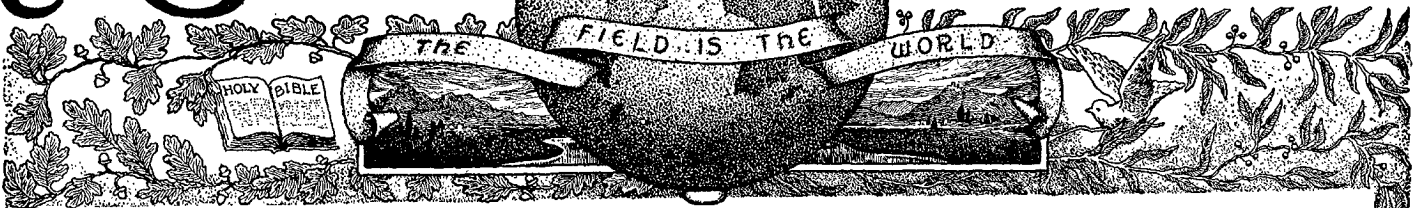


The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, January 28, 1915

No. 5

THE GOSPEL TO ALL NATIONS

ISAIAH

TO THE LIVING
AND TO THE
DEAD

ESTIMONY

JOHN I. TAY
MISSIONARY
BORN U.S.A. 1834.
DIED JAN. 8, 1892.

ROMANS

JUSTIFIED
FREELY BY HIS
GRACE

Brother John I. Tay was one of our pioneer missionaries to the islands of the South Pacific. July 1, 1886, he left San Francisco for Tahiti, on the ship "Tropic Bird," working his passage as ship's carpenter. From there he was permitted to sail on an English man-of-war for Pitcairn Island, the field in which he felt a special interest. Contrary to their usual custom regarding strangers, the islanders allowed him to land on October 18, and voted that he might remain for several weeks. Brother Tay improved the time well, and as the result of his visit the whole island soon joined him in the observance of the seventh day as the Sabbath. He returned to America, and pleaded the needs of the island mission field so effectively that the General Conference of 1887 authorized the purchase of the missionary ship "Pitcairn." Later Brother Tay organized a church on Pitcairn Island, and labored earnestly for the Master in Tahiti and other islands in the South Pacific. He now rests from his labors, in the cemetery of Suva, Fiji, until "the day break, and the shadows flee away."

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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.



Facsimile Back Cover in Three Colors

Alexander the Great, after conquering the world, died in a drunken debauch—conquered by the conqueror of conquerors, strong drink. So have thousands of the world's geniuses perished.

The fight against alcohol is the most important phenomenon of our epoch,—weightier than all state affairs, wars, and revolutions—perices—*Professor Pick of Warsaw, Russia.*

The claim of saloon keepers to freedom in their traffic is the claim to spread disease, sin, and pauperism. The great cause of social crime is drink. If I go to the gallows and ask the victim its cause, the answer is—Drink. Then I ask myself in perfect wisdom, WHY DO NOT MEN PUT A STOP TO THIS THING?—*Archbishop Ireland.*

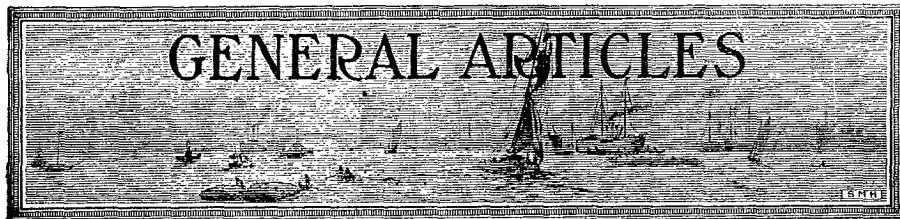
In the fight against alcohol, as far as Sweden is concerned, no peace is possible before absolute alcohol prohibition is carried.—*Professor Thyren, Svensk Politik.*

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The Advent HOLY BIBLE IS THE FIELD OF THE WORLD AND SABBATH HERALD

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

VOL. 92 TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 28, 1915 No. 5



The Papacy and the War

(Concluded)

Some of the Benefits Likely to Accrue to the Holy See as the Result of This Great Struggle

W. W. PRESCOTT

VERY SOON after the breaking out of the great war in Europe last summer, the Vatican began to loom up conspicuously on the horizon of peace discussions and peace plans. Among the first intimations that appeared in the Roman Catholic press was the suggestion that one of the results of the war might be the restoration of the temporal power in some form. An article signed "Ex-Diplomat" appeared and was discussed in various Roman Catholic papers. The opening paragraph of this article, as printed in the *Catholic Citizen*, Aug. 15, 1914, runs thus:—

"Might not one of the unexpected results of the present conflict be the restoration, in some form, of the Pope's temporal power?"

The same writer suggested the possibility that Germany might punish Italy for not maintaining her union with the Triple Alliance, and then as a stroke of policy to hold the support of the Center party in the Reichstag, the kaiser might "give Rome and a small strip of seashore to the Holy See."

In the discussion on both sides of the Atlantic of the possible means for terminating the war and bringing about an agreement upon terms of peace, it has been declared over and over again by Roman Catholic writers that the Pope was the only one who could act as arbiter and impartially determine the conditions of peace. The following quotations from various papers will show how fully this idea has been exploited:—

"The Pope numbers his faithful children in every land. His authority is a moral authority resting on truth and justice, and not on fear or force. . . . When Europe is once more clothed and in a sane mind, its people may turn to the see of Peter and its august occupant, and look to the Father of the faithful in the hope of finding in him a sure protector of all faith and justice among

men. Where would such a natural hope be more likely of fulfillment?"—*The Catholic Times (London)*, Sept. 4, 1914.

"The new occupant of the chair of St. Peter is very different in many respects from his predecessor, Pius X. He is a brilliant scholar, and is accredited with a statesman's point of view. If this be so, the conviction of many will be strengthened, that the Papacy will have no mean influence upon European affairs when the present fierce conflict comes to an end. . . . The Pope is the only potentate who can claim to speak with an international voice, as he owns the allegiance of millions of those who are now at war with each other."—*Pall Mall Gazette (London)*, Sept. 4, 1914.

"When the warring nations pause for breath and hesitate to renew the strife out of sheer exhaustion, all eyes will be turned to the Vatican and its humble prisoner, and he will be called on to say the last word that will send the bloody sword back into its scabbard not to be unsheathed again perhaps forever."—*Western Watchman*, Sept. 17, 1914.

"Benedict the Fifteenth will surely be called on, as no pope for centuries, to exert the enormous moral power of the Papacy in favor of that universal peace which recent decades have so eloquently and persistently sought, but which was never so near a final collapse as in these days. . . . Benedict the Fifteenth is the ideal peacemaker, and would bring to this holiest of priestly offices the spirit of his glorious predecessor, the last Benedict, whose moderate and conciliatory temper was the admiration of all Europe. May Almighty God so guide the counsels of the contending peoples that they will seek the good offices of him whose ancient line represents so worthily through the ages the Prince of Peace!"—*Rt. Rev. Mgr. Thomas J. Shahan, D. D., Rector of the Catholic University of America, in the Columbiad, October, 1914.*

"That the prestige of the Papacy will be enormously enhanced by the European war is beyond doubt; nations will see there is but one man on earth who can be trusted in all trials, crises, and wars to be perfectly impartial. His training

in diplomacy and his knowledge attained in foreign courts give at home a feeling of strength and security. This is welcome, particularly to those who recognize the need a pontiff has for keenness and determination when dealing with Italian and French anticlerical statesmen."—*Rome Letter of Oct. 8, 1914, printed in the Western Watchman, Oct. 29, 1914.*

"Not since the Middle Ages, when the Pope was regarded as the arbiter of Europe, has the prestige of the vicar of Christ been so widely acknowledged. Even the enemies of the Catholic religion are now alive to the fact that the Roman pontiff is the only power from whom strict impartiality and scrupulous fairness can be obtained."—*Rome Letter to the Baltimore Catholic Review, Nov. 14, 1914.*

"The vigorous manner in which the holy Father conjures rulers and nations to cease drenching Europe with blood is characteristic of the fifteenth Benedict. Changed though the attitude of several European nations is since they recognized the Pope in the light of a universal peacemaker, it is evident Christ's vicar alone can claim to be hearkened to amid the clang of warfare."—*Rome Letter of Nov. 16, 1914, printed in the Baltimore Catholic Review, December 12.*

"It is a noteworthy fact that the holy Father receives dozens of letters daily from prominent non-Catholics as well as Catholics, imploring him to use his good offices in favor of peaceful mediation."—*The Catholic Bulletin, Dec. 19, 1914.*

"A very serious claim can be made for papal influence in world councils today, however much it may seem to be in a decline as compared with thirteenth-century conditions. In so far as any external human power may be looked to to be of avail in pacifying Europe, the Vatican must be reckoned with."—*New York Post, Jan. 2, 1915.*

One of the first indications of the benefits which are likely to accrue to the Papacy as the result of the war was the appointment by the English government of Sir Henry Howard, envoy extraordinary to the Vatican. The announcement of this appointment was made in dispatches from Rome, dated Nov. 25, 1914.

This reversal of a policy established at the time of the Reformation and strictly maintained for four hundred years, caused a widespread comment both in the Roman Catholic and in the Protestant press. Its large significance was admitted on all sides. Some of the views of Roman Catholic writers will be found in the following quotations:—

"It is plain that a great change has come over the sentiment of Europe with regard to the Papacy, when Great Britain has requested recognition of a representative at the Vatican, and even Mohammedan Turkey has made a move of a similar kind, in order that the interests of the Porte shall not suffer loss should Italy throw her sword into the scale on the side of the Allies of the Entente."—*Catholic Standard and Times, Dec. 12, 1914.*

"The announcement that England has accredited Sir Henry Howard as envoy to the Holy See is a matter of more than ordinary interest to all Catholics. . . . Russia also has renewed her former relations with the Holy See by sending an ambassador in the person of Baron Nelidow, who has just presented his credentials to the Holy Father. Prussia and Austria are officially represented there. Other countries, too, are considering the advisability of sending envoys to the Vatican. This world-wide recognition of the important part which the Holy See plays in international affairs is a matter of deep interest to Catholics in all countries. It shows that the Holy See is gradually coming into its own."—*Catholic Bulletin, Dec. 19, 1914.*

"The importance of the news that the British government intends to accredit an ambassador to the Holy See at least for the duration of the war cannot easily be overestimated. She is now one of the very few powers, even though Protestant, that have not got a representative at the Vatican. Catholics have long wished to see their ambassador in Rome, and there is every reason to hope that, once commenced, the envoy will not be withdrawn at the close of the present terrible struggle."—*London Letter to the Morning Star (New Orleans), Dec. 19, 1914.*

The comments of the Protestant press upon England's act of appointing a representative at the Vatican have been rather conservative. A London paper, *Truth*, declared:—

"It affects the whole attitude of the Protestant states toward the Papacy. It may be wise or unwise. On that point we express no opinion because no information is vouchsafed as to the purpose of the mission, but it is certainly important and raises various considerations which are only slightly and temporarily connected with the war."

The Protestant Alliance of London made an official protest to the foreign office against opening up diplomatic relations with the Vatican, but this only served to call out a reply justifying the step taken.

In behalf of Canadian Protestants, the *Sentinel* (Toronto), of Dec. 10, 1914, expressed regret at England's departure from her well-established policy:—

"It is unfortunate that the government of Great Britain should have considered it necessary to send a diplomatic representative to the Vatican. No doubt the situation is one so unusual that it calls for extraordinary measures. But to reestablish relations with the Vatican,

which have been suspended for many years, constitutes a recognition of the Papacy as a civil entity at which the vast majority of the people of Britain will be greatly disappointed."

These expressions of opinion all emphasize one thing; namely, that the appointment by England of a representative to the Vatican is a very significant step which may involve large consequences.

During recent weeks Pope Benedict XV has made various suggestions to the several belligerent nations, beginning with a request for a three weeks' truce at Christmas time, which was followed later by recommendations concerning exchange of prisoners. One of the recent events which has served to bring the Papacy into prominence was the reported arrest of the primate of Belgium by the governor-general of the Belgian territory occupied by the Germans. According to one dispatch, the Vatican officially asked for an explanation and reparation from Germany, it being understood that the Pope would make a public protest if Germany refused to accede to these demands. This incident was the occasion for quite a number of articles in the daily press, with prominent headings.

In this connection mention should be made of a striking proposal put forward by Rev. R. J. Campbell, minister of the City Temple, who, in his paper, the *Christian Commonwealth*, recommended that a general council of the Christian churches of the world be summoned to discuss the war, and named the Pope as the only one who could successfully issue the call for such a council. To quote his own words:—

"Who is to summon such a council? There is only one person who could, with any chance of success, and perhaps he would not dream of attempting it. I mean the Roman pontiff. The archbishop of Canterbury could not do it. Rome would not listen. The metropolitan of the Eastern Church, or the largest portion of it, could not do it. Rome holds the key to the situation. Let her try, and Protestants will think better of her than has been the case for nearly four hundred years."

The mere fact that such a proposal as this should be made by professed Protestant clergymen of influence, and that it should be cabled to America as a matter of important news, shows a decided drift toward bridging the gulf between Romanism and Protestantism by acknowledging the supremacy of the Pope.

Thus in various ways the Pope and his plans have been kept before the public, the impression being deepened all the time that the Papacy is one of the great powers of earth which must be reckoned with in every matter of importance relating to the war and its conclusion.

The lessons from this whole war situation should not be lightly disregarded. According to Roman Catholic interpretation, God is sending his judgments upon the nations as a penalty for their disregard of the claims of his one true church in the earth. According to the

same authority the only way to restore permanent peace will be for these nations to return to the Roman Catholic fold, and to recognize the Pope as the true vicar of Christ, with supreme authority upon earth. The fact that all the great powers of the world, with the one exception of the United States, are involved in this fierce conflict, naturally brings the Papacy into prominence and affords a favorable opportunity to advertise the Pope as the only available arbiter of peace. The new Pope, Benedict XV, is a diplomat by training and by experience, and seems more than willing to thrust himself into the breach in repeated efforts to establish in some way a claim to power over the nations in bringing about an adjustment of present difficulties. It is plain enough that this means a long step toward the exaltation of the Papacy, and the prestige which is thus gained in Europe will be used to further the interests of the Roman Catholic Church in all parts of the world. Those who claim to have special light for the people concerning the great apostasy, the man of sin, and the impending compromise between Protestantism and Romanism, ought now to lift up their voices like a trumpet in a sane but positive interpretation of present events, and to make an earnest effort to save as many as possible from the snare that is being set for them. The warning and instruction of the threefold message of Revelation 14 should now be given to the world with clearness and power.

Washington, D. C.

Thoughts on Christian Finances

D. U. HALE

"ALL that is withheld of that which God claims, the tenth of the increase, is recorded in the books of heaven as robbery against him. Such defraud their Creator; and when this sin of neglect is brought before them, it is not enough for them to change their course and begin to work from that time upon the right principle. . . . Repentance for unfaithful dealing with God, and for base ingratitude, is required."—*Testimonies for the Church, Vol. III, page 394.*

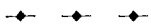
These are solemn words, but they are the counsel of God to us. We are now come to another year. What is our record in the books of heaven? Is the word robber placed against your account, or is it the word faithful?

It is not so much that God's cause cannot go on without our tithe, but the fact that God has laid that plan to give us opportunity to join the Saviour in sacrificing with him in this world that we may join him in the joys of the world to come. "If we suffer, we shall also reign with him." This is the principle. If we fail to share with him a proper part of our possessions in this world, we shall fail to share with Christ in his possessions in the world to come.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure

ye mete, it shall be measured to you again." Matt. 7:1, 2. "Forgive us our debts, as we forgive our debtors." Matt. 6:12. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12. These are some of the principles laid down in the Word. If we find fault with and criticize every little action of our brother, we may expect that the Lord will bring up every little sin we have committed. If we overlook our brother's faults, God will overlook our faults. If we hold something against our brother that we cannot forgive, there is no promise of forgiveness for us in the judgment. Our actions toward our brother are the guide for the Lord in the judgment in dealing with our cases.

These same principles are true in regard to our finances. Our future possessions in heaven depend upon how we deal with what the Lord gives us in this world. "If therefore ye have not been faithful in the unrighteous mammon [or riches], who will commit to your trust the true riches?" Luke 16:11. The Lord includes both tithes and offerings in his sentence of robbery. Can you afford to risk the loss of your home in heaven for a few paltry dollars of tithe in this world? Can you afford to jeopardize your eternal existence for a few paltry dollars that you might squeeze out by skimping your offerings to the Lord's cause? Every one would say No. But, brethren, are you doing it? "At the close of every year all [the Jews] were required to make solemn oath whether or not they had done according to the command of God."—*Id.*, Vol. IV, page 77. Study your finances for the past year, and then ask yourself the question, Could I take the oath? We are too near the end to take any chances on these things. May God help us to see our finances as he sees them, and be faithful with them.



The Ordinance of Humility

An Incident

H. H. VOTAW

DURING the time that we labored in the Indian Empire, we repeatedly noticed that when various doctrines were presented and arguments adduced in their favor, we were met with argument in return, but when we spoke of the rite of feet washing, we were almost invariably met with ridicule. At times we were disturbed by the fact that we were unable to offer any argument in support of this ceremony besides that found in the terse account given by the apostle John.

On one occasion our hearts were much cheered by an incident that occurred while we were celebrating the ordinance of humility. There was present a Burmese man who had never seen the service performed. He was new to our faith. His heart was aglow with the love of the message, and he was rejoicing in the new-found treasure of the knowledge of the Lord's return. As he watched the brethren kneeling at one another's feet, gravity amounting almost to solemnity, and holy joy, seemed to be seeking ex-

pression in his countenance. Suddenly he cried, "O, if my people could only see such love as this, they would all become Christians!"

We thanked the Lord for the lesson. We realized afresh that his ways are all good and always best. Ever since that day it has been easier to obey God and leave the consequences in his hands.

Marion, Ohio.



God's Call to Us

(Concluded)

M. DORMAN

"We are living in the time of the end. The fast fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. . . . The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones." "In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been intrusted the last warning for a perishing world. On them is shining wonderful light from the Word of God. They have been given a work of the most solemn import,—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention. . . . The world is to be warned, and God's people are to be true to the trust committed to them. . . . Christ says of his people, 'Ye are the light of the world.' Matt. 5:14. . . . So far as his opportunities extend, every one who has received the light of truth is under the same responsibility as was the prophet of Israel to whom came the word, 'Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.' Eze. 33:7-9.

"Are we to wait until the fulfillment of the prophecies of the end before we say anything concerning them? Of what value will our words be then? . . . In clear, distinct rays, light has come to us showing us that the great day of the Lord is near at hand, 'even at the door.'"—*Testimonies for the Church*, Vol. IX, pages 11, 19, 20. The time has come when the message of Christ's soon coming is to sound throughout the world.

Not only have we reached a crisis in the history of the world, but a crisis in our own lives as well. The way in which we relate ourselves to this message will determine largely our eternal destiny.

We are now in the shaking, the sifting time. In speaking of this time God's

servant says: "I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people."—*Early Writings*, page 270. The straight testimony of the True Witness to the Laodiceans is: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." "I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified."—*Ib.*

It is with God's army today as it was with Gideon's army of old. All whose hearts are not hot and burning for the fray will be sifted out. Thousands will disappear from the ranks, but with the tested remnant a mighty work is to be accomplished.

"We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are before us. A power from beneath is leading men to war against Heaven. Human beings have confederated with satanic agencies to make void the law of God. . . . In the broad way that leads to eternal ruin there walks a long procession. The world, filled with violence, reveling, and drunkenness, is converting the church. . . . At this time, a time of overwhelming iniquity, a new life coming from the Source of all life is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Saviour." "In visions of the night representation passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Testimonies for the Church*, Vol. IX, pages 43, 44, 126.

Will you be one of the sifted band who will be privileged to see the accomplishment of this work?

O careless, heedless, slumb'ring one,
Arouse thee! Gird thine armor on!
I charge thee: Stay not till the dawn
Of heaven's wondrous, perfect bloom
Shall break the shadow of earth's gloom.

Arouse, a work awaits thee here!
Thy Captain calls, "Take now thy
spear."

Come! Angels wait; why tarry so?
O, plunge into the thickest fray!
The Master calls thee. Up, away!

The value of souls, the shortness of
time, the greatness of the work before
us, call, "*Arise, shine; for thy light is
come, and the glory of the Lord is risen
upon thee.*"

The Holy Spirit Awaits Our Demand and Reception

D. H. KRESS, M. D.

ANCIENTLY the Lord led a people out
of Egypt toward the Land of Promise.
Shortly after they began their journey,
they came to a place where "there was
no water for the people to drink." Had
they only been patient and trustful, all
their needs would have been supplied.
Here was a needed test; but they found
fault with their surroundings, and mur-
mured against Moses, and said, "Where-
fore is this that thou hast brought us up
out of Egypt, to kill us and our children
and our cattle with thirst?"

"And Moses cried unto the Lord, say-
ing, What shall I do unto this people?
they be almost ready to stone me." Then
the Lord told Moses what to do. He
said, "Go on before the people, and take
with thee . . . thy rod. . . Behold,
I will stand before thee there upon the
rock in Horeb; and thou shalt smite the
rock, and there shall come water out of
it, that the people may drink. And
Moses did so in the sight of the elders
of Israel." Exodus 17.

It required a water supply equal to
that of the city of New York to supply
the millions of human beings and their
cattle with drink, and with water for
bathing purposes. The psalmist, in
speaking of this says, "He clave the
rocks in the wilderness, and gave them
drink as out of the great depths. He
brought streams also out of the rock,
and caused waters to *run down like riv-
ers.*" Ps. 78: 15, 16.

Twenty years later they were brought
to a similar test. "There was no water
for the congregation." Num. 20: 2. And
again the people chid with Moses and
said, "Why have ye brought up the con-
gregation of the Lord into this wilder-
ness, that we and our cattle should die
there?" This time the word came to
Moses, "Take the rod, and gather thou
the assembly together, thou, and Aaron
thy brother, and *speak ye unto the rock
before their eyes; and it shall give forth
his water.*"

Only once was it necessary for the
rock to be smitten to supply the fam-
ished people with drink; after this it was
only needful to speak to the rock, and
the water would gush forth.

"That rock," we are told, "was
Christ." Christ said, "If any man thirst,
let him come unto me, and drink. . . .

But this spake he of the Spirit, which
they that believe on him should receive:
for the Holy Ghost was not yet given;
because that Jesus was not yet glorified."
John 7: 37-39. After his crucifixion
(after the true Rock was smitten) Jesus
ascended on high and gave gifts unto
men. He had commanded his disciples
that they should not depart from Jeru-
salem, but wait for the promise of the
Father. He said, "Ye shall receive
power, after that the Holy Ghost is come
upon you: and ye shall be witnesses unto
me." Acts 1: 8. They tarried and pre-
pared their hearts, by confession of their
sins and faults, for this promised bless-
ing. When their part was done, "and
when the day of Pentecost was fully
come, they were all with one accord in
one place. And suddenly there came
a sound from heaven as of a rushing
mighty wind, and it filled all the house
where they were sitting. . . . And they
were all filled with the Holy Ghost." Acts
2: 1-4. In a miraculous manner
they were able to speak fluently in the
tongues of the people who had gathered
at Jerusalem. A mighty miracle had
been wrought. And the people "were all
amazed, and were in doubt, saying one
to another, *What meameth this?*" Verse 12.

Then "Peter, standing up with the
eleven, lifted up his voice, and said unto
them, . . . This is that which was spoken
by the prophet Joel; And it shall come
to pass in the last days, saith God, I will
pour out of my Spirit upon all flesh:
and your sons and your daughters shall
prophesy, and your young men shall see
visions, and your old men shall dream
dreams: and on my servants and on my
handmaidens *I will pour out* in those
days of my Spirit; and they shall proph-
esy." Peter then referred to the cruci-
fixion of Christ, and said, "Him, being
delivered by the determinate counsel and
foreknowledge of God, ye have taken,
and by wicked hands have crucified and
slain; whom God hath raised up." Verses
14-24. "Therefore being by the
right hand of God exalted, and having
received of the Father the promise of
the Holy Ghost, *he hath shed forth this
which ye now see and hear.*" Verse 33.

The Rock was smitten, and the water
of life gushed out, not merely in a stinted
stream, but "he clave the rocks . . .
and caused waters to run down like
rivers." We are told in "The Desire of
Ages," page 671, that "Jesus . . . re-
joiced because of the abundant help he
had provided for his church. The Holy
Spirit was the highest of all gifts that he
could solicit from his Father for the ex-
altation of his people. The Spirit was to
be given as a regenerating agent, and
without *this* the sacrifice of Christ would
have been of no avail. . . . It is by the
Spirit that the heart is made pure.
Through the Spirit the believer becomes
a partaker of the divine nature. Christ
has given his Spirit as a divine power to
overcome all hereditary and cultivated
tendencies to evil, and to impress his own
character upon his church." This won-
derful transformation of character took

place among the recipients of this bless-
ing at Pentecost. Thank God that the
"fountain opened to the house of David
and to the inhabitants of Jerusalem for
sin and for uncleanness" is still giving
forth its life-giving, health-giving waters.

It is not necessary that the Rock should
be smitten the second time, or that there
should be another such invitation as was
witnessed at Pentecost. The river of life
is still with us, and the invitation is,
"Ho, every one that thirsteth, come ye to
the waters, and he that hath no money;
come ye, buy." Jesus is still saying, "If
any man thirst, let him come unto me,
and drink." That Rock which followed
the children of Israel in the wilderness
is still with us. All that is now neces-
sary is to speak to the Rock, and the
water will gush forth.

We are living in the dispensation of
the Holy Spirit. All that was given
at Pentecost, God designed his people
should have to the end of time. The
promise was not merely to the believers
at Pentecost, but to their "children, and
to all that are afar off, even as many
as the Lord our God shall call." Acts
2: 37-39. "This promised blessing,
claimed by faith, brings all other bless-
ings in its train. It is given according
to the riches of the grace of Christ, and
he is ready to supply every soul accord-
ing to the capacity to receive."—*Id.*,
page 672.

If devoid of the Spirit of God, if the
life is not one of victory, do not find
fault with your surroundings, or with
men, only "speak ye unto the Rock; . . .
and it shall give forth his water."

Melrose, Mass.

A Life of "All Getting"

THERE is a pathetic little story of a
blind girl, told by Ian Maclaren in an
old number of *Frank Leslie's*: "If I
dinna see,"—and she spoke as if this
were a matter of doubt and she were
making a concession for argument's sake,
—"there's naebody in the Glen can hear
like me. There's no a footstep of a
Drumtochty man comes to the door but
that I ken his name, and there's no voice
oot on the road that I canna tell.

"The birds sing sweeter to me than to
onybody else, and I can hear them cheep-
ing to one another in the bushes before
they go to sleep. And the flowers smell
sweeter to me,—the roses and the carn-
ations and the bonny moss rose,—and I
judge that the oatcake and milk taste
the richer because I dinna see them.

"Na, na, ye're no to think that I've
been illtreated by my God; for if he
dinna give me ae thing, he gave me
mony things instead. And mind ye, it's
no as if I'd seen once and lost my sight;
that might ha' been a trial, and my faith
nicht have failed. I've lost naething;
my life has been all getting."—*Aus-
tralian Signs of the Times.*

"THE one who did his best has no
occasion to waste time in wishing he
had done otherwise."



VOL. 92

WASHINGTON, D. C., JANUARY 28, 1915

No. 5

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EDITORIALS

God's Innumerable Thoughts Toward Us

God yearns over his children with the pitying love of a tender father. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." This infinite love on his part awakens innumerable thoughts toward his children. Declares the psalmist:—

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." Ps. 40: 5.

Again the sweet singer of Israel, in contemplation of God's wonderful mercy, exclaims:—

"How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee." Ps. 139: 17, 18.

The Lord himself declares the character of the thoughts which he has for his loved ones. They are thoughts not of evil, but of good:—

"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. 29: 11.

In view of this attitude which he sustains continually toward his children, he extends to them the gracious invitation found in Jer. 29: 12, 13:—

"Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart."

Poor, lonely, discouraged soul, are you stumbling along in darkness, feeling that no one cares for you? O, look up and rejoice! Remember that the infinite Father bears you continually upon his heart. He holds you continually in his mind, and his thoughts for you are thoughts of peace, and not of evil. Though you

may feel that you have been forsaken by all your fellows, remember that you have an advocate in the heavens, Jesus Christ the righteous, the God-man, who by participation therein has become acquainted with the experiences of his children.

"In that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2: 18. He declares: "Him that cometh unto me I will in no wise cast out." Today cast your soul on him, and take hold of his strength.

When the Time Came

FOLLOWING the days of tribulation to the church, foretold in prophecy,—the persecutions of the days of papal power,—Christ declared that the signs of the latter days would begin to appear.

True to the divine word, when the days of tribulation were cut short, about the middle of the eighteenth century, the signs of the approaching end began to appear.

The latter days had come, the time when the Lord was to do a special work in enlightening the world with gospel truth, according to the angel's word to Daniel the prophet:—

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

Just in these times was born the great movement of modern missions, which has changed the face of the earth and prepared the way for a quick work in this last generation of the judgment hour.

In speaking the word of courage and making appeal for missionary advance, even in the serious times of this present war, British missionary leaders have been frequently referring to the fact that the modern missionary movement began amid times of war and distress. The *Chinese Recorder* makes a good statement of the facts:—

It was at a time of acute and widespread distress that the present Protes-

tant missionary movement had its birth. In 1793 the French Revolutionary government declared war upon Great Britain, involving finally Holland, Prussia, Spain, Sardinia, and Austria. . . . The Treaty of Amiens (1802) secured peace for fifteen months, and then (1803) commenced the gigantic struggle against Napoleon, which lasted twelve years. Every country in Europe passed through the havoc of this prolonged war.

Britain, with one or two brief intervals, had been at war for over twenty years, and had piled up a huge debt of six hundred million pounds. The condition of the people was miserable in the extreme, and the land was full of discontent. Yet this was the period that gave birth to the,—

- Baptist Missionary Society (1792)
- London Missionary Society (1795)
- Church Missionary Society (1799)
- Religious Tract Society (1799)
- Sunday School Union (1803)
- British and Foreign Bible Society (1804)

Nothing could stay the dawn of the new era of world-wide enlightenment and increased knowledge. The time had come, and the agencies for the beginning of the work were raised up by Providence.

This may well give us courage for increased missionary activity in our own world-wide work. The time has come for the finishing of the work. Many lands and many tongues lie still beyond us. The third angel's message must be carried to all. The work will be done though amid a world in arms. The sure word of prophecy promises it; and the Lord's people will be strengthened and blessed and energized to do it.

W. A. S.

Seventh-Day Adventists and Tithing

THE recent publication of the statistical report of our church work has elicited some comment on the part of several of our exchanges. The *Lutheran* for January 14, says:—

Seventh-day Adventists believe in tithing; and if religion were to be measured by the amount of money men are willing to part with under some particular system of giving, then Adventists are more religious than most people. Their gifts to foreign missions alone averaged \$6.95 per member in 1913. Presbyterians and Methodists North together gave over three million dollars to the same cause, or about fifty-eight cents per member. That seems to speak volumes in favor of the tithing system, does it not?

The editor questions whether this larger average of gifts to missions on the part of the Seventh-day Adventist Church indicates a greater spirituality in that church. He is inclined to give the credit to the system rather than to the real love for mission work. Similarly, the editor of the *Northwestern Christian Advocate* for January 15, refers to the large gifts among Seventh-day Adventists, and suggests what might be done by the Presbyterian and Methodist Churches if their

contributions for foreign missions were as liberal as those made by the members of the Seventh-day Adventist Church:—

The total membership of the Methodist and Presbyterian denominations, as given in their official yearbooks for the year 1913, is 5,215,593. Their combined offerings for foreign missions for the same year were \$3,045,328.18, an average of fifty-eight cents per annum for each member; a little more than one cent a week. The official statistical report for 1913 of the Seventh-day Adventists, who believe that God's law of the tenth of income is of the same binding force as his other law of the seventh of time, gives the total membership of their church in North America as 71,863. Their contributions to foreign missions for the year 1913 amounted to \$499,713.65, an average of \$6.95 per annum for each member, or not quite fourteen cents a week. If the combined membership of the Presbyterian and Methodist Churches had given as much per capita as the members of the Seventh-day Adventist Church, \$6.95 each, their combined contributions to foreign missions in 1913 would have amounted to over \$36,540,000, instead of a little more than \$3,045,000.

The publication of our statistical report evidently afforded inspiration for an article on "The Financial Side of Tithing," by Thomas Kane, in the *Christian Observer* (Presbyterian) for December 6. Speaking of the benefits which come from the payment of tithes, and citing examples of some who have illustrated this principle in their experience, he says of Seventh-day Adventists:—

A much fairer as well as more relevant illustration of what tithing will accomplish in and for a denomination is afforded by the Seventh-day Adventists. There is nothing specially attractive, no special drawing power, in observing the seventh instead of the first day of the week as the Sabbath of rest and worship. The Adventists are neither alone nor singular in their belief in the second coming of Christ. Mr. Moody and the late Dr. Gordon, of Boston, devoutly believed that Christ would come again. So do thousands of Christians in all our churches.

Except by their faith in and practice of tithing, how can we account for the remarkable showing made by the Seventh-day Adventists as a denomination? They regard the law of the tithe, the tenth of income, as equally binding with the law of the Sabbath, the seventh of time. Their official reports state that in 1870 they had a membership of 5,440. In 1910 it was 104,526. Their annual tithe in 1870 was \$2,182.46; in 1910, \$1,338,689.65. In 1913 it was \$1,771,989.60. In 1870 the church controlled one sanitarium with 35 employees. In 1910 they had 74 sanitariums with 1,989 employees, with assets of \$3,368,000. In 1880 their total contributions to missions and other benevolent causes was \$5.39 per capita; in 1910 it was \$21.27; in 1913, \$23.42. This included the membership in foreign countries. In North America alone it was \$28.93 per capita for 71,863 communicants. These figures certainly do not show that they had grown poor by tithing during the thirty-three years from 1880 to 1913.

As we have suggested before, the standard of comparison of our benevolence is not that erected by our fellows. It is the standard exemplified in the ministry and sacrifice of our Lord Jesus Christ. He laid aside the riches and glory of heaven and sacrificed even his own life for the salvation of lost mankind. The very essence of the gospel is summed up in the one word, Give. And to the extent that Christ dwells in us and we partake of his spirit will we exemplify, even as he did, this gospel principle in our lives. F. M. W.



"Rome Never Changes"—No. 11 The "Sacrifice of the Mass"

(Concluded)

How important the Roman clergy considers the "sacrifice of the mass" may be judged by the following extracts from a sermon delivered at the eucharistic conference held in Montreal in September, 1910:—

The sacrifice of the mass is the one honor that is worthy of God.

The mass is Calvary over again. The mass is the tree of life that stands in the paradise of God. We are glad to have the mass, for we would not forfeit eternal life. What the light and air and sunshine are to the mortal body, that the mass is to our soul.

In view of such declarations, and in view of what the Council of Trent has decreed on the subject, we cannot be accused of injustice or exaggeration when we declare that the mass is the true center of Roman Catholic worship. How important the hierarchy considers the mass may be judged by the fact that a great international congress is held in its honor each year in some part of the world, costing hundreds of thousands of dollars in the aggregate, and honored by the Pope through the attendance of his personal representative. In view of the importance which Rome attaches to the mass, we are warranted in expecting very plain and explicit authority for the institution of such a service. If any such authority exists, we should expect to find it cited in the decree of the council which authorized the establishment of the mass. We search that decree, and in it find that Rome has given her authority for the establishment of the mass. It is contained in the last sentence of chapter 2, session 22, of the Council of Trent, and reads:—

Wherefore, not only for the sins, punishments, satisfactions, and other necessities of the faithful who are living, but also for those who are departed in Christ, and who are not as yet fully purified, is it rightly offered, agreeably to a tradition of the apostles.—"*Dogmatic Canons and Decrees of the Council of Trent*," page 136, authorized translations.

What, then, is Rome's authority for the mass, which is "Calvary over again," which is "the tree of life that stands in

the Paradise of God," without which we would "forfeit eternal life," which is so important that an international congress is held each year in its honor,—what is the authority upon which it rests?—*Tradition*; so says the Council of Trent. The council quotes no Scripture for its authorization; it does not quote even the saints, whose writings are at least prolific. There is good reason, of course, why the council did not quote from either of these sources. It could not do so; both are against the idea, as pointed out in previous articles. Upon tradition, and tradition only, rests that service to which all other features of the Roman system are now subsidiary. But could the apostles themselves speak upon this question, they would deny the allegation in emphatic language, as contrary to the most fundamental and most vital principles of the gospel to whose promulgation they gave their lives.

Whence did Rome derive the mass, the worship of the wafer? It is not difficult to determine it, for the wafer worship has in it features that explain its origin. In speaking over the wafer the words *hoc est enim corpus meum*, the priest is believed to create God, and every separate wafer and every separate particle of each wafer is believed to be God. In other words, the creature creates his Creator. In the heathen religion of India we may witness a similar procedure. Concerning this we read:—

In India there is a striking analogy in the consecration of their images. On days sacred to a deity, temporary images are provided for use at the festival. These are made of mud from a sacred stream. While in the hands of the workman, they possess no sacred character. When finished, they are taken to the house where the ceremony is to be held, and up to a certain moment are regarded as gayly decorated lumps of mud. On the eve of the festival, the act of life-giving is performed. A priest recites texts, by which an invitation is given to the deity to visit the house and inhabit the image as his temporary dwelling. The eyes, nose, ears, mouth, hands, feet, of the idol are touched in turn, by which, and the repetition of special texts, a notable miracle has been wrought; the image is now supposed to be a living god. Only Brahmans may approach it; and their services are necessary to present the gifts which the family wish to offer. When the worship is over, a reverse process is gone through. The deity is thanked for his presence, and dismissed, and the image is thrown into the river from which it came. The noticeable feature of the transaction is that by the repetition of a formula, and the performance of a certain ritual, the mud is made divine and becomes a proper object of adoration. Legends are not lacking to show how want of faith in the supposed miracle has been punished. Some are said to have been struck blind, others killed, for presuming to treat the image as if it were not divine.—"*Paganism in the Papal Church*," W. J. Wilkinson, pages 118, 119.

In a previous article (No. 8) the derivation of the "unbloody" feature of the "sacrifice of the mass" was clearly shown. It was a distinct feature of Babylonian, Egyptian, and Hindu worship. The thin, round wafer was also shown to be a characteristic of heathen religions. The thin, round cake was on all Egyptian altars. "The round disk, so frequent in the sacred emblems of Egypt, symbolized the sun," says Hislop ("Two Babylons," page 160). On the "thin, round wafer" used in the "sacrifice of the mass" are three letters "I. H. S." What do they signify? The priest will tell you they stand for *Iesus Hominem Salvator*, Jesus the Saviour of men. In the days of the early Christian church, there were many worshipers of Isis in Rome. Let them look upon the thin, round wafer with its three initials, and what do they see there, and how would they read it?—"Isis, Horus, Seb," which means, "The Mother, the Child, and the Father of the gods;" that is, the Egyptian trinity. Concerning this, Hislop says:—

Can the reader imagine that this double sense is accidental?—Surely not. The very same spirit that converted the festival of the pagan Joannes into the feast of the Christian Joannes, retaining at the same time all its ancient paganism, has skillfully planned the initials I. H. S. to pay the semblance of a tribute to Christianity, while paganism in reality has all the *substance* of the homage bestowed upon it.

When the women of Arabia began to adopt this wafer and offer the "unbloody sacrifice," all genuine Christians saw at once the real character of their sacrifice. They were treated as heretics, and branded with the name of Collyridians, from the Greek name for the cake which they employed. But Rome saw that the heresy might be turned to account; and therefore, though condemned by the sound portion of the church, the practice of offering and eating this "unbloody sacrifice" was patronized by the Papacy; and now throughout the whole bounds of the Roman communion, it has superseded the simple but most precious sacrament of the supper instituted by our Lord himself.—"*Two Babylons*," page 164.

These characteristics leave no doubt as to the pagan origin of the mass. If there could be any doubt, it ought to be dispelled upon the instant that one witnesses what is called "the elevation of the host." In that ceremony there is used a receptacle for the wafer known as the monstrance. It is constructed somewhat in the form of a large candlestick, with a base to keep it upright when unsupported, and a pillar or standard which is grasped by the priest when he "elevates" it before the congregation. Above this pillar is a circular opening covered with glass at the front. The wafer is placed in this receptacle, and there may be seen by the congregation. Around this circular receptacle are many

golden rays, radiating apparently from the wafer, as light rays radiate from the sun. When the monstrance containing the wafer (or "host") is "elevated," the congregation worship it. This likeness of sun worship is too apparent to be mistaken. The wafer represents the sun, and the encircling halo of rays represent the rays of the sun; and when the people worship that arrangement, they are perpetuating the sun worship of Babylon and of Egypt.

There still exists in Upper Egypt, near the small town of Babain, in a grotto, a representation of a sacrifice to the sun. Two priests before the altar are represented in the act of worshiping the blazing sun image. This image is composed of a round face surrounded by sun rays, practically an exact counterpart of the upper portion of the Roman Catholic monstrance with the wafer as the center of the radiating rays. There can be no mistaking the similarity of the two.

That which makes the mass particularly repellent to the Christian who understands its origin is the fact that the wafer is declared to be Jesus Christ himself, body, soul, and divinity. Therefore when the wafer is placed within the monstrance and is held up for the adoration of the "faithful," Jesus Christ is there represented as the center of sun worship; and to him who is acquainted with what sun worship stood for and permitted and encouraged through the centuries, the thought is in the highest degree abhorrent. Sun worship was the very antithesis of all that the Word of God and Jesus Christ stood for. It contradicted God, and put a halo of divinity around that which was most repugnant to God and most destructive to morality. No form of heathen religion was a more revolting insult to the Creator of the heavens and the earth. Yet in the service of the mass the Roman Church puts the modern expression of that ancient idolatry before her congregations as the center and substance of all that is Christian in our day. The mass is made necessary to the complete efficiency of the sacrifice on Calvary, thus making the sacrifice of Christ on Calvary nothing without it; and that wafer, made by human hands, and bearing the initials of the gods of Egypt, and the semblance of the sun image, is made the most present and most potent god of Christendom, to be adored with the highest form of worship. "There is no room left to doubt," say the Fathers of Trent, "that all the faithful of Christ may, according to the custom ever received in the Catholic Church, render in veneration the worship of latria, which is due to the true God, to this most holy sacrament."—"*Dogmatic Canons and Decrees of the Council of Trent*," sess. 13, chap. 5, *authorized translations*.

We therefore hold that the "sacrifice of the mass" is founded on tradition, heathen in its origin, contrary to the Scriptures, subversive of the gospel, a human substitution for the divine plan of salvation, a denial of the efficacy of Christ's atonement, and a rehabilitation of paganism under Christian names; and that, in giving to the wafer the worship which is due to Almighty God, the Roman Church establishes an idolatrous worship in every church dedicated to her services. In adopting that service, which was unknown to the apostles, or the early Fathers of the Roman Church, and against whose incipient manifestation her canonized saints protested, *Rome has changed*, and the change amounts to a complete transformation. So great is the change that she denies, even with a curse, what she stood for in the earlier centuries. How true is this to the characteristic of Peter before his conversion, when he denied his Lord with a curse. In like manner declares the Council of Trent:—

If any one denieth that, in the sacrament of the most holy Eucharist are contained truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ; but saith that he is only there as in a sign, or in figure, or virtue; let him be anathema [accursed].

If any one saith that, in the holy sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored with the worship, even external, of latria; . . . or is not to be proposed publicly to the people to be adored, and that the adorers thereof are idolaters; let him be anathema [accursed].—*Id.*, chap. 8, *canons 1 and 6, authorized translations*.

Rome first declares the wafer to be the Lord Jesus Christ himself, and curses him who denies it; and then declares that that wafer is to be worshiped as Christ himself, and curses him who denies that. Her curse must therefore rest upon the Fathers of the church and upon the saints of the church, both of whom have denied every principle involved in the "sacrifice of the mass." So Rome has not only changed, but has enforced that change with a curse that involves her own spiritual leaders. c. m. s.

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The Observance of Church Comity Arrangements

SEVENTH-DAY ADVENTISTS are sometimes criticized because they are unwilling to submit to the comity arrangements in respect to territory which are agreed to by many of the church missionary societies. They are, however, not alone in refusing to become a party to this plan. According to the *Western Recorder* for Dec. 31, 1914, trouble has recently arisen between the Baptists and Presbyterians over this matter. For some years the Presbyterians have been

operating a mission in Madison, Ill. Recently the Baptists opened a mission in Granite City, a town adjoining Madison. This brought to the Southern Baptist Convention a strong protest from the minister in charge of the Presbyterian mission. In this he declares that "the field belongs to the Presbyterians by right of priority and occupation;" and also that the presence of a Baptist mission is in violation of the comity arrangements respecting the territory of other denominations agreed upon by the several great Protestant churches during the home missionary council. Among other things it is charged that the congregation of the Baptist mission, with the exception of one family, is made up wholly of the former attendants at the Presbyterian mission. Commenting upon this protest, the editor of the *Recorder* says:—

As will be noted, our friend says that these comity arrangements have been made between Protestants, and as Baptists are not Protestants they are not bound by such arrangements. It is with shame, however, that we must admit that our Northern Baptist leaders have entered this amalgamation for the elimination of the Baptist gospel. . . . The great commission commands us to preach the gospel to every creature regardless of anything or anybody, and this Baptists will continue to do till called upon to give an account of their stewardship.

In this is expressed the true principle of gospel liberty. Had this principle of church comity been observed in the ages of the past, it would have kept Noah from the preaching of the message of the coming flood; it would have held Jonah to persist in his early determination not to proclaim to Nineveh the message of its coming destruction; it would have sealed the lips of our blessed Lord; under the carping criticism of the leaders of a national church, it would have kept Paul out of every synagogue of the Jews; it would have held Luther within the pale of the Church of Rome, and smothered the impulses of Wesley and Whitefield in their desires for a more spiritual gospel.

The truth for these last days, constituting the foundation of this movement, cannot be confined to localities or peoples. The message of the Lord's soon coming must go to all the world. But in the preaching of the truth of God we believe that kindly considerations should be given to the gospel messenger of every church. It is not for us ruthlessly to enter upon the labors of other men and seek to tear down that which they have endeavored to build up. We must recognize the noble work that has been done by scores of missionaries operating under various church missionary boards, men who have pioneered the way into the great regions beyond. It is not for us to count these men enemies, but rather our brothers; and while we must respond

to every Macedonian call and to the extent of our ability give to all the world the gospel of the soon-coming kingdom, let us endeavor to do it with the spirit of wisdom and the meekness and humility of the Master, that our work of ministry will be one of love and good will even to those who may differ with us in the message which we proclaim.

F. M. W.

In Australia Again

As our steamer, "Manuganui," pulled up to its landing place in Sydney harbor, we found awaiting us a company of old friends to give us a real Australian welcome back to their sunny land. That was a glad hour to us. We had been gone fourteen years. We had about despaired of ever returning, but here we were face to face with our Australian brethren and sisters. No faces ever looked better, and no hand-shaking ever gave us greater pleasure. It seemed like home-coming after a long absence.

Then came the program for Australia. We were to leave that day for Hobart, Tasmania, 988 miles away. After a week in Tasmania we were to go to Adelaide, South Australia, a journey of 899 miles. A week later we were to go to Victoria, a distance of 483 miles, for a ten days' meeting in Melbourne and Warburton. Then we were to go to Brisbane, 1,307 miles north, to attend the Queensland camp meeting. At the close of this meeting we were to go to Sydney, 725 miles south, for the Australasian Union conference and ministerial institute.

Appointments had been made for general meetings in all these centers. The brethren and sisters came together from the suburban churches and the surrounding country in such large numbers that when our whole tour of Australia was finished, we had met a very large majority of our five thousand members. In Tasmania five or six wagonloads of brethren and sisters came from Bismarck to Hobart, a distance of fifteen miles, for the Sabbath and Sunday services.

In all these places we had the pleasure of meeting scores of dear friends whom we had known while living here. And we had also the pleasure of making the acquaintance of as many more who have embraced the message during our absence.

I had traveled over all this territory while working in this field in the early days, and was quite familiar with the experiences we had in starting the work in most of the places named. It was certainly most encouraging to find that our cause had not retreated from a single place in which it had once been established. In all Australia I did not hear of one of our church buildings standing empty and idle. In a very few places the membership may not have grown much,

but in most places it has far outgrown the capacity of the buildings provided in the early days. Brethren Haskell, Corliss, and Israel, the pioneers in this field, and many others who came out and for various reasons returned, will be glad to know that their work stands as solid as a rock.

In Melbourne and its suburbs there are a dozen churches now. The same is true of Sydney. And the little companies established in South Australia, Queensland, and West Australia have grown into well-organized, self-supporting conferences. There has been no backward motion — no retreat anywhere. Our people seem to be like the bugle boy whose captain, believing that his men were exhausted, ordered him to sound the retreat. The boy put the bugle to his lips and sounded a vigorous charge. The men rallied, rushed on the enemy, and won the battle. When it was all over, the captain asked the boy why he blew a charge when he was asked to sound a retreat. "O, sir," said the boy, "I never learned to sound the retreat!" Our brethren in Australia have never learned how to retreat. Every advance step taken has been held. Every plant set out has grown. Nothing has withered or died. This has been a source of great joy and encouragement to us.

One feature of the present situation that impressed us as we traveled over the field was the entire change of leadership in the work. The management of conferences, institutions, and departments of work, is in new hands. Elder W. L. H. Baker and Sister Baker are the only pioneers of Australia left in the field. Brother Baker is the Bible teacher in the Avondale Missionary College. Sister Hindson, who was Anna L. Ingles when she came here, although hardly a pioneer as to time, may justly be counted a pioneer in the tract society and general office work. She is still in the field doing efficient work. Brethren Gates, Fulton, Butz, and Cole were pioneers in the island work, and came to Australia at a later date. Brother Lukens came to the field only four years ago. The great majority of the workers of all classes are brethren and sisters who have embraced the truth in the field, and later have entered the work. These brethren and sisters have become experienced and efficient preachers, leaders in conference administration, heads of departments, writers, managers of institutions, teachers, physicians, nurses, secretaries, stenographers, etc. They accept the whole message, and work as intelligently and untiringly for its advancement as any class of leaders in the world. The whole plan of our organization and methods of procedure keeps all the avenues of opportunity and service open to all. The consecrated, self-sacrificing, energetic work-

ers enter these avenues and meet with success.

Another thing that deeply impressed us as we visited the different conferences was the large number of young men and young women connected with our cause. And these young people want to give their lives to the work of this message. There is no difficulty in securing volunteers for either the home or the foreign field. While this is a most encouraging situation, yet it has its serious side; namely, how we are going to press all these young people into service. While they do not want to connect with the business enterprises of the world, yet they must do something. If we cannot let them enter the organized work, they must devote their energies and activities to private interests. As I came in contact with these bright, energetic, accomplished young people, it seemed to me that this field might be drawn upon for workers in the British countries throughout the world. May not this be one of the purposes for which the Lord hastened the development of the work in this field? It is surely most encouraging to see how these young people come into our ranks and stay by. While some become discouraged and turn away, the great majority remain faithful.

As I met our people in different parts of the field, I endeavored to encourage them to hold on, and to consecrate all to the definite effort of quickly finishing the work of God. To this end I tried to make it clear to them what had to be done when our movement started, how much has already been accomplished, what still remains to be done, and what definite line of action must now be pursued by God's people to finish his work in this our day. I felt the blessed presence and approval of the Master as I went over this ground. The Holy Spirit stirred and softened the hearts of the people. Many times they were in tears. With great earnestness they united in sacred, solemn covenant to do and to give all for the finishing of this work. Quite a number who for various reasons had fallen out, took their stand again for the truth. Altogether between fifteen and twenty were persuaded to come back to the Lord. To me this was one of the best and most comforting features of my work.

The presidents of the conferences who planned my tour arranged for me to give one or more addresses in large halls in the principal cities. In Auckland two addresses were given on Sunday in the city hall. One of these was on prohibition, and the other on the world-wide foreign missionary movement of the last century. In this latter address I was able to give the public some idea of our foreign mission operations. When the war broke out, the Eastern Question and

Armageddon were presented. The papers were full of references to both of these questions, but did not make it clear just what either one was. Our announcements to deal with them from the standpoint of the Scriptures, brought large audiences eager for light. Altogether I gave twelve of these addresses in town



GIRLS AT OUR SCHOOL IN FIJI

halls, theaters, mechanics' institutes, and temperance halls, besides a number in our churches and in tents at camp meetings. In all my ministry I had never had such opportunities for reaching the public as opened to me in New Zealand and Australia. Somehow the people seemed to feel that we could tell them what all these things mean. Many came to our people for an explanation. As soon as the war broke out, we began to sell a pamphlet, written by Elder Teasdale, on Armageddon. A large number was disposed of in a short time. This experience shows what quick, earnest efforts we may be called upon to make in the closing days of our work.

Our visit to Melbourne was most encouraging. It was in this city that Elders Haskell, Corliss, and Israel first located when they came to Australia in 1885. It was here that the first sermon was preached by our people south of the equator. It was here we printed the first line of literature in the Southern Hemisphere. It was here I had the privilege of making the first public appeal to Seventh-day Adventists in this field, for gifts to establish our printing house in Melbourne. It was here we organized our first conference in this hemisphere, and later organized the first union conference in our denomination. The labor, anxiety, and struggles that go with pioneer work help to make the place where the work is done, and the people who are associated together, very dear to pioneers.

Now in all these experiences we had the association and helpful cooperation of many brethren and sisters who embraced the message at the very begin-

ning of our work in Melbourne. We had learned their value and loyalty, and had come to love them very dearly. When we stepped from the train in Melbourne, we found a number of these dear old friends waiting to greet us. And later, when we had gathered in the large hall in the city for our general meeting, we were rejoiced to see the faces of so many of the pioneers. In our conversation with those we met we found that some of the old believers had passed away, and that a very few had become discouraged and given up the battle; but the great majority were still firm and pressing on.

Our visit to Warburton, where the printing house is located, gave us the privilege of meeting a large number who were but children in those early days, but who are now in charge of the various departments of the printing house. Our public meetings in these places were blessed occasions. Of the printing work I shall speak in another report.

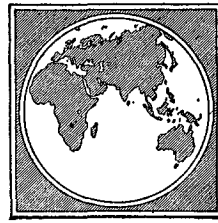
A. G. DANIELLS.

THE extent to which worldly sport is willing to go in its effort to minister to the desires of its devotees was recently illustrated in an incident which occurred in Atlantic City, N. J. The authorities prohibited beach dances on Sunday, and ordered that the bands should play only sacred music in the concerts which they gave on that day. Arrangements were made whereby several of the dances were adapted to the tunes of Old Hundred, Rock of Ages, Sweet By and By, etc., and groups of merrymakers danced the tango to these tunes. This verily is borrowing the livery of heaven in which to serve the devil.

"AMONG the children of God," said Ruskin, "there is always that fearful and bowed apprehension of his majesty, which is called the fear of God; yet of real and essential fear there is not any, but clinging of confidence to him as their Rock, Fortress, and Deliverer; and perfect love and casting out of fear; so it is not possible that, while the mind is rightly bent on him, there should be dread of anything earthly or supernatural; and the more dreadful seems the height of his majesty, the less fear they feel that dwell in the shadow of it. 'Of whom shall I be afraid?'"



THE WORLD-WIDE FIELD



A New Group of Mission Fields

N. Z. TOWN

At the recent autumn council of the General Conference, A. J. Haysmer presented a request from the Central American Conference and the Guatemala Mission, which include the republics of Guatemala, British and Spanish Honduras, and Salvador, that they be separated from the West Indian Union Conference and placed under the direct supervision of the General Conference. This request was made principally because there is a much more direct and quicker communication between these fields and the States than with the West Indian Union headquarters. After considering this question the General Conference Council took the following action:—

“Voted, That we concur in the suggestion from the West Indian Union, and grant the request of the Central American Conference and the Guatemala and Salvador Missions, taking these fields under the direct supervision of the General Conference until some plan of organization of the Northern Gulf Spanish fields may be perfected.”

By a former recommendation of the General Conference Committee the islands of Cuba, Haiti, Santo Domingo, and Porto Rico also came under the direct administration of the General Conference. This separation was accepted by the West Indian Union Committee at its last meeting in May; and these detached fields, together with Mexico, are now grouped together as follows:—

	POPULATION
Mexico	15,063,207
Guatemala	1,992,000
Honduras	745,136
Salvador	1,710,000
Cuba	2,150,112
Haiti	2,500,000
Santo Domingo	610,000
Porto Rico	1,118,012
Total	25,888,467

At the end of 1913 these fields had a total of 876 Sabbath keepers, divided among the fields as follows:—

Mexican Mission	285
Guatemala Mission	18
Central American Conference...	147
Cuban Mission	113
Haitian Mission	275
Porto Rican Mission	38

The total tithe paid during 1913 amounted to \$7,411, and the total literature sales during the year to \$19,800. There are in these fields nine ordained ministers, six licentiates, eighteen licensed missionaries, and twenty-three

colporteurs, making a total of fifty-six laborers.

We are hoping that the uniting of these fields will result in a more rapid progress of the message among the 25,000,000 people within their borders. As Spanish is the language used in all this group except in Haiti, special efforts will be made to reach those of this tongue, both with our literature and through more direct evangelistic efforts.

If the following quotations from Frederick Palmer's book entitled "Central America and Its Problems," published in 1910, are true, the needs of these fields should appeal strongly to our young people who are preparing for work in mission fields. Mr. Palmer says:—

“Why do so many missionaries go to Japan, China, India, Turkey, and Korea, and so few to Central America? They are as inconspicuous in the country between the Guatemalan border and Panama as they are conspicuous elsewhere.

“Mention Central America to the missionary in Mexico and he looks blank. You almost expect him to ask where Central America is. It seems a wilderness to the missionary, and the absence of missionaries in numbers is deplorable. . . . For every one in Japan, that learned progress for itself, and in China, that is learning for itself, there ought to be a hundred in this field at our door, that cannot learn for itself. . . .

“Of late the American Bible Society has shown some interest. In 1908 its colporteurs distributed 2,425 Bibles in Central America and Panama, exclusive of Nicaragua, from which they were barred by Zelaya. On the Nicaraguan coast the German Moravians combined evangelization and rubber trading in such a way that Zelaya allowed them to remain. . . .

“In Guatemala, Honduras, and Nicaragua the priesthood has fallen into the lowest state of any countries in Christendom not in the Caribbean region. It has neither political power nor religious power of any account. All the glowing reports of progress which are sent to the United States indicate a desire to be in style. When the dictator tells you that school attendance is compulsory, he is being polite.

“Meanwhile, the missionaries look past the fields thick with ignorance and unbelief [where at least 80 per cent are unable to read a line of print], to China and India and Africa, where the missionary teaches everything from hygiene to morals—everything that Central America lacks.”

We believe that the harvest is ripe among these people. In Mexico, Cuba, and Porto Rico our colporteurs have found very fruitful fields for our litera-

ture. Some of the best records ever made by any of our colporteurs have been made in these fields. We believe that the same experiences await the colporteurs who are willing to enter the unworked fields of Central America. We shall be glad to correspond with any of our young people who feel drawn toward this neglected portion of our great world field.



The Tanganyika Plateau

One Strategic Point in Central Africa

J. C. ROGERS

It is said by one of the first missionaries from the London Missionary Society to the Lake Tanganyika regions, that this is the center of Africa. He brings a good array of evidence to show that his contention is well sustained. Ethnologically and geographically, he concluded Lake Tanganyika to be the continent's center. The author of a recent book, "The Great Plateau of Northern Rhodesia," contends that the center is in the hills some hundred miles south of the lake, where are the sources of the Kongo and the Zambesi.

Recently, while traveling over the hills just mentioned, it seemed to me that here, among these deep, cool watercourses, where, in the early morning, frost is found in July, might well be the middle of the African wilds. On my last trip, ten miles distant, I forded another one of these streams. It runs through what in the wet season would be an impenetrable jungle. In places its depth is surprising; in others, such as my crossing place, it is easily forded in the dry season by removing boots and wading over the rocky reaches in its bottom. Its euphonious name is Mutatoshi. It is a branch of the Kalungwishi, a tributary of Lake Moero and the Kongo. I spent two days along this splendid stream, camping overnight by its banks, and did not hesitate to drink freely of its pure, cool water. I would not do so during the rains, however, without boiling it.

The plateau embraces almost all of Northern Rhodesia, the area of which is not less than one hundred and twenty thousand square miles. Within this, and almost encircled by four lakes, lies the high plateau of forty thousand square miles. The latter appears to me a strategic point for Central African mission work.

At present it is the most difficult place to reach in all Africa. Before the completion of the German East African railway, this difficulty was greatly enhanced. If I say that, except for the new railway, a man requires three months and a thousand dollars to reach Mporokoso with his baggage and some small housekeeping conveniences, you can understand its isolation. In our outfit there was no stove, furniture, nor musical instrument. Our present stove is a few stones, on top of which rests a square of sheet iron obtained here. On this is the big cooking pot, out of which come our boiled and baked articles of food, even pie and cake, when there are sugar and

flour to make them. We sent sixty-five miles last week for provisions. A pound of oatmeal costs fifty-five cents, and a tin of dried peaches one dollar.

The plateau is the home of many tribes who are only now beginning to

the king, Chitimukulu. The interpreter came back with the following message: "Chitimukulu is a great chief, and gives of his bounty without thought of recompense," which words, so unique from the lips of an African chief, "are worthy," says the enthusiastic Giraud, "of being inscribed in letters of gold." The above items are from the book mentioned in my first paragraph.

Two other important tribes are not far from our proposed site, the Alungu and the Washinga. I have seen the local chiefs of these three tribes. They are quite friendly, though they know but little of our faith as yet. One of them called at our home yesterday, with two other local headmen. While we are waiting to select our definite mission site, on account of the military situation, we are becoming acquainted with the people, and with their language, which we are studying. As the grammar is practically the

same as the Chinyanja, which we know, the new dialect will not be so difficult.

Australia

J. E. FULTON

OUR union conference in September, 1914, was by far the largest gathering ever held by Seventh-day Adventists in

ings, because of her tact in arranging periods of much needed rest for Brother Daniells, without which it is certain he could not have stood the strain.

Most of our ministerial force from all the conferences attended both the institute and the conference. While our conferences felt the loss of the workers for the time, and the expense was great, yet this will no doubt be more than made up by the increased efficiency of the laborers which will result from the substantial help and inspiration obtained while in attendance at the meetings.

Missionaries were present from New Guinea, New Hebrides, Norfolk Island, Fiji, Tonga, the Cook Islands, and the Society Islands. The Australian aborigines and the Maoris of New Zealand were also represented.

Reports have come to us from Brother and Sister G. F. Jones, who recently opened work in the Solomon Islands. They have made good progress with the language, and calls are coming in from the natives for work to begin among them. This is indeed very encouraging.

The war had recently broken out, and it was feared that some of our missionaries might be detained on their journey to the conference, but all arrived on time and in good health.

For some time we had received no word from Brother Howse, of Samoa; but finally a steamer risked calling there, and brought word that our missionaries were well, and that Samoa is now a British possession.

The war has created a deep impression upon the minds of the people of this

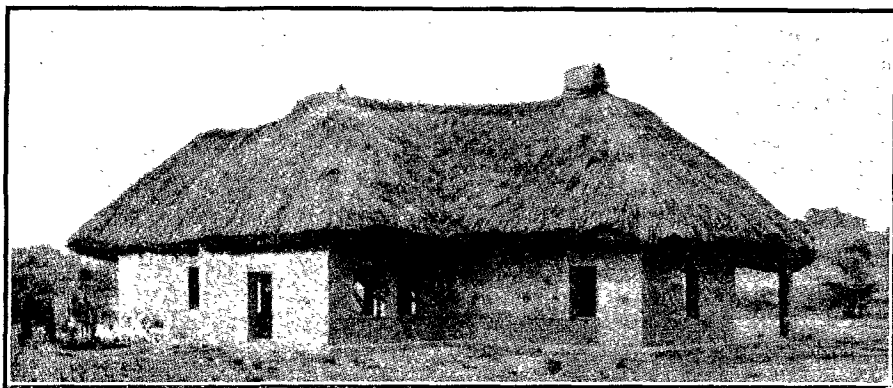


STARTING A SCHOOL UNDER A TREE NEAR MOROKORO, CENTRAL AFRICA, BY LONDON MISSIONARY SOCIETY

"scent" modern civilization and to travel. Some of the venturesome braves go to Johannesburg, Bulawayo, and Salisbury, on the south, and to Elizabethville, in the Kongo State, or to German East Africa, away to the northwest. What they learn of this message they will tell where they go. The means of travel is likely to be rapidly increased. This will also serve to spread the message.

"The climate, in most parts of the plateau, is absurdly healthful for Central Africa." In this respect it is very favorable for a central station from which the truth can be carried by trained native evangelists. There should be one station well staffed and equipped to give natives a thorough training in the common branches and the simplest methods of caring for the sick. It should have a normally trained teacher, a graduate nurse, a doctor, and a minister. Of course all these cannot be had at once, but this must be the plan. And how small a staff is this compared with, say, an academy at home.

We are locating near the western boundary of the great paramount Awemba tribe, who were powerful and populous in the days of Livingstone. "We passed through the inner stockade and then on to an enormous hut, where sat Chitapan kwa, the Wemba king, with three drummers and ten or more men with rattles in their hands. . . . I declined to sit on the ground, and an enormous tusk was brought to me. The chief saluted courteously." Livingstone adds later that the tusk on which he sat was sent after him, in addition to his present of a cow, "because he had sat on it." Giraud passed through the Wemba country twenty years later. He mentioned his inability to return a suitable present, on account of the insufficiency of his goods, for the magnificent presents of



THE LONDON MISSIONARY SOCIETY HOSPITAL AT KAWIMBE, TANGANYIKA PLATEAU REGION

Australasia. About 250 tents were pitched for the accommodation of our people, and as no more tents could be procured, many took rooms; a number of brethren who lived near also attended.

A ministerial institute was held prior to the union conference. This was well attended, and was appreciated by our workers and others who were present.

We were highly privileged in having Brother A. G. Daniells with us. He labored incessantly throughout the institute and conference. God certainly gave his servant sustaining grace. His labors were greatly blessed to the help of all. We were glad also to have Sister Daniells with us. She has many friends in Australia. We are sure some credit is due her for the success of our meet-

country. Many are volunteering for active service at the front,—the very best and strongest of the country's young men. Troop ships, convoyed by Australian and Japanese war vessels, have taken thousands to the seat of war, and large numbers are still eagerly offering themselves for enlistment.

In business and financial circles a wave of depression has swept over the country, and many have been thrown out of employment.

A rising tide of missionary enthusiasm characterizes God's people throughout the field. A keener realization of the nearness of the end has come upon us, and I feel sure there is a disposition on the part of all to arise and finish the work.



OUR HOMES

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

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

The Flight of the Years

Time speeds away, away, away.
Another hour, another day,
Another month, another year,
Drops from us like the leaflet sear,
Drops like the lifeblood from the heart.
The rose bloom from the cheeks depart,
The tresses from the temples fall,
The eyes grow dim and strange to all.

Time speeds away, away, away.
Like torrents in a stormy day,
He undermines the stately tower,
Uproots the trees, and blasts the flower.
He tears from our distracted breast
The friends we love, the friends that
blessed,

And leaves us weeping on the shore,
To which they can return no more.

Time speeds away, away, away.
No eagle through the sky of day,
No winds along the hills, can flee
So swiftly or so smooth as he.
Like fiery steeds, from stage to stage,
He bears us on from youth to age,
Then plunges in the shoreless sea
Of fathomless eternity.

— Selected.

"School of Mothercraft Offers New Profession for Women"

MRS. C. C. LEWIS

THE above is the title of an article which recently appeared in the *Washington Times*. While we are thankful for philanthropic men and women who seek to improve conditions and to uplift humanity, we recognize with regret the cause for such a school as this. In this and other omens we see the home is failing to do its God-given work. It is failing to create in the rising generation a love for the home and the home duties.

Miss Mary L. Reed, of New York City, the founder of this new school, was recently in Washington, conferring with the officials of the Bureau of Education. She succeeded in convincing the physicians and educators of the practicability of such a school, and in getting it into successful operation, so says the *Times*.

Miss Reed very fittingly reasoned, if universities can appropriate money to educate men to feed pigs and raise corn, why not establish an institution to train girls to feed and care for children, and properly perform other home-making duties?

The following from the *Times* gives the course of study, and describes more fully the requirements of the school:—

"Has Resident Nursery

"A resident nursery affords the opportunity, a fundamental part of the school, to live with and study children. Girls must be eighteen years old and have a high school course or its equivalent. They spend eight hours in class work, and fifteen hours in doing the things that are taught from books or lectures. They prepare the food for the children, they are told how to entertain them with games and stories, how to walk with them, to talk to them, and to discipline them.

"Education about the child, with the home as a background.

"Preparation for the profession of the unexpected, which housekeeping is above all else.

"Acquisition of skill by doing.

"These are epigrams which describe the school.

"It is not a school of home economics, because home economics deals specifically with the mechanics of the home.

"It is not a modern kindergarten which is formal and artificial, but it goes back to the original Froebel idea of learning directly about the things close to everyday life.

"Three women teachers are resident,—the director, a kindergarten assistant, and a school physician. The others are trained instructors and lecturers who come from the outside. The special subjects of study include the following:—

"The Family; Its Psychology, Sociology, Ethics.

"Biology; Eugenics.

"Physical Care of Infants and Young Children.

"Child Hygiene and Physical Development.

"Dietetics, Children's Cooking, Laundry, Sewing.

"Marketing, Housewifery, Accounts, Management.

"Home Care of Sick Children, Emergencies.

"Hygiene for Mothers.

"Child Psychology and Mental Hygiene.

"Principles of Child Training and of the Kindergarten.

"Children's Stories, Games, Songs, Handwork, Nature Study."

Not only does Miss Reed provide training for the girls, but she has other courses for busy mothers who did not have the benefits of good home training before these responsibilities were thrust

upon them in their own homes. She says: "Girls of today have no opportunity to get any instruction in home problems, because they are away at school until they are graduated, and then they either put in a period at work, if they are poor, or if they do not have to work, society robs them of any chance to become trained in the lore of the mother."

Every Christian woman should seek in her own home to emulate the noble example of Miss Reed, and make her home a real school for home makers. There are many new professions open to women today, but in none of them can she shine brighter, or serve God and humanity better, than in the old profession of home making.

Speaking of a home maker, the wise man says: "Many daughters have done virtuously, but thou excellest them all." "Her children arise up, and call her blessed; her husband also, and he praiseth her."



Make Housework Easy by Making It Simple

THERE are two principal objects in housekeeping, or home making: First, to supply a place in which the necessities and comforts of life may be enjoyed; and second, to furnish a school in which the inmates obtain a training and preparation for a future home of splendor with heavenly beings. It is here that character is formed.

Leaving out of the question the stamp given to character in prenatal life, the atmosphere of the home exerts the greatest influence upon the child's life, the school coming next in importance.

The building of a character has been very beautifully compared to that of a house, each act and thought of daily life to the bricks which are placed one by one upon the wall of the rising structure.

While the first object mentioned is necessary, the second is no less important. Then, since time for this work is the chief obstacle, it appears that a study should be made by the mothers of how they may simplify their work so as to gain this time. Therefore, the subject of how to simplify housework may properly be considered an important topic for mothers to discuss.

Physicians who treat disease by the rational methods, tell us that in many cases of illness, instead of urging the patient to eat more he is advised to eat less, and a smaller variety of food, because the overwork of the digestive organs is what has brought on the illness.

Now let us think for a moment what it is that has caused us to overwork. This may not be true of all, but is it not dress that causes most mothers to be so busy? Was there ever a time in the history of the world when dress and the changing fashions absorbed more time among the masses than now?

There are many other things equally superfluous in housekeeping that will appear when we compare the simple mode of living in the early days to that of

the present; or the simple life today among the people of the East with our own complicated customs. In the present generation housekeeping has become so intricate that the mother of two or three children must constantly have her nerve and muscle on the stretch to meet the demands of the family needs.—*Selected.*

The Lonely Child

I LIVE with auntie on the farm. She's nice as she can be;
She says she means to do as well as she knows how by me.
She bids me think if I've been good, she bids me say my prayers;
And then she takes the light away, and leaves me here upstairs.
She does not tuck the covers in, nor pat me on the head,
The way my mother used to do before that she was dead.

And auntie says she never dreamed of bringing up a child;
She hasn't any of her own, and children drive her wild.
I try to be as still as still, and help her do the chores;
And when I really have to cry, I slip away outdoors,
Then wash my eyes out in the brook to take away the red:
They never used to get that way when mother wasn't dead.

I think of how we used to go and take the loveliest walks,
And just before I went to bed we had the sweetest talks.
It was so dear to cuddle in the hollow of her arm,
I never used to be afraid, nor think of any harm;
And O, the songs she loved to sing, the stories that she knew—
I wonder if God needs the mothers more than children do?

—Emma A. Lente.

Our Little Table, and How It Solves Some Home Problems—No. 4

MRS. VINA SHERWOOD-ADAMS

I HAVE planned to give our mothers some more work to do for their children; not because I feel they have too many idle moments on hand, but because all that we can do for our children is so little in the fleeting years of childhood. Yet how deep is the influence of what seems to us only a jot here and a tittle there, when all is summed up in the man, the woman!

I wonder how many mothers had the happy privilege of making mud pies when they were children. I remember the mud marbles, birds' nests, etc., I used to form out of clayey mud, and how mother would sometimes let me bake them in her real oven. But I think she would have hailed with joy "modeline," the perfect substitute for mud without the accompanying soiled clothes.

It is of some of the educative uses of modeline that I wish to write. It is a pliable substance, nonpoisonous, anti-

septic, so that no germs can exist in it. It may be used several years. Should it become dry, work a little vaseline into it, and it will be ready for use again. It may be obtained from the Novitas Sales Company, Waltham, Mass. Write them for catalogue.

Once again, mothers, come with me and surround our little table with the children. You may take position by folding your hands, while I tell you a story about the dearest little baby boy. He lived in a little cabin by the river-side, with his father, mother, brother, and little sister Miriam. It was a secret known only to the family that a boy baby was in their home. The brother Aaron and sister Miriam were very wise and trusty children; for they never once told any of the neighbor children the secret in their home. How should we feel if we had a little boy baby in our home? Yes, we should want every one to know the happy news. But suppose some one had told us that all the boy babies were to be thrown into the near-by river, how should we feel then? Such word had been brought to this little cabin home by the river. A cruel king, who did not love God but worshiped the great round sun, praying to it each day, had sent out word that all boy babies belonging to families loving the true God should be taken away from them. Now, can you tell me why Miriam and Aaron guarded their secret?

Three long months they had hid the baby, never daring to take him out in the warm sunshine; yet the baby grew, and was now so large they feared they could hide him no longer. The family were very sad. As the mother looked in the dark eyes of her baby, she felt impressed that God would somehow care for her child. It seemed to her that God might need her boy to do a great work for him some day. Who do you think caused her to have these comforting thoughts? As she thought and prayed about her baby, she decided to put him wholly under the Lord's care. So she began weaving a little basket. Then she plastered some pitchy mud all over the outside until every little opening was covered. Inside, she put a soft lining. When all was finished, she tenderly clasped her baby in her arms a moment, then laid him in the basket.

Can you think with what interest the little sister Miriam watched her mother? The mother and little sister walked down to the river's brink, and, parting the tall, grass-like reeds that grew in the water, the mother placed the tiny basket boat right down in the water. Can you tell me why the mother covered the basket so carefully with pitch? The mother told Miriam to stay near by and watch what would happen to the baby. She was not to go to the baby; for the mother wanted him left out there under God's care. The mother then returned to the house. Miriam watched for some time. Though she grew tired crouching there among the reeds, she did not complain nor run away to her play. At last faithful Miriam saw some one coming down

to the river. It was the daughter of the cruel king, with her two maids. Will this woman see the basket? If she does, will she tell her father, the cruel king? Such thoughts may have been in Miriam's mind; and tomorrow we shall learn what really happened to the baby boy.

You have been very quiet children, and now you may stand a few moments, while I pass you some materials. (A thin molding board, eight by ten inches; two liberal lumps of modeline, and a molding tool are passed to each.) A mirror is then placed in the center of the table. You may now be seated and take position.

From the modeline we mold the little thatched cabin where the babe lived. Then the reeds, which almost hid the cottage from the river, are made. Next we model the mother, Miriam, Aaron, and the babe. The father is away making brick. Now the little basket is formed, ready to be carried by the mother and Miriam, who will place it among the reeds, and the sister will hide near by to watch. The one having the best basket is allowed to place it on the mirror, which is our river, and each child contributes enough of her best-modeled reeds to form the marshy appearance of the river. The reflections in the glass make it all seem very real to the children.

"It is all very well for one who is an artist to teach children how to mold from modeline," you say; but just let me whisper to you that it really does not require an artist to teach children how to model. They will be their own artists. Do you remember how with a few hints from mother you let your imagination run far ahead of her suggestions in making mud pies, cakes, etc.? Just so will the imagination of children outdistance the best hints even an adult artist can give, while molding with modeline. There are a few general rules to follow that must be left until another time. Send for some modeline, and be ready to carry them out.

WOULD you follow Christ? Then follow him in self-denial, in humility, in patience, and in readiness for every good work. Follow him with a daily cross upon your back, and look to his cross to make your burden light. Follow him as your guide and guard, and learn to see with his eyes and to trust in his arm for defense. Follow him as the friend of sinners, who healeth the broken in heart, and giveth rest to the weary souls, and casteth out none that come unto him. Follow him with faith, resting your whole acceptance with God, and your title to heaven, on his meritorious blood and righteousness. Lastly, follow him with much prayer. For, though he is full of compassion, he loves much to be entreated; and when he is determined to give a blessing, you must yet wrestle with him for it. Thus follow Jesus, and he will lead you to glory.—*Bogatzky's Treasury.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Wisconsin

ANOTHER year has passed, and its records are closed. We have entered upon a new year of opportunities and privileges. Great events occurred during the year 1914, and it has gone down in history as the eventful year of the nations. Continued progress has been made in gospel work, and the opportunities were never more favorable for a forward movement than at the present time. We know not what a year may bring forth, but the record will be made of progress or failure as one by one the days pass by. However, we do not expect failure, and therefore make no provision for it.

Wisconsin is one of our oldest con-

"El Atalaya" and the Colegio Adventista del Plata

THE name of our missionary paper is *El Atalaya* (The Watchman). Shortly after the outbreak of the war in Europe, special war numbers of this paper were published.

The school and the sanitarium decided to dispose of ten thousand copies. As we live in the country, nine miles from the nearest village and thirty from the nearest city of any size, sufficient territory for an extensive campaign of this nature is not easily accessible. For this reason it seemed necessary to spend a whole week in the effort. Miss Meda Kerr, our preceptress, and four of the girl students, with a similar company from the sanitarium, went to Santa Fe, the capital of an adjoining province, where they disposed of about three thousand papers. Another company, consisting of three boys and the writer, went to Victoria, a city of considerable size in the province of Entre Rios, where over five hundred papers were disposed of in about one and one-half days. A little later a much larger company canvassed Paraná, the capital of the province of Entre Rios. In all, the school disposed of nearly four thousand copies. The people were found to be intensely interested in the war, and were ready to listen to what we had to say.

Many of the pupils received their first experience in this effort, and some entered the canvassing work this summer. The accompanying picture is a group of all those from the school who took part in the campaign. Although the effort cost some sacrifice, we feel that it was a grand experience for our pupils, and we want to try it again sometime.

H. U. STEVENS.

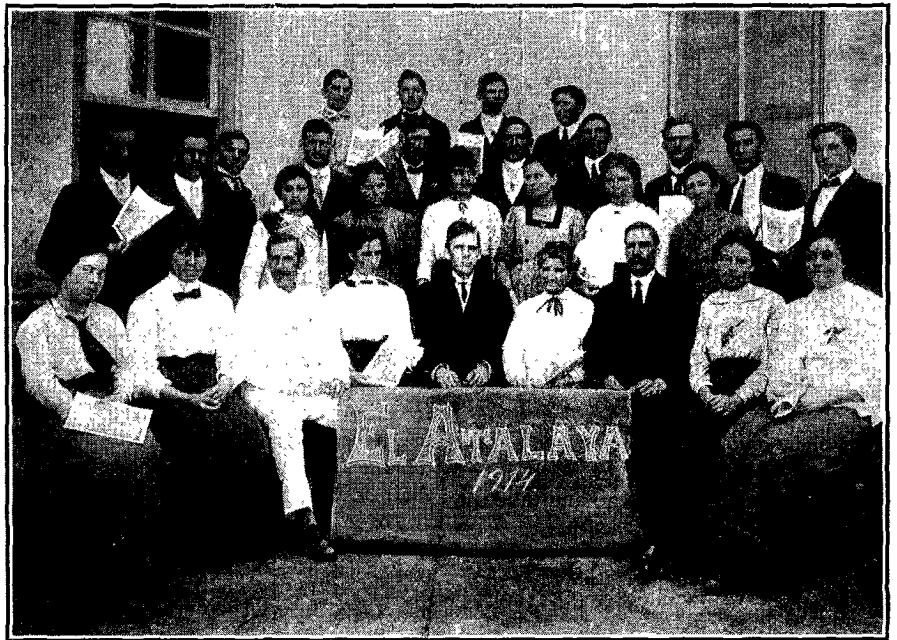
The General Meeting at Albany, N. Y.

WE have just closed a general meeting for our people living in the vicinity of Albany. The attendance was very good. From the beginning of the meetings, great blessings attended the ministry of the word. This meeting was certainly a foretaste of the great Pentecostal blessing that we are all looking forward to with expectancy and soul longing.

We had with us some of our Syrian brethren from North Creek. Some of these have but recently embraced the truth. The Spirit of God rested upon them. It is marvelous how much God can teach men in a short time if they are wholly consecrated to him. To hear them speak, one would think they had been in the truth for years, and yet they are but babes in Christ. New springs and living streams are gushing forth in places least expected. Husbands who have held themselves aloof are now uniting with their wives in the acceptance of the message, and liberty is being proclaimed to captives. The results of this meeting will be far-reaching, for

all felt a return of their first love, which will be accompanied by their first works, when men and women, filled with love and sympathy, will again go to their neighbors and friends, with literature in their hands, to tell them they have found the pearl of great price.

The sum of \$2,519 was pledged for



STUDENT CANVASSERS IN ARGENTINA

foreign missions. About \$400 in cash was raised, and in addition our Syrian brethren raised about \$500 among themselves, to carry the truth in pamphlet form to their brethren. One brother desires to place in the work a \$6,000 property. Some brought jewelry which had been carried for display. No urging was needed. We are living in the day of God's power, and his people are willing.

Over two thousand copies of the new book, "The World's Crisis," were taken by those present. This is but the beginning of a great movement which will ultimately take in every Seventh-day Adventist. This book is to be placed in every home. This work of seed sowing will speedily be followed by the reapers, and results will be witnessed similar to those seen on Pentecost, when thousands were converted in a day, and those possessing houses and lands sold them "and brought the money, and laid it at the apostles' feet."

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished." Soon, very soon, there will be a fulfillment of these words.

The speakers present were Elder K. C. Russell, president of the conference; Elder F. W. Stray, president of the Northern New England Conference; Elder R. J. Bryant, of the Greater New York Conference; and the writer.

D. H. KRESS.

ferences, being among the first that were organized by Seventh-day Adventists. The conference has passed through varied experiences, rising at times to the pinnacle of prosperity, then reversing to the verge of insolvency. Still the Lord has not cast off his people, but bears with them, leading them out of mistakes into the right way as they follow on to know and to do his will more perfectly. We are now in one of the convalescent periods of the conference, and the symptoms indicate complete recovery. The process has been moderate but sure. During the last four years the sanitarium debt has been reduced from \$64,000 to about \$50,000, and now \$30,000 has been raised in pledges to apply on the debt, and nearly half of this amount has been paid, and the remainder is forthcoming. The tract society indebtedness, which was about \$3,000, has all been paid, the last remittance having been made last month; and if any one person deserves more credit for this than another, it is Miss Mabel Cutler, a former secretary and treasurer. Other debts have been paid, and payments will be continued until all indebtedness is liquidated. The Bethel Academy has fallen behind considerably, but definite plans will be formulated at the annual meeting of the auditing committee, to raise the money this year to clear away that encumbrance. The students who are back on tuition from one to five or more years, would help very materially if they would set-

tle their accounts this year. We shall be advantaged several thousand dollars by the payment of a will to the conference this year, and that will be appreciated in this time of need.

We have not raised the amount requested for missions, but the amount paid in for 1914 is considerably more than that of former years, and over \$5,000 has been pledged on this fund to be paid during the first half of 1915. The tithes and offerings are increasing, for which we all are thankful, and hope for larger amounts as the months go by and others are brought into the fold.

A large number of workers have gone forth to different fields from Wisconsin since the organization of the conference, and a great many have been brought into the truth who are remaining by the "stuff." The reports show 148 new Sabbath keepers and 155 baptisms for the year ended Dec. 31, 1914. Two churches were organized, and one large company of believers. The publishing work compares very well with former years, and is much better than some years. All departments of work are prospering, and the people are of good courage. More home missionary work is being done by our churches than ever before, and results are encouraging. The prosperity which we are able to record is not due to any one person, nor to committees and boards alone, but to the activity and cooperation of all the believers in study, work, and prayer, and to the blessing of God. The Lord's people sow the seed, but he gives the increase. When the debts of the Wisconsin Conference are all paid,—and they should be in one or two years more,—more work can be done both at home and abroad to advance the cause of the third angel's message and help to finish the work.

I have enjoyed my work in Wisconsin during the past four and a half years, and the association with the members of this conference has been pleasant. Mistakes have been made, but we have endeavored to do what we believed was for the best interests of the Lord's cause, and he has blessed our efforts, for which we are thankful. No doubt more might have been accomplished, but to the Lord be all the praise for the progress made. The circumstances make it advisable for me now to take up work in the Upper Columbia Conference, but I shall not lose my interest in my old home conference. I appreciate the counsel and support the workers and the churches have given me in this conference, and I trust the same may be given my successor, Elder P. A. Hanson, from the Upper Columbia Conference.

The work is one the world over, and it matters not where we are, only that we are laborers together with God. So may it ever be with us all is my hope and prayer.

W. H. THURSTON.

◆ ◆ ◆
Detroit (Colored) Church

It is fitting and proper that we should render a brief report as to the progress of the work among the colored people of Detroit, Mich., during the past year. This church, through its leaders and members, has, by readings, preaching, selling and giving away literature, given many a chance to learn of and to walk in the way of truth. Some have heeded the call of salvation and have taken their stand on the side of the truth. Aside

from some who are yet taking the readings and instruction, and who are carefully weighing the truth, there are those who are awaiting baptism.

We have a good Sabbath school, which is quite well attended by most of the members of the church. Missionary activity is being kept up by the Missionary Volunteer Society. The Ladies' Aid Society is in a healthy condition, and is attempting to widen the scope of its usefulness in advancing the message.

The following is a financial statement of the church for the past year, based upon the rating of twenty-three members:—

Tithes	\$431.42
Harvest Ingathering	120.05
Sabbath school donations	94.21
Miscellaneous	51.14
Sundry missions	23.55
LOCAL	
Church expense	143.30
Several funds	19.51
Total	\$883.18

While only about half the members did anything in the Harvest Ingathering effort, yet the few who worked were able to get an average of a little more than \$5 a member. The total contributions amount to a little more than \$38 a member.

We are far from being pleased with the little that has been accomplished by our people in this great city. So by the grace and good hand of our God much more must be done this year to extend the message here, even in the face of seemingly insurmountable difficulties.

We are still greatly in need of a suitable place in which to worship; but to secure such a place seems to be beyond our reach, requiring a great outlay of means.

WM. H. GREEN.

◆ ◆ ◆
Middletown (Conn.) Seventh-Day Adventist Church

MIDDLETOWN is the city where Elder James White mailed the first copies of the REVIEW, then called *Present Truth*. About ten years ago Sister E. G. White, when attending a camp meeting in this place, said that as Middletown held a prominent place in the early history of our denomination, it should have a memorial for this truth — a church building. Because of faith in this statement I believed that although there were only about eight members, and all were poor, with the Lord's blessing we could do it. Three years ago I was invited to hold some meetings for a company of Methodists who met in a home. They took up a collection, and wanted me to take it for myself, but I refused it. Then they insisted that I take it and use it as I wished. I asked the Lord to guide me to use it aright, and he impressed me to make it the basis of a fund with which to purchase a lot and build a church, that we might have a respectable place to invite the people to come to hear the truth. This we did. Much of the work on the church has been done by the members, therefore progress has been slow. Satan has done all possible to hinder the work, but the dear Lord has continually prospered us. I could tell of many experiences where he wonderfully blessed in the work of building, bringing us help, just what we needed, and just when we needed it most.

The chapel is of red brick, trimmed

with yellow brick. It has cement block foundation. It is twenty by forty feet, and contains a baptistery. Many who are not Seventh-day Adventists have worked free of charge on the building. Even an infidel artist painted a beautiful open Bible on the front wall, with "Thy word is truth" over it.

We hope soon to finish and dedicate the building. While it will be a memorial for the truth and a comfortable church home for our members, my prayer is that the Lord will grant it to be the place where many in this vicinity will find Jesus and accept him and his truth, and thereby be saved with all the redeemed.

C. H. REIMERS.

◆ ◆ ◆
Work for the Colored Population of Los Angeles, Cal.

It is now one year since I began work in Los Angeles, Cal., where I have been trying to preach the truth in season and out of season. Some time ago I reported in part the results of my first public effort in a down town hall. Since that time I have organized a church at Watts, Cal., six miles from Los Angeles, with seventeen members, all being Sabbath keepers before my arrival here. They are erecting a very neat house of worship, making the cement blocks themselves. The building is thirty by sixty feet, and they hope soon to have it ready for occupancy. A splendid spiritual interest has been maintained, and we are looking forward to a good public effort at Watts later.

The last day of May I began tent meetings in Los Angeles, on West Thirty-sixth Street, with Brother Frank Peterson to assist with the singing and act as tent master. He rendered good service. The meetings continued for two months, and the interest was very encouraging.

The Lord gave to his word power and effectiveness, and the hearts of many were reached. About twenty took their stand for the truth. At the height of the interest, we had to close on account of the annual camp meeting of the Southern California Conference, August 3. Efforts were afterwards made to revive the interest, and this was attended with some degree of success. The result is a company of thirty-five ready to be organized into a church. They have purchased a lot, and are making ready a neat chapel, which will seat two hundred.

My last tent effort closed December 13, at Ninth and Hemlock Streets, Los Angeles. This was somewhat in the neighborhood of my first public effort at the hall, and some were eager for the message. The attendance was good until the heavy rains came. Some saw the claims of the Sabbath and joyfully obeyed. Fifteen joined the church.

These services opened the way for me into several of the churches, and into the city and county prisons. Miss Mildred Anderson and Brother John King, two trained nurses, assisted very acceptably in this last tent effort. Brother King aided splendidly with the singing also.

At the close of both tent efforts very helpful and encouraging exercises were given by the children of the church and neighborhood. An entire evening was set apart each time for these occasions, to the delight of the many who packed the tent.

I feel to "praise God, from whom all blessings flow." He is our rock, our strong tower. I am wonderfully encouraged to "go forward," believing fully that the coming King is at the door, and that very soon the "faithful unto death" shall receive the overcomer's reward. I beg at least an occasional thought in prayer from those who are interested in the work here.

LEWIS C. SHEAFE.

An Ingathering Experience

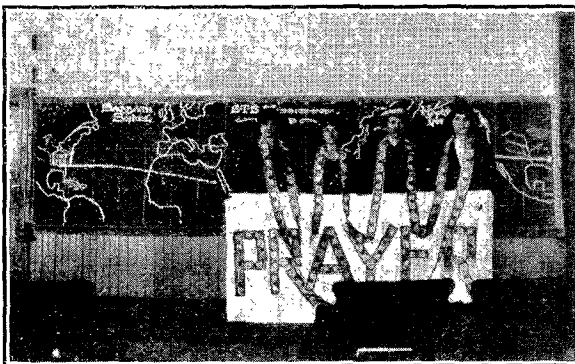
ONE of the very best letters of experiences gained during the recent campaign with the Harvest Ingathering REVIEW was received recently from Brother Lynn H. Wood, in charge of the Southern Training School, at Graysville, Tenn. Although it is a personal letter, it contains so much that is of general interest that I am sure Brother Wood will pardon me for giving it almost entire. The spirit of loyalty breathed in this experience, the lesson it contains in the intimate relation of prayer and service, and the demonstration as to how those at home may enter into the spiritual experiences of those whom they send out to labor, certainly make it replete with valuable suggestions:—

"Inclosed is a photograph of four of our girls whom we sent to Knoxville with Harvest Ingathering papers, during the week of prayer. They went Friday morning and returned the following Friday morning. They came up in the office the afternoon before they left, and we laid before them the solemnity of their undertaking, and had a study with them concerning the conduct of our young ladies in large cities, and asked them to name a goal for themselves. They replied that they thought it would not be too much to ask the Lord to give them \$100. We bowed in prayer and asked the Lord for this sum. That evening we had the homes together for evening worship, and set before the entire school the object of the trip and the goal that the girls had set for themselves. We had a remarkable season of prayer, dedicating the girls to their work, and sent them off in an enthusiastic way the following morning. Night and morning the school held them up before the throne of grace, and entered with them into their labors.

"When the girls got to Knoxville, it was cold and windy, but they found a room, and made preparations for work on Saturday night. It was cold that night, the wind blew severely, no one seemed interested in papers, and the girls came back to their room much discouraged. But after a season of prayer they were cheered, and went to sleep with high hopes of the work the next day. Sunday morning they awoke to find the snow several inches deep and the wind blowing a gale, but they would not be daunted. Day after day they plowed through snow and mud, in and out of offices, factories, railroad yards, gathering a dime here and a quarter there, praying as they went that God would plant a desire in the hearts of the people to help them.

"Upon their return all listened eagerly to the reports the girls gave, and the wonderful experiences they had had in answer to prayer. After each had reported, the one selected to name the amount, took from her purse a roll of bills, which had been pinned together

into a rope, and flung it out over the audience, and two others lifted the sheet you see in the picture, with the word 'Prayer' made by dollar bills. The total amount collected for foreign missions by these girls was \$116.25. Considering that the times are so hard, and that the weather was so bitterly cold, we realize that their success was due to the prayers offered in their behalf, which God so signally answered. Never before had the school seen such a remarkable answer to prayer, and many wonderful coincidences between the work in the city and the praying students here at home were related. As an example: Saturday evening was the only evening that they really felt discouraged and disheartened, and things seemed to go so hard, and Saturday evening was the evening that our students were engaged in a social affair in the school home, forgetting the



ONE HUNDRED DOLLARS AND MORE HARVESTED
BY THESE FOUR GRAYSVILLE STUDENTS.
DURING WEEK OF PRAYER

mission that they had in a near-by city. It was a wonderful aid to the consecration services that followed, and I think that no one here will ever forget that meeting.

"On the blackboard behind the girls you will see a map of the world, with Graysville at each end of the board. The Sabbath school planned to send a missionary to East Africa from Graysville this last quarter, at the rate of two cents a mile. The Harvest Ingatherers planned to send another missionary west, from Graysville toward the Pacific, to meet the Sabbath school missionary in East Africa on January 1. At the present time, including pledges, the Sabbath school has more than made its part,—\$150,—and we are looking forward to the finishing of the Harvest Ingathering work, the aim being the gathering of \$350; thus making a total of \$500 for missions from Graysville school during the last quarter of 1914. We have until the tenth of January to clear our accounts, and I am hoping that we shall make good. It has been a big incentive to the students, and it would make your heart full to see the way they have cooperated in getting this fund."

T. E. BOWEN.

Hawaii

HILO.—Elder Daniells reported the opening of our new mission here, and I am glad to tell you that there is a splendid outlook for the work that we have undertaken, though we have been here only since the last of September.

Hawaii is the largest island of the group, having an area of over four thousand square miles. Mauna Kea (the

snow mountain), rising about fourteen thousand feet above the level of the island, is known as the highest mountain in Oceanica. Hawaii boasts the largest active volcano in the world, Kilauea, which attracts thousands of tourists, who brave every danger to see its bed of red-hot lava boiling at a depth of six hundred feet. The top of the pit is a mile in circumference. There are many other reminders of the wonderful handiwork of God on the island. The chief industries are the cultivation of sugar cane and coffee. The population numbers at the present time 55,382, but the Hawaiian race comprises a very small percentage of this number, for they are rapidly falling prey to diseases, caused principally by intemperance.

Our work here was started by Brother Brand. A Chinese school was opened, and carried on with small results. The Hawaiian people have been sadly neglected, and that is the reason the message has made so little headway in this territory. Everywhere we find honest hearts eager for the truth of God, and I am thankful to be able to speak to them in their own language, for we have but one small booklet to offer them in the way of literature.

In harmony with the plans laid when Elder Daniells was here, we have settled in Hilo, and equipped a part of our house for treatment rooms. From the first, God guided us and opened the way before us. We have every evidence that he is ready to do a quick work here if we are ready to cooperate with him. Our medical work breaks down prejudice and helps us to come in touch with an influential class of people. The treatment rooms are well equipped, and as we work to help our patrons physically we also try to meet their spiritual needs by giving talks on health and temperance, pointing them to the Great Physician, who can heal every ill. Gradually the way is opening to lend books and distribute papers.

Every Sabbath a little company of from four to eight persons meets in our home for Sabbath school and church services. There are five believers in Hilo, and three others who live about fifteen miles out in the country. I try to visit the country on Sunday and hold two cottage meetings with those whom our brethren have interested in the truth. The way has opened to hold meetings with the native Hawaiians on Sunday evening at a settlement conducted by the Protestant missionaries, and I could make good use of a stereopticon. We are also conducting regular Bible readings and distributing clubs of Japanese, Chinese, Korean, and English papers. One woman has accepted the truth through our efforts. She is a nurse employed by a neighbor, and in a dream was directed to come to Hilo, where some one would teach her. The verses we read in our Bible studies with her were the same scriptures which the dream impressed upon her mind. She is now anxious to do all she can for the salvation of others, and before she left gave me ten dollars, her first tithe.

We are praying that in a short time we may be able to report the organization of a strong church in Hilo. We ask an interest in your prayers that God may richly bless our efforts in this portion of his great harvest field.

ROBERT J. MCKEAGUE.

British Central Africa

MALAMULO MISSION.—This is a land where things grow by simply sticking them in the ground. Fence posts grow where they are placed, and the most beautiful roses grow in our yard, and blossom nearly all the year. The poinsettia adds its color to the scene, and the text, "The desert . . . shall blossom as the rose," is literally fulfilled before our eyes. We have one tree here with sap as red as blood. The natives tell how in olden times they would steal a live goat and then cut down one of these trees and sprinkle the red sap on the ground to make it appear that a wild beast had killed the animal which they had carried off to their village.

We have just enjoyed a visit from Elder W. B. White and Dr. Dunscombe, who came to help us plan for future work in this part of the field. We were called from our station to Cholo to meet with the brethren in council.

The edges of this paper on which I am writing have been eaten by white ants. They are like little sins. They do their work in the dark, under earthen covers, which they erect over the object they wish to eat.

We recently had ten thousand tracts printed,—"Who Changed the Sabbath?"—and have had some interesting times scattering them among the people. One of the best ways is to give them to the schoolboys when they go to their homes, as many come from districts where we cannot place outschools. Then our native evangelists take a supply when they go to visit the teachers in our outschools; if they pass a friend on the way, they give him one as a present, and in this way the truth finds many dark places which we cannot reach.

As I was traveling not long since from Matandani to Cholo, I passed a government police station where the natives were drilling, and as soon as the exercise was over they came running to me to get tracts. At first I gave them to only the larger boys, thinking the smaller ones could not read, but these ran after me a long way and looked so very wistful that at last I gave them copies also. Not long ago I left a tract in a native store. The proprietor must have read it and been impressed, for he wrote a message of thanks on the back and sent it to me by one of my carriers.

Surely the field is ripe for the harvest, and we believe that these little tracts, printed in the language of the common people, will play an important part in proclaiming the truth for these times. God is blessing the work, and the Bible classes are helping to develop Christians who come to the main station school for preparation for service. Pray for the work in Central Africa.

S. M. KONIGMACHER.

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

Thorough Preparation Necessary to Success

OUR leading brethren have seen the necessity of raising the standard of attainment in the ministerial ranks. The requirements of our school-teachers, medical missionaries, and physicians are also being raised to a higher standard in efficiency; then why should it not be so with our colporteurs? Surely the times demand it, and success will largely depend upon it.

We should not think of asking our brethren to take up ministerial, Bible, medical missionary, or educational work without some preparation for it; then is it fair to ask them to engage in the colporteur work without a preparation, and expect them to have great success?

In view of the fact that "if there is one work more important than another, it is that of getting our publications before the people, thus leading them to search the Scriptures;" and also taking into consideration what it means to our people to make failures in their endeavors after sacrificing to enter the work, should we not make greater effort to assist them in securing the preparation necessary to succeed?

In 2 Samuel 18 we have the example of one who ran, but was not able to deliver his message. Ahimaaz volunteered his services, and was very zealous in pursuing his work. It was said of him that he was a good man, and that he had good tidings to bear to the king; but when it came time to deliver the message, he could only say, "I saw a great tumult, but I knew not what it was." As a result, the king said to him, "Turn aside, and stand here." The record says, "He turned aside, and stood still."

Cushi then came with the same message, to be delivered to the same king. See how thoughtful, considerate, and tactful he was in delivering it. When the king asked, "Is the young man Absalom safe?" his answer was, "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is."

Here we have two characters brought to view. As far as we know, they were both good men. They both had zeal and ambition to do service for their master. They both had a message to deliver. One, however, was a failure, the other a success. One was told to stand aside, and he stood still; the other delivered a message that moved the king to tears. What made the difference? One had his tidings ready ("convenient," margin), the other did not.

We are living too close to the end now to make shipwreck in our work by not having our tidings ready. Just how many who have entered the work and have made failures which caused them to "stand aside" for a season, we do not know; but we are anxious that others may not have to travel this discouraging road.

The annual colporteurs' institutes, rightly conducted, have proved to be great blessings to those engaged in this

line of work. The experienced colporteurs, as well as those who are just beginning, should attend. Of course this will not take the place of house-to-house training given by the field agent; for both are very essential, and no colporteur should be asked to take up the work without this help. The field agent should give those who enter the work between the annual institutes, a few days' instruction in their homes before starting out, and should be with them several days in the field to help them in getting started. In this way we shall be able to save many of our people to the work. It is far better to have a few successful colporteurs than to have a great number with many failures. Let us endeavor to select good material, and then give sufficient help in the preparation.

V. O. COLE.

Without Excuse

IN carrying forward the work of God on the earth many and various agencies must necessarily be employed. We should not discount any one of these, for each has its part and place; but I desire to speak particularly regarding one of the most effective agencies. "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—"Testimonies for the Church," Vol. IV, page 380. "It is an eternal law of Jehovah that he who accepts the truth, that the world needs is to make it his first work to proclaim this truth."—*Id.*, Vol. VII, page 13. "We are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth; and one of the principal agencies he has ordained for our use is the printed page."—*Id.*, Vol. IX, pages 86, 87.

Never in all the history of the world were the opportunities to work for God more plentiful than now. Events of the most startling character are taking place every day. People are eager to read; they want to know what these things mean. God has given to us the light. He bids us go forth into the whitened harvest field and gather precious sheaves for the heavenly garner. In his providence God has gone before us. He has led in the establishment of our great publishing houses. Today they are meeting every demand of the field. We appeal to our dear people everywhere to wake up and join in scattering the truth-laden printed page like the leaves of autumn.

Have you a set of the Berean Library? You surely will want this to lend to your neighbors. Thousands have this most excellent set. If you have not as yet procured it, let me urge upon you the necessity of doing so now. You can use these books to lend to those who have been receiving the *Signs* weekly.

The latest addition to our great soul-winning campaign equipment is the Present Truth Series. This most excellent four-page document is to be issued monthly as an extra to the *Review*, *Signs*, and *Watchman*. We cannot speak too highly of it, and it surely will meet a long-felt want. Here is an opportunity for every believer in this great message to give the light of truth to both friends and neighbors. Just think of it, — 15 copies for 10 cents, 25 for 15 cents, 50 for 30 cents. 100 copies for 50 cents,

THE day is short, and the task is great, and the workmen are sluggish, and the reward is much, and the Master of the house is urgent.—*Rabbi Tarphon*.

and 1,000 for \$4. It will sell readily. People will read it, every line. Surely we have reached the time in this great reformatory movement, with everything to hand, when those who refuse to act will be without excuse. Let every soul take hold as never before, and use this wonderful agency that God in his providence has provided, that the light of present truth may come to those still in darkness.

Don't wait for openings. Step in and make them. Opportunities are with us every day; embrace them, and God will abundantly bless every effort put forth in his name.

F. W. PAAP.

Educational Department

J. L. SHAW
P. GRIGGS
W. E. HOWELL

General Secretary
N. Am. Div. Secretary
N. Am. Div. Asst. Secretary

A Word to Conference Presidents

SOME of our conference presidents are taking a strong initiative in the encouragement of their workers to take up the Ministerial Reading Course. A letter this morning from the secretary of the Jamaica Conference incloses four names for registration, and says, "We have presented this matter to each of the workers in our field, and trust we may soon send the full list of names to be placed on the roll for 1915."

Elder A. R. Ogden is working to the same end in the Iowa Conference, and Elder A. J. Clark in the Southern Illinois Conference. This course is open to all classes of gospel workers, and we should be glad to see our conference officers take a strong lead in encouraging all conference laborers to register for the valuable reading of the course. The cost of the books has been made lower than they can be procured anywhere else.

DEPARTMENT OF EDUCATION.

Plainview Academy

PLAINVIEW ACADEMY, in Redfield, S. Dak., opened September 16 with an enrollment a little better than last year, and the enrollment has continued to be better, comparing month with corresponding month. Our students are a fine class of young people, generally speaking, and are here for earnest work. At present the enrollment is ninety-two, and others are planning to attend.

Some improvements have been made in our facilities for caring for our stock. A silo fourteen by thirty-four feet has been erected, the students doing the work. This, with our old silo, gives us abundant storage for feed for our stock. We have at present thirty-five cows and young stock, also six horses. The products of the farm are sufficient to supply the stock, and the garden has provided the kitchen with vegetables. We also had four hundred bushels of potatoes more than the kitchen would use, and have disposed of them.

We are installing a bake oven, and plan to make our own bread. A room has been fitted up as a bakery. We also are planning to remodel our carpenter shop, and expect, before long, to have

a very convenient place in which to carry on that industry.

The spiritual atmosphere of the school is excellent, and the teachers are working together in harmony. A day was set apart for the Harvest Ingathering campaign. Many students took part, and \$107 was gathered.

G. C. GEORGE, *Principal.*

Teaching Public Speaking by Correspondence

AT first some said, "I do not see how it can be done," and so we have been keeping still for more than a year to see if it really could be done successfully. A number of persons have been pursuing the course, and three or four have completed it. The results are beginning to appear. One minister in a foreign land says:—

"It would be hard to tell all the benefits I have received from this course. Many times I have remarked to my wife, 'I shall never be sorry for the time and money I spent in taking this course.' In some respects it has made me think of preaching in an entirely new way. It has made me see why so much of our preaching is merely talking to the wind. I determined to make my sermons not only to be something, but to do something. I often get my book and read over again the instruction. In my own notebook I have made an outline of 'Effective Speaking,' so that I shall always have the main points with me, and can work out in my speaking the advice given."

Another minister, who has recently completed the twenty lessons, speaks enthusiastically and at length of the benefits he has received. There is room for only a few sentences:—

"I am simply delighted with the 'Tone Drill' work. The instructions given in 'Effective Speaking' are splendid, and I have derived much benefit from the study; but I want to say that the 'Tone Drills' have helped me just as much, only in a different way. They have helped me to overcome self-consciousness in a very marked degree; they stimulate individuality; they have helped me to be myself in public, and to speak with more ease, better expression, and greater vividness. They have also helped me just as much in reading; in fact, I find that I use them unconsciously right along every day. I propose to keep up the practice of the drills indefinitely.

"I know that I have derived much benefit from this course of studies with you. I have done a great deal of studying, and tried to become more efficient in my line of work. I have been amply recompensed for my efforts, and feel that it has indeed been worth while. What I have accomplished has been at odd times, time that could easily have been wasted, a few minutes here and there, until you see it is just like finding that much. I regret that I did not take up something of this sort before, and I know that I am the loser for not having done so. It is surprising how much time one has that he could devote to studying, when really he thinks he hasn't any time to spare at all. I am well pleased with the program as outlined; and, in fact, I don't know how you could improve the course."

C. C. LEWIS.

News and Miscellany

Notes and clippings from the daily and weekly press

—Secretary Houston, of the Department of Agriculture, has announced that the American farms during 1914 eclipsed all records for combined value of their products, with a total of nearly \$10,000,000,000. Crops were valued at \$6,044,480,000, and the total value of the farm animals sold and slaughtered was \$3,828,456,000.

—On December 29 a new election law for the Republic of China was promulgated in Peking. The most notable clause of the amended law is that which fixes the term of office of the president of China to ten years. This term may continue indefinitely if the senate, by a two-thirds vote, considers that the actual political situation makes such extension desirable.

—A great gale and snowstorm swept over the larger part of the United Kingdom on Dec. 28, 1914, causing considerable loss of life and much property damage. The telegraphic service on the Continent was disorganized, and communication with France was almost severed. Two feet of snow fell in many parts of the country, causing serious flooding of the rivers. Dublin was visited by the heaviest snowfall in many years.

—Notices have been posted calling on approximately 2,500 families of striking miners in Jefferson County, Ohio, to pay to the coal companies by January 15 ten months' house rent that they owe, under penalty of eviction. The families concerned reside in Warren, Mount Pleasant, Smithfield, and Springfield, and constitute the bulk of the population directly affected by the coal strike, which has continued without interruption since April, 1914.

—The Hoster-Columbus Breweries Company, of Columbus, Ohio, a \$12,000,000 corporation, went into the hands of receivers on Dec. 23, 1914, on order of the United States District Court. "Decreased demand for beer, adverse legislation, and the voting 'dry' of many States and counties in the last eight years," were given as the causes. Commenting upon the causes of the failure of the brewery to conduct a paying business, officials of the company gave out this statement: "The present situation was due solely to the loss of sales beyond any one's control."

—The last appeal against Russia's prohibition decree failed on Dec. 31, 1914, when the councils of Petrograd and Moscow rejected a petition to authorize the recommencement of the sale of beer and light wines. The recent final order to discontinue the sale of all alcoholic drinks was issued with the reservation that the city councils should have the right to appeal for an authorization of the recommencement of the sale of three-per-cent beer and light wines. The extreme measures to enforce prohibition even extend to the sale of denatured alcohol, varnish, and every conceivable alcoholic compound, which are not salable without a permit.

— Two-cent postage between the United States and the Bahamas went into effect January 1. This marks another step in the movement for a two-cent rate throughout the Western Hemisphere.

— On January 9, General Villa gave Brigadier General Scott, chief of staff of the United States Army, his word that he would prevent further border fighting, which, since the Madero revolution in 1911, has been a menace to residents of American border towns.

— San Diego's unique exposition, recalling the early days of the Spanish occupation of Southern California and the primitive Indian period of that interesting section of the country, was formally opened last Friday by President Wilson by wire. Secretary McAdoo attended the exercises in person, giving the event national recognition. The exposition, which will remain open until January 1, 1916, is intended to be cultural in its effect in picturing vividly the various stages through which Southern California has passed.

— Retaining the literacy test, to which Roman Catholics have solidly and vehemently objected, the Senate on January 2 passed the immigration bill by the extraordinary vote of fifty to seven. The paragraph which has been so strongly opposed is as follows: "That after four months from the approval of this act, in addition to aliens who are by law excluded from admission to the United States, the following persons shall also be excluded from admission thereto; namely, All aliens over sixteen years of age physically capable of reading who cannot read the English language or some other language or dialect, including Hebrew or Yiddish."

— If any confirmation were needed of the numerous assertions that Pres. Charles M. Schwab of the Bethlehem Steel Company had landed huge war contracts in England, it was supplied by the arrival, January 11, of eighteen British army officers, who will act as inspectors for the proper fulfillment of the orders. The force is in charge of Col. C. E. Phipps, lately with the forces at the front under command of General French. Each member of the party was supplied with passes, which will admit him into the plant at any time, day or night, and with credentials which authorize him to have all necessary voice in the process of manufacture of the war munitions.

— The rulers of the sturdy little kingdoms of northern Europe have been not a little perplexed and embarrassed by the great war. The commerce of their kingdoms has been very seriously interrupted by blockades and by submarine mines in the open seas and harbors. A large number of their ships have been lost through striking mines. There have been phases of the struggle which make the observance of neutrality difficult. They are determined, however, to keep out of the great struggle. There has been a recent conference between the kings of the three nations and their foreign ministers, at which a program of close cooperation was agreed upon. The alliance formed, it is intimated, is one which is expected to be perpetuated after the war is over. The full details are not given to the public. It is understood to practically provide for "a strong nation with three independent families."

NOTICES AND APPOINTMENTS

An Exposition Number

WITH two expositions attracting the attention of the whole world to their very doors, and the advantage in securing accurate data and photos which this proximity affords, it seemed fitting to the publishers of the *Signs of the Times Magazine* that they make the March issue an exposition number.



At these celebrations commemorating the opening of the canal, there will be incomparably the largest and richest display of the fruits of modern civilization that the world has ever known. In the arts, sciences, and inventions will be seen a fulfillment of the prophecy that "knowledge shall be increased." This furnishes the basis for articles which will appear under the headings "An Exposition of Our Times" and "Then Shall the End Come."

These expositions are significant in other ways. They represent the westward march of civilization, and suggest the texts for the message-filled articles entitled "The Circle Almost Circled" and "Westward the Course of Empire."

One of the most striking pieces of architecture at the Panama-Pacific Exposition is the arch of the Rising Sun, typifying the nations of the East. This prompted the idea of making an article on "Sun Worship and the Sabbath" part of the Exposition number.

Thirty-six pictures, one a double-page panoramic view of the Panama-Pacific Exposition grounds, showing the Golden Gate and the charming Marin hills in the background, give an excellent idea of the general appearance of these surpassingly great and beautiful expositions.

Besides the exposition features noted, articles entitled "Russia and the Open Sea," "The Bible True," and the "Grand Finale of Armageddon," will also appear.

Don't be afraid that this number will be consigned to the wastebasket. It will be well received by those to whom it is sold or given. Its very appearance will sell it in many instances. Try 25 at 5 cents a copy, or 50 at 4 cents a copy. Ready February 1.

Northern California Conference Association

THE sixth annual meeting of the constituency of the Northern California Conference Association of the Seventh-day Adventists will convene in Oakland, at 10 A. M., Monday, Feb. 8, 1915, for the election of a board of directors and the transaction of such other business as may come before the meeting.

C. L. TAGGART, *President*;
VERAH MACPHERSON, *Secretary*.

Northern California Conference

THE Northern California Conference will hold its sixth annual meeting in Oakland, Cal., beginning Feb. 4, 1915, at 10 A. M.

C. L. TAGGART, *President*;
VERAH MACPHERSON, *Secretary*.

The Washington Foreign Mission Seminary Constituency Meeting

NOTICE is hereby given that the annual meeting of the Washington Foreign Mission Seminary Corporation will be held in the chapel, at Takoma Park, Md., at 2:30 P. M., Feb. 9, 1915, to receive the annual reports, to elect trustees for the ensuing year, and to transact such other business as may come before the meeting.

The members of this corporation consist of the executive committee of the General Conference of Seventh-day Adventists (unincorporated), and the president of each local conference in the United States.

W. T. KNOX, *President*;
J. L. SHAW, *Secretary*.

California Conference Association of the Seventh-Day Adventists

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

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

WE shall be grateful to receive a supply of clothing for both men and women for use in our work here. There is great need among the people in this vicinity. Address H. N. Gemon, Knoxville, Tenn.

Publications Wanted

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

- Pet Noe, Bessemer, Ala.
- Mark Hancock, Thomaston, Ga.
- M. T. McMullan, Decatur, Miss.
- F. Willruth, Clarks Summit, Pa.
- G. G. McGeehan, St. John, New Brunswick.
- Emma Kincaid, 2557 A (rear) Hebert St., St. Louis, Mo.
- Margaret P. Cosby, 2134 Chestnut Ave., Newport News, Va.
- Frada Bayouth, Aline, Okla. Papers, tracts, and a Bible in Arabic.

Requests for Prayer

AN Indiana sister desires that we pray earnestly for her healing.

"I request prayer that God may give me success in the canvassing work, which I am just taking up, and that my husband may be led to see the light of present truth," writes an Oklahoma sister.

A family of isolated Sabbath keepers in Illinois desire prayer for help through difficulties which they are forced to meet; that if it is God's will the way may be opened for them to enjoy church privileges in the near future; and also for the healing of the husband and father.

Address Wanted

THE church of Grants Pass, Oregon, desires to learn the whereabouts of H. T. Hedges, from whom it has not heard for about two years. Information should be addressed to Mrs. W. W. Walker, the church clerk, at Grants Pass, Oregon.

Obituaries

REITH.—Mrs. Jane Reith was born in Ireland, May 19, 1846, and died in College Place, Wash., Dec. 22, 1914. A husband and nine children are left to mourn, but not without hope; for hers was a beautiful Christian life, her precept and example always telling on the Lord's side. Funeral services were conducted by the writer, assisted by Elder O. A. Johnson.
W. W. STEWARD.

TAYLOR.—Julia Taylor was born Dec. 25, 1855, and died Dec. 18, 1914. During her sickness of many months Sister Taylor showed a quiet spirit of resignation. Ten years ago, while living at Waco, Tex., her attention was called to the third angel's message. Her life was one of helpful Christian ministry, and she fell asleep in the hope of a part in the first resurrection. Her companion and two daughters are left to mourn.
M. G. NUNES.

PARISH.—Sister Eliza Parish was born in Missouri, June 6, 1847, and died at her home, in Myrtle Point, Oregon, Dec. 26, 1914. She was an invalid for several years before her death. The funeral services were conducted at the family residence, and words of consolation were spoken by the writer to the husband and seven children and other relatives and friends present. Our sister was laid to rest to await the call of the Life-giver.
T. G. BUNCH.

POGUE.—William Evelyn Pogue was born June 21, 1897, in Pine City, Minn., and was drowned Dec. 2, 1914. He was at prayer meeting the evening of his death, and took part in the meeting. William was a faithful member of the Blackberry Seventh-day Adventist Church, and his untimely death is deeply mourned by a father, one sister, three brothers, and a large number of relatives and friends. We laid him to rest, confident of meeting him in the resurrection morning.
ANDREW MEAD.

LANAVILLE.—Antone Lanaville was born in Oconto, Wis., Oct. 14, 1867, and died Dec. 17, 1914, in Harris, Mich. For some years he was a faithful member of the Seventh-day Adventist Church. Thirteen years ago he was united in marriage with Miss Sadie Wery. All who knew Brother Lanaville loved and respected him; and the church, as well as his family, keenly feel their loss. He is survived by his wife and three children, an aged father, three brothers, and six sisters. Words of comfort were spoken by the writer from Jer. 31:16.
S. C. HANNON.

RASMUSSEN.—Eva Bell Reed was born in Raymore, Mo., Oct. 30, 1882. The family moved to California in 1887, and at the age of twelve years Eva was converted and united with the Healdsburg Seventh-day Adventist Church, and was thereafter a consistent Christian. She was married to J. C. Rasmussen on Jan. 12, 1905, and fell asleep at Camino, Cal., Oct. 31, 1914, after a lingering illness. We laid her to rest until the Life-giver shall come to claim his own. The funeral services were conducted by the writer.
E. W. FARNSWORTH.

MACHLAN.—Nora Victoria Boyle was born April 27, 1892, in Toronto, Canada, and died Dec. 24, 1914, at Melrose, Mass. She was a student at South Lancaster Academy for a number of years, and was an active worker from the age of twelve. She was married to Louis O. Machlan Dec. 23, 1913. Last fall they were called to take charge of the Williamsdale Academy, located in Nova Scotia. Her many friends will remember her as a most lovable and earnest Christian, and they have laid her to rest with the sweet assurance that they will meet her at the coming of the Lord Jesus. Funeral services were held at the home of Prof. and Mrs. B. F. Machlan, in South Lancaster, Mass.
R. D. QUINN.

HAMMOND.—Mrs. Bettie Traver Hammond was born in 1844, at Shefford, Quebec, Canada, and died at her home in South Stukely, Quebec, Dec. 5, 1914. In May, 1868, she was united in marriage with Mr. J. H. Hammond. Early in life Sister Hammond was converted, and in 1875, with her husband, she accepted present truth and became a charter member of the South Stukely Seventh-day Adventist Church. She was a devoted wife, a real mother, a true friend, and an earnest, sincere Christian. Her husband, two daughters, a son, and a large circle of friends mourn their loss.
A. V. OLSON.

LEWIS.—Joseph Lewis was born in Canada, Aug. 27, 1855. He came to the United States, and was married while living in Michigan. He was the father of thirteen children. Brother Lewis was blind for nearly thirty-two years, but rich blessings of Heaven were bestowed upon him, and his patient, happy Christian life was an inspiration to his family and to all who were associated with him. In 1892 he accepted the faith held by the Seventh-day Adventist Church, and rejoicing in the blessed hope of his Lord's soon coming, fell asleep in Jesus at his home, near Phoenix, Ariz.
C. D. M. WILLIAMS.

BLACK.—Margaret Roberts Black was born at Forfar, Scotland, March 4, 1849, and died in Detroit, Mich., Nov. 21, 1914, aged 65 years. Twenty-one years ago mother accepted present truth, and soon after united with the Seventh-day Adventist Church at Detroit, Mich., of which she remained a faithful member until her death. On the occasion of her funeral, words of comfort were spoken by Elders L. T. Nicola and Lee S. Wheeler. She is survived by a devoted husband and several children. We feel to say with the psalmist, "Precious in the sight of the Lord is the death of his saints."
PAUL SCHNEPPE.

GIBBS.—D. N. Gibbs was born in New York State Oct. 25, 1833, and fell asleep in Jesus Nov. 24, 1914. Thirty-nine years ago Father Gibbs heard the message for this last generation, and became a faithful member of the Seventh-day Adventist Church. Until the end he rejoiced in the blessed hope. He was a cheerful, consistent Christian, an honor to the church, and a blessing to the cause he loved so much. At the time of his death he held his membership in the organization at Terra Ceia, near Palmetto, Fla. He is survived by four children. The funeral services were conducted by the writer, assisted by Dr. A. L. Gregory.
J. E. CALDWELL.

ADAMS.—Emma Jane Adams was born in Iowa, Oct. 14, 1867, and died at the home of her brother-in-law, in Chicago, Ill., Nov. 28, 1914. She was baptized and united with the Seventh-day Adventist Church at the age of fifteen, and remained an active member until her death. She is survived by an aged mother, two sisters, and one brother. She was fully resigned to God's will, and her friends feel confident that she sleeps in Jesus. Sister Adams was a teacher in the public schools of Iowa and Illinois for twenty-five years, and had a wide circle of friends. Funeral services were conducted by the writer.
G. E. LANGDON.

JOHNSON.—Aurie O. Johnson was born Sept. 30, 1884, near Rockford, Ind., and died in Warren, Ind., Dec. 15, 1914. Death resulted from burns received from an explosion of kerosene while she was starting a fire. At the age of nine years she was baptized and united with the Seventh-day Adventist Church. Ever after she sought to be a consistent Christian. For a number of years she taught music in the home community, and later attended Beechwood Academy, serving as musical instructor until her health failed. Later she attended a chiropractic school, and was practicing in Warren at the time of her death. Her parents, six sisters, and three brothers are left to mourn. Words of consolation were spoken by Elder E. A. Bristol. * * *

CREECH.—Mrs. Lizzie Creech was born in Lincoln County, Missouri, in 1851, and most of her life was spent near there. She was married in 1874, and sixteen years ago moved to Flagstaff, Ariz. Early in life this sister gave herself to the Lord, and became a charter member of the Seventh-day Adventist Church in Flagstaff during her later years. She was a consistent Christian.
C. D. M. WILLIAMS.

MYERS.—Sarah Jane Seavy Myers was born in Herkimer County, New York, Feb. 15, 1840, and died Dec. 24, 1914. She was united in marriage with Jacob J. Myers Feb. 15, 1857. Of their five children four are left to mourn. One of her brothers is also living. Sister Myers accepted Christ as her Saviour early in life, and for forty years clung to the blessed hope of Christ's soon coming. She will be greatly missed by all who knew her. The funeral services were conducted by the writer.
B. L. HOUSE.

ROSS.—Oliver M. Ross, of Roosevelt, N. Y., died Dec. 30, 1914, in his sixty-sixth year. Brother Ross united with the Seventh-day Adventist Church in 1873, before our first foreign missionary was sent out, and he lived to see the message encircle the globe. Shortly before his death he had a renewed Christian experience, and those nearest him feel sure that he died in the hope of a part in the resurrection of the just. He is mourned by his wife, three sons, and one daughter. The funeral service was conducted by the writer.
J. C. STEVENS.

THOMSON.—Peter Thomson was born in Auchencairn, Scotland, Nov. 18, 1831. At the age of fifteen he became a sailor, and after serving his apprenticeship on a transatlantic line between Liverpool and Quebec, spent the greater part of his sailing days on the Great Lakes. He retired from active service on the lakes about six years ago, settling in Cedar Lake, Mich., where he died Nov. 24, 1914. Several years ago, through the influence of his faithful companion, he accepted the third angel's message and was baptized. He was a conscientious, God-fearing Christian. His dealings with men were marked with the strictest integrity. To those who were in distress or trouble his heart was ever open, and he forgave as he hoped to be forgiven. Two sons and three daughters are all that remain of the immediate family. Elder M. C. Guild spoke comforting words from Rev. 14:12.
J. G. LAMSON.

The Advent Review and Sabbath Herald

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

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General Church Paper of the Seventh-day
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REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

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

THE WORK AND THE WORKERS

A SECOND edition of the "War" number of *Liberty* (10,000 copies) has just gone to press.

You will find over 60 articles and features of importance in the twelve departments of the February *Life and Health*. Send 10 cents in stamps for sample copy, \$1.00 for 20, or \$2.00 for 50 copies. An excellent seller.

THE February or "Free Speech," "Papacy and the War," "Postal Legislation," and "Thieves' Bull" number of the *Protestant Magazine* is now ready. Send \$1.00 for 10 copies of the February and 10 of the excellent January number, or \$2.00 for 25 of each number.

It will cost you only 25 cents to have the magazine department address, wrap, and mail for you five copies of *Life and Health*, or of *Liberty*, or of the *Protestant Magazine* to different addresses; or \$1.00 for one magazine to TWENTY different addresses. Order through your tract society, as usual.

MANY conferences are ordering the "War," "Peace Movement," and "Sunday Laws" number of *Liberty* sent to 500 to 2,000 judges and attorneys in their territory. No better number could be sent them. Send it to 20 attorneys for \$1.00. The publishers will do it for you. Order through your tract society.

THE *Protestant Magazine* leads Roman Catholics into the light. "I am a subscriber to the *Protestant Magazine*," writes a California sister, "and have been for two years. It was the *Protestant Magazine* that brought my husband out from Catholicism. It opened his eyes, and mine, too. We are now bringing up our children as Seventh-day Adventists."

WM. ALEXANDER BROWN, attorney at law, 3937 Locust St., Philadelphia, Pa., writes: "Your *Protestant Magazine* is conducted on a much higher plane than are most of the other anti-Catholic publications. Some of these papers, if not all of them, may have done a certain amount of good, and perhaps there is a class of people to whom they may appeal, but I can only regret their vulgarity and vituperation. I do not think that they help the cause of Protestantism in the long run. I inclose herewith \$1.00 for subscription for the year 1915." Later, in answer to our inquiry, he replies, "You are at liberty to use my name."

DR. FREDERICK J. STANLEY, the well-known Y. M. C. A. and Chautauqua lecturer, writes: "Dear Mr. Bourdeau: Kindly say to Messrs. Prescott and Spicer that their faithful and able efforts bear better fruit every month in our *Protestant Magazine*, which is increasing in power and efficiency every month. It is an able magazine. God be praised for such an organ in advancing the kingdom and exposing the stupendous Roman fallacy and monstrous hierarchy. My labors and travels take me all over this land, lecturing and preaching, largely before Y. M. C. A.'s and Chautauquas, besides churches. I know whereof I speak, as to the vicious influence of Romanism."

REGULAR subscribers for *Liberty* desiring the 1914 Index for their files, will receive a copy for the asking. Nonsubscribers may obtain the same for four cents in postage stamps.

Life and Health agents and subscribers will kindly excuse unavoidable delay in getting out the beautiful February number, just off the press January 12. Send in your orders at once. This number is selling fast. It tells all about the great Panama-Pacific Exposition, etc.

REV. J. KRUEGER, of Missouri, sends us \$3.00 for five yearly subscriptions for the *Protestant Magazine* — his own renewal and four new subscriptions. Many are making use of our renewal blanks in this way. Why not adopt the same plan when sending in your renewal? For particulars see notes published in the magazine itself.



This gives a faint idea of the artistic, contrasty three-color cover design of the February "Life and Health." This "Panama-Pacific Exposition," "California," "Lincoln," "Home Cooking School," "Food and Drug Frauds," "What to Do First," "Twilight Sleep," and "Care of the Children" number is selling rapidly. Send \$1.00 for 20 or \$2.00 for 50 copies today.

THROUGH the courtesy of the Upper Columbia Conference, we have just mailed a copy of the current "War," "Peace Movement," and "Sunday Laws" number of *Liberty* to 678 judges and attorneys in the territory of the Upper Columbia Conference — in Washington, Idaho, and Oregon. This number is especially adapted to legislators and other molders of public opinion. It contains an actual size photograph of Mr. Bryan's famous "plowshare" paper weights made from old swords. Send \$1.00 for 20 copies, or for the same amount the publishers will mail them out to different addresses you may furnish. Order through your tract society.

MISS SUSIE BODEN, now in attendance at the Keene (Tex.) Academy, writes: "I am going to school as the result of magazine sales. I began on my scholarship September 7 and had it earned by November 17, and paid about \$50 debts. The Lord truly answers prayer. I asked him to give me success, and he did. I had many good experiences." Miss Boden sold *Life and Health* and *Watch-*

man. What she has done others can do. It is not too late for you to earn a one-year or half-year scholarship. One young lady earned hers in three weeks. Send 25 cents in stamps to your tract society for sample copies of *Life and Health*, the *Protestant Magazine*, and *Liberty*. The secretary will tell you all about scholarships.

BROTHER L. B. SHICK, of Nevada, Mo., reports an interesting incident regarding the *Protestant Magazine*. He showed a copy to a street car conductor in Joplin, Mo., a few days ago. The latter replied that he had been looking for that magazine for months, and gave Brother Shick \$2.00 to have the magazine sent to his address and to the Masonic Reading Room in Joplin. We are indebted to the *Central Union Outlook*, College View, Nebr., for this encouraging item.

Extracts From Letters Received in Regard to the "Liberty" Magazine

"I AGREE with you entirely as to the importance of constant watchfulness to prevent any encroachment on our great doctrine of religious liberty."—*Senator Miles Poindexter, of Washington.*

"I have been receiving the *Liberty* magazine right along. I have always opposed Sunday legislation, and expect to continue to oppose it as long as I remain in Congress."—*Representative Julius Kahn, of California.*

"Your current number of the *Liberty* magazine for the first quarter of 1915 is so good that I read nearly every part of it before stopping. Wish I were able to pay for and send out a large club."—*S. H. Carnahan, of Cuba.*

"I have received the issue of the *Liberty* magazine for the first quarter of 1915, and have read it with much interest. I believe it is the finest number you have put out, and undoubtedly it will do a great deal of good."—*W. H. Thurston, president of the Wisconsin Conference.*

"I beg to say that I have received the copy of the *Liberty* magazine for the first quarter of 1915, and I have also been receiving the same heretofore, but not regularly. I may say with entire frankness that I have read regularly such copies of the magazine as have reached me heretofore."—*Representative John Small, of North Carolina.*

Elder C. F. McVagh, president of the West Michigan Conference, writes: "You have put out a more than usually attractive number of the *Liberty* magazine, and I feel that it will be read. We are doing altogether too little for the lawyers and judges, and I trust that this magazine will enlighten many honest souls. Our conference executive committee has very willingly voted that the *Liberty* should be sent to these men."

"I have received the copy of the *Liberty* magazine to which you refer, and have frequently received copies thereof, which I have examined with great interest. Thank you for the courtesy of sending them to us. However, it is not necessary for you to send me the magazine to read the excellent articles therein, in order that I may be of your way of thinking about Sunday legislation."—*Representative E. A. Hayes, of California.*



WASHINGTON, D. C., JANUARY 28, 1915

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We are pleased to announce that we have in hand the first five articles of a series on the subject of the age-to-come theory, or a review of "Pastor" Russell's teaching on this question, by Elder J. O. Corliss. These articles are timely, and we know they will be read with interest by the REVIEW family.

We learn that Brother Clarence C. Hall, of the Pacific Press Publishing house, has accepted a call from the General Conference to take charge of the Japanese mission printing work, and to act as secretary and treasurer of that mission. The board of the Pacific Press Publishing Association has consented to release him for the mission field.

We have received a letter from Elder Bernhard Petersen, reporting that he and Mrs. Petersen and Brother and Sister O. J. Grundset are settled in Mukden, the ancient capital of Manchuria, the map of the mission site secured indicating that it is centrally located. Thus a mission station is established in Manchuria, and mission work is under way in a new and populous region.

IN response to the call for a missionary printer in Korea, Brother B. R. Owen, of the Loma Linda Sanitarium and Medical College printing department, has accepted an invitation to that field tendered him by the General Conference, the Loma Linda board of management releasing him for this work. Brother Owen will also act as secretary and treasurer of the Korean Mission.

THE following notice has just been received from Elder N. H. Pool, president of the South Caribbean Conference: "As the South Caribbean Mission, British Guiana Mission, and Venezuela Mission have been consolidated with the South Caribbean Conference, all communications relating to the administrative affairs of these fields should in the future be addressed to the office of the South Caribbean Conference, 31 Donaldson St., Port of Spain, Trinidad, British West Indies."

WRITING near the close of the year, Elder C. L. Butterfield, of Korea, says: "This has been by far our best year in Korea. There has been a good increase in church membership, and a gain of over fifty per cent in tithes and offerings. For all this we thank God and take courage." The disarrangement of finances, owing to the European war, makes times hard in Korea at present.

A LETTER received from Miss Matilda Erickson states that she has gone to Canon City, Colo., to spend the winter. She has found kind friends in the church there. Miss Erickson, we are glad to learn, is slowly gaining in strength, and we hope that with the blessing of the Lord she may be speedily restored to continue the excellent work which she has been doing for many years in connection with the Missionary Volunteer Department.

Liberty of the Press Threatened

PROMINENT among the liberties guaranteed by the Constitution of the United States are freedom of speech and freedom of the press. That these are essential to the maintenance of the republic was wisely recognized by the founders of this government. That an organized effort, backed by powerful influences, is now seeking to abridge these liberties is an ominous sign of the times. This effort is represented in two bills which have just been introduced by Roman Catholic members in the House of Representatives. Each is entitled "A Bill to Amend the Postal Laws." The first one was introduced January 7 by Mr. Fitzgerald, of New York, and reads as follows:—

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That whenever it shall be established to the satisfaction of the Postmaster-General that any person is engaged or represents himself as engaged in the business of publishing any obscene or immoral books, pamphlets, pictures, prints, engravings, lithographs, photographs, or other publications, matter, or thing of an indecent, immoral, scurrilous, or libelous character, and if such person shall, in the opinion of the Postmaster-General, endeavor to use the post office for the promotion of such business, it is hereby declared that no letter, packet, parcel, newspaper, book, or other thing sent or sought to be sent through the post office by or on behalf of or to or on behalf of such person, shall be deemed mailable matter, and the Postmaster-General shall make the necessary rules and regulations to exclude such nonmailable matter from the mails."

The second bill was introduced by Mr. Gallivan, of Massachusetts, and provides the following:—

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That whenever it shall be established to the satisfaction of the Postmaster-General that any person is engaged in the business of publishing any scandalous, scurrilous, indecent, or immoral books, pamphlets, pictures, prints, engravings, lithographs, photographs, or other publications which are, or are represented to be, a reflection on any form

of religious worship practiced or held sacred by any citizens of the United States, it is hereby declared that the Postmaster-General shall make the necessary rules and regulations to exclude such matter from the mails."

The drastic character of this proposed legislation will be recognized at a glance. When it is known that the inspiration of this measure is the opposition of Roman Catholics to the circulation through the mails of journals and magazines opposing and exposing the principles, practices, and designs of the papal hierarchy; and when it is recognized that both bills place in the hands of one man, regardless of what his religious bias may be, the power to determine the character of all publications and to exclude them from the mails if he deems best, the far-reaching effect of this proposed legislation will be evident.

To meet this new danger which has arisen, and to educate the public as to its true character and bearing, it has been decided to issue at once a sixteen-page extra of the *Protestant Magazine*. This will be ready February 1, and will be furnished for one dollar a hundred copies, or eight dollars a thousand. Thousands of copies should be sold or gratuitously distributed by our people.

This question is one of real and not imaginary danger to the freedom of the press, and to the circulation of our own denominational literature. We know of no legislation ever proposed in Congress which suggested such possibilities of the abridgment of the liberties of the people as that wrapped up in these two bills. We feel that their introduction has created a real crisis which should be promptly met. We have never faced a more serious situation. There is afforded now another excellent opportunity for us to bring before our neighbors and friends the principles of liberty for which our denominational movement stands. We urge our brethren and sisters to determine at once how many copies of this *Protestant Extra* they will use in their respective churches, and pass on their orders immediately. Every home in the country should be visited. The size of the Extra edition will be determined by the orders received. All orders should be sent through the tract society. In this matter let us be minutemen, and act quickly.

Harvest Ingathering Total for 1914

THE final mission remittance for 1914 having been received, the result of our Harvest Ingathering effort will be of interest to all. A gain of \$1,315.74 over last year is recorded by the treasury department, or a total of \$57,598.73. Last year the figures stood at \$56,282.99.

Since beginning our Ingathering work in 1908, altogether the Mission Board treasury has been supplemented by these special offerings to the amount of \$293,664.77.

Truly God has blessed the efforts of his people as year by year the story of mission advance has been told to friends and neighbors, and their response in offerings received.

We trust the new year will record a much larger increase in efforts put forth and in funds gathered.

T. E. BOWEN.