this reason, prayers to the dead and trust in relics are both useless and a mockery. God has laid help on One, Jesus Christ, and on him alone; and if we pray to the dead and to the relics of the dead, we are spurning the help of the only One who can help us, and putting in his place, in that respect, that which cannot help or heal or save; and that, too, in spite of the apostle Peter's emphatic declaration.

The councils of the Roman Church which permit and command the veneration of relics, and thus foster in the hearts of the people the worship of relics and a trust in relics, is diametrically opposed to the teaching of the one whom they claim as the first pope. If Peter was the first pope, then there has been a tremendous change, a complete revolution. But Peter was not at any time a pope; and not until two hundred years this side of Christ was relic worship to

any appreciable extent brought into the Christian church.

We have stated that the whole system of relic worship and trusting in relics and dead saints was brought into the Christian church from heathenism. The following from Hislop's "Two Babylons" will substantiate the assertion:—

In the realms of heathendom the same worship [of relics] had flourished for ages before Christian saints or martyrs had appeared in the world. In Greece the superstitious regard to relics, and especially to the bones of the deified heroes, was a conspicuous part of the popular idolatry. The work of Pausanias, the learned Grecian antiquary, is full of reference to this superstition. Thus, of the shoulder blade of Pelops, we read that, after passing through divers adventures, being appointed by the oracle of Delphi as a divine means of delivering the Eleans from a pestilence under which they suffered, it "was committed" as a sacred relic "to the custody" of the man who had fished it out of the sea, and of his posterity after him. (Pausanias, book 5, chap. 13, page 408.)

The bones of the Trojan Hector were preserved as a precious deposit at Thebes. "They" [the Thebans], says Pausanias, "say that his [Hector's] bones were brought hither from Troy, in consequence of the following oracle: 'Thebans, who inhabit the city of Cadmus, if you wish to reside in your country, blest with the possession of blameless wealth; bring the bones of Hector, the son of Priam, into your dominions from Asia, and reverence the hero agreeably to the mandate of Jupiter.'" (Id., book 9, chap. 18, page 746.)

Many other similar instances from the same author might be adduced. The bones thus carefully kept and revered were all believed to be miracle-working bones. From the earliest periods, the system of Buddhism has been propped up by relics, that have wrought miracles at least as well vouched as those wrought by the relics of St. Stephen or by the "Twenty Martyrs." . . . Who has not heard of the holy coat of Treves and its exhibition to the people? From the following the reader will see that there was an exactly similar exhibition of the holy coat of Buddha. [Hislop then refers to the miraculous manner in which the holy coat of Buddha was procured and exhibited, and continues:] . . . This holy coat of Buddha was no doubt as genuine, and as well entitled to worship, as the holy coat of Treves.

The resemblance does not stop here. It is only a year or two ago since the Pope presented to his beloved son, Francis Joseph of Austria, a "tooth" of "St. Peter," as a mark of his special favor and regard. The teeth of Buddha are in equal request among his worshipers. . . . "King of Devas," said a Buddhist missionary who was sent to one of the principal courts of Ceylon to demand a relic or two from the rajah, "King of Devas, thou possessest the right canine *tooth relic* (of Buddha) as well as the right collar bone of the divine teacher. Lord of Devas, demur not in matters involving the salvation of the land of Lanka." (Pococke's "India in Greece," page 321.) Then the miraculous efficacy of these relics is shown in the following: "The sav-

ior of the world (Buddha) even after he had attained to Parinibbanan or final emancipation (that is, after his death), by means of a corporeal relic, performed infinite acts to the utmost perfection, for the spiritual comfort and mundane prosperity of mankind." (Ib.)—"Two Babylons," pages 177, 178.

From a work entitled "Asiatic Researches" we learn that the bones of Buddha were "scattered all over the world, like those of Osiris and Jupiter Zagreus."—"Asiatic Researches," Vol. X, pages 128, 129. From this it is evident that the collecting and veneration of relics and trusting in them for protection is as old as heathenism. Osiris was believed to have been divided into fourteen parts and scattered through the world. These relics were sought for by the leaders in idolatry, and were entombed with every mark of veneration. Plutarch says that Isis, the wife of the god Osiris, sought these relics of her husband, and buried them where she found them. This accounts for the many sepulchers of Osiris in Egypt, and is the forerunner of the multiplication of relics seen even in our days. "Egypt," says Hislop, "was covered with sepulchers of its martyred god; and many a leg and arm and skull, all vouched to be genuine, were exhibited in the rival burying places for the adoration of the Egyptian faithful. Nay, not only were these Egyptian relics sacred themselves, they consecrated the very ground in which they were entombed."—"Two Babylons," page 179. As the worship of Osiris in Egypt was really a Babylonian worship Egyptianized, we have relic worship traced back to Babylon of old.

Thus heathenism, with its back turned upon God and groping in the darkness for gods of its own and for help where no help was, instituted relic worship and prayers to the dead. With heathendom thus saturated with relic worship, it was but natural that half-converted heathen peoples brought into the church of Christ should bring many of their customs, inclinations, and religious prejudices with them. That they did, and that was what Paul saw developing in his day when he declared that "the mystery of iniquity doth already work."

The Gospels and the letters of Peter and Paul and James and Jude and the Revelation do not so much as hint at the worship of relics as a Christian duty or a Christian privilege—do not mention it at all. The early church before the third century knew nothing of it except what it saw in heathendom. Peter (called the first pope by the Roman Church) declared plainly the futility of any such worship or basis of trust; but now the Roman Church is filled with relic worship, and her members offer unceasing prayers to the dead. Some-

where between the days of Peter and the days of Benedict XV there has been a change in the worship and the faith of that part of Christendom which claims to have the only true apostolic succession. If the Roman Church dates back to the days of Peter, she is unable successfully to deny the charge that she has changed, and that the change which she has made has been a revolutionary one. She stands, on the question of relic worship, where heathendom has stood since the days of ancient Babylon; but she does not stand with Peter. C. M. S.

### Delivered From the Pangs of Hunger

ROBERT SAMUEL was a godly minister in Suffolk, England, in the days of King Edward VI. The Word of God had been set free in England, and Samuel ministered it to his flock. Then came the reign of the Catholic Queen Mary, and the proscribing of all who did not accept the Romish doctrines. In 1555 Samuel was arrested for heresy, and sent to prison.

He endured great sufferings, being chained to a post in such a manner as to keep his body in torture. And further, Foxe says:—

To make amends for the cruelty or pain that he suffered, they added a far more grievous torment, keeping him without meat and drink, whereby he was unmercifully vexed through hunger and thirst; saving that he had every day allowed two or three mouthfuls of bread and three spoonfuls of water, to the end rather that he might be reserved to further torment than that they would preserve his life.

In this time of Samuel's sore distress, as he leaned upon the Lord, there was given to him a token that the angels of the Lord were about him, and that God would deliver him from the pangs of hunger and thirst. Foxe says:—

Certain there were that heard him declare what strange things had happened unto him during the time of his imprisonment; to wit, that after he had been famished or pined with hunger two or three days together, he then fell into a sleep, as it were one half in a slumber, at which time one clad all in white seemed to stand before him, who ministered comfort unto him by these words: "Samuel, Samuel, be of good cheer, and take a good heart unto thee; for after this day shalt thou never be either hungry or thirsty." Which thing came even to pass accordingly; for speedily after he was burned, and from that time [of the visit of the messenger] till he should suffer, he felt neither hunger nor thirst. And this declared he to the end, as he said, that all men might behold the wonderful works of God. Many more like matters concerning the great comfort he had of Christ in his afflictions, he could utter, he said, besides this, but that shamefacedness and modesty would not suffer him to utter it.—Vol. III, page 371.

"And yet," adds Foxe, "if it had pleased God, I would he had been less modest in that behalf, that the love and care that Christ hath of his, might have the more appeared thereby unto us by such present arguments, for the more plentiful comfort of the godly, though there be sufficient testimonies of the same in the Holy Scriptures already." The promises of Christ of grace sufficient were fulfilled to his own in those dark days of the papal supremacy. He walked the fiery pathway with the witnesses to his truth, showing himself their ever-living Saviour.

It was the hope and comfort of his promises that made the hearts of men and women, and even youth, strong to meet a hostile world with testimony to the truth of God. As in Bible times, so was it in Reformation times. And still his angels are with us, and his promises are living words for daily strength and comfort, in great trials or in common ones. "And, lo, I am with you alway," the assurance comes, "even unto the end of the world." W. A. S.

### "Behold, He Prayeth"

"BEHOLD, he prayeth" is evidence of a new life in us as truly as in Saul of Tarsus. Prayer is the Christian's life. It was the spiritual life of Enoch through the wicked centuries in which he "walked with God." It was manifested in the life of Abraham, "the friend of God." Read his great intercessory prayer for Sodom found in Genesis 18. Jacob wrestled with God in prayer, and received from him the blessed assurance, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28. Moses, the mighty leader of Israel, was a man of power. Hear him interceding for Israel when they had grievously sinned: "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." Ex. 32:32. Elijah prayed, and the "fire of the Lord fell" and consumed the altar and the sacrifice. Anna the prophetess prayed, also devout Simeon. Before Pentecost the disciples "continued with one accord in prayer," and after Pentecost the believers "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:42.

The apostle Paul exhorts, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2:8. Prayer can be traced through the entire history of the church. Its triumph has been accomplished in all ages through prayer. In the darkest hour of the church militant there were men who were praying,



Luther and his associates were men of prayer; they wrestled and prevailed. "John Knox was famous for his earnest prayers. He was heard at the great crisis to plead, 'Give me Scotland or I die;' and Queen Mary said that she feared his prayers more than she did all the armies of Europe."

Uncover the lives of mighty men of power in the church in more modern times, and we find they were men of prayer. Of David Brainerd it is said that "he delighted greatly in secret retirement, and loved to get quite away from all the world, to converse alone with God in secret duties." Moody was a man of prayer; it was in secret communion with God that he received power to bring men to Christ.

"At the burning of Farewell Hall in Chicago, back in the sixties, Mr. Moody, having lost his parish with most of his earthly possession, set out for New York with a feeling that his life was broken in sunder. On the cars he kept praying that God would endue him with more power for a greater work. His plea was, 'Make me willing, O Lord, in the day of thy power; willing to receive all that thou wouldst bestow upon me.' In a room at the Old Metropolitan Hotel he kept up that prayer, hour after hour, kneeling, walking the floor, pleading, 'O Lord, make me willing to be as strong for service as thou wouldst have me.' Toward evening a friend knocked, and, receiving no answer, entered. Mr. Moody was standing, with tearful eyes uplifted, and saying softly in a broken voice, 'O Lord, stay now thy hand! No more! No more!' His prayer had been answered. God had fed his hungry soul, and filled him even to the lips. And then began that marvelous work of evangelism in America and Europe, when souls came to Christ like doves flocking to their windows, which must ever be a mystery to those who doubt the importance of the energizing influence of the Spirit of God."—*"The Sermon," page 297.*

Man was made to pray. Though sin has almost blotted from his nature this holy attribute, yet a few flowers bloom in the desert of human experience as a reminder of a time when man talked face to face with God. There still remains in the heart of man a desire to reverence and worship a Being of a higher order than himself. Even savages have some conception of a supreme Being. Barbarians and uncivilized races ignorantly worship they know not what. The heathen have their prayer flags and prayer wheels. Idolaters bow down to gods of wood and stone. The ancient Greeks and Romans supplicated the gods of mythology, and reared altars to the "unknown God." The Indian, with his

untutored mind, implores the Great Spirit.

Men may say they do not believe in prayer, but in some awful calamity they are inclined to pray. When the earth quakes under them, there is a disposition to reach up and get hold of something. When on some stricken "Titanic," as the wife of your bosom imploringly clings to you, and your innocent children gather about you weeping and asking for help before the doomed leviathan takes the final plunge and the angry swirl of the ocean sweeps over you, from your heart will come a prayer. Amid the terrors of the last days, when creation is shivering to atoms, when the earth is sinking beneath the terrible disorder of sin, when mountain ranges are sinking, and islands with their living freight are disappearing, "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman," will hide themselves "in the dens and in the rocks of the mountains," and will say "to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:15-17.

It is better to pray now, and then be able, in the awful hours when destruction wastes at noonday and hopeless terror seizes upon the ungodly, to rejoice with joy unspeakable.

Reader, do you pray? Is the family altar erected? Do you pray with and for your children? or do you send them forth to mingle with the sin and wickedness about them without committing them to the care of a kind Father? Do you ever forget to pray? Do you allow the hurry and bustle of life to rob you of communion with God? Are you conscience-smitten over the neglect of prayer in your life? If so, you stand in a slippery place, and there should be in your life a real revival of prayer and secret communion with God.

"Lord, what a change within us one short hour  
Spent in thy presence will prevail to make!

What heavy burdens from our bosoms take,

What parched grounds refresh, as with a shower!

We kneel, and all around us seems to lower;

We rise, and all—the distant and the near—

Stands forth in sunny outlines, brave and clear.

"We kneel how weak, we rise how full of power!

Why, therefore, should we do ourselves this wrong,

Or others, that we are not always strong;

That we are ever overborne with care;  
That we should ever weak or heartless be,  
Anxious or troubled; when with us is prayer,  
And joy and strength and courage are with thee?"

G. B. THOMPSON.



### News From Central Europe

At the invitation of Elder Schubert I spent December 4-6 in Berlin. He had so arranged that in the three meetings we held on the Sabbath I was able to speak to all the dozen companies in the city. We had overflow meetings. The courage and faith of our brethren and sisters in this great city are good, and the work is onward. We also had a very interesting visit with one of the leaders of mission work in the German colonies.

From Berlin we went together to Friedensau, and spent several days in counsel there. I spoke twice to the students and the church. There are now one hundred and twenty students in attendance. Dr. Meyer has taken charge of the school. The Russian department is still in operation. During our stay arrangements were completed for the care of one hundred wounded soldiers at Friedensau. At the very outbreak of the war we offered our new building in Hamburg and our school and sanitarium in Friedensau to the Red Cross Society; but so many mechanics being called to arms, the finishing of our building in Hamburg was so delayed that its use was out of the question.

Matters in Friedensau were also delayed because our offer was not brought to the notice of the proper persons. But as soon as they heard of it, they visited the place, looked over all our equipment, and spoke very highly of it. This was in the latter part of October. A contract for one hundred wounded was signed, and we are to receive some remuneration. It will be an excellent experience for our nurses and students. The very first thing we were called upon to do was to prepare a sufficient number of suits for the hundred wounded to permit of change of clothing. We were happy to secure enough material, and our sisters had a busy time for several weeks in preparing the outfits. I found seventy-five beds in the boys' dormitory, also the necessary day rooms, and quarters for the inspecting officer, while the other twenty-five beds are in the sanitarium. Over fifty of our nurses have recently passed the state examination at Berlin, a thing which heretofore had been rather difficult, as a several years' course was required in one of the state institutions. But one of the physicians who had become acquainted with our nurses and

their thoroughness, encouraged them, under present circumstances, to apply; and now whenever they state that they are from Friedensau, they are passed quite readily.

At Burg two of our brethren are engaged as head nurses for the Red Cross Society. One of these is Brother Krug, who had been in charge of our health institution at Jerusalem. They had about fifty wounded in the hospital where Brother Krug is at work. Apparently, he was well liked, and giving excellent service.

I next went to Munich to counsel with Elder G. W. Schubert, and here in the evening I also spoke to a full house. The work in the Central European Union is onward.

On the tenth of December I reached Lake Constance, and crossed by steamer into Switzerland. Luggage and passport were carefully looked over on each side of the border. Late at night I reached Gland. All day Friday I spent in counsel with the brethren. That evening I spoke to the church, and Sabbath forenoon went to Geneva with Elder Tieche, where I met with the church in their new chapel. The Lord has blessed the church in Geneva so that the chapel was well filled. By heavy donations they were able to pay the \$6,000 for the lot, but they are in debt to us for the building. As the watch trade is to a great extent at a standstill, our brethren suffer considerably, and it is difficult for them to meet such an extra expense. If only all our brethren could once learn the lesson of securing all the money before they build, it would protect them against all times of need. In the evening I spoke once more at Gland, and on the thirteenth we had a committee meeting, Elder Dexter being able to be with us. We were sorry we could not reach Brother Curdy, who was holding meetings near Vevey. In view of the fact that we have no minister at present in Paris, it was decided for Elder Vaucher to return to that city. Elders Steiner and Tieche are conducting a course of meetings in Geneva, and Elder Dexter in Lausanne, Elder Augsburg in Neuchatel, and Elder Kamm in Bienne. Thus the largest cities in French Switzerland are being worked, and some good results are already appearing. Elder Dexter is expected to take charge of the work in southern France as soon as he gets through with his interest at Lausanne.

I was pleased indeed to see for the first time our neat little printing plant which Brother Borle had fitted up in what was formerly used as a barn. A few thousand dollars made great changes, and gave suitable places for the printing office, stock room, and offices

for the editors and manager. Several of our printers from Hamburg had gone there to assist, and thus far had good fortune in not being enlisted.

The sanitarium has about the same number of patients as it generally has at this time of year. We thus have full assurance that our institutions at Gland will not suffer any loss. In order to facilitate the correspondence and the sending of means to our workers in the French colonies, this work has been turned over to the Gland office, and we were pleased to learn that the work is also onward in these fields. In Mauritius a church of twenty-eight has recently been organized, and as many more are interested in the truth. One of the natives of the island who had been for some time in Australia, has recently returned, and is assisting Elder Badaut in the work there.

On my return trip I came via Basel, where I met Brother Seebald, who is in charge of our depository. He informed me that one good Swiss sister bequeathed \$800 to the mission work, and he has since been able to secure the necessary legal documents. Thus God is constantly providing for the support of his cause.

In order to cross the border near Basel I had to take a hack to the German frontier; and after the baggage and passports had again been searched on both sides, I passed on with another hack to the first German railway station. After crossing the frontier, I spent one night with my sister. The next day I spent a few hours with Elder Oblaender in Frankfurt, and after another night's journey, safely arrived home.

Amid the turmoil of war, we are permitted to preach the gospel of peace, a peace which grim war cannot destroy. While war deals its blows of death everywhere, we are permitted to offer life in Christ Jesus, life eternal. No wonder that such a gracious and powerful message must triumph even in the darkest hour.

L. R. CONRAD.

## Note and Comment

### Increase in Crime

NOTWITHSTANDING the zealous efforts of the advocates of the temporal millennium to make it appear that crime is on the decrease, evidences present themselves in every quarter to show that instead of the world growing better, crime and lawlessness are increasing out of all proportion to the increase in population. Regarding this the Rev. John Josiah Munroe, in the *United Presbyterian* for Nov. 19, 1914, declares:—

No fair-minded man can deny for a moment that for the past quarter of a century crime has been alarmingly on the

increase. While the population of the country has increased at the rate of 400 per cent, during the same period crime has increased 1,400 per cent, and the end is not yet. This looks like burning the candles at both ends, which, if persisted in, will bring about calamitous results.

An illustration of this is given in some of the conditions reported in New York City. Of these conditions the *Washington Herald* for Dec. 6, 1914, says:—

Greater New York is engulfed in a crime wave of appalling proportions. Murderers can be hired like taxicabs, for the day, hour, or job. To hire a murder neatly and expeditiously done involves less risk of detection and punishment than to carry a lighted cigar into the subway.

Police Commissioner Woods is responsible for the statement that there were seventy-three homicides here in September, October, and November, with 623 felonious assaults, any one of which might have resulted fatally, in the same period.

Bomb throwing also is flourishing, and the police are almost powerless to check it. Between September 16 and November 26 there were nineteen bomb explosions, and only four men were arrested, three in one case and one in another. The perpetrators of the other seventeen dynamite outrages are still at large, without a clue to their identity.

In the week between October 18 and 25 there were eight murders in the boroughs of Manhattan and Brooklyn alone, with two revolver assaults, where the assassins failed to kill. And on September 23 there were four murders.



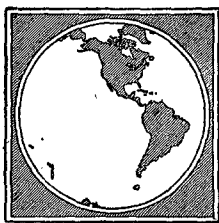
### Fields Are White for the Harvest

OF the work being done in the great world mission field a recent number of the *Churchman* speaks as follows:—

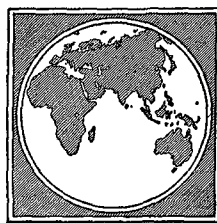
More than 8,000 missionaries of both sexes from the United States, and 38,000 native converts acting as missionaries, are teaching the Christian faith throughout the world. They have converted 1,500,000 men, women, and children in all lands, and are bringing 75,000 more into the fold every year. More than 1,300,000 are learning the ways of Christianity in the 30,000 colleges, theological seminaries, training and Sunday schools that have been established by American missionaries. In the 600 hospitals and free dispensaries established in foreign lands it is estimated that 3,000,000,000 treatments have been given by the 400 male and female doctors making up the foreign missionary medical staff. In times of famine they distribute huge sums of money. Last year the American people contributed nearly \$17,000,000 to promote the work, while all nations are spending about \$38,000,000 to support their 24,000 Christian and 112,000 native missionaries, who have gathered in more than 6,000,000.



WE learn by a recent letter from Cape Town that Brother W. H. Hurlow, formerly a worker at the Plumstead sanitarium, has been called to join the mission staff in Nyasaland. He is located at the head station, Malamulo.



# THE WORLD-WIDE FIELD



## The Asiatic Field

R. C. PORTER

THE reports from all parts of the Asiatic Division are very encouraging. Six new provinces have been entered during the past year, and the increase in membership is good. The reports from all divisions of the field are full of items of interest and progress. I shall mention a few general features of the work.

Our literature sales in all divisions have been unusually good. The average circulation of the Chinese *Signs of the Times* has been steadily increasing. Three general agents, contributed by Australia have arrived. Brother Blunden makes his headquarters at Shanghai, Brother Mountain at Canton, and Brother Stacy at Tokio, Japan. They have taken up the study of the language in their work.

Our church school and young people's work has made a good advance. The Sabbath schools have been gradually shaping into line with the regular policy of our organized plans throughout the general field. Our pioneer, neostyle *News Letter*, has developed into a printed monthly paper, the *Asiatic Division News Letter*, through which to report the progress of the work.

Most of our foreign workers are now provided with comfortable houses. This is a great relief, as their former tenements were native, and so unsanitary as to be practically death traps. Plans are now being laid to build houses for the new workers as soon as possible. No more important investment has been made in the Orient than the money expended in erecting houses for our faithful missionaries at the front.

An effort made with the Harvest Gathering REVIEW has brought in contributions ranging from a few dimes to \$5, \$10, and \$25 (Mexican).

Our operating policy has unified the work throughout the division, and the Asiatic Division treasurer has been relieved of much detail work, so that he can spend more time in the field.

The native work has become better organized, and schools for the training of workers are developing a good class of trained workers for the field. The heroic work of our faithful native missionaries can never be fully written. They trudge along on foot through cold and heat unobserved, carrying heavy loads of literature, while pioneering in unentered fields under circumstances that require the greatest faith.

One Buddhist priest who accepted the faith, turned over to us his heathen gods, saying he had no further need of them. He has since entered the canvassing

field, and is doing very efficient work in the sale of literature.

A minister who accepted the truth by reading during the year, loaded a wheelbarrow with literature, and wheeled it five hundred miles under the heat of a tropical sun to distribute it in a territory where the message had never been given.

A man in the Celebes Islands who became interested through reading, although he has not accepted the truth, began canvassing for our books. He has ordered several shipments, which he has

this war will doubtless drive them on to the last stage in their history before the close of probation. Time is short, but the outlook for the speedy finishing of the work is most promising.

## Iceland

(Concluded)

J. C. RAFT

OUR missionary work in Iceland has passed through hard trials and has been exposed to much disrepute. The young preacher who pioneered the way sadly betrayed the confidence of his brethren. Instead of devoting himself wholly to the preaching of the truth, he entered into various speculations. He took an agency for a life insurance company in Copenhagen. He was also engaged in real estate business, buying, building, selling, etc. Of all this his brethren in Europe



SIX IN REAR, COLPORTEURS; THIRD FROM LEFT IN CHARGE OF BOOK WORK

No. 7 has charge of office; No. 9 in charge of treatment rooms; Nos. 1 and 2, Brother and Sister Gulbrandson, now in Canada; Nos. 3 and 4, Brother and Sister O. J. Olsen, in charge of Iceland Mission.

\*sold in that field where the truth has never been heralded, and faithfully returned the money to the office to pay for them.

These are only samples of many instances of devotion to the work on the part of the native people who are willing to sacrifice in order to give it to their people.

When we think of two families going to Manchuria to open work among eleven million people, and two families just entering Szechuan Province to open work in the great west China field, with eighty-eight millions looking to them for light, we realize the need of more trained workers to meet the calls from these great fields.

The General Conference has allowed our entire budget for 1915 except a small amount for buildings. We consider this allowance very liberal during these times of financial stress, and our workers will plan to use the means placed in their hands as a sacred trust which is to be invested in the best possible way to bring a harvest of souls in return.

All signs declare that the coming of Christ is at hand. The Turks have entered the great war roll in Europe, and

were ignorant. During his visits at our yearly meetings he presented stirring reports from Iceland. Of the real truth we were not informed. This state of things continued until, in 1909, he suddenly disappeared. To escape prison for financial obligations, he had to flee to America. This came to us like a thunderbolt from a blue sky.

From America he wrote letters expressing sorrow for his sins and promising to reform. We felt sorry for our brother, and pitied his family. To save him from criminal proceedings we had to pay the insurance company quite a sum of money. Under such conditions we could not, of course, permit him to continue public labor as our representative, and he was requested to retire for the time being. This he thought was fair and correct, until we had helped him so that he was no longer in danger of legal prosecution. He then returned to Iceland, again acting as if he were our representative. When we could not approve of his way of doing, he was greatly offended, and tried to turn the church from us.

Much time was devoted to efforts to relieve the situation and to help the

brother, a visit to the island being made in 1911. At that time Brother Olaf J. Olsen was appointed superintendent of the mission. At last the crisis came to the church in Reykjavik. But in spite of it all, the truth triumphed. The number of church members at that time was forty-four, three of whom were in America. Twenty-three remained loyal to the truth; whereas twenty-one, the three in America included, sided with our opposer. Fortunately, the twenty-three loyal ones constituted the strength of the company.

Then followed a hard battle. Our opposer, with some of his followers, sought to circulate the grossest falsehoods about

have been reading our books, requesting him to come and instruct them more fully.

Iceland is an interesting mission field; and now that our work is upon a good foundation, the truth will certainly make more rapid advancement in that far-away island. By the grace of God we have succeeded in regaining the confidence of the people. The Icelanders are honest; and if they find that a man is dishonest and not to be relied on, they lose confidence in him and in the cause he represents. Statements made by several of the more prominent men of Reykjavik go to show that our work in Iceland now has a good standing. Brother Olsen has

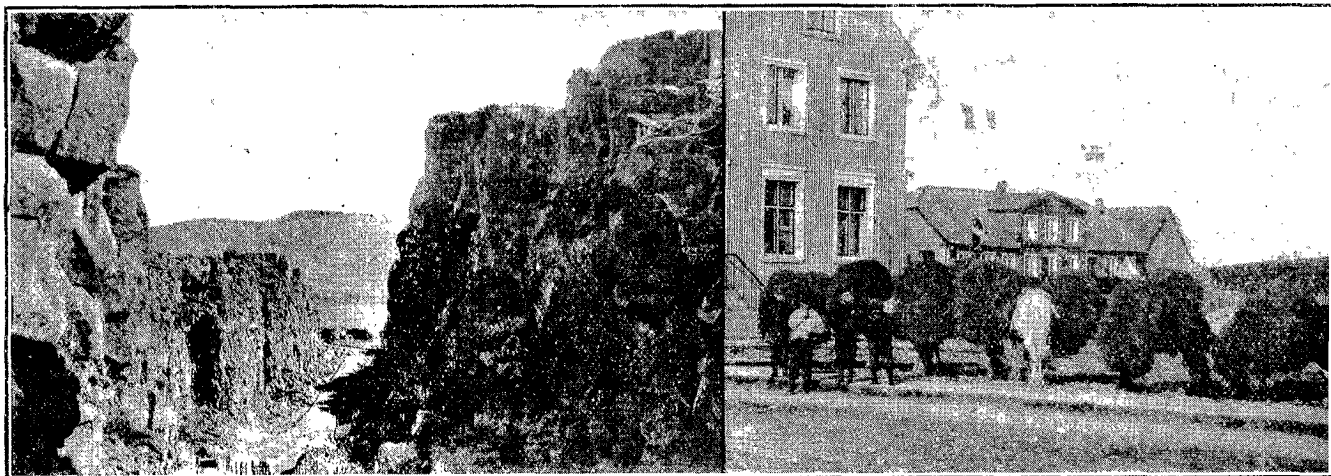
glorious meeting when all the hosts of the redeemed shall be assembled, not in a land of cold and snow, but in the glorious paradise restored, that place of bliss where all speak the same language, and where all sin is forever past. Please remember to pray for Iceland.

*Copenhagen.*

### The Native of the Kraals as I Know Him — No. 2

MRS. W. H. ANDERSON

IN a village all the boys of about, fourteen or fifteen years of age have to get together and build a hut for themselves. They build one hut, and all live in it.



ONE OF ICELAND'S BEAUTIFUL GORGES

HAYING TIME IN ICELAND

us in order to crush the work in Iceland. The promise, "For we can do nothing against the truth," stood its test, and for this we praise the Lord.

When I visited Iceland in 1912, it was apparent that the victory was already gained; and this was yet more evident on my visit to Iceland last summer. The force of the opposition was completely broken, and our denomination had gained greatly in the estimation of the public because of the severance that came.

In 1912, after the division, our church in Reykjavik had a membership of twenty-three. Brother Olsen was young and inexperienced, and unacquainted with conditions in Iceland. Not having full command of the language, he was unable to hold public lectures. But he did the best he could, trusting wholly in the Lord. Our faithful brethren stood firmly for the truth, and God blessed them. The Lord heard the earnest prayers that ascended to him. Now the church has more than fifty members, and many are deeply interested. The last two years we have sold about ten thousand copies of "Christ Our Saviour," and we have just printed eight thousand copies of another book of a little larger size, called "A View of Our Time." Considering the fact that Iceland has only about ninety thousand inhabitants, I think the results must be considered quite good. Several ministers of the established church buy our books, and at times even read portions from them in public. A number of persons are interested, and Brother Olsen is receiving letters from many who

a full house at his meetings, and the interest is good. During my visit to Iceland the past summer, one of the most widely circulated dailies of Reykjavik (the capital of Iceland, a city of about thirteen thousand inhabitants) contained an appreciative article about Seventh-day Adventists. Concerning Brother Olsen the paper stated: "Mr. O. J. Olsen has been in this country for three years. He has been learning Icelandic, and speaks it very well. He is smart, of quiet manners, and has won the confidence of the city." After having told of our work—both the gospel work and the book and health work—the editor has this to say about the Seventh-day Adventists:—

"Judging from the progress they have made the last two years, it appears that they have gained a firm foothold in Iceland." These words still hold good. The Lord is faithful to his promises. He never forsakes us. Before him, the greatest antagonist can do nothing. His truth is always victorious, but "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Our coworkers as well as our brethren and sisters in Iceland are bravely laboring on, and God is blessing them. Many difficulties which we do not have to meet, they must encounter, and they need our prayers and are worthy of our sympathy. The Icelanders like to hear of the progress of the message in the rest of the world,—it can almost be said that they live in a little world by themselves,—and they enjoy speaking of the great and

They must make it complete without the help of the old men. If they do not, they have to leave the village. After they reach this age, they are their own masters, go where they like, come when they like, and do as they like. There is no parental training. If they are asked to do something they do not fancy, they run off and are gone for a while, and on their return they are free.

They are given many names. One is given in infancy, and as the boy grows older other names are given him. A person is prohibited from speaking his own name. He is not allowed to speak his wife's maiden name, but when they are married he gives her a new one. If a man is speaking to a person by the same name as his own, he will not address him by name, but say *Musediang*, or my namesake. If he has a child named after himself, he will not call the child by name, but as before mentioned. The name given to the white man is not his real name, although it is a name in the native language. This concealment of names is for several reasons, one especially is that in case of witchcraft there may be no clue.

The native is very superstitious. If a log falls across the path, it is never removed, for the spirit of some departed friend or foe has put it there. Occasionally he shingles his hair, but very great care is taken that every bit is well hidden away lest some of it might get burned, and thus cause him to become bald-headed.

As I have said, all have names in in-

fancy, and more later on. If a person calls another by the name of his infancy, it is considered a great fault, and he is supposed to be punished by becoming thin and weak. They also may not say, "I have a pain in the loins," for this is supposed to bring death to their elders.

They are great believers in charms, and have many that they wear. The charms are supposed to keep away accidents, witchcrafts, and sickness. One charm is a small horn filled with medicine, to keep away the influence of witches. It is worn about the neck. Another is a bag of snake skins. The heart of the snake is put in the bag, and is supposed to be an antidote against snake bite. Another is a small button worn in the hair. One rather curious charm is a bracelet made of snake skins. When this is worn, it is supposed to bring good fortune to the hunter. Still another wears a charm that the people may love him. Others buy medicine to make certain young ladies love them, and if they will not, they are told that the medicine will make them sick. Medicine made of the little flies that are found on the water of rivers is supposed to insure a spy against being seen in time of war.

Another curious practice is an ordeal by water. When a person is thought to have committed a fault and will not confess it, he is tried by making him put his hand and arm in a pot of boiling water. If they blister, he is condemned as being guilty; but if the skin remains as before, he is free. This is quite a common custom, and you often hear little children say, "I'll put my hand in the pot," when they are accused of fault. They also have an ordeal by poison. If the one accused dies, he is guilty; and if he lives, he is free. Needless to say that many innocent persons have been killed in this way.

They believe that human spirits go into animals, and people that can afford it get medicine from the witch doctors, which, when they die, will insure their turning into whatever animal they may choose. A lion is often not killed, because they say he is a certain man. People can also turn into hyenas, tortoises, and many other animals, if they have had medicine for it. They have curious ideas about idiots, too. They believe that the poor creatures have insects inside their heads which prevent their thinking like other people. They also believe that the wax inside the ear is produced by worms.

They have great faith in medicine. One time Brother Robinson was starting work in a new *chisi*, or district. The native teacher had raised a very large crop of sweet potatoes. Brother Robinson thought to interest the natives in coming to school by telling them that the teacher had been with the missionary and had learned how to do things. When he had finished his strong plea, the old men said, "Do you think that we do not know that the white men have medicine to put on their gardens to make them produce like that?" All Brother Robinson could say could not convince

them. They begged him to let them have some of his medicine to put on their gardens, and were quite offended that he gave them none. It is a common thing to hear of a native selling medicine to other natives to put on their lands to make big yields.

When a person dies, he is buried at once, either in his own hut or across the door of it, and no one occupies that hut any more. After a while the village is burned, and another built elsewhere. When Mr. Anderson was building our house, it was a great wonder to the natives. They said, "What will you do with this big house when some one dies in it?" We have often talked of building a good hospital, but if any one should die in it, it could never be used any more. We lost one of our Christian girls, and of course buried her in our little cemetery. The case being measles, we quarantined the compound, and buried her before we sent for her people. When they came, there was a terrible uproar because we had thrown her away in the veldt and not buried her in her hut.

The death wail can sometimes be heard for two miles or more. Cattle are slain in great numbers if an important person dies, such as a chief or his favorite wife. If only a babe or child, the sacrifice consists of a sheep or two; if a young boy or girl, then an ox. In case of a young man, all the boys of the village get together and furnish the funeral ox. They give it readily, perhaps the only one they have.

A child comes to you to ask permission to go to "cry." You ask him who has died, and he will invariably tell you that it is his mother, although it may be any relative. We had a boy in school that had cried for seven mothers. We kept account, and each one was the one he claimed had borne him. When a person dies certain customs are always observed. Immediately after the death occurs, messengers are sent to the friends and villages around to inform the people of what has happened. All work and play are left, and all hasten to the village of the deceased. The body is anointed with fat, ready for burial. While this is going on, the hut is full of women groaning and making a great noise. Their cry of distress is *ma-we*. Everything is done in a very orderly manner; and when the grave is filled in, the men who dug it wash their hands over it, and the women cast themselves upon it, weeping and shouting, "*Ma-we*." Then they march round and round, crying and shrieking. The weeping is carried on for a good many days in the same manner, the length of the time corresponding to the importance of the person in life.

A man marries as many wives as he can pay for and can pay tax on. The wives of one man all seem to get on well together. It seems to us a dreadful thing, but they do not resent being one of many, but rather like it because they have less work to do. They hoe their husband's fields and cook his food, and the more there are of them the less work there is

for each. "Many hands make light work," no doubt is the way they reason it out. The ceremony is a simple one. The bride cooks some porridge for her intended husband, and they eat together out of the same pot. This is followed by dancing, feasting, and singing. The ceremony is then finished. Among other tribes there are different ceremonies, but all are of the same nature. There is always a big crowd on such occasions.



M. KHARITONOFF, comptroller of the Russian treasury, speaking before the Duma budget committee on January 25, declared that owing to the great increase in the national savings, due to prohibition, the extraordinary outlay occasioned by the war had caused no great suffering as yet in Russia. As proof of this, M. Kharitonoff said the national savings in December, 1913, which amounted to 700,000 rubles (\$350,000), had increased to 29,100,000 rubles (\$14,550,000) in December, 1914. He added that the total savings for 1913 amounted to 34,000,000 rubles (\$17,000,000), as compared with 84,000,000 rubles (\$42,000,000) for 1914.



METROPOLITAN DIMITRI, supreme head of the Servian Church, describes in the following words the terrible distress of the civilian population of Servia: "Today 1,000,000 Servians, one third of the population, are suffering every possible sorrow. They are destitute of everything. Women, the mothers, wives, and sisters, and the children of a million Servians, are suffering now because of the second invasion, which must last much longer, and more Servians still are being driven from their homes. In six of the most fertile districts no less than fifty per cent of the children are dying from lack of nourishment and medicine, from cold and exposure."



THERE are 200 Christian schools in Egypt, with 17,000 students. The necessity of these is increased by the fact that in the government schools, on account of the policy of the government to maintain strict neutrality on matters of religion, no instruction on any religious subject may be given. Since all Christian instruction in Egypt is of college grade and below, the demand for advanced training is now to be met by a Christian university to be established at Cairo.



IN a letter from Mexico City, Professor Caviness reports good progress in various parts of the Mexican field, with further baptisms of believers. Six were baptized in Mexico City at the close of the week of prayer. One of the candidates was an aged sister who forty-two years ago was told by a Mexican woman, the widow of a count, that it is not necessary to go to the priest to confess sins, and that Sunday is not the Sabbath.





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.

## Your Girl's Confidence

MRS. C. C. LEWIS

VALUE your little girl's confidence, and she will value yours when she is older. I have been so sorry for the girls who are growing up without being "mothered," and for the mothers whose hearts ache for the confidence of their girls, that I have long desired to say something to help them. Mothers often think, "When Nellie is older, I will spend more time instructing her," not realizing that when she gets ready to give her instruction, Nellie will have formed so many congenial companions she will not feel any particular need of her mother's counsel.

The time to win the child is when she comes with some matter that to you may seem trivial, but which is big with importance in her mind. No matter what the point of contact may be, keep in touch with her, and bide your time. Some day she will want to have a little heart-to-heart talk with some one, and she will at once think of mother, because she is always interested in everything little girls want to tell her.

I found a story in the *Ladies' Home Journal*, not long ago, that presents this subject in its true light. I wish the lesson would burn its way into the heart of every mother. The story is told by Mrs. Pelham, and is as follows:—

"Why didn't she come to tell me herself?" said Mrs. Holden, in so hurt a tone that I felt sorry for her. 'I'm her mother.'

"Didn't she come?" I asked.

"Of course not," said Mrs. Holden. 'Do you suppose that if she had I should have needed to come to you to hear that she is engaged? I think it is most unkind of a girl, to say the least, to go to another woman with her love affairs before she comes to her own mother. It is as if she didn't trust me.'

"Oh, I'm sure it isn't that," I said. 'Lucile adores you. What she said to me was: "Mrs. Pelham, I need advice. Mother's too busy to be bothered. Will you help me?" Of course I said I would gladly.'

"She could have come again," said Mrs. Holden.

"I shook my head. 'Confidences are sensitive plants,' I said. 'They wither at the first unfriendly touch.'

"She shouldn't have chosen just the moment when she knew I was in a hurry."

"She didn't choose," I argued. 'You

don't understand, Mrs. Holden. It wasn't an easy thing to do, knowing that you didn't like the Lowries. Lucile had probably been trying to find courage to tell you from the moment that George proposed. It always takes time for a girl to screw herself up to the telling point in a case like that; and when she's there, she just runs off to you with her news without even thinking of what you may be doing at the time. If you won't hear her, she has to begin screwing up all over again. And, as often as not, she won't. She just hurries away to some one else who she knows will be sympathetic, as Lucile came to me.'

"That's a simple way to excuse her," said Mrs. Holden. 'But I say that if a girl has anything to tell her mother, it's the girl's business to see that it is told. If it worked your way a mother would have to be ready to stop and listen to anything her daughter had to say, day or night, year in year out, for fear of missing the important thing.'

"Yes," I agreed, 'she would. There is no way of compromising for time, if you really want your daughter's confidence. That's why most mothers don't have it; not because they don't care about it, but because they don't realize that to get it you must be ready for it always, and take it when it comes.'

"And let your work suffer, I suppose, even if it is work you are doing for them—as it usually is," said Mrs. Holden with a shade of disapproval. 'I thought you were always saying that a woman who hoped to accomplish anything important must never let outside things interfere with the work in hand.'

"Those cookies you made for the fair were good as could be," I said. 'I should like to have the recipe myself. But they weren't exactly what I should call "important."'

"They might have been," insisted Mrs. Holden. 'It's the principle of the thing I'm talking about.'

"Long ago I discovered that whenever a person is on the wrong side of an argument and wants to stay there, he always says that it is not the special case, but the principle of the thing he is fighting for. 'Mrs. Holden,' said I, 'may I tell you a story about "the principle of the thing"?'"

"Mrs. Holden opened her hand bag and took out her crochet needle and some Irish lace that she was making. 'Surely. Tell me,' she said.

"To tell a story to a woman who is embroidering is one thing—it gives the story-teller the pleasant assurance of silence. But to tell a story to a woman who is crocheting Irish edging is another thing—there is little assurance of attention from a listener who is counting ten, and seven, and six (or is it five?) for the loop. But I was not easily discouraged.

"A long time ago," I began, 'I went to visit a cousin in a lazy little village at the seashore, where nobody ever seemed to be in a hurry for anything. It was a blistering hot day, not a breath of air stirring, nor anything else that didn't need to. I was sitting on the porch, reading, when the ice wagon came along.

"Morning," said the iceman.

"Warm day," said I.

"Hot, I should call it," said he, taking out a block of ice and weighing it. "That's why I'm late. Everybody along the line wants extra ice today."

"Ice does seem about the most important thing in the world in this weather," I started to say, but stopped, hearing the siren whistle that meant a fire in the village. "Where's that?" I asked him.

"The ice horses pricked up their ears, the iceman squared his shoulders, dropped his tongs and his ice, unhitched the horses, mounted one of them and rode away in less time than it takes to tell the story.

"In about ten minutes he was back. "False alarm," he said unperturbedly, hitching up his horses again and picking up the block of ice that lay melting in the hot street. "Hard on the ice on a day like this, but my horses draw the fire engine, and I guess my customers 'u'd rather be a little short of ice and have me answer twenty false alarms than be a minute late when a real fire comes."

"Four, five," Mrs. Holden counted, and turned her lace before she looked up. 'I suppose you are going to draw a moral from that interesting story,' she said.

"Hm," said I. 'The moral's so obvious that I should be ashamed to tell it to anybody who wasn't counting stitches. It is just this: There are a lot of things that seem important under certain conditions; some when it is hot, some when it is cold. And then there are a few, like fire, that are important under all conditions, because you never can tell, until you have attended to them, just what they are going to amount to. Your children's confidences are a sort of fire; you've got to decide pretty quickly when the call comes whether you want to answer—even though it may well be a false alarm—or whether you will run the chance of having something burn to ashes: a thought, or a wish, or a story. That's all.'

"It's a good story," said Mrs. Holden. 'I'll remember it and tell it myself sometime. But just the same, my dear Mrs. Pelham, you'll find out when Lisbeth grows up that it is a great deal easier to argue these things out for other people's

children than to settle them for your own. You just wait.'

"Why should I wait?" I asked.

"Lisbeth is only nine now. You don't have to worry about her confidences yet." Mrs. Holden sighed.

"That's just where you make your mistake," I told her. 'Now is the very time to worry about them, or rather to be sure of them. Do you think that if this week had been the first time you were too busy for Lucile, she would have come to me? Indeed not; you lost her years ago. Most of the misunderstandings between mothers and daughters begin before mothers fairly realize that their daughters understand enough to misunderstand anything. Little girls of nine wouldn't be deserted as they are if mothers knew how much it meant to girls of that age.'

"Whatever do you mean—"deserted"? said Mrs. Holden. 'You use such awful-sounding words! I'm sure there's not a little girl in Rangeley that doesn't have the best of care.'

"Three meals a day, a bath, and clean clothes," I said without sarcasm. 'That's all quite true. And that's a lot. Most of the world's children don't have so much as that. I doubt if I should have noticed what was missing if Miss Loomis hadn't spoken to me about it.'

"Miss Loomis? You mean the fourth-grade teacher at the school?"

"It was at the Thanksgiving celebration at the school. The assembly room was full of eager, interested mothers, and I remarked upon the number. "Not one of my mothers is here," Miss Loomis said, "They never come."

"What do you mean?" I asked her, and she answered: "Mothers come to school when the children are in kindergarten and in the first grade. It is such a pretty sight to watch the little tots! Mothers love it. And they come again when the girls are in the seventh grade to be sure that they'll get into the eighth, and when they are in the eighth, to be sure they will graduate. But we are neither the beginning nor the end. We're just the awkward age; we don't need anybody to lead us by the hand; we're not ready to walk arm in arm; so they don't think we matter. Oh, if mothers only knew!"

"Mrs. Holden had put down her lace and was listening. I could see where her thoughts were harking back. 'What did Miss Loomis mean,' she asked, 'by saying "if mothers only knew"?"

"She meant," I said, as seriously as I had ever said anything, 'that this was the way mothers lost the chance to know their daughters. Fractions are not fun to watch, it's true, and the middle grades are not the end of anything in education. But the years that are spent in them are the beginning of a great deal of knowledge and experience in a young girl's life, every bit of which a mother ought to share. We don't realize that, most of us. We know that the little bodies are growing; we can't help knowing that, when the dresses which we ex-

pected to last all winter are suddenly above the knees; when the stockings don't reach, and the coat sleeves leave the wrists all bare. "How they do shoot up!" we say, and hurry to the shop to buy more clothes, or sit down at the machine to make them. But we can't see their little brains develop, particularly if they are silent and shy, as most little girls are just then.

"So we calmly take it for granted that all their young ideas fit as well as ever and don't need attention, and sit down to bathe the baby. When we finish their clothes, we kiss them good-by, with the sense of doing our highest duty. Do you know I am beginning to think that we take the baby's bath altogether too seriously nowadays. Anybody with common sense and an hour's training can bathe a baby just as well as a baby's mother can. It is a lovely and a loving, tender thing to do. Of course we want to do it for our own delight. And of course we should do it unless there is something more important that requires our attention. But if there isn't time for baby's bath and the confidences of the little girl of nine, it is better to let some one else bathe the baby.

"Why, Lisbeth's just boiling over with doubts and with discoveries that nobody can help her through except myself. And she is no different from other girls! Of course if she didn't have me to come to, she would go to some one else, some other girl of her own age, most likely, or a little older. You know what that means; we all know, when we stop to think about it, only we don't stop often enough or soon enough.'

"Or soon enough," said Mrs. Holden, echoing my words. 'I guess I'm lucky, after all, that Lucile had you to come to. It's a pretty complicated business, this bringing up a girl.'

"Rather," I sighed.

"Do you make this Irish edge?" asked Mrs. Holden.

"I shook my head. 'I can't stop talking long enough to count straight,' I said.

"Then keep this for Lisbeth," she said, folding up the lace and handing it to me. 'She'll need a new dress if she is going to be flower girl at Lucile's wedding; and if you've been doing the talking I should have done to my own daughter all these years, you've spent at least as much time and energy on her as I've spent on this lace —

"And," she added, 'to rather better advantage, too, I am beginning to see!'"

## Thanksgiving the Year Round

### A Thank Offering Box

A WOMAN who has an almost old-fashioned faith in Providence keeps what she calls her "thank offering box." Into this goes through the year, from one Thanksgiving to the middle of the following November, a sum of money for every accident escaped, calamity averted, or special joy.

These offerings are not confined to her own escapes; but each time some mem-

ber of her family bobs up from some threatened woe, into the box goes the money offering of thanks.

Not the same amount is given each time, and rarely large sums, for the woman is not rich; but a nice little sum is realized.

This is devoted to giving some one a happy Thanksgiving Day. It does not always go into the regular channels. As the woman says, the poor and hospitals are well cared for in holiday seasons. Sometimes a homesick girl in a strange city is given car fare home for the Thanksgiving gathering she would otherwise miss. Again, a doctor's bill that had worried a young stenographer who had her mother to support was quietly paid.

In speaking of her pretty custom the owner of the thank offering box said, "Never did I know what thankfulness really meant until I started my box and saw the joy my thankfulness brings to others."

Such a box, besides cultivating one's bump of gratitude and making others equally grateful, cannot but afford great pleasure and interest in the spending. It is a gracious thought one more woman could profitably put into practice.—*Selected.*

## Dry Spoons or Go to Bed

### A MOTHER

CHILDREN should be taught to work. The small child should have its own duties, and be made to feel that he is responsible for their performance. Where there are only a few in the family, it is much easier for the mother to look after little things—for instance, wiping and putting away the spoons after one of the daily meals—if she consults her own feelings; but taking into account the welfare of the child, puts the matter in quite a different light.

When I tried to establish the work habit in our home, my little boy did not always enjoy his part. He wanted to play just when I desired his help; but finally, after I reasoned with him, he willingly dried the four spoons. At first he enjoyed it, and he learned readily for a three-year-old. But soon the "new" wore off, and he finally said, "Mother, I don't want to dry spoons; I'm tired." So I said: "All right, dear. If my boy is tired, he can just go to bed." So to bed he was put. The plan certainly worked well, for he said to himself the next time the spoons were to be dried, "I tell you it's better to wipe than to go to bed," and he has always remembered the lesson.

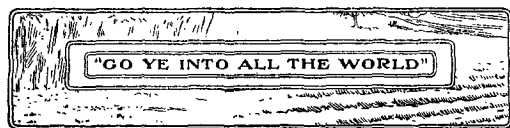
"REGRET never repairs failure. But it may help to avoid it another time."

"We should forgive others, but hold ourselves to a strict account."

"IDLENESS is wrong even if one is able to afford it financially."



## THE FIELD WORK



### General Meetings in the West

It was my privilege, in company with Professor Griggs, to spend January 12 and 13 with the Lake Union Conference Committee, in its meeting at Berrien Springs, Mich. The committee entered heartily into the consideration of many important topics, and laid definite plans for prosecuting the work in the future. Plans for raising the Twenty-cent-a-week Fund and a special fund for liquidating the indebtedness on the institutions of that union also received careful consideration.

I have never seen the Lake Union Conference Committee of better courage, nor have I seen men more determined to prosecute their work with diligence than at this time. Three of the conferences had already raised their full quota of twenty cents a week per member, and this brought great courage to the hearts of all. This will give the Lake Union Conference about \$12,000 to apply on their institutional indebtedness. Had all the conferences done their full duty, there would have been \$27,000 for distribution.

From Berrien Springs we went to Clinton, Mo., to visit our German school, and we greatly enjoyed our short stay. The school board met at this time, and arranged for the faculty for the coming school year. The school is in a prosperous condition. Under the earnest leadership of Brother Schilling, the courage and confidence of our German people in this enterprise have been greatly strengthened. The school has a fair attendance of strong, bright, active young people, many of whom are preparing to enter the Lord's work. The future success of our German work in America will largely depend upon the training that these young people receive in our German school.

In company with several of the brethren, I then went to College View, Neb., to attend meetings of the International Publishing Association, Union College, and the Central Union Conference Executive Committee.

At our late fall council it was decided to invite one of our publishing houses to take over the International Publishing Association. The Pacific Press Publishing Association volunteered to take this, becoming responsible for the liabilities of the International Publishing Association and receiving its entire assets. This arrangement was finally completed; and while the International Publishing Association will keep up its legal entity for some time, the Pacific Press Publishing Association will carry on the business hitherto conducted by the International Publishing Association.

In harmony with an act of the late fall council, the Central Union Conference Association, which owned the property known as Union College, both real and personal, created a new corporation, the constituents of which are provided for in the Central, Northern, and Southwest-

ern Union Conferences. A constitution and by-laws were adopted, officers elected, and the new board will undertake to operate Union College and to provide for its liabilities. The Southwestern Union Conference, having Keene Academy on its hands, with considerable indebtedness, desired to be relieved of any financial obligation toward Union College. The indebtedness was, therefore, provided for by the Central and Northern Union Conferences assuming responsibility for the amounts that had already been agreed on, with the understanding that for the present Union College is to carry the remainder of the indebtedness, but that the respective unions will undertake to raise this amount as rapidly as possible, the Central Union Conference raising two dollars to the Northern Union Conference one dollar. Union College is well filled with students this year, and is doing splendid work.

The Central Union Conference Executive Committee held several meetings and planned future work. During these meetings all questions were discussed with freedom, a spirit of unity and co-operation prevailing throughout. I think I never attended meetings for the consideration of important questions where a greater effort to contribute to the constructive work in hand was made by every one present. We greatly enjoyed the meetings which we attended at this place, and surely the spirit of unity and co-operation manifested was most encouraging.

I. H. EVANS.

### Our Medical College

How many of our REVIEW AND HERALD readers realize that we have a medical college of our own, one belonging to us as a people? I wish to tell them a little about the school and the institution with which it is connected, though the reports and statistics I expected to get are not at hand.

The College of Medical Evangelists is connected with the Loma Linda Sanitarium, at Loma Linda, about sixty miles east of Los Angeles, on the Southern Pacific Railway. The station and post office are both at the sanitarium.

With the early history of this beautiful spot and how it came into our possession many are familiar. The building was erected by a syndicate of physicians as a home for certain classes of patients who were not benefited by ordinary treatments, but it did not prosper. It was bought by our people, on the advice of Sister White, at a greatly reduced price.

Since that time the real estate holdings in the beautiful valley at the foot of the Hill Beautiful—for such is the meaning of Loma Linda—have been greatly increased in both quantity and quality. Many cottages have been built, and are now occupied by physicians and others connected with the sanitarium. The institution has a fine engine house from which steam and power are furnished, an

excellent dairy established, silos, fine alfalfa fields, and good wells for irrigating, besides the orange orchards, gardens, etc. Altogether there are about three hundred acres in the farm. There are also a store, a bakery, and a laundry, which are conducted prosperously.

I was at Loma Linda during the light season of the year for the sanitarium, but I understood that financially it was not running behind, and a large patronage was expected as the opening year advances. Dr. T. J. Evans is the medical superintendent of the institution, and Elder J. A. Burden is the manager.

Connected with the sanitarium, under the same board of managers, is the College of Medical Evangelists. Its equipment is growing more complete, and the management is meeting this need bravely and economically. For the school there have been built of reinforced concrete a young women's dormitory, a laboratory, and a hospital. A young men's dormitory is greatly needed. The young men are doing the best they can in scattered cottages.

There are in the medical and medical evangelist classes about eighty students, besides those in the nurses' classes. The first full five-year medical class was graduated and received diplomas last year. Other classes are doing good work. A portion of the last two years of study is conducted in Los Angeles.

Bible instruction has its appointed and regular place in class studies, together with some work in missionary lines. If our conferences could place another Bible teacher and practical missionary worker there,—an expense which ought not to be demanded of the college,—it would be of great benefit. I found it too much for my health to outline and develop four lessons a day for five days in the week, and carry the spiritual burden one must bear for the members of the classes. Then, too, the students at Loma Linda are exceptionally strong students, most of them having been graduated from advanced schools among us.

I found in my Bible teaching excellent response on the part of the students, and a desire to fit themselves to be actual medical evangelists. Besides the medical students there are devoted, earnest souls among the nurses. Our praise and consecration meeting at the close of the week of prayer was both inspiring and encouraging. It was with keen regret that I severed my associations with these classes composed of young men and women who have seen somewhat of the God-given vision of work and heard the call of the Master.

So far as time permitted acquaintance, I enjoyed associating with the other members of the faculty and with our people in Loma Linda. Dr. Newton Evans is well liked by the medical students as far as they are acquainted in the little time he has been with them. He and Dr. W. A. Ruble, Dr. A. L. Shryock, and all other members of the faculty are working earnestly for the success of the school. Elder F. M. Burg, who follows me as Bible teacher, will, I am sure, do well in Bible teaching and evangelical work.

There will always be difficulties in God's work, but the triumph in the difficulties will make stronger men and stronger institutions. Take an interest in our medical college, and pray for its success.

M. C. WILCOX.

## West Virginia

AFTER fourteen years' labor in other fields (eleven in the West Indies and three in Canada) the writer was called to return to the United States on May 1 of the past year, and settled in West Virginia. When Mrs. Tanner and I left our native land, we did not expect that we should ever return to it, and during all these years our minds did not change in this respect. However, Providence ruled otherwise. First, Mrs. Tanner's health having failed through long residence in the tropics, we were forced to seek a cold climate; then, after three short years in the interesting province of Quebec, circumstances over which we had no control made it seem best to return to this country. We enjoyed our work in those other fields, where the Lord gave us many rich and profitable experiences; and it has required considerable effort on our part to reconcile ourselves to the thought that we are back laboring in the United States again.

However, we are beginning to like our new field, "The Mountain State," and to feel at home here. The Lord has abundantly blessed the work in West Virginia the past year, in spite of several changes that have been made in the little corps of workers. The tithe has increased, for the second time the conference has more than made up its share of the annual fund, and thirty-seven accessions have been made to our numbers by baptism.

One of the most encouraging features of the work here is the circulation of our literature. Our book sales for 1914 amounted to over \$15,000. When it is remembered that our membership is but 240, the significance of these figures will be better appreciated. Yet much more might be done in this and other directions; for the developing of the coal, oil, natural gas, and other industries is bringing thousands of persons into the State annually, thus enlarging our field of activity and increasing our responsibility.

All things taken into consideration, we can report that the outlook for 1915 is very encouraging, and with our little band of consecrated workers we hope to see the work here strengthened greatly.

W. J. TANNER.

## Chesapeake Conference

It has been some time since I have reported the progress of the work in this conference. The year 1914 was a good year for us, and as we add up the totals we are made to rejoice for what the Lord saw fit to give us.

It was evident in planning our work that we should increase our tithe \$2,000. This seemed like a goal that could not be reached, but the Lord came into the hearts of our people as they saw the great need, and the goal was more than reached. The tithe receipts for the past year were \$12,420, which was a gain over the previous year of \$2,420. There is a gain in mission offerings over the previous year of \$952.

Our Missionary Volunteer department is making very material gains. A large number of the young people are endeavoring to reach the several goals set for them by the general department. The colporteur work made a gain of more than \$2,000. The volume of business carried on by our tract society has increased

40 per cent. The home missionary department is being recognized as an important factor for the finishing of the work. Our church members are being aroused to more activity in behalf of their neighbors and friends, and their activity has caused more literature to be handled through our office than during any previous year.

Our workers are all of good courage, and the Lord is blessing their efforts to win the lost to Christ. About two hundred accepted the truth last year. Churches that were weak and struggling have been strengthened, and where discouragement prevailed, faith in the soon coming of the Lord possesses every heart.

The outlook for 1915 is encouraging. The writer began a series of meetings in Rock Hall, Md., and as the truths of the Bible were presented, the interest deepened. The fearful conditions as seen in the world today impressed the people that these were signs of the end. The church was filled each evening during the extreme cold weather. With earnest effort and much prayer, men and women came to the Lord and made a complete surrender. Last Sunday, January 24, I had the privilege of baptizing thirty persons. All these will unite with the Rock Hall church. This will bring the membership up to ninety-four, which will make the church rank third in the conference. It is needless for me to say that the church is in good working condition.

The end seems very near. We see as it were the breaking of the day. People everywhere are stirred over the European situation, and are led to ask, "What do these things mean?" Surely we who look for our Lord to come soon, ought to be able to help them to understand. Let us press on until the shout of victory can arise from Israel's camp.

ROSCOE T. BAER.

THE December number of *Eastern Tidings*, in reporting the visit of Elder and Sister Daniells to the India Mission stations, concludes: "This brief report of the visit of Brother and Sister Daniells to our mission stations gives little idea of the pleasure and good cheer which it brought to each place, nor of the welcome they received. It has been a great encouragement to our workers and lay members to have the chairman of the Mission Board personally inspect the work being done at each place where our missions have been planted, and come face to face with the laborers in their daily tasks."

THIRTY-FIVE have signed the covenant and twenty have been baptized and added to the church as a result of a series of meetings held by Elders A. S. Booth and E. H. Adams at Bakersfield, Cal. The newspapers printed ninety-four articles on the message, averaging ten inches to the article. During the time of the meeting one hundred and twenty feet of single-column space appeared in the papers, calling attention to the message. The cost of the meeting, which amounted to \$291.30, was covered by the offerings.

"God is a sin hater, but a soul lover."

## Medical Missionary Department

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

### Vaccination a Prevention of Smallpox and Typhoid Fever

#### Sanitation Not Dependable Protection

FOR many years it has been generally held that smallpox and typhoid fever might largely be controlled through quarantine and disinfecting measures properly carried into effect. But we have reason to believe that this result will never be obtained in such a manner, since with our sanitation, improved as it has been during the past two decades, we have had a tremendous amount of smallpox in the United States.

In 1902 there were 54,014 cases, with 2,083 deaths; in 1910 there were reported 30,352 cases of smallpox. Something, it is true, has been done in protecting communities from this disease; but once let smallpox enter a community and it finds plenty of susceptible persons who readily come down with it, and the death rate is very high.

Statistics gathered by the board of vaccination show that only five per cent of the population in prevaccination thing, it is true, has been done in process. In the eighteenth century in Europe only one in twenty escaped the disease. Since so few have natural immunity, immunity must be produced artificially; and we are compelled to look to vaccination to secure this, and not depend on sanitation to protect against smallpox. In districts in which vaccination has not been enforced, it is shown that there has been but a very slight decrease in the death rate of smallpox as a result of quarantine and ordinary sanitary measures. In the early part of the nineteenth century the annual toll of death in France from smallpox was thirty thousand, while in England and Wales statistics gathered in 1796 show that out of every million, three thousand died annually of this disease.

#### A Disease That Affects All Classes

Furthermore it is a disease that attacks the rich as well as the poor, the educated and well-kept as well as the ignorant and often less well-cared-for persons. Among the royalty who succumbed to smallpox were William II of Orange, Emperor Joseph of Austria, Louis II of France, Peter II of Russia, Queen Mary and her uncle, the Duke of Gloucester, and many others. It is recorded of George Washington that he was suddenly taken ill with smallpox during his early manhood, when on a visit to the West Indies.

Too much dependence should not be put on what the municipal boards of health will be able to do in protecting any one from this dread malady through quarantine precautions. Any one who depends upon careful diet, healthful surroundings, plenty of exercise, and general hygienic precautions for protection, and at the same time neglects vaccination against smallpox, is taking a tremendous risk. Many instances might be shown of the results to only partially vaccinated communities that were

kept in good sanitary condition, many persons being infected through exposure to this disease.

I will note only one illustration, which was recorded by William Osler: On Feb. 28, 1885, a Pullman car conductor, who had traveled from Chicago on the Grand Trunk Railway to Montreal, through a district in which the government officials had been slack regarding the enforcement of vaccination for a number of years, left in his trail along the line of the railway and in the city of Montreal an epidemic of smallpox, there being reported, in the nine months following, the death of 3,164 persons, the disease having started from this single infection.

#### Vaccination Applied to Other Diseases

That today which affords the greatest protection to the unvaccinated is the fact that epidemics are to a certain extent checked, compared to what they were a century ago, by reason of the proportionate number of persons in every community who have been vaccinated. The greater the proportion that are vaccinated, the greater the community immunity. For years there has been more or less prejudice on the part of a certain class of educators, as well as among a large mass of the laity, against the use of vaccine from cattle. Confidence in vaccination depended for years upon experience and the showing of statistics; and the laity's lack of knowledge concerning the methods of preparing vaccine led to some suspicion in reference to its utility in the production of immunity. But today the same principles of vaccination are being applied in other diseases, as typhoid, diphtheria, and cholera, with gratifying results in the reduction of mortality; and this has yearly strengthened confidence in the use of vaccination to secure immunity.

#### History of Vaccination

Vaccination against smallpox has an interesting history. During the eighteenth century the mild epidemics of smallpox were taken advantage of by inoculating from the pustule of one suffering with that disease to an abrasion made in the skin of another susceptible individual. This method of inoculation had been used for a number of centuries as a means of contracting the disease at a time when the epidemic was of least severity, rather than to take chances on the more virulent types that swept off a large number of the inhabitants; and it was recognized that one attack of smallpox, though it be a mild one, prevented a second attack. On the same principle some today take advantage of childhood in exposing their children to measles, since it is known that the disease is more mild in childhood.

During the latter part of the eighteenth century it became known that cattle had a type of smallpox very similar to the human, and that occasionally persons would contract smallpox from a cow. This type of the disease was called cowpox. On May 14, 1796, a milkmaid of Sodbury, England, made the statement in the presence of a young physician by the name of Edward Jenner: "I cannot take that disease. I have had the cowpox." This led Jenner to study carefully the nature of transmission of cowpox to the human, and to adopt artificial inoculation from

the cow, and his system of vaccination against the disease proved a great blessing to humanity in the century past.

The disease that cattle have is produced by the same virus as that which human beings have, except that this virus in passing through the body of a cow has its infectious character and virulence greatly diminished, so that when transplanted again to an individual the disease is greatly modified, and in some cases produces scarcely any reaction. Nevertheless, immunity is just as truly and just as fully established in those individuals in which the reaction from smallpox vaccination is light as in those in whom it is exceedingly severe.

#### Immunity

Since today we are vaccinating against not only one disease, but numerous diseases, a great abundance of knowledge has come to us through methods of producing immunity against infectious diseases. The general principle of immunity is that in some way or other the violence of the toxin, or active poison, of any infectious disease-producing organism is so diminished that its introduction into the susceptible individual is not attended with serious results. We have known in the past the body's ability to resist poisons to a wonderful extent, and in excessively large doses, provided those poisons were first introduced into the body by gradually increased doses. For example, every one is aware of the ability of the drunkard to drink large quantities of alcohol, while only one fourth of the same quantity would intoxicate a person not accustomed to the use of this beverage. Again, not infrequently patients have been admitted to institutions for the cure of the morphine habit, who were daily consuming fifteen to twenty grains of morphine; whereas, if those same individuals had been given one grain hypodermically when they had just begun the use of the drug, it might have resulted fatally. This adaptability of the body to resist poisons comes about through the development within the blood of an antitoxin, or fighting toxin, which neutralizes and destroys the active drug poisons injected. These drugs—morphine, strychnine, and a number of other deadly narcotics—belong to the group of medicines known as alkaloids. They are derived from plants. They are very similar in their action upon the body to the poisons produced within the bodies of bacteria and eliminated by them. These germs are miniature one-celled plants, and certain types are poisonous, the same as some kinds of larger plants are poisonous. In the same way that opium can by certain methods of preparation be given in large doses and prove less toxic to the body, so it is that these bacteria can be modified through the kind of cultural media that they grow upon, or by passing them through the body of an animal, or by an unfavorable environment, such as being subjected to extremes of heat and cold, so that they become very mild in their toxic effect, and then are useful for producing immunity without harm.

Whenever it is possible to reduce the virulence of these disease-producing bacteria, it enables us to use, by a process of vaccination, these poisonous germs which we can control, to educate the tissues of the body to produce in a larger

quantity an antitoxin for the purpose of destroying or neutralizing the large doses of the virulent type of bacterial poison of accidental infection which we otherwise could not control. This process of developing within the body substances which have a destroying and resisting influence upon any particular kind of disease-producing organisms is what we understand by the production of immunity.

#### Diphtheria Antitoxin Different

In some cases, for example diphtheria, the antitoxin is produced by the oft-repeated inoculation of an animal, such as the horse, with increasing doses of the organism and its poison until the animal has developed within its blood large quantities of the antitoxin. The persons suffering with this disease take into their bodies the antitoxin made by the horse's blood, and in that way obtain immediate immunity. This is called passive immunity, as the horse produces the antidotal vaccine, and man borrows it from the horse. The other class is called active immunity, which is the immunity resulting from the production of antitoxin within the human body.

Thus we depend for immunity upon producing in the individual a resistance against these infections, knowing that at some period in life the individual is sure to meet with this or that infection, which if he is in a susceptible condition might result fatally. We consider it vastly more important to be able to control individual resistance against disease than to be able to control environment and circumstances which prevent simply direct contact with disease, as the latter is not yet entirely possible.

Sanitation endeavors to control disease by keeping it away from people, whereas vaccination fortifies the individual against the disease; and, as before stated, the results show that vaccination is very much more to be depended upon than sanitation, in respect to both smallpox and typhoid fever, the diseases we are especially considering in this article.

#### Vaccination Statistics

Authentic statistics show that the results of vaccination are superior to those of sanitation. Most of the figures that I shall give, cover a period of time when quarantine regulations and sanitary precautions were about as rigorously enforced as at the present time; and yet a neglect of vaccination showed that among the unvaccinated, smallpox was just about as prevalent as it ever was, and just as destructive. To illustrate: we have been using quarantine measures against measles, scarlet fever, and whooping cough for nearly a century past, and yet these diseases, which are of the same contagious character as smallpox, have decreased during the past century only about five per cent in frequency in proportion to the population, whereas, in the case of smallpox, the decrease has been seventy-two per cent. This tremendous decrease in the attacks of smallpox over those of measles is certainly due to the practice of vaccination as a protection against disease.

Statistics collected in Sweden between 1774 and 1801, a period of twenty-seven years, show an average of 2,050 people infected with smallpox out of every 1,000,000 inhabitants; whereas, the forty years following the introduction of vac-



cination, from 1801 to 1840, the statistics of that country show only 158 cases of smallpox out of every 1,000,000 inhabitants.

During the great pandemic of smallpox in Europe, between the years 1870 and 1874, there were found in Germany, as a result of vaccination, only 160 cases out of every 1,000,000 inhabitants. Copenhagen, a city which in the prevaccination period had at times suffered terribly from this disease, during the years 1811 to 1823, a period of thirteen years, after the introduction of vaccination, did not have a single death from smallpox.

The British Royal Commission on Vaccination reports six epidemics in the early nineties of the nineteenth century, in which 11,965 attacks of smallpox resulted in 1,283 deaths. This report is of interest as showing a very small number of fatalities among those who had been previously vaccinated. Of those having the disease, 5.2 per cent of the previously vaccinated died, whereas among those who had not been vaccinated the death rate was 35.4 per cent. Another important consideration of the report of the commission is the fact that nearly all the cases of smallpox that did occur among those who had been vaccinated were among those who had been vaccinated but once, and that in childhood; and further, the vaccinated cases showed very few complications, whereas among the unvaccinated there were many cases of abscesses, bedsores, blindness, deafness, joint disease, insanity, paralysis, and subsequent pneumonia.

This same commission, in reporting upon another epidemic, showed that out of 286,397 previously vaccinated persons, there were only 4,151 attacks, or 1.55 per cent of occurrence; whereas, among 5,715 of the unvaccinated population, there occurred 552 attacks, or 9.7 per cent. Especially important in the statistics of this epidemic is the fact that 65,000 of the vaccinated were children, and there were but 353 attacks among them, amounting to .5 per cent; whereas of the unvaccinated there were 2,259 children, with 228 attacks, the death rate amounting to 10.5 per cent. This would show that in recently vaccinated persons, as was the case with those children, there is almost 100 per cent of immunity insured.

The Franco-Prussian War furnishes an important chapter in the history of vaccination. Before the time of this war, vaccination was compulsory in the German army, whereas little attention had been paid to it among the French. Statistics of this kind are entirely reliable, and show that the Germans lost during the war only 297 men from smallpox, while the French paid the terrible toll of 23,469 men. This was not altogether due to the lack of vaccination in the French army, but to the poor methods of using the vaccine.

#### An Immune Nation

Possibly no other country in the world has attained such general immunity to smallpox as has the German Empire, where there is enforced vaccination. The rule is that every child must be vaccinated at the expiration of the first year of its life unless it has been previously vaccinated or has had the disease. In case it is necessary to delay vaccination on account of some physical disability,

the child is vaccinated within one year after the removal of the disability. Every pupil of a public or private educational institution must be vaccinated between the ages of thirteen and fourteen years, unless there is medical proof that he has had an attack of smallpox within five years, or has been successfully vaccinated within that time. A vaccination must in every case be performed by a physician, for failure or neglect of which a fine is imposed. The results of this compulsory vaccination prove its value, since in 1899 among a population of 54,000,000 there were only twenty-eight deaths from this disease. In 1897 there were only five deaths, and most of these were recorded among those living in the outlying districts of the German Empire.

In our own country we have some very important records of the value of vaccination. In Philadelphia there were entered into the Municipal Hospital during a period of thirty-four years 9,000 cases of smallpox, which were cared for by the physicians and nurses of that institution. During that entire time, no physician or nurse was permitted to come in contact with these patients unless he had been vaccinated; and although the physicians and nurses are in constant association with these patients, the Municipal Hospital has never had a physician, a nurse, or an attendant attacked by smallpox. This is not true of scarlet fever or of measles, the record showing a large number of persons on the hospital staff who not only contracted these diseases, but succumbed to them; and it is not believed that scarlet fever and measles are any more contagious than smallpox. This certainly affords very strong proof in behalf of immunity due to vaccination.

#### How Vaccine Is Prepared

It is now customary everywhere to employ calf vaccine; that is, to use lymph obtained from calves which have previously been inoculated with the resulting characteristic pustular lesions. Before these calves are vaccinated, they are carefully examined and tested for tuberculosis. The lymph taken from the calves is first diluted with glycerin. The glycerin, besides destroying any extraneous germs which may happen to be present, increases the quantity of the vaccine so that it can be used for a greater number of cases. It can be truly said that no harm can follow the vaccination of normally healthy children when a carefully prepared vaccine is used with antiseptic precautions.

#### Method of Vaccination

It is very important that the proper method in every case be used. The arm is generally the best part of the body to select. The skin about three inches below the shoulder joint is scrubbed with soap and water, then washed with alcohol, after which it is rubbed dry with a sterilized piece of gauze or cotton. It is then scarified to the extent of the appearance of blood, but with no flowing of blood. A small drop of the vaccine is laid upon this scarified area, and is slowly brushed in by the same scarifier. The vaccine should then be allowed to dry, and a vaccination shield with a felt margin and celluloid cover should be placed over the arm, and the arm carefully protected from injury and dirt. Usually on the third or fourth day some soreness will develop, and a

small papule will begin to show, which in two or three days becomes very sore. The glands under the arm swell and become sore. In a short time this papule breaks and forms a scab, which after a few days falls off, leaving a scar. In some cases the amount of reaction is very slight indeed, no marked scar being left; yet these cases have been known to show as great an immunity against the disease as some of the more marked reactions.

The general rule to follow as to the time to be vaccinated is, first of all, during the first or second year of child life, and then again at the occurrence of every epidemic. No vaccination should be depended upon longer than three years, especially if one is residing in a territory where smallpox is raging at all times. Those who travel into a distant country where they are almost certain at some time or other to come in contact with those infected with this disease, should be protected by vaccination.

We are not living today in the experimental stages of vaccination, but should open our eyes to the clear and very definite evidences which show that it affords almost perfect immunity, when properly carried out, against this dread disease, smallpox.

#### Immunity in Typhoid

The results thus far in vaccination for typhoid fever show that the per cent of prevention is even greater than in the case of vaccination for smallpox. Sanitation has done and is doing much to limit this disease; and since we know the specific organism that causes typhoid fever, we can deal with it by sanitation better than with the unknown infectious virus of smallpox. Yet, with all modern methods in sanitation, we find that through accident or carelessness thousands of people annually pay a terrible penalty in sickness and death from typhoid bacilli. There is no absolute security afforded in the supervision of food and water supplies against typhoid. Some communities and cities have suffered terrible epidemics from this disease without its source being detected. It has become proverbial around hospitals that if a nurse or a doctor contracts typhoid from a patient, he will surely die of it; for the germ gains in virulence every time it passes through the human host.

From a recent statement of the United States War Department, which has made vaccination in the army and navy compulsory, the following is taken: "It has now been clearly demonstrated that immunization against typhoid fever by the use of typhoid prophylactic is a thoroughly practical measure for the prevention of the disease, that it is unattended by bad results, and that its protective value is very probably equal to that afforded against smallpox by vaccination."

The annual death rate of typhoid today in the United States is 400,000, or 46 for every 100,000 of population. During the Boer War there were 31,000 cases among the British troops, and 5,877 deaths from this disease. In 1906 among the soldiers in Cuba there was an average of 58 cases per 1,000, while in the Spanish-American War, among 10,759 troops stationed at Jacksonville, Fla., there were 2,000 cases and 248 deaths in four months, and among one

regiment of 1,300 soldiers there were 400 cases of typhoid. The story among soldier camps today is entirely different. The United States in 1911 sent 20,000 troops to Texas, all of whom had been vaccinated, and in four months there were but two cases of smallpox in the army. Both recovered. The record of this army for one year, according to the surgeon-general's report, was a total of eight cases and two deaths as against 2,000 cases in Florida with only one half the number of men in the camp.

No country has seemed more reluctant to use typhoid vaccine on its troops than England. That country experimented long and carefully before making it of general adoption. A commission of English army surgeons in India vaccinated 10,378 soldiers, the larger portion of a division of the army. The other portion of this army, amounting to 8,936, were not vaccinated. They all lived in the same camp and were subjected to the same conditions. There were 56 cases of typhoid and 5 deaths among the 10,000 vaccinated, and 272 cases and 46 deaths among the 8,936 non-vaccinated. Today typhoid vaccination is very popular among the laity in India.

Physicians, nurses, and attendants today feel a great degree of safety when among the typhoid patients, because of the immunity assured them by vaccination. Medical journals now rarely record the death of a doctor or a nurse from typhoid fever.

**What Is the Vaccine Used?**

The germs of typhoid fever are dependent upon soluble albumin, moisture, and warmth for growth. A solution of beef bouillon is a splendid culture media for these bacilli, and when incubated they grow rapidly. It has been found that the poisonous powers of these germs are chemical components residing in their bodies; that these germs, when they enter the body of an individual, excite the blood cells to activity in the production of a neutralizing substance called the "antibody" (a chemical antidote), rendering the germs inactive and easily killed and digested by the phagocytes (white corpuscles).

If it were not for this power possessed by the human body of producing an antidote to the poison of the germ, the germs would continue to grow, and would increase until no one would ever recover from typhoid. When typhoid germs grown outside of the body are mixed with the blood drawn from an individual convalescing from the fever, it is noted that the germs are paralyzed and soon die, and this ability of the blood to kill germs insures persons against the second attack of typhoid fever, and is the state we call immunity.

Since that poison which incites the production of these antibodies within the blood is found in the bodies of the typhoid fever germs, and its poisonous character is not affected by sterilization, a given quantity of these germs grown in bouillon are sterilized to prevent their increase in number, and immunity is gradually induced by the injection of small doses of these dead bacilli. It has been found that immunity is just as complete when established by repeated injections of the dead germs which are incapable of harm beyond the local reaction, as when produced by their multiplication in the tissues during an at-

tack of the fever. Once immunity is established by the development of the antibody, within the blood, typhoid fever germs may be drunk in liquids, or even injected, if in not too great numbers, and there is no reaction noticed at all, the body having been fortified to take care of them. Antityphoid vaccination is simple, easy, and safe of execution, and affords protection when all else fails.

By methods known to the bacteriologist, the number of typhoid germs are counted, and a certain number constitutes a dose. For example, 500,000,000 of these dead germs held in suspension by a salt solution and bouillon, are put up in a little sealed glass vial. The second dose is double this amount, and the third dose is the same as the second dose, or even larger. A certain non-virulent strain of the germ is selected for the culture. It is grown in an incubator for three weeks, and then heated to 60° C. or 140° F. to kill the germs. It is then divided into doses of sufficient strength to kill a guinea pig, which is just a sufficient amount to produce a good reaction in man.

**Method of Use**

Three doses are considered necessary to establish immunity. They are given ten days apart by injecting about one cc. (one quarter teaspoonful) of a diluted culture under the skin of the arm with a hypodermic needle. Four o'clock in the afternoon is the best hour to select for the injections, as the reaction follows in from three to six hours, and will occur during the hours of sleep. There is usually some redness around the area of injection, some soreness in the arm, and occasionally in the axilla, but no scar is left. In some of the severe cases there is headache, fever (102° to 105°), and nausea; but the cases of severe symptoms are very rare indeed. The Germans have divided the types of reactions into three classes:—

1. Those of no reaction.
2. Those of moderate reaction (temperature, 101° to 102°).
3. Those of severe reaction (temperature, 102° to 104°).

About two thirds of the persons inoculated fall in the first class, one fourth in the second class, and about one in twenty in the third class. The immunity in all three classes of reactions is considered equally protective. No vaccine should be used that is more than three months old. The immunity resulting is quite permanent, with no apparent necessity for revaccination. It is important that this technic be carried out by a physician or one trained in antiseptic procedure. Thus far in its use by the United States government, not one case of fatality has occurred, nor any accident serious to the future health of the person vaccinated. So carefully and well has the work been accomplished that not one case of abscess has followed the thousands of injections. Neither is it shown that the body loses its natural protective immunity to other diseases by typhoid protective inoculation.

**Who Should Be Vaccinated**

I would say in regard to typhoid, the same as in smallpox, that every one ought to be vaccinated, unless it be those above sixty years of age. Typhoid is not a disease of old age, rarely attacking those of over fifty years, and is not frequent in childhood; but those of late

childhood and middle age, in view of the frequent occurrence of this disease in every community, its high mortality, and its serious effects on the future health of those that survive an attack, should most certainly be vaccinated at their earliest convenience.

All the vaccine used thus far for purposes of vaccination in the United States Army and Navy has been prepared in the laboratories of the Army and Navy Medical School at Washington. Every batch that is made up has, before being sent out, been tested by injecting some of it into guinea pigs and mice, these animals being most susceptible to tetanus and other forms of infections, and not one contamination has yet occurred, according to the government report. Certainly in these enlightened times such wonderfully protective measures should be made use of, which, if generally adopted, would almost stamp out of existence two of the most dreaded diseases; and the possibility of attaining such immunity is readily within the reach of every American citizen.

Objections, we know, are offered even at this late date, but they are growing fainter and less founded as our knowledge of diseases and their causes is increasing through scientific research. We can often well afford to wait for good evidence and confirmation before subjecting our bodies to any questionable test, but there is very little that we are more sure of concerning the prophylaxis and rational treatment of disease than the use of vaccination in typhoid fever and smallpox, and there need no longer be hesitation or delay in making use of this safeguard.

H. W. MILLER, M. D.

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## Publishing Department

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

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### The Work in the Field

At the close of the publishers' and home missionary convention held in Nashville, Tenn., and reported in the REVIEW of January 21 by Brother R. L. Pierce, I visited three colporteurs' institutes.

The first one was at Knoxville, Tenn., in the Cumberland Conference, where I was pleased to form the acquaintance of a most excellent class of workers, who, through the energetic efforts of the field agent and the president of the conference, had been gathered in for study and preparation for the work. The conference has taken a live interest in this branch of the work for a number of years, and is reaping good returns as a result, both in persons being brought into the truth and in a financial way.

Three years ago the conference tract society took over the book work which had been handled previously by the publishing house. At that time there were practically no tract society funds, no stock, and no office equipment, but through the prospering hand of the Lord the society has been able each month to meet its obligations to the publishing house, and now has a good stock paid for, a well-equipped office, and sufficient funds with which to carry on its work,

and best of all, a strong corps of colporteurs, who are placing thousands of dollars' worth of our literature in the homes of the people every year. More calls are coming in for the living preacher than can be filled; persons are accepting the truth; the tithes and offerings have greatly increased. The Cumberland Conference is awake to the importance of this work, and the work in that field is moving forward most encouragingly.

On my way to Ohio I stopped one day at Nicholasville, Ky., where I spoke in the forenoon, afternoon, and at night. I was especially pleased to form the acquaintance of more than thirty of as fine a class of men and women as I ever saw in any one institute. This was made possible by the energetic efforts of the conference president in cooperation with the field agent, in keeping the importance of this work before the churches and carefully selecting those who give promise of success.

During the past four years Kentucky has more than trebled her membership, and every church has a church building. Like the Cumberland Conference, this conference has been carrying forward a strong colporteur work, which has greatly strengthened the work of the ministry. Through this agency the most remote districts are reached, and wonderful results are being realized. Calls for the living preacher are coming from numerous places. The president of the conference and two ordained ministers are kept more than busy looking after these interests. Here, as at Knoxville, one very encouraging feature was that both local and union conference presidents were in attendance, taking an active part in the instruction of the workers who were to go into the field to give the gospel message in the form of the printed page. It was inspiring to see these presidents teaching a select class of sturdy men and women how to sell our large subscription books. When the men who stand at the head of our evangelistic work will take a personal interest in the selection and training of this class of workers, we may expect to see our colporteur work occupy the place designed by the Lord as an evangelizing agency; and why should it not be so? Who should be more interested in the proper management of this work than our union and local conference presidents?

At Columbus, Ohio, I very much enjoyed a week with the thirty or more colporteurs who were gathered in their annual institute. Here as at the other places, it was a source of encouragement to note the splendid class of workers giving their lives to evangelistic canvassing. One cannot but be impressed in meeting men in these institutes who have left high-salaried and responsible positions in the world to enter the work of God. In these conferences we met men who had for years filled positions as policemen, street car managers, engineers, life insurance agents, salesmen, well-to-do farmers, and telegraph operators. They had given up these positions for the truth, and are now devoting their lives to the sale of our literature. Surely the Lord's hand is in this work, and he is calling men from various walks of life to engage in it.

While at Columbus I received an invitation from Professor Salisbury to

visit Mount Vernon Academy. In company with Elder Slade, president of the conference, I improved the opportunity, speaking on Sunday night in the church and to the students in chapel on Monday morning. This was my first visit to this institution, and the hearty reception and kind expressions of appreciation were very encouraging indeed. A large number of the students are enjoying the advantages of the school through the sale of our literature, and indicated their intention of spending the summer in the same good work.

While at Mount Vernon, I was glad to take advantage of the opportunity to call on the Ohio Tract Society and note its neat, conveniently located, and well-equipped office, and was pleased to learn that 1914 had been a prosperous year for its work. Its sales for the year amounted to \$42,000, enabling the society to turn over to the conference about \$1,200 after paying all its bills at the publishing house, and providing itself with a good stock of books, and cash enough in the bank to carry on its work.

Not so many workers were in attendance at the Ohio institute as last year, but they were a carefully selected class who had made a success in life, and most of them had already had one or more years' experience in the field. If one can judge from the spirit of earnestness and consecration of those who were in attendance, 1915 will mark another prosperous year for our colporteur work in Ohio.

I have never seen more encouraging omens of the success and prosperity of this department of our work than were shown in the attendance and in the spirit of those who were present at these institutes. I firmly believe the present year will mark a new era in the progress of our work.

W. W. EASTMAN.

## Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

### Will They Adhere to the Principle?

IN deciding a recent case, the Supreme Court of the United States announced a vital and far-reaching principle. The State of Kansas has a statute forbidding employers to require applicants for positions with them, to sign an agreement not to hold or to acquire membership in any labor union during the term of said contemplated employment.

In a case arising under this statute, the supreme court of Kansas upheld the act. An appeal was taken to the Supreme Court of the United States. This tribunal reversed the State court, declaring the statute unconstitutional on the ground that it was an unwarranted invasion of the natural rights of the individual.

"The court holds a statute cannot declare things criminal which are in truth essentially normal, constituting nothing more than an innocent exercise of personal liberty. The court holds that under the Fourteenth Amendment a State may not strike down personal liberty or prop-

erty rights or restrict their normal exercise, except so far as may be incidentally necessary for the accomplishment of some paramount object in promoting the public welfare. The mere restriction of liberty or of property right cannot be practiced by a legislature under the guise of promoting the public welfare and claimed as the legitimate exercise of police power."—*Washington Herald*, Jan. 26, 1915.

This principle if adhered to would prove the death knell of every Sunday law in every State of the Union, and would forever settle the question of such a law for the District of Columbia, now so urgently demanded not only by the ministers of Washington but by Sunday law advocates throughout the length and breadth of the land.

Nobody objects to making Sunday a *dies non*, and this is all that needs to be done for the protection of the individual. But those who demand Sunday laws want not a *holiday* but a *holy day*. They want not only that he who wishes to observe the day may be left free to do so, so far as government is concerned, but that every man shall be compelled to render a degree of homage to that day whether he will or not. They are determined that he who will not worship upon that day shall at least be compelled to rest; and this notwithstanding the seemingly ample Constitutional safeguards of religious liberty.

In several States, the constitutions of which provide in more or less explicit terms that "no preference shall be given by law to any religious establishment or mode of worship," Sunday laws have been sustained as a part of the "police power" of the State. But under this most recent decision touching this very principle, the innocent exercise of personal rights cannot be infringed upon mere pretense of promoting the public welfare.

"Police power" is not something that is superior to constitutions, but is merely "the power of the State through all its agencies, both general and local, to preserve order, regulate intercourse between citizens, and to insure to each the lawful enjoyment of his rights." It is therefore no justification whatever of any statute or of any action taken under any statute in contravention of the rights of even a single citizen, to say that the statute was enacted or the action was had in exercise of the police power. Under a government of delegated powers, the police power can never of right rise superior to the fundamental law which at once creates and restricts that power.

Nobody can successfully maintain, and few even attempt to maintain, that Sunday laws are not designed primarily for the protection and exaltation of the *day*, and only secondarily for the protection of the individual in his right to rest upon that day if he so elects. That this is true is shown by the fact that in most of the States having Sunday laws, such statutes, while permitting the operation of railroads, street cars, etc. (in which employments men often feel compelled to work when they would not otherwise do so, for fear of losing their positions), forbid and punish private, individual labor, labor which is wholly voluntary and which neither interferes with the rest of others nor even remotely requires that others work also.

How accurately the principle laid down by the Supreme Court of the United States applies in the Kansas case, the present writer does not undertake to say; but it is certainly correct as a principle, and fits perfectly much of the Sunday legislation now upon the statute books of the several States, and also that which is demanded of Congress for the District of Columbia. It will be of interest to watch this matter and to see if our national court of last resort will adhere consistently to the wholesome principle which it has enunciated.

C. P. BOLLMAN.

## Home Missionary Department

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

### Sowing and Reaping

"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6. This command is clear and plain, but how many there are who say, "Well, if I could only see some fruit for my labor." But that is not the question. We are to sow the seed, and it is God who will in his own good time and way give the increase. "They that sow in tears shall reap in joy." Ps. 126:5. The blessed ministry is to be done in faith, yes, with an increased faith. We are not to become weary in well-doing; for in due season we shall reap if we faint not. See Gal. 6:9.

We must not expect to see tomorrow the full fruition of our services rendered today. The man who plants his fields knows that it will take some time before the full development of the grain, and the harvest time. We are told that the harvest is the end of the world. Let us ever bear this in mind, and labor while it is day. There will be many and great surprises in that day, the day of final reward. Full credit will be given to every worker. Many of the little things of life, the simple ministries, will then be seen to have been the most effective. We must sow with a liberal, unstinted hand; for if we sow sparingly, we shall also reap sparingly. See 2 Cor. 9:6.

When the last great harvest is gathered in, the sheaves that we are enabled to bring to the Master will be the recompense of our unselfish ministry. A full account is kept by the heavenly watchers. Not even a cup of cold water, given in loving sympathy, will lose its reward.

"There are many to whom life is a painful struggle; they feel their deficiencies, and are miserable and unbelieving; they think they have nothing for which to be grateful. Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as the cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift burdens that rest heavily upon weary shoulders. And every word or deed of unselfish kindness is an expression of the love of Christ for lost humanity."—"Thoughts From the Mount of Blessing," page 40.

The following words should encourage every believer in this great reformatory movement, this great awakening, that is already taking place: "Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon his children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and his Word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit."—"The Great Controversy," page 464.

Now is the time, with courage, with a living faith, with glorious anticipations, to give the definite message, the third angel's message, to every nation, kindred, tongue, and people. We must put on the whole armor that we may be able to stand. See Eph. 6:10-18. "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6:9.

"Help somebody today, somebody along life's way;

Let sorrows be ended, the friendless befriended,

O, help somebody today!"

F. W. PAAP.

### Missionary Conventions

REALIZING the great need of a revival of the missionary spirit among our churches, the home missionary and Missionary Volunteer departments of the Ohio Conference united in holding a series of missionary conventions among the larger churches of the conference. The plan of the leaders was to stir our people to greater activity and to teach them how to do this kind of work. Ten conventions for this purpose were held from September 1 to the close of the year. We feel sure that all are interested in the results, so wish to give a report of the meetings and our plan of conducting them.

The conventions were opened on Friday evening with a stirring talk on the progress of the message. On Sabbath, the giving of the third angel's message to all the world in this generation, and how all may do personal work in its completion, was considered. During the Sunday morning service the subject of "How to Win Our Young People From the World" was carefully discussed. This was a subject that was of special interest in all the churches. In the afternoon we organized for service. At every church either a home missionary or a Missionary Volunteer society was organized, and where the membership was sufficiently large, both societies were formed. The closing meeting was a practical demonstration of methods of doing missionary work. Many who attended said this taught them more than all the talks they had ever heard.

One special feature of the conventions was the splendid display of books on hand. The tract society bought a trunk, and filled it with a sample of each of

our leading books, a good line of Bibles, and a generous supply of tracts with which to begin immediate work. As a result of this display, \$630 worth of books, Bibles, and tracts was sold. This made the meetings pay financially.

The most encouraging item of all, however, was the way our people took hold of the missionary plans, and began preparing for more efficient service. Many decided to follow Paul's injunction to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. In order to do this a large number in every church have taken up the Standard of Attainment studies.

Many of the young people also determined that they would read and study only the best books. Fifty-seven of the Reading Course sets were sold. Some decided to spend their spare time in selling our smaller books. Twenty-seven bought the home workers' prospectus, and as a result a large number of our smaller books were placed in the homes of their neighbors and friends. Others, as a result of these meetings, are devoting their entire time to the service of God, and are now selling our larger books.

These meetings were not only a benefit to our own people, but many outside the church who attended, expressed their interest in this work. At one place a woman who had never been in an Adventist church before, bought four of our large books. Many others also bought books. In several places there were those who became so interested in the truth that they called for more meetings, and openings were made for Bible readings. One church raised sixty dollars for a church library.

These results are gratifying, and we know that they are the answer to earnest prayer.

V. O. PUNCHES, *Home Missionary Secretary*;

BESSIE E. ACTON, *Missionary Volunteer Secretary*.

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SIXTY-ONE dollars was the Ingathering Harvest at Shanghai, China, as the result of a few days' work with the Missions REVIEW.

ONE hundred years ago last October 27, the first convert from heathenism in China was baptized by Morrison. Wonderful changes in the vast Chinese nation have been brought about during this century.

As the result of tent meetings in Japan, one strong church is reported raised up, while other new believers will unite with churches already established. Twenty-five had been baptized, with others to go forward before the close of the year.

THE South Caribbean Conference reports the baptism of twenty-three believers recently, with meetings in progress in several places, where fruit is expected. Everywhere there seems to be an awakening to hear the word of God, and the third angel's message alone furnishes the answer to the many questions raised in the minds of the people at this time over conditions now existing in this world.

IN a letter from Brother Daniells, written the day of the opening of the workers' institute in Calcutta, December 18, we learn that he had visited all the missions in India proper except Garhwal. At the close of the council, in company with Professor Salisbury, he was to visit Burma, then they were to go on together to Singapore, where he expected to meet Brother Porter, also Brother Fulton from Australia, to counsel regarding the publishing work in the East. After visiting Malaysia, the Philippines, and some missions in China, he was to attend the Asiatic Division Conference to be held in Shanghai, May 1-16. Brother and Sister Daniells were both well and enjoying their work.

W. H. LEWIS writes from the Gold Coast, West Africa, that his wife and children, who have been in the Canary Islands, have now joined him. They are located two hundred miles from the seacoast and twenty-five miles from the post office and railroad, "among a strange people with a strange language shrouded in heathenism." They desire our prayers that they may soon acquire the language, and that the light of truth may soon pierce the darkness.

## A Real Feast

[The following little article, expressing his appreciation of the REVIEW AND HERALD, was mailed from Chicago the day Elder O. A. Olsen was taken ill. This is probably the last he ever wrote for publication.—ED.]

YES, I have enjoyed a real feast, a spiritual feast, reading the last number (No. 4, 1915) of the good old REVIEW. From beginning to end, it was a real feast to my soul.

The general articles are right to the point, dealing with important questions and developments that call for careful study by all interested in the momentous events now taking place in our world.

Then follow those encouraging reports of the progress of the work from the world-wide field. Elder A. G. Daniells tells of his visit to New Zealand in 1886, and his recent visit after twenty-eight years. The work there is moving onward to victory.

Then follow the encouraging reports from the missions in South and West Africa, from India and South America, and also from the homeland, all so cheering. The Tsungwesi Mission reports twenty persons baptized, gathered from the heathen. Like encouraging reports are given from other fields.

The Home department is filled with most excellent, instructive matter, and so also is the Educational department.

The blessings of the weekly visits of the good old REVIEW AND HERALD cannot be expressed in words. I cannot understand how any Seventh-day Adventist reading the English language can do without it. Those who for any reason are deprived of its weekly visits are suffering a great loss. It was in 1858 that the REVIEW first entered my father's home, and it continued to be his delight the rest of his life; and when our home was established in 1868, it was one of the first guests that we entertained. It has followed us as we have moved from place to place, and when, for any reason, it does not arrive on the expected day, it is greatly missed. There is no other paper that can take its place. All ought to have it.

O. A. OLSEN.

## The Amen Corner Passing

THE amen corner has ceased to exist for the most part in the great churches of Christendom. Formalism has in a large measure supplanted spirituality. Much of the preaching is not of a character to awaken deep spiritual emotions, and on the part of many there is an indifference to the utterances of the minister so long as sinful pleasures and practices are not too strongly rebuked. We regret that even in the Seventh-day Adventist Church we do not see that hearty response to the preaching

of the word which at one time characterized our congregations. This we believe is not due to indifference, nor yet wholly to the spirit of formality which has invaded our ranks, although with us, the same as with the great churches of the world, there is danger that formalism will dampen spiritual ardor.

Many of our brethren and sisters have come to feel in a measure that it is out of place to respond directly to the preaching of the word, and that outward assent would be regarded by others as too demonstrative and sensational. We do not agree with this view of the matter. There is danger of our quenching the promptings of the Spirit of God when we fail to give assent to the utterances of divine truth. Let us avoid in our services the spectacular and the sensational. Let us, on the other hand, be careful not to permit ourselves to be robbed of the spirit of liberty and rejoicing in the Lord by any false standard of propriety and decorum. We believe that in our churches the amen corners should not only be revived, but that there should be a general response throughout the congregation to the word of the Lord, and to the movings of the Holy Spirit.

## Our Literature at Work

At the farewell meeting of the publishers' convention, recently held in Takoma Park, one of the field agents who had visited Washington City during the day, passed to the writer a note which reads as follows: "When we entered the House of Representatives at the Capitol today, one of the doorkeepers was reading a copy of 'Coming King.' Soon after, I called at a barber shop, and the barber was reading a copy of the *Protestant Magazine Extra*."

As we see our literature going from this office at the rate of about two tons a day, we often look at the wagonloads of mail sacks, and ask the question, Where do all these tracts and papers and books go? The answer must be, They are going to the people who love the third angel's message, and are being placed in the hands of those who are anxious to know the truth of God for the times in which we live.

All over the world people are reading our literature, and especially so just now; for the time has come when they will take down the books from their shelves, brush off the dust, and read the truths which, in the providence of God through his servants, have been placed in their hands.

The copy of "Coming King" referred to in the note is described as being extremely worn and almost out of its cover, indicating that it had been passed round for a long time by some one who appreciates its contents.

E. R. PALMER.

BROTHER R. S. GREAVES reports from Waterloo, West Africa, that four were baptized at the close of the week of prayer. He says: "One aged man rejoiced in the victory over drink and tobacco. He stayed in all day Christmas lest his former companions should entice him away. He said it was the first Christmas in over forty years that he had not taken liquor." Thus another testimony is added to the power of the truth over heathenism.