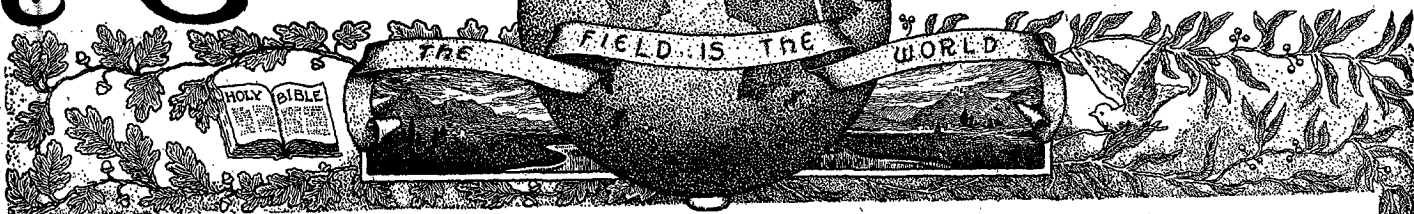


The Advent Review and Sabbath Herald

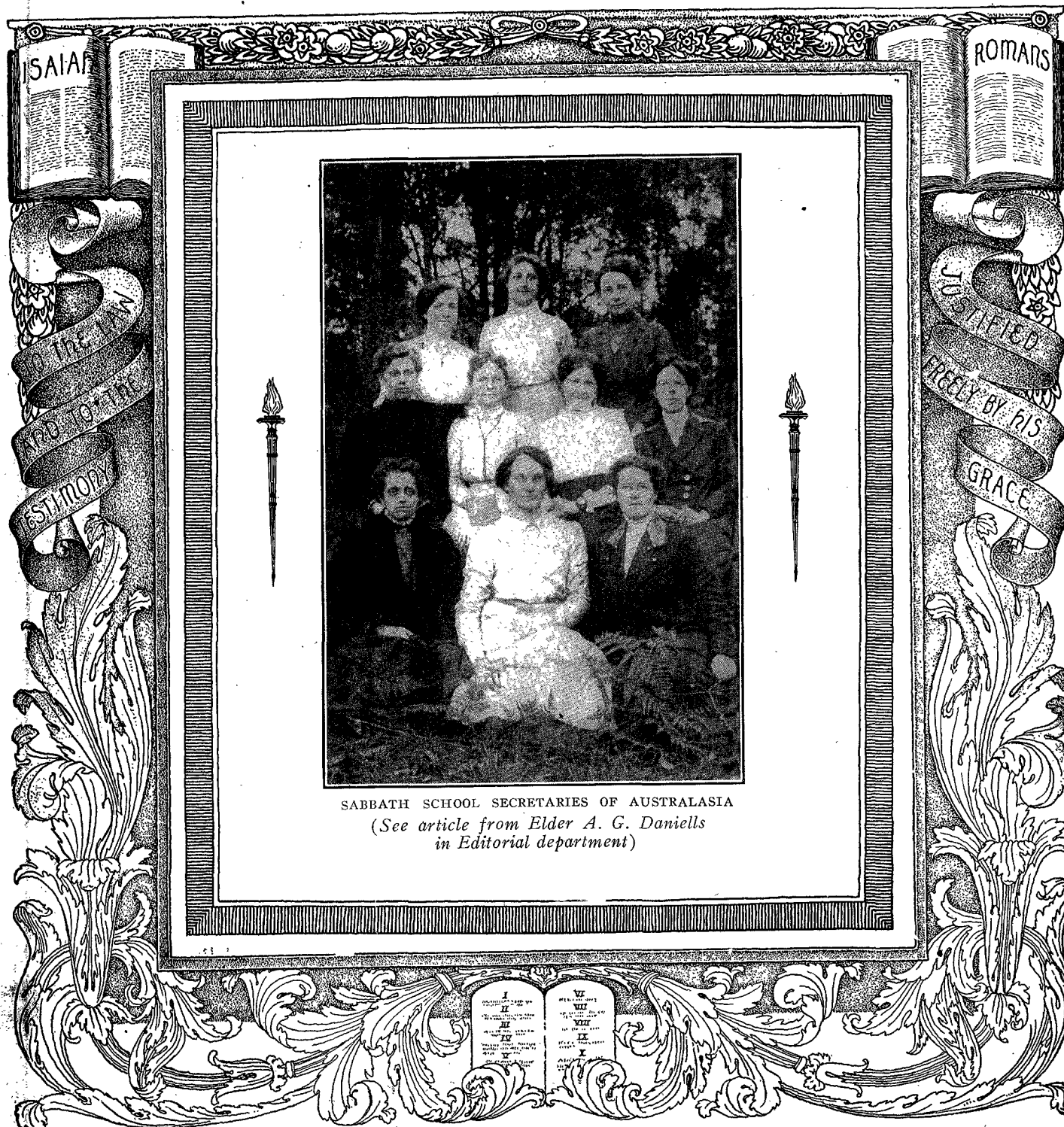


Vol. 92

Takoma Park Station, Washington, D. C., Thursday, February 4, 1915

No. 6

THE GOSPEL TO ALL NATIONS



SABBATH SCHOOL SECRETARIES OF AUSTRALASIA
(See article from Elder A. G. Daniells
in Editorial department)

THE WORK AND THE WORKERS

FIRST edition of the Free Press Extra of the February *Protestant Magazine* — 50,000 copies — was ready February 1. Holding forms for the second edition.

PAPER-BOUND volumes of the *Protestant Magazine* or of *Life and Health*, for 1914. \$1.25 each, postpaid. In cloth binding, \$1.75 each, postpaid.

PUBLIC hearing on the two antifree-press bills before Congress was held in the Capitol building, Washington, D. C., Monday, February 1, at 10 A. M. Results will be announced later. Push the petition work now!

SAID John Milton: "Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties."—"Arcopagitica." Read other noted authorities on free speech and free press in the Free Press Extra of the February *Protestant Magazine* now ready. Prices: single copy, 5 cents; 5 to 999 copies, 1 cent each; 1,000 copies, \$8.00.

THE February number of *Life and Health* treats of the "Panama-Pacific Exposition," "California," "Lincoln," "Home Cooking School," "Food and Drug Frauds," "What to Do First," "Twilight Sleep," and "Care of the Children." Selling rapidly. Send \$1.00 for 20 or \$2.00 for 50 copies today. Practical throughout.

DON'T forget that the regular February issue of the *Protestant Magazine* is called the "Free Speech," "Papacy and the War," "Postal Legislation," and "Thieves' Bull" number. It goes well with the January or "England, Russia, and the Vatican," "Pan-American Mass," and "Keeping Faith With Heretics" number. Send \$1.00 for 10 copies of each or \$2.00 for 25 of each.

THE boycotting power of Rome is apparent in the cowardice of many prominent Protestants. Witness the following letter received recently from the commander of the U. S. S. — who had received two sample copies of the *Protestant Magazine* (October and December, 1914): "I do not care to have it known that I receive this publication, or inferred that I approve in any way the line of action which it advocates. . . . I will thank you to discontinue sending them. I am a loyal son of the church, and it is not the Roman Catholic Church." For \$1.00 we will mail 20 copies of this fearless

yet dignified magazine to 20 government officials for you. Write your tract society today. If desired, we can furnish the names and addresses.

TEAR off the "Petition to Congress" blank on page 111 of the Free Press Extra of the February *Protestant Magazine*, get signers, and mail at once to the Post Office and Post Roads Committee members from YOUR STATE. See list under text of H. R. bill 20780.

BOUND volumes of *Liberty* for 1914 are now ready. Prices: paper, 60 cents; cloth, gilt title, 90 cents, postpaid.

THE sixteen pages of the Free Press Extra of the February *Protestant Magazine* (off the press February 1) are packed full of spicy free-press articles, quotations, etc. See the cartoon "Black Hand in the Editorial Room." Prices: single copy, 5 cents; 5 to 999 copies 1 cent a copy; 1,000 copies, \$8.00.

FREE PRESS EXTRA

THE PROTESTANT MAGAZINE

ADVOCATING
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PROTESTING
AGAINST
APOSTASY

THE PRESS

But the mightiest of the mighty means,
On which the arm of progress leans,
Man's noblest mission to advance,
His woes assuage, his weal enhance,
His rights enforce, his wrongs redress,—
Mightiest of mighty is the press.

—Dr. Bowring.

Here shall the press the people's rights maintain
Unawed by influence, and unbribed by gain;
Here patriot truth her glorious precepts draw,
Pledged to religion, liberty, and law.

—Joseph Story.

PER YEAR \$1.00. PER COPY 10¢
WASHINGTON, D. C.

FEBRUARY, 1915

An exact reproduction of the front cover page of our Free Press Extra of the February *Protestant Magazine*. Single copy, 5 cents; 5 to 999 copies, 1 cent each; 1,000 copies for \$8.00. PUSH IT! LET NO TIME BE LOST!

The Advent Review And Sabbath Herald

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 4, 1915

No. 6

GENERAL ARTICLES

The Sabbath the Seal of God

I. A. CRANE

THE Sabbath is a sign by which we may know the only true God. See Eze. 20:20. The gods that have not made heaven and earth are false gods. The only true God is the Creator of heaven and earth. Jer. 10:10-12. The Sabbath is the seal of the law, the Sabbath command being the only command in the law which makes known the Author of the law, the true God, the Creator of "heaven and earth, the sea, and all that in them is." Ex. 20:8-11.

We learn from Isa. 43:1, 3, 11, that he who "formed" and "created" is the only "Saviour." Paul says that Christ, "through whom we have redemption," is the one who created all things "that are in heaven, and that are in earth." Col. 1:14-17. The same One who created all, is also said to be the "head of the body, the church," and the one upon whom it "pleased the Father" to bestow the fullness of power. Verses 18, 19; Matt. 28:18.

When we know Jesus as the Mighty One who spoke the worlds into existence, then we can trust in his power to save. We keep this power in mind when we remember the Sabbath day. But it is not only a sign, or seal, of a finished work in creation; it is a sign of a finished work in redemption,—a sign "that I am the Lord that doth sanctify [or save] you." Ex. 31:13; Eze. 20:12. In keeping the Sabbath, the memorial of his power to create, we know him as Creator; and can never give honor to false gods. In being able to enter into rest on the Sabbath we must know him as a Saviour; for how clearly he tells us that no one can rest on the Sabbath who has not been saved from the bondage of sin. "The wicked are like the troubled sea, when it cannot rest. There is no place, saith my God, to the wicked." Isa. 57:20, 21. A slave to sin will never be allowed to rest from sin so long as his master rules within him. One who is guilty of sin cannot rest at any time, much less is he able to enter into the rest of the holy Sabbath. The peaceful, quiet rest of the Sabbath belongs only to those who find

rest and deliverance in Christ. We are told that God's seal will never be placed upon an impure man or woman, that "no one can share the refreshing who has not gained the victory over pride, selfishness, love of the world, and over every wrong word and action." In harmony with this thought we know that no one can keep the Sabbath in its fullest sense while breaking any other commandment, or while in any way under condemnation. The transgression of any one of God's commands, at any time during the week, makes the transgressor wholly unfit to keep the Sabbath when its sacred hours arrive. To be able to keep the Sabbath is indeed a sign that we have been regenerated and are now keeping the commandments of God and the faith of Jesus.

The Sabbath rest is not abolished, however much Satan may declare it is and desire its abolition. It still "remains" for the people of God. Heb. 4:9. It will be continued for a perpetual covenant from Sabbath to Sabbath in the new earth. Isa. 66:22, 23. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." In these closing days of probation may we seek that preparation that will fit us to receive the seal of God. The time has come for us not only to receive but to preach the Sabbath more fully.

Waurika, Okla.

"I Must Go and Take His Place"

R. P. MONTGOMERY

DURING the present war in Europe the news flashed to a certain home that their eldest son had fallen in battle. The next younger son arose from the table, reached for his hat, and said, "I must go and take his place." This was true loyalty to his country.

Brethren and sisters, if love, loyalty, and patriotism for one's king and country will lead to such sacrifices as are being made not only by this young man, but by thousands, yea, millions of others in Europe today, what should not the love of God and devotion to this mes-

sage lead us to do for the hastening of the present truth to the world? We, too, have loyal soldiers of Christ who are falling at their post of duty or having to leave the field because of failure of health. Sons and daughters of Israel, when you hear of one of these cases are you willing to say, "I must go and take his place"? Mothers and fathers of Israel, are not you willing to see your sons and daughters enlist under the banner of Prince Immanuel and fight for King Jesus?

Our foe is working hard to prevent our onward march. We have some fierce encounters. But thanks to our great Commander, we are marching onward, and the victory will soon be ours.

And while the nations of this world are calling for recruits to fill up the broken ranks, we also are calling for recruits in order that the battle may be pressed to the front and a quick work be done in the earth.

Sandakan, British North Borneo.

"Is There Unrighteousness With God?"—No. 1

FRANCIS M. BURG

THE assertion can be safely ventured that many readers of the Scriptures have failed to grasp the extent of what is involved in the question of the apostle which constitutes the title of this article. The question, as asked in Rom. 9:14, grew out of a certain condition that was under discussion at the time; namely, the rejection of the Jews, who had for ages been the chosen and greatly favored people of God. After dwelling briefly on this situation relative to the justice of God, out of which this question naturally grew, I wish to lead the reader into a broader consideration of the Lord's dealings with his creatures, as it involves the question of his justice.

In Rom. 9:1-5 it is stated in a strong way that the Israelites were once a greatly favored people, to whom pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." In short, as stated in John 4:22, "salvation is of the Jews." No other people has ever been blessed in so wonderful a manner as were the Jews. Each of the blessings recited above might be dwelt on with much interest, but it all culminates with the one great thought that through that chosen people God provided

salvation for the world. Jesus, through whose name alone sinners must be saved, came in the flesh as one of them. "He came unto his own, and his own received him not."

What people could have been blessed and honored in a more wonderful manner? Alas, as the apostle is compelled to recite, the once favored people are no longer the chosen vessel in God's hands to convey to the world his saving grace. They are, as a nation, rejected of him, and their beloved city is left desolate. This situation becomes the occasion for asking the question, "Is there unrighteousness [injustice] with God?" The apostle answers, "God forbid." It cannot be admitted for a moment that the Lord is unjust in his dealings with his creatures.

An acquaintance with the Bible story of his dealings with Israel, his once favored people, is sufficient to convince us that in setting them aside and withdrawing the blessings and trust which had long been theirs, there was no room for a charge of injustice. Had he not been patient and long-suffering with them? Had they not time and again rejected his proffers of grace and mercy? He "sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36: 15, 16. Jehovah had "all day long" "stretched forth" his hands "unto a disobedient and gainsaying people." Rom. 10: 21. See their "Well Beloved," as he weeps over his own. With quivering lips and tearful eyes, Jesus looks upon the beautiful city, splendid in the mellow rays of the setting sun, and with an emotion that only his loving heart could feel, exclaims, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23: 37.

Oftentimes in the history of that people did their wayward and rebellious course demand, as far as justice was concerned, that the severest retribution should be meted out to them; but as often the servants of God, the prophets, interceded with strong supplication in their behalf, and mercy was extended. See Eze. 20: 5-22; Neh. 9: 13-38. But the time finally came when justice demanded their punishment, and God told his prophets that any further praying for them would not turn him back from his purpose to send them into exile.

"Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their

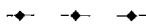
trouble. For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal. Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble." Jer. 11: 11-14. See also chapters 14: 10-12; 15: 16. So they were sent to Babylon to live in captivity for seventy years, to learn in their exile what they failed to learn under more favorable conditions.

Then when the Saviour of men came and tabernacled with them, and by his unselfish ministry revealed all the charms of his matchless character, even offering his life as a ransom for their sins, they "received him not," but cried out for his blood, and condemned him to the death of the cross.

What answer will the reader give, in view of all this record, to the apostle's question concerning the justice of God's dealings in rejecting his once favored people? Paul's answer is all that can be given, "God forbid." As the prophet represented it in the parable of the vineyard, the Husbandman had done everything for his vineyard that could be done for it, and still it brought forth wild grapes. See Isa. 5: 1-4.

So God stands fully exonerated from any charge of unfairness or injustice in his dealings with the Jews; and in view of the story of their experience as told in the Scriptures, their rejection came as the inevitable demand of justice.

In following articles the question of the apostle relative to God's justice will be further considered in its broader application.



Prayer and Faith

George Mueller

L. G. MOOKERJEE

In a study of the lives of missionary heroes of the last few centuries, comparing their peculiar characteristics which made them such illustrious examples, I find none to exceed George Mueller, of Bristol, in regard to prayer and faith. Prayer was "his native breath."

Answers to His Prayers

A study of his life shows that the total amount received for his missionary work in answer to prayer was £1,611,559 8s. 10½d. Every penny of this he received without asking any one but God. For his personal expenses he received during his life over £93,000; and as a servant of the Lord Jesus, who, constrained by the love of Christ, sought to lay up treasure in heaven, he gave away from that sum £81,490 18s. 8d. for the work of God.

His Missionary Activities

For seventy years George Mueller served in the cause of God. He founded and directed five large orphan houses in Bristol, England, took care of more than 10,000 orphans, circulated 500,000 copies

of Bibles and portions, and distributed £47,188 worth of tracts.

His Foreign Mission Tours

He started his preaching tours in 1875, when he was seventy years of age, and undertook seventeen tours, lasting seventeen years, thus completing his tours in his eighty-seventh year. During these seventeen years he preached in England, Scotland, Ireland, Wales, Switzerland, Germany, Holland, Canada, United States, France, Spain, Italy, Egypt, Palestine, Syria, Asia Minor, Turkey, Greece, Austria, Hungary, Bohemia, Russia, Poland, India, Australia, China, Japan, The Straits Settlements, Tasmania, New Zealand, Ceylon, traveling about two hundred thousand miles by land and sea in the Lord's service.

His Maxims

"Prayer and faith will do what no power on earth can accomplish."

"Universal remedy in difficulties is prayer, faith, and patience."

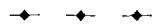
"Never despair; more faith, more prayer, and more patience will bring the blessing."

"Pray hard, believe hard, wrestle hard, and never be discouraged."

Summary

It has appealed to me that George Mueller shines brightly in the list of the heroes of faith of the last few centuries. As the reading of his life has strengthened my faith in God and his promises, I pass on this personal testimony for the benefit of the readers of the REVIEW. To quote Dr. A. T. Pierson: "The work he did for three quarters of a century, and the monument he built in Ashley-down, to witness to a living, present, prayer-hearing God, more enduring than marble, iron, or bronze, still testifies for the Lord, and, like the lighthouse of Pharos, sends out rays to pierce the gloom and darkness, to guide the perplexed mariners who have lost their bearings, and perhaps prevent shipwreck of faith."

Simla, India.



Health Reform

M. M. MARTINSON, M. D.

WHEN the gospel of Christ reaches the heart, it works a reform there; and by this new order of things, our ways of living, as well as of thinking, are changed. Health reform is not a new thing that has sprung up in this age of the world. We find it in the early church. Peter speaks of it like this: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries." 1 Peter 4: 3. Here we find almost a complete list of that which the flesh takes delight in doing before the gospel reaches the heart and makes a change. In the next verse we see that the gospel did work a reform in that early church, and to such an extent that its members were evil spoken of by their former associates, who

were condemned by the gospel reform.

It is always the business of the adversary to make people believe that there is no need of overcoming the lusts of the natural heart; but let us remember that all uncleanness of the mind and of the body must be put away before we can enter the kingdom of heaven. Most of us realize that it takes more than human strength to overcome the lusts of the flesh; and when the Christian does gain that strength to overcome, he will not do anything that will lower the strength of his body, which is the temple of Christ. He will be a health reformer, not because he has to be, but because he sees that it is in harmony with Heaven's principles.

From experience I have learned that people do not always receive the principles of health reform as a part of the gospel, as that, in most cases, would mean a change in eating and drinking and living. Worldly persons consider these matters as nobody's business but their own, and many Seventh-day Adventists say the same thing by their indifference. It is not a popular doctrine to teach and preach; for a person cannot teach that which he does not live himself. For a long time I have felt that we have not given this subject so much thought and study as we ought.

I think we all agree that it is Satan's delight to get us to act in such a way as to lower our strength, yes, even destroy our bodies. Our bodies should be in the best condition in order that we may speedily spread this gospel, and not for that reason only, but also so that we can endure the trials of the last days. However, instead of eating for strength, many are digging their own graves with their teeth.

"Our habits of eating and drinking show whether we are of the world or among the number whom the Lord by his mighty cleaver of truth has separated from the world. These are his peculiar people, zealous of good works. . . .

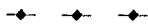
"Many are suffering, and many are going into the grave, because of the indulgence of appetite. They eat what suits their perverted taste, thus weakening the digestive organs and injuring their power to assimilate the food that is to sustain life. This brings on acute disease, and too often death follows. The delicate organism of the body is worn out by the suicidal practices of those who ought to know better."—*Testimonies for the Church*, Vol. VI, pages 372, 373.

We may have the light of truth, know what it teaches, and still lose eternal life because we cannot control our appetites and lust. We have come to a time in this world's history when every person who will go through to the kingdom must have full strength of body and mind to combat this evil age. To do this he must follow Paul's instruction, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. When we are willing to do this, we may ask for strength from above, and grace will be given. We can then over-

come all temptations, and it need not be said of us, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3.

There never was a time when there were so many inventions to cause us to go astray, yes, even to destroy us, as there are now. That is the reason why we have been given special instruction through the spirit of prophecy. We need this instruction to help us win the prize of eternal life in this race.

We are living in the time of Matt. 24:48, 49, when many professed Christians are eating and drinking with the drunken. That prophecy is being fulfilled before our eyes. Luke 21:34, 35, warns us against surfeiting and drunkenness, lest that day come upon us unawares, as it will upon the whole world. We have been told of this danger; it has come; it is here now; and unless we heed the special instruction to watch and pray, we shall be ensnared. We need the Spirit of God so that we can see ourselves as Heaven sees us. Then there will be health reform in the home, and more medical missionaries in the church.



The Two Mysteries

J. B. WEST

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:6-9.

THERE are two mysteries referred to by the apostle Paul, the "mystery of the gospel" and the "mystery of iniquity." The character and work of these two mysteries are so clearly revealed in the Scriptures that we may discern the true from the false. According to Paul's epistle, some of the Christians of Galatia had been influenced to turn from the true mystery "unto another gospel," which was "not another" because it did not bear the divine credentials. It is very evident that the Papacy is teaching a counterfeit gospel in opposition to the true gospel. Dr. Wylie, in "History of the Papacy," page 404, truly says:—

"This counterfeit church has its high priest,—the pope,—who blasphemes the royal priesthood of Christ by assuming his office when he pretends to be lord of the conscience, lord of the church, and lord of the world; and by assuming his names, when he calls himself 'Light of the world,' 'the King of glory,' 'the Lion of the tribe of Judah,' 'Christ's vicar and God's vicerent.' This counterfeit church has, too, its sacrifice,—the mass,—which blasphemes the sacrifice of Christ by virtually teaching its inefficiency, and needing to be repeated as is done when Christ's very body and blood are again offered in sacrifice by the hands of the priests of Rome, for the sins of the living and the dead. This church has, moreover, its Bible, which is tradition, which blasphemes the Word of God by

virtually teaching its insufficiency. It has its mediators,—the saints and angels, and especially the Virgin,—and thus it blasphemes the one Mediator between God and man. In fine, it blasphemes the person and office of the Spirit as the sanctifier, because it teaches that its sacraments can make holy; and it blasphemes God by teaching that its priests can pardon sin, and can release from the obligations of divine law. Thus has popery counterfeited, and by counterfeiting set aside, all that is vital and valuable in Christianity. It robs Christ of his kingly office by exalting the Pope to his throne; it robs him of his priesthood in the sacrifice of the mass; it robs him of his power as mediator by substituting Mary; it robs him of his prophetic office by substituting the teachings of an infallible church; it robs God the Spirit of his peculiar work as a sanctifier, by attributing the power of conferring grace to its own ordinances; and it robs God the Father of his prerogatives by assuming the power of justifying and pardoning men."

The fourth commandment is the only one of the ten in the decalogue that defines the true and living God. It is not a matter of surprise, then, to find that the man of sin has sought to release men from the obligations of the fourth commandment by instituting a counterfeit sabbath as a substitute for the Sabbath of Jehovah. By means of the Sunday sabbath the "man of sin" will cause all the world to worship him as God. According to the prophecy of Revelation 13, as far as the majority are concerned, he will succeed in his deception. But there will be a faithful remnant who will refuse to acknowledge his sign of authority. We should pray for a holy boldness to declare the true mystery, which is "the power of God unto salvation to every one that believeth." Rom. 1:16. Thank God there is power in the gospel of Christ to save from sin. This is being proved by the experience of many who are being delivered from "the mystery of iniquity" and are now rejoicing in the glorious liberty of the children of God.

Kirkintilloch, Scotland.



All Are Equal Before God

CLARENCE SANTEE

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.

God's long-suffering, forbearance, and love are mysteries not understood by men. Angels desire to know more of them than they do. Lucifer, though chief of the angels, could not understand their meaning, and attributed their manifestation to weakness and indecision. Of this the servant of the Lord has said:—

"A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. But his mercy was misinterpreted. Lucifer pointed to the long-suf-

fering of God as an evidence of his own superiority, an indication that the King of the universe would yet accede to his terms. If the angels would stand firmly with him, he declared, they could yet gain all that they desired."—"Patriarchs and Prophets," page 39.

While the deep, unfathomed love of God continues to be questioned and doubted, its results continue to be seen and experienced. "God was manifest in the flesh." There he was "seen of angels," and not until then did they begin to see the love of God in its true light. There Gentiles saw him. Their draft at the fountain is as copious and full as that of the priest or the angel. The cup and the will are all that is required at the fountain as they are bidden to "dip down and drink."

Shining cherubs; men of education, position, and mental power; and degraded heathen, with but one ray of light to penetrate their gloom,—all are equal when considering the manifestation of God.

Sammy Morris, a child in the jungles of darkest Africa, unlettered, yet hearing the voice of God's love, wandered long days and weary nights among the wild beasts, until he reached the coast,—how, none but God can know,—and later, by a curious providence, he came to New York. There by his closer acquaintance with God he brought some of the city's great divines humbly to their knees. Often the knowledge of God is seen shining in the face of the unlettered child of faith, while its softening influence has glanced powerless from the steel armor of the Bible critic and the university theologian.

"For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness." 1 Cor. 1:22, 23. "Where is the wise? . . . hath not God made foolish the wisdom of this world?" Verse 20.

There is something in the plan of salvation that tests the depths of trained mental power, showing its utter weakness to comprehend, while its precious fullness glows through the child of darkness who first turns his face to the light of God. Training, education, may be used in the hand of God in many ways to advance his cause, but it is entirely cast out of the balance when a man is drawn to know God. Faith alone can claim the coveted blessing. That comes directly as a gift from God (Eph. 2:8), and is shown in unquestioning obedience. "Hunger and thirst after righteousness" will claim the reward. See Matt. 5:6.

The disposition to lean upon self, to trust in self, and to become sensitive and resentful under supposed slights or inattention to self, is often strengthened by supposed mental superiority or by temporary power. To the extent that this is so, such advantages become an actual menace to a continued acquaintance with God. The disposition to jus-

tify self increases as we drift away from God.

In Israel there was a yearly offering that brought vividly to mind the eternal equality of all, the rich and the poor, the ruler with his thousands and the beggar by the wayside.

"Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls." Ex. 30:14, 15.

This was a most solemn offering. Other offerings could be made at the discretion of the givers; but this offering, though small, was to be made by all—no less and no more. It represented the equality of value in the atonement. "The rich shall not give more, and the poor shall not give less than half a shekel." The lesson must have been evident. When the atonement was made, when one by one they stepped into the balances of God, in the type, they were reminded by that offering that all were valued alike. The lesson was not written alone for them. We are now, one by one, stepping into the balances of the judgment. The value of the man of wealth and of him who is hungry for bread is still the same. All are equally precious, both valued by the worth of the offering made "once for all."

The Balance or the Boundary Line

The unseen line bounding human probation is not arbitrarily drawn by God's fiat, but each one hastens or delays this crossing, by individual choice of action. There is one thing that is not left to man's choice: *he must come to judgment*. "Every one of us shall give account of himself to God." Rom. 14:12. In that there is no choice. Beyond that, each person who gives account may choose what that account shall be. Yes, more, *he must choose*, whether he wills to do so or not. The responsibility in the freedom of choice is placed upon him, and he cannot evade it. A refusal to make choice, is making choice; for Christ has said, "He that is not with me is against me." Matt. 12:30. There is no middle or neutral ground.

No man can know how near the line of final decision may be, but he is assured that the right and power to choose for God is his as long as he has any desire to use it. The "whosoever will" is put into the mouth of the servants of God, and by them is still sounded to the world.

The boundary is neared as God's call grows faint and still more faint to the ear, and is crossed when that voice is heard no more. There is but a shade between the last time that that voice is faintly heard and the next call, which is unheard. It is a most serious matter to close the ear to the voice of God. If that voice has become faint, there is all the more cause for haste to heed and

obey. To some the repeated calls of God become distasteful; but, dear friend, be assured that if those calls should cease tomorrow, never to trouble you more, your perplexity would be deepened tenfold. What a sickening, heart-sinking feeling will come to the one who awakens to the fact that it is too late! How that soul will long to hear, just once more, that voice that he so often stifled and stilled! Thank the Lord, we can hear it now. We can obey it now. You who have wished that voice, speaking through your conscience, stilled, how much would you accept today, if given the opportunity, to have it silenced forever? You would not set the price. You yet expect to be saved. Then begin *now*, and that voice which has seemed unwelcome, the voice of duty, will be sweeter than that of the loved ones of earth, and God's peace will be yours.

Loma Linda, Cal.

Rich in Faith

MRS. JAMES LAUSTEN

O LUCIFER! in vain thou wouldst ensnare,
With such great promise as this world
so fair,
The One who left such wealth as none
hath known,
And chose to die. Naught else could e'er
atone
Thou knewest well, and ever was pre-
pared
To thwart God's purpose, thou who even
dared
To think within thine heart such vain
design
To stand on equal terms with the Divine.

And thus I would thy subtle mind ex-
pose
To simple ones who dream in sweet re-
pose,
Unwary ones who seek earth's brightest
flowers,
Not knowing serpents nestle 'neath its
bowers.
Yon path is most alluring, but beware!
It leads to disappointment and despair;
Earth's pleasures are the weapons that
control
The foolish ones who choose to lose their
soul.

And many will for gain be led astray,
Unmindful of the poor along the way,—
Life's day is far too short to covet gold,
For nothing will endure outside God's
fold,—
And others are ambitious for a name,
To sit on lofty pinnacles of fame;
Thus holy messengers are held at bay,
And grieve to see such pride and vain
display.

O, rather choose a life that only knows
Such humble happiness as grace be-
stows!
A peaceful home, a body rich in health,
And quiet pleasures,—these are more
than wealth.
For what will mortal man exchange his
soul
In the contending race to reach the goal.
O, haste to find a place at Jesus' feet,
And learn of joys eternal and complete!
Knox, Ind.

"Abide in the Ship"

A. E. PLACE

"Except these abide in the ship, ye cannot be saved." Acts 27:31.

PAUL, that great apostle to the Gentiles, is on his last voyage. From the day he left the Jewish council, and took a bold stand for the Lord Jesus Christ and his persecuted disciples, he has been learning "how great things he must suffer" for Christ's sake. Bonds and imprisonments have awaited him. Beaten with rods above measure, stoned and left for dead, yet he has risen, and with no condemnation of others or pity for himself, has pushed on, his one slogan being, "This one thing I do."

Now we find him on the treacherous Mediterranean, a prisoner once more and ready for his third shipwreck. Fourteen days have passed without sun, moon, or star, and a great tempest is upon the vessel and crew, the ship unmanageable, even the tackling of the ship thrown overboard to keep her afloat. Men are ready to take to the boats, everything seems lost, but above the roar of the tempest that man of God cries, "Except these abide in the ship, ye cannot be saved."

This is a message to God's remnant people today.

In each of Paul's journeys, and perhaps especially so in this last one, he seems to stand as a type of God's people in their efforts to carry the threefold message to all the world.

Of ancient Israel we read, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Why may not Paul's experiences be a type of the experiences of the remnant?

Crises of experience are the lot of the human family. Some have them in the open, others in the privacy of the home and heart. This is true not only of individuals, but of families, of churches, of denominations, and of nations.

These crises tend to make or unmake the individual or the combination of individuals as truly as does the everyday routine of life. They constitute the elements for the building of good and strong character or of weak character. But so surely as the life or the cause for which the life is cast is worthy, so long as the desires are truly for the triumph of truth and not for the establishment of self or selfish interests, there will not be and there cannot be a Waterloo.

It is true that we do not have all to our mind in this life. With many, it is far from it. Childhood's dreams seldom come true. Time and circumstance have torn the halo from many a cherished plan made this side the shores of childhood.

How many pledges of affection and vows of fidelity, how many tender chords of friendship, think you, have been broken and lie dead upon the rocky shores of the past? The wrecks of the ships of both state and nation strew the shores of earth's history.

Even the old ship Zion, which has weathered so many storms during her six thousand years' voyage, has been rent and torn. More than once it has seemed to be on the shoals and in the undertow of the ground swells, but in spite of the prophecies of worldly-wise men the tide has always turned, and, thank God, she still floats, and, like the good ship "Mayflower," will sail on and on until she reaches her destined harbor, not a temporal refuge, but the peaceful harbor of eternal deliverance.

At one time Zion was declared a wreck, and but one survivor, supposedly, left to tell the tale, and that survivor had gone inland and taken refuge under a juniper tree; and when God found him there, he was praying that he might die. But God told that man that Zion was still safely afloat, with not less than seven thousand passengers on board. That man went aboard once more, and proved to be a trusty pilot.

It is an unworthy waste of time to criticize or blame Elijah, but there is great blessing to the man who is profiting by his experience. My brother, my sister, are you on board?

Time is lost if we stop to condemn the Jews, or any one else; but much time is saved if we "abide in the ship."

I repeat, Are we on board, or are we under some juniper tree bemoaning our lonely, forlorn condition? If we are in the ship, it is well. She has cleared from her last port of departure. She is on her third and last voyage, and sailing is now dangerous, and before us is the most dangerous portion of the entire voyage.

He who looks for smooth sea ahead, has failed to study the prophetic chart, which the divine finger has traced with indelible colors. No man knows what is before us only as that chart reveals.

May we yet look for days without the light of the sun, and nights bringing neither moon nor star? Will it seem that latitude and longitude are lost? If so, then (if not before) we shall throw overboard all unnecessary cargo.

I am persuaded that that time will come; but allow me to testify to every troubled, trembling husband, wife, or child, let me say to my brethren and sisters throughout this denomination: The God who lived in Daniel's day is just the same today. The Pilot who directed and steadied the ark through the tempests of the deluge and landed it safely at the end of the days; the Pilot whose feet walked the storm-tossed Galilee; the Pilot who faced Gethsemane and Calvary, and the prison house, the tomb, and came forth a conqueror from it all,—*that Pilot is on board today*; not as a passenger, but as *the pilot*. *His hand is on the helm*, and, so long as there is one Paul remaining on board, so long as there is a real Pauline message burning in the heart of officer or crew, just so long will the ship "sail on," or, if she cannot sail, will be driven on by the winds of God's divine providence.

And so surely as any who have this message "abide in the ship," they will, *in the ship and by the ship*, be brought

to the land of promise; for the message is of God.

Officers may not see eye to eye today; dissension may be among the passengers or the crew; but every true child of God should know and does know that so surely as there is any eternal truth anywhere, the ship which flies "The Remnant" as her colors, will neither go down nor go to pieces till the land of deliverance is reached.

Therefore, no matter how any soul may look at any condition or all conditions on board, *on board* is now emphatically the place to be. It is the only safe place for any believer of this great threefold message.

There is no chart of the sea that points to any land undiscovered. There can be no church beyond the remnant. If the remnant is not clearly outlined upon Zion's chart; if the compass, "the commandments of God, and the faith of Jesus," is not a safe compass by which to steer today, need we look for another?

What use to leave the ship, expecting out of a plank, no matter how good it is, to build a better one, and especially when we know that the last storm is raging! Is there one on plank or spar within the radius of my influence? I will not question his sincerity. Some I love dearly. To you I call with kindness, and I trust with divine love, Come back, and "abide in the ship." The ship may be much better than we think. It is much better than many think. The harbor is much nearer than the most candid can realize. Now is the time to listen for the voice of the angel as he speaks to Paul, saying, "Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee." Is that angel speaking to you, and are you encouraging the officers and crew? Are you "standing by the braces"? Are you handling cargo so as to keep the ship "trimmed"? Or are you nourishing some seed of discord, disorganization, preparatory to the final act of disembarking?

No matter what any man or men may think of you, or what they may say to you or about you, or how you have been misunderstood, forgive and forget it all, and "*abide in the ship*."

San Jose, Cal.

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"WHEN you have done the best your circumstance allows, and acted according to what you thought was your duty, you have nothing to do with unfortunate results. To act in the living present, heart within and God o'erhead, is worth more to the most desperate position in life than all the deepest meditation of nerveless regret can bring to bear in a lifetime of gloomy passivity. Let us, like ships warned of the perils of the sea, press on with every strenuous power we have to safer and happier harbors, to which we may carry the treasure of our life's endeavor."

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"BETTER a contrary wind than none at all."

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EDITORIALS



Hardened and Benumbed Sensibilities

THE apostle Paul admonishes the believers to exhort one another daily, "lest any of you be hardened through the deceitfulness of sin." The apostle recognized the danger of associating with evil. Only as the consciences of the believers should be kept sensitive by the constant inflow of the Holy Spirit would they be saved from becoming inured to sin, and thus alienated from God. This is the danger of the church today, even more greatly than in the days of the apostle Paul. Sin exists in myriad forms. We are confronted by its advances in every phase of our experience. We must be careful that its subtle influence does not steal in upon us unawares, and unconsciously effect a lessening of our spiritual sensibilities and a dampening of our spiritual ardor.

We are confronted with the same danger with respect to the signs of the coming of the Lord, and the terrible conditions which exist in the world at the present time. Twenty-five years ago we were stirred by the then meager signs that showed the coming of the Lord to be near; but now the signs have become so abundant that they appear to us as commonplace happenings, and many times we fail to associate them with the fulfillment of the prophetic word.

There is danger that our sensibilities will become benumbed with the catastrophes which are taking place around us. A few years ago we were startled and horrified by some of the great disasters which took place on land and sea. The earthquake of Messina, St. Pierre, San Francisco, and Valparaiso set the whole world aquiver. The Johnstown flood, the Galveston tidal wave, and the sinking of the "Titanic" appealed with pathos to every heart. But disasters are becoming so multiplied that they affect us but slightly. We stand practically unmoved by the earthquake in Italy, which has sent down to untimely graves forty thousand men and women

and children, and by other horrors of frequent occurrence.

Perhaps the terrible scenes connected with the great world war which has been waged for the last few months have had a strong tendency to produce this hardening of the sensibilities. We need to steel our hearts against this benumbing influence. Heaven is today speaking through these disasters to the nations of men. By earthquake, by devastating fire, by tidal waves, by the horrors of war, the human family is being admonished of the necessity of seeking the only sure refuge from the coming storm. Through them we may hear God's voice speaking to us, bidding us flee to him as the only haven of rest and security.



The Fifth Kingdom The Kingdom of God

IN the dream given to Nebuchadnezzar and in its interpretation by the mouth of Daniel, God gave to the inhabitants of this world a history in advance. Men write history after it has transpired. God writes it before it takes place—even before the men are born who are to shape the world events that constitute history.

When Daniel, under inspiration of God, had caused Nebuchadnezzar to see again the "great image" of his dream, he said, "Thou art this head of gold." He told him of another kingdom inferior to his, a third kingdom represented by the brass of the image, and a fourth kingdom of iron and finally of "iron mixed with miry clay"—the divided state of the Roman Empire, as we see these divisions today. And then the divine record continues:—

"And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

That was God's kingdom, to be set up after all earthly kingdoms had been broken in pieces and had been scattered to the four winds. That is the king-

dom, and its ruler is the ruler referred to in this prophecy of the psalmist:—

"Jehovah said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. . . . His wrath will soon be kindled. Blessed are all they that take refuge in him." Ps. 2:7-12.

That is the kingdom to which Daniel refers again in this scripture:—

"I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a Son of man, and he came even to the Ancient of days, and they brought him near before him. And there was given him near dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13, 14.

It was of that kingdom that Jesus himself was speaking to his disciples when he said: "A certain nobleman went into a far country, to receive for himself a kingdom, and to return" (Luke 19:12); and the interest and partnership of the saints of God in that fifth universal kingdom are set forth in these words of Scripture:—

"And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

That glorious consummation is the climax of prophecy and the end of history. Toward that consummation every loyal intelligence in the universe of God has been laboring with intensity of purpose through the ages that have been made sorrowful by sin. What was lost in the satanic conspiracy in heaven will then have been made up through the labors, life, and sacrifice of Christ that fill with the earth-born children of the kingdom the places made vacant by the tragedy of sin.

This is the kingdom lost to man through his disobedience, and usurped by Satan when he brought man into subjection to himself through deception, false hopes, and falsehood. It was promised to man again through the Seed of Abraham:—

"Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. . . . God hath granted it to Abraham by promise. . . . And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise." Gal. 3:16-29.

Of what promise is the sacred writer speaking?—The promise that he should be the "heir of the world." Rom. 4:13. Man had been the heir of the world, the

king of the earth; but when he disobeyed God and yielded to Satan, he lost his dominion, and became the subject of the "prince of the power of the air," and of the "spirit that now worketh in the children of disobedience." The restoration of that dominion to the possession of man comes about through the life and sacrifice of the *man* Christ Jesus; and that restored dominion is the fifth kingdom. Concerning that restoration we read:—

"And thou, O Tower of the flock, the Stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

That "first dominion," lost in Adam, is restored in the second Adam, who is the "Tower of the flock" and the "Stronghold" of those who put their trust in him. Of that kingdom there will be no end, and they who are its happy subjects will be the trophies of divine grace, whose sins have been forgiven, whose mortality has been swallowed up in immortality, upon whom death no more can lay its icy grasp. In all the history of the world no other such glorious prospect has ever been held before the human race. Life, eternal life, in a kingdom that shall never pass away, who would not strive for such an inheritance!

In this world, kingdoms have risen and fallen, and others have built upon their ruins; but that restored dominion is a kingdom whose continuance will measure with eternity. Here the greatest rulers perish after a few short years; but there neither Ruler nor subjects will feel the touch of death, and the bloom of eternal youth will be upon the faces of all God's people. Here we have the cripples, the dumb, and the destitute; but there shall "the lame man leap as an hart, and the tongue of the dumb shall sing," and the wealth of a limitless universe will be shared by all the subjects of the realm. Here death and decay, sorrow and crying, sickness and pain, smite the rich and the poor, the young and the old; but there the almighty Ruler, the Prince of Peace, the Reconciler of a rebel race, the loving Father of mankind, "shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new." Rev. 21:4, 5. Then will this scripture also be fulfilled:—

"Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God." Rev. 21:3.

With this agrees the testimony of the Spirit through the prophet Isaiah:—

"For, behold, I create new heavens and a new earth; and the former things

shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and there shall be heard in her no more the voice of weeping and the voice of crying. . . . And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65:17-24.

That is God's renewed universe, when the fires of God's judgment and his cleansing shall have burned and purified this breeding place of sin, and the New Jerusalem shall have come down "from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:1, 2. In that kingdom, with sin, sorrow, misery, and death wiped out, with even the desert places fruitful and blossoming as the rose, with beauty and joy on every hand, and every inhabitant sealed to everlasting life and privileged to enjoy the association of the Father who bore with us and the Christ who redeemed us, the highest hopes of the human heart will be realized, and love and peace and satisfaction will reign forever. What more could man ask? What more could God give?

C. M. S.

An Arm That Restrained

In the days of the Irish rebellion of 1798, Protestants in County Wexford were being hunted and slain without mercy. The daughter of a godly Quaker family tells of the restraining hand of God that saved in the hour of peril as her parents committed themselves and their children to the divine care. One day a band of armed ruffians came to the house, led by one Kehoe, who had been shooting and robbing all about. The daughter's account states:—

They asked for some refreshment, and were ushered into the kitchen, and sat down at a table, and some food was set before them. A few minutes after another party, about the same number (about eight persons), also armed, came to the front door and inquired if some of their men were not in the house, which was replied to by my father in the affirmative; and they were sent to join them in the kitchen, when they all sat down to the table, or near it.

We were all at this time in the parlor; my dear mother seemed to feel an impulse in her mind to go out into the kitchen, and requested my father to remain with the children in the parlor. I went with her; she carried a stocking she was knitting, and we placed ourselves with our backs to the fireplace, and immediately facing the table where this party sat. After a few moments, when they appeared to have finished their repast, they remained in a state of sullen silence, when this Kehoe raised his eyes, and sternly fixed them upon my mother. She instantly perceived it, and kept her eyes firmly fixed on his, until he bent down his head, as if confounded.

A short pause of sullen silence again ensued among them; I do not believe a

word was uttered by any one; and they all, as by one impulse, suddenly rose from their seats, went out, and went away. In the meantime the girl I have noticed [the one servant who had not left them] went out for some turf for the fire, when she found a number of women in the out-offices, who had ropes with them, and who inquired of her anxiously, "What are the men about? What are the men about?"

We afterward understood that these ropes were intended to assist in carrying away the plunder, after our lives had been disposed of by this party.

Hints from the neighbors from day to day fully confirmed the impression that deadly peril was still impending. All about, Protestants who had joined together to fight for their lives had been slain. Then the one remaining servant fled from the house, a signal that another blow was about to fall. And still they put themselves in the hands of God, and looked to him for aid. The account continues:—

Early one morning, before we were up, we were again visited by a hostile band, several of whom were on horseback, some neighbors and some strangers. They got admittance at the back door, where they kept guard; and four or five, with pikes and firearms, came upstairs, where we were in bed. Their pretense was alleged to be that we had a person in the house who was inimical to them. This was disavowed, but they were directed to search by my father. They did so, but found no one. They appeared most maliciously angry, and one of them, in going downstairs, struck his pike through the glass of the clock, and into the dial plate, the mark of which is still visible; others of them stabbed some tinware and other articles in the kitchen; and after this they went away, some cursing and swearing, and saying they could not conceive or understand "what prevented them from doing what they came to do," or words to the same effect.—"Principles of Peace," Dr. Thos. Hancock.

The praying family who had refused to take up arms for their own defense, but had cast themselves upon the Lord, knew well whose arm it was that held back these men from "doing what they came to do."

W. A. S.

Assailing the Freedom of the Press

LAST week we printed the two bills, recently introduced into Congress, providing for an amendment to the postal laws. The animus of this proposed legislation has been made evident by editorial comments in recent issues of Catholic papers throughout the country. From these it is clearly seen that one of the bills, if not both, was introduced at the demand of Roman Catholics, and that their purpose is to exclude from the mails those journals which have made attacks upon the Catholic hierarchy.

The leading Catholic weekly of this country, *America*, for January 23, in an

article entitled "The *Menace* and the Mails," refers to an open letter in a current number of the *Catholic Mind*, written by Mr. Paul Bakewell and addressed to the Attorney-General of the United States. In this letter Mr. Bakewell gives it as his opinion that the Postmaster-General has the authority to exclude from the mails publications of the *Menace* type, for the reason that the paper in publishing the matter which it does violates existing laws created to govern such questions. But the editor solaces himself with the thought that if the Postmaster-General finds present laws unsuited to the needs of the situation, relief will be found in the bill introduced by Congressman Fitzgerald. We quote:—

If Mr. Bakewell's interpretation of the law in question should differ, however, from that favored by the Attorney-General, the bill introduced into the House of Representatives, on January 7, by Congressman Fitzgerald of New York, would seem to "cover the case" of the *Menace* perfectly. As Mr. Fitzgerald's amendment, however, is likely to meet with vigorous opposition in Congress, and at best cannot become a law very soon, and as the *Menace*, meanwhile, continues to enjoy second-class privileges in the mails, let us hope that the Attorney-General of the United States may find in Mr. Bakewell's "Open Letter" an interpretation of the law that will keep the *Menace* out of the mails. Certainly it is high time an end were put to the wrongs the sixteen million Catholics of this country are suffering. We are forced by the government to pay for the distribution through the mails of a scurrilous paper that slanders and reviles in its every issue persons, tenets, and practices that Catholics consider holy, sacred, and venerable. Let us stop paying the *Menace's* mailing bills.

We have no sympathy with the spirit which characterizes much of the opposition to the Roman Catholic Church. Much of this opposition springs from religious prejudice and partisanship. We do not believe in dealing in billingsgate, or in the publication of slanderous charges. We doubt not that many evils are connected with the Roman system, evils which are the outgrowth of its principles and teachings. In a consistent Christian manner these evils should be pointed out and a warning should be sounded against the wrong, anti-Scriptural doctrines of that church. But we have never seen how any advantage would accrue to the cause of Christ, or how souls would be won to the kingdom, by continually delving into cesspools of iniquity and holding up to scorn and contempt the men who are engaged in this sort of work. Christ did not do this; the apostle Paul did not do it. Indeed, he said of certain practices, "It is a shame even to speak of those things which are done of them in secret." Questions of social purity may be dealt with in such a way that their promoters will become

unconsciously aiders and abettors of the very evils and crimes which they are seeking to mitigate.

We do not believe that the public mails should be used as the medium for the circulation of obscene literature. Such literature leads to the making of criminals and to the commission of crime, and with any teaching which directly encourages criminality the civil law has a perfect right to deal. But on the other hand, new legislation is not required in order to prohibit the circulation of obscene or scurrilous matter through the mails. The publisher of every paper is held responsible before existing laws for the character of the matter which he prints. If he defames the character of any man, he can be strictly taken to account for the same, and punished severely by imprisonment and fine. The bills which have recently been introduced into the House contemplate far more than exclusion from the mails of matter of this character. They aim at the suppression of every publication which is antagonistic to the Church of Rome. In the hands of a biased or sectarian Postmaster-General they would become instruments of great evil. Surely it is unthinkable that Congress would jeopardize the freedom of the press by the passage of such measures.

The discussion of these bills is taken up at length in the *Protestant Extra*, which has just been issued. To the careful study of this discussion we earnestly invite the readers of the *REVIEW*, and hope that each one will do his utmost to extend the circulation of the *Extra* among his friends and neighbors.

F. M. W.

Australasian Union Conference and Ministerial Institute

THE Australasian Union Conference held its quadrennial session for 1914 on the St. Leonards camp ground during the month of September. St. Leonards is a suburban station of Sydney, New South Wales.

The conference was opened by the president, Elder J. E. Fulton, Wednesday morning, September 2. After receiving the president's report for the quadrennial period just closed, the delegates elected the usual standing committees, and decided to defer the consideration of all business features of the conference for two weeks. This was done because the executive committee had arranged to devote that part of the conference to a ministerial and workers' institute.

When the institute opened, it was found that there were 200 in attendance—160 conference laborers, 15 students, and 25 laymen. The wives of some of the ministers are included in the number of conference laborers. The students were

some of the oldest and most advanced young people in Avondale Missionary College. The number was doubled before the institute closed. The laymen were brethren and sisters who came from different parts of the union to attend the institute.

Of this large gathering 19 represented the general work of the union, 39 were from New South Wales, 29 from Victoria-Tasmania, 20 from New Zealand, 15 from South Australia, 11 from Queensland, 10 from West Australia, and 17 from the island mission fields of the Southern Pacific. The students and laymen were from all these divisions of territory.

No one in that gathering could fully appreciate the feelings of Mrs. Daniels and myself as we looked upon that large company of loyal, consecrated workers. The doxology is usually sung at the close; we wanted to sing it at the opening. We remembered the day of small things, when there were only three ministers in all this union, and not more than one hundred believers. And there were no others south of the equator! We could but exclaim, "Behold what God hath wrought!"

The workers had been looking forward to this occasion for a long time and with deep interest. They felt the need of the study, counsel, and association. They were expecting to receive great benefit, and entered most earnestly into the spirit and work of the institute.

Brother Fulton conducted a study on the need and the place of the Holy Spirit in the work of the gospel, and took the general oversight of the institute. Brother Johanson and Sister Hindson gave a series of lessons on home missionary work. I gave a continued study on the gospel ministry, and took charge of the question box hour. These regular studies, with the evening services and the special meetings of consecration, kept us all busy. The time was too short to compass all that we could see spread out before us.

Each institute that I have attended has been different in some ways from every other, and yet each one has seemed to be just what was needed by those in attendance. So it was on this occasion. It was not just what we had at either Philadelphia, College View, South Lancaster, or London; but for the field and the workers it was just as inspiring and helpful as any of these mentioned.

The first Sabbath of the institute was a very precious day. At 8:30 A. M. the workers crowded together in the young people's tent for one of those special meetings we have so often had in our institutes. The Lord surely met with us. We were filled with the spirit of surrender and consecration and confession. As we were not ready to close this meet-

ing when the hour came for the general meeting in the large tent, it was arranged that we should continue this special meeting in the afternoon. This was done. The second meeting lasted till the close of the Sabbath. Then, instead of having the regular preaching service in the evening, we all gathered in the large

for the aborigines of New South Wales, and Brother R. K. Piper, who has charge of the work for the natives of New Zealand, were also present. Then Brother B. Judge, who is on furlough from Sumatra, and Brother and Sister Harold Sharp, who had just returned from Singapore for a rest, were with us. We

They will return to their labors with new courage to continue the struggle. The general feeling expressed was that this meeting marked a new experience to many, and that it would prove to be the beginning of a new era to the work in the Australasian Union Conference.

At the close of the institute the conference resumed its regular work. It had been arranged with the New South Wales Conference that during the last two weeks the New South Wales camp meeting should be combined with the union conference. This proved to be the largest gathering of our people ever held south of the equator. Two hundred and sixty tents were pitched, and many rooms in the vicinity of the camp ground were rented. The attendance on the Sabbath must have been close to fifteen hundred. These were nearly all our own people. On Sundays the attendance was still larger. The sermons preached by the different ministers during the camp meeting were timely and stirring. The Lord has raised up loyal, strong men in this field to proclaim his message.

The reports submitted by the presidents of conferences, superintendents of missions, and heads of departments and institutions, were well prepared and very encouraging. The past four years have witnessed a decided advance in every department.

The plans adopted and the various changes and adjustments made were all designed to press the work on with greater vigor and efficiency than ever. The field of operation is so large, and the lines of work are so numerous and heavy, that it was decided to have the vice president devote his entire time to the general work of the union. Elder C. H. Watson was released from the presidency of the Queensland Conference to take the vice presidency of the union. He has located at the headquarters, to be closely associated with Brother Fulton. By taking definite responsibility

tent to continue this earnest seeking of the Lord with all who were on the ground. The blessing of God rested upon us. All were calm, yet earnest and resolute. We felt that the time to finish the work of God had surely come, and that we must have a new vision of this great work, that we must make a new consecration of our lives to the work, and that the Lord must ordain us anew by his divine Spirit for greater efficiency and power in the work. The Lord heard us, accepted us, and blessed us.

It was a great pleasure to have the presence and association of our missionaries who are laboring in the island mission fields of this union, and for the natives of Australia and New Zealand. Brother and Sister C. H. Parker were present from the New Hebrides, where they have had such serious times the past year. They were enjoying fairly good health, and were full of courage regarding their field. Brother and Sister A. G. Stewart came from Fiji. Their reports were most encouraging. Brother and Sister S. W. Carr were present from New Guinea, where they have their mission fully launched and are now working for the heathen around them. Brother F. E. Lyndon, who has been seven years without a break at Tahiti, came for a change and a spiritual uplift. Brother and Sister G. L. Sterling came from the Cook Islands. This was their first meeting with the Australasian workers. Brother and Sister George Stewart came from Tonga, Brother A. H. Ferris from Norfolk Island, and Brother T. A. Driver from Lord Howe Island. Sister McCoy, a daughter of Brother J. R. McCoy of Pitcairn Island, was with us. Brother and Sister P. B. Rudge, who are working

had also the presence of Brother and Sister Caldwell, who have been doing such good work with literature in the Asiatic Division.

I have given this long list of workers with the names of the fields they were from, that the readers may get some idea of the extensive missionary operations the Australasian Union Conference is carrying on in addition to the usual work of any one of our union conferences, and also to let it be known what excellent help the institute had to make it more than an ordinary meeting. These missionaries brought to the meeting a freshness, a strong, active faith, an experience, and a courage that were a distinct help to all. And their association with the brethren in the homeland, the fresh assurances they received of brotherly love for them and deep interest in their fields, were a real blessing and encouragement to them.



SEVENTH-DAY ADVENTIST MINISTERS OF AUSTRALASIA



COLPORTEURS ATTENDING AUSTRALASIAN UNION CONFERENCE, 1914

for certain lines of work, attending camp meetings in distant states and visiting the island mission fields alternately, he will relieve the president of a heavy load he has been carrying the last four years.

The president's burdens will be lightened, and at the same time the efficiency of the general administration will be increased, by the step taken to center all the departments at the headquarters and to place in charge of them secretaries who will give their whole time to their interests. Elder W. W. Fletcher, president of the South Australian Conference, was elected secretary of the Missionary Volunteer and home missionary departments. Brother F. G. Rampton, general canvassing agent for New Zealand, was elected assistant secretary of the home missionary department, and will give all his time to that work. Sister Rampton will assist Sister A. L. Hindson in her heavy work as secretary of the Sabbath school department and corresponding secretary of the Missionary Volunteer and home missionary departments. Brother James Gregory was elected assistant secretary of the religious liberty department. In addition to this work he will assist Sister Hindson in the editorial work of the *Australasian Record* and the church missionary paper. Brother L. D. Lemke, who has charge of the subscription book department of the union, will locate at headquarters with the heads of the other departments.

By this arrangement the president of the union will be able to give the work of the departments closer study and more intelligent cooperation. He will also be able to secure the counsel of all these leaders in their various lines of work when he finds it possible to spend time at his office. The union conference holds its sessions quadrennially. Four years is rather a long period in these times when everything moves so fast. It is essential to efficient administration that those in charge of the work be so situated that they can counsel frequently and work together with the most intelligent cooperation. This union has done excellent work in the past, but the adjustments here mentioned will, we feel sure, greatly strengthen the administration.

The entire meeting was good — one for which we feel profoundly thankful to the Lord. More of interest could be written, but this report is already long. Let us pray the Lord to help the conference to make great strides during the four years' period upon which it has just entered. A. G. DANIELLS.



"MISERY is not the only human quality that loves company. Some of her distant relatives — anxiety, discouragement, annoyance — are equally sociable."

Mission Offerings

HEREWITH is submitted the annual report on the Twenty-cent-a-week Fund for 1914. While the reports of this fund that have been appearing from time to time in the REVIEW AND HERALD have without doubt been of interest to all the readers of this paper, the writer feels sure that the accompanying report will be read with the greatest interest by all those who have been striving during the past twelve months to make up the amount required for the various needs of the General Conference. Our aim has been to secure for the foreign missions an amount equal to fifteen cents a week per member, totaling \$507,000, and in addition to this, an extra five cents a week per member for the relief of our training schools and sanitariums. If we had been successful in our efforts, we should have for the benefit of these institutions, \$169,000.

The accompanying statement shows that from every union conference, with the exception of the Southern and South-western, we have received for the year in excess of fifteen cents a week per member, the aggregate amounting to \$614,877.23, and of these there were five unions that raised in excess of twenty cents a week per member. This will enable the General Conference to turn back into the ten unions that have been successful in raising in excess of fifteen cents a week per member, in the neighborhood of \$100,000 to apply on their institutional indebtedness. This will be a great relief to many conferences, and without doubt a source of encouragement to all our people, and should prove a real inspiration to the entire field to take up this important work in a most aggressive manner for the year upon which we have now entered.

Statement of Twenty-Cent-a-Week Fund for Year Ending Dec. 31, 1914

| CONFERENCES | Member-ship | Amt. at \$10.40 Per Member | Amount Received | Amount Short | Amount Over |
|-------------------------------|-------------|----------------------------|-----------------|--------------|-------------|
| ATLANTIC UNION | | | | | |
| Greater New York | 1101 | \$ 11450.40 | \$13670.96 | \$ | \$ 2220.56 |
| Maine | 449 | 4669.60 | 4290.68 | 378.92 | |
| Massachusetts | 1267 | 13176.80 | 14927.75 | | 1750.95 |
| New York | 815 | 8476.00 | 6890.01 | 1585.99 | |
| Northern New England | 540 | 5616.00 | 5766.12 | | 150.12 |
| Southern New England | 496 | 5158.40 | 4811.82 | 346.58 | |
| Western New York | 840 | 8736.00 | 8682.88 | 53.12 | |
| Totals | 5508 | 57283.20 | 59040.22 | 2364.61 | 4121.63 |
| CENTRAL UNION | | | | | |
| Colorado | 1703 | 17711.20 | 13080.08 | 4631.12 | |
| Kansas | 2050 | 21320.00 | 21355.90 | | 35.90 |
| Missouri | 1377 | 14320.80 | 10678.66 | 3642.14 | |
| Nebraska | 2073 | 21559.20 | 24363.19 | | 2803.99 |
| Western Colorado | 465 | 4836.00 | 3338.92 | 1497.08 | |
| Wyoming | 517 | 5376.80 | 5816.69 | | 439.89 |
| Totals | 8185 | 85124.00 | 78633.44 | 9770.34 | 3279.78 |
| COLUMBIA UNION | | | | | |
| Chesapeake | 605 | 6292.00 | 5479.13 | 812.87 | |
| District of Columbia | 771 | 8018.40 | 8766.47 | | 748.07 |
| Eastern Pennsylvania | 1150 | 11960.00 | 12010.00 | | 50.00 |
| New Jersey | 726 | 7550.40 | 8026.78 | | 476.38 |
| Ohio | 2000 | 20800.00 | 22283.72 | | 1483.72 |
| Virginia | 514 | 5345.60 | 3131.50 | 2214.10 | |
| West Pennsylvania | 790 | 8216.00 | 8219.20 | | 3.20 |
| West Virginia | 172 | 1788.80 | 2168.45 | | 379.65 |
| Totals | 6728 | 69971.20 | 70085.25 | 3026.97 | 3141.02 |
| EASTERN CANADIAN UNION | | | | | |
| Maritime | 239 | 2485.60 | 2486.01 | | .41 |
| Ontario | 501 | 5210.40 | 5212.59 | | 2.19 |
| Quebec | 136 | 1414.40 | 1924.89 | | 510.49 |
| Newfoundland | 57 | 592.80 | 593.66 | | .86 |
| Totals | 933 | 9703.20 | 10217.15 | | 513.95 |
| LAKE UNION | | | | | |
| East Michigan | 1532 | 15932.80 | 16759.58 | | 826.78 |
| Indiana | 1732 | 18012.80 | 17113.73 | 899.07 | |
| Northern Illinois | 1403 | 14591.20 | 15412.92 | | 821.72 |
| North Michigan | 784 | 8153.60 | 6042.47 | 2111.13 | |
| Southern Illinois | 614 | 6385.60 | 6710.30 | | 324.70 |
| West Michigan | 2444 | 25417.60 | 21637.46 | 3780.14 | |
| Wisconsin | 2594 | 26977.60 | 15491.46 | 11486.14 | |
| Totals | 11103 | 115471.20 | 99167.92 | 18276.48 | 1973.20 |

It is evident to all who have given any study to our efforts in raising these funds, that our great lack in the past years has been our failure to give the proper attention to this effort in the earlier part of the year. The recognition of this is evidenced in many of the letters now being received at the General Conference Office, in which many conference officials express themselves as determined to benefit by past experience, and to begin their efforts in raising the mission funds in the early months of 1915.

The conferences that have provided a surplus for the relief of the institutions are as follows:—

| | |
|------------------------------|-------------|
| Atlantic Union | \$16,077.82 |
| Eastern Canadian Union | 3,939.75 |
| Central Union | 14,790.44 |
| Columbia Union | 17,606.85 |
| Lake Union | 12,564.52 |
| Northern Union | 18,358.12 |
| North Pacific Union | 1,659.51 |
| Pacific Union | 15,603.66 |
| Southeastern Union | 1,916.46 |
| Western Canadian Union | 6,495.90 |

W. T. KNOX.

Influence of Amusements in the Church

RESPONDING to a request that he write something with reference to the influence of amusements on the spiritual life of the church, the editor of the *New York Weekly Witness* for Oct. 28, 1914, makes these sensible and timely remarks with reference to the question:—

Any amusement, no matter how innocent it may seem, becomes sinful if it is allowed to interfere with duty, or if it tends to create a distaste for prayer or for Bible reading or for serious thinking. When any amusement fascinates the mind to such an extent that the desire for it becomes stronger than the desire to please God, then that amusement comes between the man and God and causes a sense of alienation, which makes communion with God impossible: that is a sinful condition.

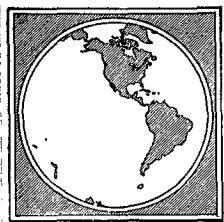
These are the principles involved in the question whether any amusement is lawful or not, and it follows from this statement of principles that the lawfulness or unlawfulness of an amusement must depend in some cases upon the character of the individuals concerned, and upon the circumstances in which they are placed at the time. What might be quite innocent and beneficial in one case might be very harmful or dangerous in another case. Paul, writing under the guidance of the Holy Spirit, teaches us very plainly that circumstances alter cases in regard to practical questions of this nature. . . .

It is the will of God that his children should be joyous, and not go about with long faces. Innocent pleasures are helpful morally as well as physically, if they are kept well under control, and always subordinated to the more important matters of life; but even the most innocent pleasures become foes instead of friends to the spiritual life when they are allowed to dominate the mind and absorb time and thought and energy which should be devoted to other objects.

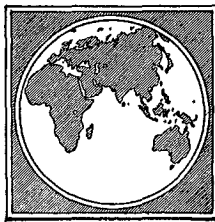
| CONFERENCES | Member-ship | Amt. at \$10.40 Per Member | Amount Received | Amount Short | Amount Over |
|------------------------|-------------|----------------------------|-----------------|--------------|-------------|
| NORTHERN UNION | | | | | |
| Iowa | 2343 | \$ 24367.20 | \$24526.92 | \$ | \$ 159.72 |
| Minnesota | 1715 | 17836.00 | 19521.11 | | 1685.11 |
| North Dakota | 1303 | 13551.20 | 13619.08 | | 67.88 |
| South Dakota | 948 | 9859.20 | 9901.21 | | 42.01 |
| Totals | 6309 | 65613.60 | 67568.32 | | 1954.72 |
| NORTH PACIFIC UNION | | | | | |
| Montana | 452 | 4700.80 | 3707.56 | 993.24 | |
| Southern Idaho | 647 | 6728.80 | 6022.04 | 706.76 | |
| Southern Oregon | 573 | 5959.20 | 3819.16 | 2140.04 | |
| Upper Columbia | 1900 | 19760.00 | 15547.83 | 4212.17 | |
| Western Oregon | 1831 | 19042.40 | 14149.08 | 4893.32 | |
| Western Washington | 1592 | 16556.80 | 12989.94 | 3566.86 | |
| Alaska | 4 | 41.60 | 16.10 | 25.50 | |
| Totals | 6999 | 72789.60 | 56251.71 | 16537.89 | |
| PACIFIC UNION | | | | | |
| Arizona | 234 | 2433.60 | 6734.98 | | 4301.38 |
| California | 2698 | 28059.20 | 22329.70 | 5729.50 | |
| Central California | 1138 | 11835.20 | 9537.50 | 2297.70 | |
| Northern California | 1139 | 11845.60 | 11898.18 | | 52.58 |
| Southern California | 3397 | 35328.80 | 31706.07 | 3622.73 | |
| Utah | 173 | 1799.20 | 1372.51 | 426.69 | |
| Nevada Mission | 92 | 956.80 | 1218.52 | | 261.72 |
| Totals | 8871 | 92258.40 | 84797.46 | 12076.62 | 4615.68 |
| SOUTHEASTERN UNION | | | | | |
| Cumberland | 586 | 6094.40 | 4833.82 | 1260.58 | |
| Florida | 685 | 7124.00 | 8737.32 | | 1613.32 |
| Georgia | 571 | 5938.40 | 3755.97 | 2182.43 | |
| North Carolina | 441 | 4586.40 | 3475.58 | 1110.82 | |
| South Carolina | 308 | 3203.20 | 1323.57 | 1879.63 | |
| Totals | 2591 | 26946.40 | 22126.26 | 6433.46 | 1613.32 |
| SOUTHERN UNION | | | | | |
| Alabama | 200 | 2080.00 | 2051.90 | 28.10 | |
| Kentucky | 275 | 2860.00 | 2048.79 | 811.21 | |
| Louisiana | 262 | 2724.80 | 2373.43 | 351.37 | |
| Mississippi | 132 | 1372.80 | 1805.06 | | 432.26 |
| Tennessee River | 617 | 6416.80 | 5483.31 | 933.49 | |
| Southern Union Mission | 580 | 6032.00 | 1946.51 | 4085.49 | |
| Totals | 2066 | 21486.40 | 15709.00 | 6209.66 | 432.26 |
| SOUTHWESTERN UNION | | | | | |
| Arkansas | 295 | 3068.00 | 2384.97 | 683.03 | |
| New Mexico | 291 | 3026.40 | 1614.59 | 1411.81 | |
| North Texas | 1409 | 14653.60 | 5244.29 | 9409.31 | |
| Oklahoma | 1875 | 19500.00 | 16869.03 | 2630.97 | |
| South Texas | 230 | 2392.00 | 3093.55 | | 701.55 |
| West Texas | 316 | 3286.40 | 966.20 | 2320.20 | |
| Totals | 4416 | 45926.40 | 30172.63 | 16455.32 | 701.55 |
| WESTERN CANADIAN UNION | | | | | |
| Alberta | 475 | 4940.00 | 5901.72 | | 961.72 |
| British Columbia | 364 | 3785.60 | 2932.49 | 853.11 | |
| Manitoba | 213 | 2215.20 | 1947.46 | 267.74 | |
| Saskatchewan | 252 | 2620.80 | 5885.43 | | 3264.63 |
| Totals | 1304 | 13561.60 | 16667.10 | 1120.85 | 4226.35 |

Union Summary

| | | | | | |
|------------------|-------|-------------|-------------|------------|------------|
| Atlantic | 5508 | 57283.20 | 59040.22 | 2364.61 | 4121.63 |
| Central | 8185 | 85124.00 | 78633.44 | 9770.34 | 3279.78 |
| Columbia | 6728 | 69971.20 | 70085.25 | 3026.97 | 3141.02 |
| Eastern Canadian | 933 | 9703.20 | 10217.15 | | 513.95 |
| Lake | 11103 | 115471.20 | 99167.92 | 18276.48 | 1973.20 |
| Northern | 6509 | 65613.60 | 67568.32 | | 1954.72 |
| North Pacific | 6999 | 72789.60 | 56251.71 | 16537.89 | |
| Pacific | 8871 | 92258.40 | 84797.46 | 12076.62 | 4615.68 |
| Southeastern | 2591 | 26946.40 | 22126.26 | 6433.46 | 1613.32 |
| Southern | 2066 | 21486.40 | 15709.00 | 6209.66 | 432.26 |
| Southwestern | 4416 | 45926.40 | 30172.63 | 16455.32 | 701.55 |
| Western Canadian | 1304 | 13561.60 | 16667.10 | 1120.85 | 4226.35 |
| Miscellaneous | | | 4440.77 | | 4440.77 |
| Totals | 65013 | 676135.20 | 614877.23 | 92272.20 | 31014.23 |
| Net amount short | | | 61257.97 | | 61257.97 |
| | | \$676135.20 | \$676135.20 | \$92272.20 | \$92272.20 |



THE WORLD-WIDE FIELD



Furlough Reflections—No. 1

J. S. JAMES

[Written as the boat was plowing the waters of the Bay of Biscay, July 2, 1914.]

BEING well on our way the second time to the country of our adoption, after a period of furlough, I find time for writing down a few reflections which have come to me as I have mingled with home folks, friends, and fellow workers in my native country.

Furlough experiences do not come often, but they bring a unique experience to those who share them, and leave behind a multitude of indelible impressions to be cherished among the sweet and good things that come in life. To the tired and worn toiler on the mission field, the furlough season is like an oasis in the desert, with its living, cooling springs to revive the spirit and quench the burning thirst of the desert traveler. He looks forward to it with joy; but when once it is reached, he reflects that he must tarry but a moment; for beyond lies the wide expanse of barren waste which must be traversed before the journey is completed and the time of final rest has come.

My first reflection carries me back to the time when, eight years ago, we were voyaging over these same waters in response to a call to labor in India. We believed then that the Lord's approval rested on our going, which subsequent years have proved, and we gave ourselves fully to the call. The years that have followed, with all the varied and trying experiences associated with a pioneer work, have afforded us no cause for regret.

It was the great Master Missionary who said, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life." Mark 10:29, 30.

We have experienced something of the reality of these words. Eight years ago we said farewell to native land, a host of relatives, and parents whose heads were already white with the snows of many winters. Like him who stands at the head of the family of faith, we went into a land that we knew not of, to witness for God's truth amid heathen surroundings. But God has been very merciful to us, and to our every sacrifice his blessing has been measured double. We left our native land, with its hal-

lowed associations. The one of our adoption has claimed a larger place in our affections. We separated from home and kindred. In their stead other homes were supplied, and a kinship with a foreign race, not reckoned by blood, but stronger than death. We denied ourselves the luxuries and comforts of a Western civilization for the hardships and privations of a benighted country. In their place we have been given the joy which eclipses every sacrifice we have made, the joy of seeing souls born into the kingdom of God.

It would be impossible to chronicle the feelings that came over me last year as our ship passed out of the harbor of Colombo, Ceylon, on our way to America, and the shore lines of the island became invisible. There was nothing of a home-going in it. To the contrary, it seemed that we were leaving home. It required days before we could become accustomed to the idea that we were "on furlough," and should enjoy the benefits of a period of rest. We then became conscious of a feeling that remained with us throughout our entire furlough, which was torture in itself, and became intensified until we set sail again from New York on our way back,—that of being a wanderer from home, not particularly needed in the place where we were going, and a possible chance that we might not be able to get away again. Strange to say, this same feeling seems to get hold of most "furloughed" missionaries who have tasted the joys of labor in a heathen land. There is something divinely singular about it, and one is led to inquire whether the Saviour himself did not reveal traces of his deep sorrow at leaving his people, in speaking those comforting words on the eve of his crucifixion as recorded in chapters 14 to 17 of John's Gospel.

Our visit among relatives and friends who seven years before had bidden us Godspeed on our journey, revived many tender memories. There were a number of vacant chairs in the family circle. Mrs. James's mother had died two years previous. In my family I had lost father and mother, two brothers, an uncle, and several more distant relatives. I had the opportunity to visit the grave of only one—my mother. As I stood with full heart beside that sacred dust, my mind was taken back over a lifetime of changes. I could hear her voice and see her anxious, tear-stained face, as in those early days of my youthful folly and careless indifference, she so often pleaded with God for my conversion. I could see held out before me her hands, well wrinkled, with nails worn and fingers bent by unceasing toil in my behalf. A multitude

of instances passed before me of her self-sacrifice and self-denial that I might have the advantages of a Christian education and be used of God in spreading this message. But more distinctly than all did I recall the unselfish benediction of a mother's love which she gave me on the eve of my departure for India eight years ago, and the joy and comfort which were hers during her remaining years, that her lifelong prayers had been answered, and God could honor her son with such a call. An hour by this grave, wrapped in these and other sacred reflections, was worth all that a furlough could afford.

That which impressed us most at this juncture of our furlough was the rapidity with which changes come in a few short years. We returned to find our homes decimated of loved ones; the co-workers and associates in former labors scattered to the ends of the earth, and the present working force largely made up of those who, a few years before, we knew as boys and girls in school; the boundaries of the work extending to regions before unknown; and a rank and file of new faces who, in recent years, had come to know the message for this time. With all this and more, is it strange that we should feel like sojourners in the land of our birth?

Jamaica

E. C. ROGER

WE wish to send you a message of good cheer from our beautiful island home, Jamaica.

"Fair island on a sunlit sea,

Thy vales girt round with serried hills:
Majestic palms their greetings wave to thee,

And thatch roofs, cots, and children

Thy lack of beauty fill."

We came to Jamaica from British Guiana, South America, June 25, 1914, after a pleasant voyage of eleven days, three of which were spent on the island of Trinidad, with Brother N. H. Pool's family, and two at Colon, where we visited the mission family and the Gatun locks.

On arriving in Jamaica, we were kindly entertained by the brethren and sisters until we were settled at the mission house, at 124 Manchester Square, Kingston. Two weeks later Brother Charles Degering, our incoming secretary, and his wife came from Colon.

Our growing church school demanded more floor space, so it was thought best to remove the partition separating the schoolroom from the conference office, at 58 James St., and thus enlarge the schoolroom, and to move the depository and office fixtures to Manchester Square. This was immediately done. The two front rooms are utilized as offices, while the wing, consisting of three rooms, is nicely fitted up as treatment rooms. One room, the wet room, has recently had a concrete floor put in, which adds much to its comfort as well as to its appearance.

Our medical missionary work is growing. September saw the largest number of patients treated since the department opened. October was also an excellent month. With the treatment rooms, offices, and four families (counting the two lady nurses as one family) under one roof, we think this is truly a mission house. But we are all happy, and find plenty of work to do.

I have visited most of the churches in Jamaica. We planned seven conventions in central places where a number of companies can come together. Five of these have been held. They were enjoyed by all present, and the afterresults are also most gratifying. Sabbath school, church missionary, and Christian educational work are discussed and planned, and papers are read by different ones. Some excellent papers have been presented.

From 1,200 a month, the circulation of the West Indian *Watchman* came up to 7,000 for October. The Watchman Press issued a neat, two-sheet War special in September, which sold at one cent a copy. These papers went with a rush, 31,000 being used in our conference. Our faithful pressman has been rushed to fill the orders, at the same time putting out a beautiful edition of "Best Stories From the Best Book" for the West Indian Union field, also many tracts. A typesetter and a printer have been hired from Kingston to assist him, and still they cannot catch up with the work.

We returned October 13 from a trip round the island. While on this trip we held two conventions, visited nine churches, and held communion service with six. At Montego Bay, where we have a small company, nine persons were baptized in the clear water of the sea, on the morning of October 12. Quite a large crowd gathered on the white sands, some of the fisher folk put down their oars and sat in their boats a little way off to witness the scene, and we know bright ones from the country of the tideless sea were there also. Elder and Mrs. William Crothers are coming here to reside. They will visit near-by churches and greatly strengthen the work. There are others to receive the rite of baptism ere long in the various churches. The Kingston church has the largest baptismal class. It numbers forty.

We were away two weeks, and traveled three hundred and fifty miles. We find our little motor cycle very useful. There are thriving towns on the island, which have scarcely been touched by the message. A good tent, thirty by fifty feet, has been ordered. We expect it soon, and look forward with pleasure to entering some of the cities on its arrival.

Brother and Sister A. E. Holst, our field canvassing agent and his wife, reached us from the States eight weeks ago. They are located in Kingston. He is meeting with success in his work, and finds many opportunities to speak of the blessed hope. We are glad that they are here.

On our return the conference commit-

tee met for counsel. Careful consideration was given the Harvest Ingathering work. "A long pull, a strong pull, and a hard pull all together," is being planned for. A good beginning has already been made, which bids fair to show a better ending.

Much time and thought were given to laying plans for the coming conference, which will probably convene during the present month (January). We hope to make it, by God's blessing and presence, a season of true refreshing. We are of good courage and enjoy our work. Our island is feeling the hard times occasioned by the strife on the shores of the mother country; but God is over all, his work is the same in strife or peace, and victory is written on his banner.

We know we share the prayers of God's people. We are determined to stand with them, "within thy gates, O Jerusalem."



Rangoon, Burma

HERE is a word from Brother G. A. Hamilton, who went to India about two years ago to begin work among the Karens:—

"Word came last week to tell us that the land we have been trying to get for over a year for a mission station has been granted, and I am to go tomorrow night and sign up for it. This is at Kyankkyi. We are also applying for a piece of land up the Salwin River, at a place called Kawkayet. We have good prospect of securing it in the next few weeks. This will give us two good stations, both in the Karen country, about one hundred and twenty-five miles apart.

"It is raining hard just now. The rain will soon be over. We have had nearly ninety-five inches already this season, since the eighth of May. One hundred and ten inches should be enough for the season. There will probably be big crops of rice this year.

"Now is the time for us to build in mission fields like Burma. Lumber is cheap because shippers cannot get ships to take the teak timber to Europe. We are told that teak is down one fourth from what it was before the war. We are hoping and praying that God will somehow stop this cruel war, and let his work go on. We are of good courage in the Lord."



True Stories From Persia

F. A. ALLUM

THE following stories of mission work done in Persia were sent to the writer by Sisters Geiss and Knight, of London, England, who wrote them down from an address given in London, by Dr. Donald Carr, of the C. M. S. They have been a blessing to me, and I hope they will be a blessing to others:—

"A man of a robber tribe, a Moham-medan, stole some things, and among the loot was found a Bible (Arabic). He then returned home, and his father welcomed him; but when he saw that his son intended preaching his religion, he turned

him out. The son then had to get a living as best he could.

"One night another man, a Moham-medan, dreamed that Christ was coming soon again. He desired to know more. He told his brother, who had the same dream. They went to a friend; he had had the same dream. The three set out to find some one to teach them. On the way they came across this first robber convert by the wayside. He directed them to the mission hospital, where they are now being taught.

"Another man dreamed he saw a vision of a shining person who directed him a certain way. He felt that this was Jesus Christ, and told a friend, who agreed to go with him in search of light. They went two days' journey to where a white man was, and asked him, expecting that he was a Christian; but he told them that he could not help them. They traveled six days to another place with the same result. Finally they came to the mission where the workers received them gladly and taught them. At the close of the teaching they were advised, 'Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.' They did so, but it is feared that they were poisoned.

"Some Mohammedans were heard to say of a lady missionary, 'I think there must be a corner in heaven for her, though she is a Christian, for she is so kind.'

"The hospital of which the doctor was the head, had been closed by Moham-medan authority, and ousted from five places. Now after twenty years they have a good central position for the hospital, and the head Mohammedans send patients to them. They have crowded services and overflow meetings. Once when orders came to the patients to leave the hospital, a patient sent a message back to the authorities: 'I came here ill. I was taken in and cared for and am getting better. If you will do the same for me, I will leave; if not, I will stay.'"

The above notes show us that in a wonderful way the Spirit of God is at this time stirring up those who have been sitting in darkness, and especially calling their attention to the important doctrine of the imminent coming of Christ. Thus as the Spirit of God is drawing special attention to the second coming of Christ, he is preparing a people who will gladly accept the whole message when it is brought to them.

Then let us earnestly pray that the people of God will double their efforts to send the message to those who are so earnestly seeking for the truth. Time is short. The work is great. But, thank God, the mighty agency of the Spirit of God is going to do a work that we cannot do, and thus cut the work short. Let us cooperate with this mighty power. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:34.

Szechuan, China.



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.

Fitted for Service

TURN me, mold me, mellow me for use,
Pervade my being with Thy vital force,
That this else inexpressive life of mine
May become eloquent and full of power,
Impregnated with life and strength
divine.

Put the bright torch of heaven into my
hand,

That I may carry it aloft
And win the eye of weary wanderers
here below

To guide their feet into the paths of
peace.

I cannot raise the dead,
Nor from this soil pluck precious dust,
Nor bid the sleeper wake,
Nor still the storm, nor bend the light-
ning back,

Nor muffle up the thunder,
Nor bid the chains fall from off crea-
tion's long enfettered limbs.

But I can live a life that tells on other
lives,

And makes this world less full of anguish
and of pain;

A life that like the pebble dropped upon
the sea

Sends its wide circles to a hundred
shores.

May such a life be mine.

Creator of true life, thyself the life thou
givest,

Give thyself that thou mayest dwell in
me, and I in thee.

—Horatius Bonar.

Practical Problems of Home Makers—No. 6

How to Talk With Our Children About Spiritual Matters

MRS. C. C. LEWIS

OFTEN parents want to talk with their children about spiritual things, but do not know how. And sometimes it is not best. The way is not open. Sometimes we repeat these things in their ears so much that they become wearied, and close their hearts to our efforts. At such times it may be best to let them alone, only loving them, doing nice little things for them, and patiently waiting and praying for a more favorable opportunity. It will come sometime, perhaps when we least expect it.

How to solve this problem is best shown by an example of how others have solved it. Here, for instance, is a dear mother whom I have known for years. She has been successful in rearing some of her children to maturity and in holding them in the love of the Saviour and

his truth. In a personal letter she tells of a sweet experience she had with a younger child, and through these columns I shall let her tell her experience for the instruction and encouragement of other mothers:—

"O, how thankful I am that my companion and children are in the truth! It is worth all the prayers and sacrifices that I ever have made, and many more than I ever could make, to have them with me in the truth. I do not know what mothers are like when they think of everything else but the salvation of their children. I know that it helps us to teach our children the right way, to have a verse of the Bible ready to give to them when they ask questions or inquire of us concerning Bible truths. Then if this is so, how important that we mothers know God's Word.

"I haven't been well for several days, and for that reason have been having my little boy help me with the housework. This morning, while we were washing the dishes, we were talking about heaven, and he began asking me questions about what we should have 'up there' to make us happy. He said, 'Will there be any bow and arrows there?' I said: 'Why, there will be so many things there so much nicer and better than bows and arrows to play with that we won't care for bows and arrows. Just think, Jesus says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." We cannot think of anything and have not seen anything that will in any way compare with the lovely things God is going to give us if we try to do right and ask him to help us.' My little boy spoke up quickly and said, 'It is worth trying for, isn't it, mamma?' I said: 'It most surely is.'

"Again he said: 'Will there be any school there?' (He doesn't like to be confined in school.) I first said, 'No;' then I said, 'Yes, there will, too. God will take us through the lovely woods and everywhere, showing us and teaching us about the beautiful things he has made, and helping us through all eternity to understand them.' His big eyes grew larger, when he said, 'Through all eternity! Won't that be nice!' Then he said, 'I want to be there. But, mamma, how do we know we shall be saved?' I said, 'Jesus says if we are faithful unto the end, we shall be saved.' Then he

said, 'How near to the end can we be bad, then be good?' I said, 'We must be good every day, because we don't know which day will be the last for us, and if we want to do right, Jesus will help us.' He said, 'I want to, I'm sure.'

"I have had many such talks before with my little boy on these things, but it seemed to me that this morning the Holy Spirit was present and impressed the truth that I in a feeble way was trying to teach my child, and it made us both happy. Then he said, 'I am going to read the Bible through this year; it is better than a story book.' O, how these words make our hearts rejoice, when we have tried to do what we could! I pray the Lord to bless the dear children, and may many be led in the paths of righteousness by the words of truth and the influence of the Holy Spirit and the teaching of kind and loving mothers. May the dear Heavenly Father bless you, dear Sister Lewis, in the helpful and unselfish work that you are doing, and may his blessing rest upon us all, is my prayer."

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The Mother; Her Responsibilities

MAKE rules for your daily life. Keep them conscientiously. Put the service of God first, and then show your sweetest piety in your home duties. Even though husbands are possessed by the spirit of the age, which is to claim the best of everything for self, still you must act on the principle of giving the first and the best of your time and thoughts to your home.

If I look not out for myself, who will look out for me? is the sentiment of our time. We talk on principle, but act on interest—self-interest. Our children are brought up not to think of duty or of work, but of amusing themselves, the middle-aged think of amassing fortunes and of improving their condition in life, the old crave comforts and luxuries, and care little what happens to others, with the result that society is in a rush and race for riches—a little more comfort, a little more luxury, a little more of this world's goods. This love of self is at the bottom of the disinclination for the church, and is the real cause of the growing tendency to neglect the lofty duties and serious responsibilities of the home.

If you wives have such selfish, worldly husbands, what shall you do? Give way and sink to their level, or try by a loving and consistent example to raise them to a higher level? Paul's wise counsel to husbands and wives who are not of one mind in religious matters may help you in your difficulty. Read 1 Cor. 7: 10-40. He was writing to those who had come over to Christianity from heathendom; and while he bids women not willfully to marry unbelievers, he also counsels them to dwell with their husbands if already married, and to try to win them to the truth by good living. The same applies now: seek as much as possible for sympathy on the highest subjects in those you think of marrying or have married; and if you awake later to the

truth and find you have been mistaken, still follow Paul's advice and make the most of a bad bargain by high thinking and right living.

Every earnest-minded mother, when she comes to consider her responsibilities toward her children, feels that she must first begin with herself; she must do her duty herself before she can make her child obedient. How can she teach her child to be upright, obedient, and straightforward unless she sets the example?

If mothers would do all the good the world expects of them, they must learn to keep themselves — the lower part of their natures, the fleshly impulses and natural inclinations — under strict discipline, exact obedience to rule, so that the spiritual, the nobler part of their nature, the unselfish strivings, may have sway, and the soul have control of the body.

If the mother would exercise all the good influence in her power over her children, she must strengthen and develop the higher side of her nature.

If baby may be influenced by the mother even before birth, for good or ill, why should she not learn to keep under her body and bring it into subjection, — in other words, discipline herself, — developing a calm and unruffled temper, not allowing her nerves to yield to alarms or fancies, leading a healthy life, philosophically accepting the discomforts and disagreeables that are her portion in God's divine plan for the world? Peculiar are the trials of motherhood. They come, too, in depression of spirit, in weariness of body, in countless aches; but trials are not gusts of wind to carry us off our feet, but are meant to prove us and see if our wills are rooted in the right direction.

The leaves of the aromatic plant shed but a faint odor as they wave in the air, the gold shines scarcely as it lies hidden in the ore, the ragged crust of the pebble conceals from the eye its interior beauty; but let the aromatic leaf be crushed, let the ore be submitted to the furnace, let the pebble be cut and polished, and the fragrance, the splendor, and the fair colors are then brought out.

Discipline is absolute obedience and submission to the rule that we know to be binding upon us, and we know to be good for us. — *Dr. Madison C. Peters.*

Do It, and It Will Be Done

"OH, you have to ask leave of your memorandum pad!" Eleanor scoffed impatiently, as Ethel skipped upstairs to see whether the day's engagements allowed of the all-afternoon frolic she was asked to join. "That memorandum pad has grown to be a sort of incarnate conscience, always pricking you, sleeping or waking, I do believe, with some suggestion of duties unperformed! Catch me ever making myself such a slave to one!"

"Slave to nothing!" retorted her girl friend gayly, running down with light steps to say that she could go, and have a good time, and stay till after supper, if they liked, and come home by moonlight.

"Oh, but I can't!" said Eleanor, gloomily. "There's a horrid history lesson I've got to do — tabulate all the kings and queens and straighten out the dynasties. You know Professor Fornyth hears us Monday, and he doesn't look on failure with the least degree of allowance. Might have had it done and out of the way as well as not if I'd thought of wanting this evening for anything else. Got to use it for that. Can't go. How did you manage it?" she added, curiously.

"Oh, my memorandum pad!" answered Ethel, slyly. "I've printed a motto right across the top of it: 'Do it, and it will be done,' and I live up to it; that's all. If I know of anything that has simply to be done, sometime or other, I just try to get it out of the way, if possible. It leaves me a lot of free time, first and last."

To many a hurried worker it would be a relief from slavery to follow Ethel's example. A memorandum pad in itself has no magic in it. To commit one's tasks to a piece of white paper is not to perform them. But a daily resolute living up to the program, checking off each task as it is dealt with, is a help to life, liberty, and the pursuit of happiness. — *Well-spring.*

Saving and Giving

P. W. PAULSON

[The following article contains suggestions worthy of careful consideration. We believe, however, that others should be careful in endeavoring to apply in their experience the principles enunciated by the writer. Some might find such a rigid dietary as here proposed altogether too restrictive or unsuited to their needs. The experience of one man cannot be made the gauge of every other man's experience. Each must study for himself and adapt to his own peculiar temperament, physical condition, etc., the principles of healthful living. The danger of an impoverished diet is equally as great as the opposite extreme. — Ed.]

As there has never been a time in our history when it was so extremely urgent for us to give liberally of our means to the gospel cause, therefore it is more important now than ever to learn how to economize in every possible way in order to be able to give freely. If we deny ourselves some useless and even hurtful indulgences, and earnestly try to save to give, then God will surely bless our efforts financially.

One expression in the Morning Watch Calendar, in "My New Year's Resolve," which has been a great help to me, is this: "Exercising economy in expenditure, carefulness in conversation, . . . and a childlike trust in God." Our dear Master left us a good example in careful economy, when feeding the great multitudes, by saving all remnants.

We also should be careful not to waste any morsel of food that can be used in some way. Above all, we should learn to select only such foods as the body really needs for its sustenance, and to

reject such foods as are commonly eaten merely to please a perverted palate, — rich, sweet desserts, pies, cakes, pastries, candies, etc. Each time you sit down to eat, just ask this question: Does my system really need this food to make pure blood, a sound body, and clear brains, or am I eating it just as a matter of habit because it tastes so good and sweet?

For several years I have been experimenting on various ideas in regard to diet, especially with the object of learning how to live in perfect health on the lowest possible cost. To me it has become a most interesting study. To keep the body and mind in a perfectly healthy and harmonious condition should be the first study of our lives. See "Testimonies for the Church," Vol. III, pages 164, 485. It is a study that brings rich reward to us in every way, — physically, financially, mentally, and spiritually.

About ten years ago I was a physical wreck from wrong living, and had been given up by my doctors to die of Bright's disease and other ailments within a few months. I went to one of our sanitariums, and the superintendent said to me, "You have one foot in the grave, young man, and cannot last much longer unless you change your way of living." He told me what foods to discard, how to live a more natural life, and advised me to go South, and to live out of doors as much as possible in the warm, salubrious climate near the Gulf of Mexico, and to drink plenty of the pure, soft water found there. I followed his advice, and not only recovered, but found better health than I had ever before enjoyed. Two things especially I have learned: —

First, that it is possible to live year after year without any pain or disease (except from accident) if we obey the laws of nature, so clearly revealed to us in the abundant light God has given us on healthful living. While ancient Israel was living on the wholesome diet God prescribed for them, there was not a feeble person in that vast multitude; but when they murmured and demanded flesh, thousands of them died. God holds out the same promise to his present Israel, that he will allow no disease to come upon us if we hearken diligently to the instruction he has given us. See Ex. 15:26. And not only we, but many others — Christians, non-Christians, and even heathen — are accepting the light of health reform. If we all fully obey the laws of nature, there need be no sick or feeble person in Israel today. I know from my own experience that this is possible. Although I was formerly often ill, I have not had a headache, toothache, sore throat, cold, or any organic disorder for years. The only exception was during a few months, while eating with some workmen whom I was feeding. I then deviated from my simple, natural way of living, and my health began to fail.

Second, that it costs so little to live a natural, healthy life that it is almost incredible. Years ago I heard of a pamphlet entitled "Living on Ten Cents a

Day." At that time I thought it was impossible, but since then I have proved in my own experience that it is possible to live well on even less than that. In some of my diet experiments the cost was as low as 3 cents a day. Owing to peculiar circumstances, my earnings for the last few years have been very meager. For July, August, September, and October my net earnings averaged below twenty dollars a month, and for several months previous much less than that. But with my experience and ability to economize in every way, I have been able to feed and clothe myself well, and still be able to have a share in the Lord's great work in the world today. I submit these extracts from my expense account for the four months already mentioned:—

| MONTH | EARNINGS | TITHE | S. S. DON. | FOOD |
|-----------|----------|--------|------------|--------|
| July | \$10.00 | \$1.00 | \$ 2.06 | \$3.07 |
| August | 9.00 | .90 | 2.18 | 2.36 |
| September | 24.50 | 2.45 | 3.35 | 2.06 |
| October | 33.25 | 3.33 | 4.20 | 1.67 |
| | \$76.75 | \$7.68 | \$11.79 | \$9.16 |

In years past I occasionally spent fifty cents or more for a Sunday dinner, and squandered considerable money during the week on sodas, candies, etc. Then I would drop a nickel into the collection on Sunday and feel satisfied that I had contributed my share to the Lord's cause, although I was earning about ten times as much as of late. How sadly the Lord must have regarded such offerings! But now the order is reversed. I can get enough wholesome food for a good meal for a nickel, and drop the half dollar into the collection. I cannot afford to spend 15 cents or 25 cents for a meal, for then I could not give so much to missions. You have probably heard the story of the penny which claimed it was more religious than the quarter, in spite of the quarter's religious inscription, "In God we trust," because the penny went to church oftener.

At our last camp meeting my expense for food was just about five cents a day, and my diet while there was mostly grapes—then about two cents a pound—and wheat flakes, which I make myself with a hand-flaking machine. The weather was wet and cold, so that many were sick and some had to leave; but I felt perfectly well. Although I shivered from cold and from wet feet, I did not catch cold. I fasted a few days before camp meeting, in order to feel at my very best, so that I could receive every blessing the Lord had in store for me. And why should not I feel well on such a heavenly diet, the delicious fruit of the vine and the flakes of the noble wheat, the most perfect food? See Ps. 81:16. These delicious wheat flakes are very suggestive of manna, the bread of heaven. Instead of paying twenty or twenty-five cents a pound for corn flakes, etc., I buy the corn and wheat by the bushel (about two cents a pound), and with the flaker and other machines I make a large variety of palatable, wholesome foods of these grains, and combine them with nuts and fruits. The only drink I use is water, freely, but not at

meals. We should not buy package foods at exorbitant prices, but buy in bulk or make our own. I never eat any pie, cake, pudding, jams, candies, sugar, or other harmful and expensive dainties, nor any kind of animal food. The more I deny myself such things the keener my appetite becomes for the simple, natural foods, and I enjoy my frugal and wholesome meals better than I formerly did those fine dinners. Many make the mistake of taking a supply of rich, sweet, and dainty foods with them to camp meeting, in order to have a good time, but it often results in a bad time.

O, what a great blessing it is in every way to live a simple, natural, self-denying life, and enjoy such splendid health, and at such a small cost! What a sweet joy it is to be able to give liberally even on such a small income! Just think of it, my Sabbath school donations exceeded my board bill, and with the tithe more than doubled it! It seemed like a big sacrifice at first to put a quarter or a half dollar in the collection out of my meager earnings, but now I feel it is a glad and blessed privilege; and if the Lord blesses my efforts so that I can earn more, as formerly, may he help me to contribute correspondingly to his cause. It surely pays to save when we can invest our savings in such "gilt-edge" securities.

I feel impressed to mention these personal experiences, in the earnest hope that they may be an encouragement and inspiration to others to strive more zealously to live right and give right.

A Mother's Training

THERE were six children in the family—three sons and three daughters. The mother was a cheery, quiet, religious woman, thoroughly bound up in her household. The husband was a resolute, defiant, outspoken unbeliever. He was a journalist, and lost no opportunity to have his fling at Christianity. Unbelievers, bitter as himself, were frequent guests at his table, and made themselves merry with the Bible and religious faith before the children. The mother seldom bore any part in the conversation. Not one of the children entertained the opinions of the father. As they grew up, one after another came into the church. The sons, especially, were noted for their intelligent piety.

I felt a great curiosity to know how Mrs. Long had accomplished her difficult task,—by what means she had neutralized the influence of her husband, and how she had led her entire flock into the fold of the Redeemer. I asked her to give me some clue to her method. "Well," she said, "it is a very simple matter. I never opposed my husband, never argued with him nor disputed on the subject of religion. I never belittled him in the eyes of the children. But I never allowed them to go to bed without reading a few short verses of something the Saviour had said. I put his words over against the words of men. If the devil cast in the tares and went his way, might not the truth be as potent? And that's the whole of it."—*Selected.*

Breaking a Bad Habit

ONE of the most trying faults of two impulsive boys proved to be a disposition to interrupt when some one else was speaking, in order to interpolate their own views, understanding of the matter, or comments. The disagreeable habit did not yield to explanations of the rudeness of the practice, nor to reprimands upon the numerous slips of this kind.

Each boy was the recipient of a small allowance of pocket money weekly to supply small personal and school needs, and the distressed mother noticed how eagerly plans were made ahead for its use. She determined to use this fact as a leverage of control.

Quietly she announced that at the least sign of a break in the way of the interruption of another's conversation she should unostentatiously raise one forefinger. If this warning was not heeded, she would raise two fingers, which signal would mean a fine of five cents.

At the end of the first week both boys had not only lost their whole allowance, but were in debt besides; this, too, without a word of faultfinding or scolding.

The second week saw a decided improvement, and the end of the month proved the objectionable habit to be a bit of ancient history.—*Selected.*

Forget Yourself—and Be Cheerful

THERE is one thing of which I am positively certain, and that is, if we ever expect to find success in this life, we must early learn to be cheerful; if we do not possess natural cheerfulness, the habit must be cultivated, and the sooner we fix this fact in our minds the better we shall find life in general; we must be unselfish; we must forget ourselves and try to help our fellow creatures.

The old command of "Love your neighbor as yourself," is a good one; and if we did, there would be less fault-finding.

Love is a weapon which Omnipotence uses to conquer rebellious men when all else fails; love is a sun against whose rays no wintry condition can stand.

No one can withstand the warming, exhilarating influence of love and cheerfulness; even the dumb animals respond to a smile and silent caress, and so do the hardest hearts.

Try to forget yourself, for self-consciousness is really a disease. No one can climb upward while his thoughts are entirely self-centered, no matter how he tries.

There is no better way to overcome self-consciousness than to forget self.

At first it will doubtless seem impossible, but make the resolution and stick to it; in a short time you will wonder how you ever lived before. Cheerfulness once attained, you will know the real joy of life and love.—*Lucia Noble, in American Motherhood.*

—♦—♦—♦—
"An aimless life is always an unhappy life."



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Michigan

SAGINAW.—Last May, being invited to labor in the East Michigan Conference, I settled my family in Saginaw, a city of sixty thousand inhabitants. During the summer Elder W. E. Videto united with me in a series of tent meetings, and since then I have conducted services in our church building. Dr. Nellie M. Stevens is laboring with us as Bible worker.

I have been privileged thus far to baptize fifteen persons, and six others have begun to keep the Sabbath. Some who were on the background have been reclaimed, and a number of persons are now deeply interested in the truth. As the converting power of God has come in, purse strings have been loosed, and the church here is helping in a substantial way to speed the message. The city papers are granting us space for reporting our work. We look for a rich harvest of souls during 1915, for the field is ripe for harvest.

Twenty-one years ago I started in public labor in eastern Michigan, and as I return to this field, my heart rejoices to see some of the children of those who embraced the message at that time now engaged in labor for the Master.

I would invite those who have friends in this city to send me their names and addresses. Pray for the work in Saginaw.

M. C. GUILD.

Lay Members Using Newspapers

WHILE ministering brethren in different parts of the world have given their cooperation to the efforts that are being put forth to herald the second advent message through the newspapers, it is also encouraging to learn of the interest that is being manifested by lay brethren and sisters in this feature of our great movement.

One of the most recent demonstrations of cooperation by lay members of the church in North America to tell the world of the magnitude of the work of the Seventh-day Adventist denomination, was given in connection with the statistical report of the growth of our cause. Copies of this report were sent to practically every local elder or leader in North America, with a request that it be read to the church members for their encouragement, and then submitted to the home newspapers for publication. Up to the first of the year we had heard from brethren and sisters in thirty States and some of the provinces of Canada where this report was published. The clippings, pasted together, would make two hundred columns. No doubt many of those who had this report published were encouraged by the favorable comment they heard from friends who had read of the remarkable growth of our denomination.

The newspaper is one of the best mediums we can use to educate the world concerning the largeness of our missionary operations; and, if used, it will also be the means of giving honest persons

right conclusions concerning the Lord's work, and lead them to inquire further into the mystery of godliness.

Not only have our local elders and leaders appreciated the importance of using the papers for the enlightenment of those in darkness, but our faithful colporteurs are also securing the publication of precious words of life as they visit from place to place. This is a time above all other times when editors will give our cause and the truth we hold publicity, because many of them are convinced that the Lord has blessed us with a knowledge of the Scriptures for these last days.

One brother in Kansas has recently had some encouraging experiences in his newspaper efforts. When he arrived in that State a short time ago, he saw that much more could be done to advance the message through the newspapers than was being done, and began to write. In a letter he says:—

"After learning that very little was being done to advance the truth through the secular press, I at once proceeded to see what the papers here would do for us. It was no trouble to get in almost anything we wanted published. I have had brief articles on the statistical growth of the denomination published in several papers, and perhaps they have been published in others of which I do not know, as I have sent articles to the brethren to use.

"While in Topeka a few days ago the president of the conference spoke to a small audience in the church there on the signs of the times. I wrote up a short report of it and took it to one of the leading dailies. The editor did not print quite all of it, but put in the headlines that the seven last plagues are soon to visit the earth. I had made reference to them in the report. The next day the elder of the church was in an office down town. The manager has been practically an infidel, and it seemed could not be reached, as this brother has done business with him for years. On this day, when he saw our brother he called him to his desk and gave him a chair, and said he wanted to talk with him. He referred to the article in the morning paper, and wanted to know what it meant. Our brother pointed him to the prophecies, and supplied him with reading matter, as he was anxious to read anything he could get on the subject of the signs of the times. I felt that this was worth while, and it encouraged me to go ahead.

"You see I have no appointment to do this kind of work, though the president seems willing that I shall do what I can. There may be more being done than I know of. What little I can do I do on the side, and let the Lord look after the results. I am on good terms with the editors here, and have requests for more material from one of them."

One sister in the West Pennsylvania Conference became burdened over the importance of using the newspapers in connection with our evangelistic work,

and she has been rewarded for her efforts. In her letter she says: "The attendance at the meetings was small, the sermons were excellent, and it seemed such a pity that so few people were getting the benefits to be had at the tent. I talked with the brethren about writing for the papers. They said they couldn't do it. I had in the past written some at camp meeting time, so I tried it here. Everything sent to the leading daily was used."

Another sister, in the State of Washington, who is employed as a typesetter on a newspaper in her home city, has met with success in having articles published. She says the editor is glad to get the information she submits to him.

A brother in Virginia has had access to the columns of his home papers, and is giving various phases of the message in an extensive way. Recently the editor of one paper has published a series of articles for him, and has just started another series. These articles have aroused the ire of an opposer, but our brother has been permitted to answer his arguments with words of truth, and considerable interest has been manifested by the readers of the paper.

Reports come from other brethren and sisters of the laity who are using this agency for the advancement of the message. It is encouraging to learn that this phase of our work is continuing to increase in its scope. W. L. BURGAN.

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Southern Oregon Conference

It has been some time since a report was sent to the REVIEW from the Southern Oregon Conference, but it is not because we have been idle. Our little band of laborers has been working hard, and the Lord is blessing its efforts. A series of meetings in Eugene by Elders C. J. Cole and T. L. Thuemler, added thirty new members to the church there. At the close of a seven weeks' effort in Bandon, by Brother C. L. Lingenfelter and the writer, a church of twenty-eight members was recently organized, all but five being new in the faith. A number of others are keeping the Sabbath, and will be ready for baptism soon. The prospect is bright for this church to make a healthy growth during the winter. The Sabbath school attendance was fifty-seven the last two Sabbaths, and it is inspiring to see the interest taken by these new Sabbath keepers. Although Bandon is a town of 2,500 inhabitants, this is the first time it has been entered, and never had we seen a town so stirred by the message.

It is indeed encouraging to see the awakening among our people throughout the conference, and the missionary zeal that is taking hold of them. They seem anxious to do something, and have taken part in the campaign work in earnest. Over 32,000 of the War Extras have been given out in our little conference. The general impression seems to be that the latter rain has begun to be poured out, and that sin must be put away and a speedy preparation be made for the oncoming crisis. We rejoice to see that for which we have been longing and praying for years, and pray that we may daily live so the Lord can manifest his power through us in the finishing of his work.

The present widespread alarm of war is opening the way for many opportunities to present the truth as to what these

things mean. We never before saw so many good openings for meetings, and we cry to the Lord of the harvest to send forth more laborers. Good audiences are easily secured by announcing subjects relating to the war. The writer has spoken on the war question in the light of prophecy in most of the leading towns of the conference, and finds the people concerned over these things and anxious to hear. During these meetings hundreds of our new tracts have been handed out, and a number of books sold. The newspapers published quite full reports of the sermons, sometimes placing them on the front page, with big headlines.

Surely it is high time for every Seventh-day Adventist to take up the cry, "Behold, the Bridegroom cometh; go ye out to meet him," and to show by his life that he believes it. We enter upon the duties of the new year with renewed hope, courage, and consecration.

T. G. BUNCH.

God Needs Your Service

I GLEAN the following items from "Manual for Canvassers." Possibly they may appeal to some who are not now in the work,—to some who, for five, ten, or even twenty years have devoted their time and attention to other occupations. If this is true of you, let me suggest that you respond to the appeal, equip yourself for service, and again enter the great harvest field, beginning right in your home conference, as that is no doubt the place where God can best use you:—

"We are in the shaking time—the time when everything that can be shaken will be shaken."

"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."

"The canvassing work, properly conducted, is missionary work of the highest order, and is as good and successful a method as can be employed for placing before the people the important truths for this time."

"Our books should be handled by consecrated workers whom the Holy Spirit can use as his instrumentalities. Christ is our sufficiency, and we are to present the truth in humble simplicity, letting it bear its own savor of life unto life."

"Men and women are wanted now who are as true to duty as the needle to the pole,—men and women who will work without having their way smoothed and every obstacle removed."

"The Lord Jesus, standing by the side of the canvassers, walking with them, is the chief worker. If we recognize Christ as the one who is with us to prepare the way, the Holy Spirit by our side will make impressions in just the lines needed."

"The intelligent, God-fearing, truth-loving canvasser should be respected, for he occupies a position equal to that of the gospel minister."

"The canvasser should be chaste like Joseph, meek like Moses, and temperate like Daniel; then a power will attend him wherever he goes."

"God has his workmen in every age. The call of the hour is answered by the coming of the man. Thus when the divine voice cries, 'Whom shall I send, and who will go for us?' the response will come, 'Here am I; send me.'"

E. R. BUTTON.

Progress of the Work Among the Colored

In many respects 1914 was the banner year in the work for the colored race. Truly the Lord went before, by his Holy Spirit and the ministry of angels, preparing the hearts of the people for the reception of the truth. The number of persons baptized and of churches developed was limited because we could not place more workers in the field.

Every worker, as far as I know, had very satisfactory returns from his service. Tent efforts usually result in the establishment of churches. This is true, even in our large cities, where much opposition has been met. There is quite a number of churches that have a membership of from one hundred to two hundred, with frequent additions, which indicates a growing interest.

With the increase of membership, there was a corresponding increase in tithes and offerings. I quote from a letter received from one of the workers in the South: "In our evangelistic endeavors for 1914, we won 186 accessions, of which 160 have been added to our church membership throughout the union mission. The union mission has contributed \$1,000, made up of Sabbath school, Midsummer, Harvest Ingathering, and Annual offerings. Our tithe from the five local missions for 1914 has reached the \$7,000 mark." This is in old territory that has been worked more or less, and is an illustration of what is being done in other conferences.

The workers are striving to advance the interests of the third angel's message, and to preserve unity and harmony of action. While progress has been made in the past, I am sure none are satisfied with it, and that each will put forth more earnest efforts to make the present year more prosperous.

C. P. STEPHENSON.

Trinidad

PORT OF SPAIN.—The work in Port of Spain is onward, and the Lord is blessing the work in several ways. Last Sabbath, January 2, was the day appointed for the ordinances. Although the weather was very unfavorable, yet the church was well filled. More than one hundred and fifteen took part in the service, which was held in the afternoon. In the forenoon the church had the pleasure of seeing twenty-three persons buried with their Lord in baptism, and taken into church fellowship. We feel grateful for these additional members, who will be of great service to the work here. The Lord blessed us in our church business meeting in selecting officers for the coming year.

We have planned on a city effort to begin Sunday night, January 10. We ask the prayers of all our people that God may give us many souls for our labor.

M. B. BUTTERFIELD.

"Do today's duty; fight today's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them. God gives us nights to shut down the curtain of darkness on our little days."

Medical Missionary Department

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

Medical Missionary Work in Washington, D. C.

In regard to the medical work in Washington, instruction has frequently been given the workers. From this instruction we gather that "from the Washington Sanitarium and its city branch the light of the third angel's message is to shine forth upon counselors and statesmen;" that "our medical work is to do its part in convincing the influential men of America of the truthfulness of the third angel's message;" that "the principles of civil and religious liberty are to be brought before the rulers of the nation;" that "these statesmen will, as the result of the knowledge gained through sanitarium work, restrain opposing religious legislation that would hinder or close up our general work before it had accomplished its full purpose;" that "our sanitarium work would give character to our general work, and pave the way for evangelical truths."

The work at the city branch brings us in touch with the classes of persons referred to in these testimonies. Among regular patrons are chief justices, Senators, Representatives, heads of government departments, judges, lawyers, physicians, ministers, and other prominent persons. The branch is patronized by the wives of these influential men. Recently arrangements were made for the daughter of one of the highest officials in the government to receive treatment here.

Personal spiritual work is being done for these individuals. The relief of physical suffering, the promotion of health, the presentation of health principles, instruction in the care of the body, are but lesser objects leading to the chief purpose of the work—the presentation of the special truths for this time, and the winning of souls for the eternal kingdom.

A Senator, chairman of an important committee, feeling much improved after a few treatments, inquired further into our methods of treating the body. He became interested in our health and temperance work, and after reading the book "Ministry of Healing" decided to give up cigars. The Senator said that if one followed the instruction in "Ministry of Healing" he would have health and a sound Christian experience.

For a number of years a justice of the United States Supreme Court has received treatment. While there has not been an enthusiastic response from him, we trust that impressions for good have been made.

A judge, with all the nervousness, irritability, and unpleasantness of chronic dyspepsia and insomnia, having been dealt with in a kind, patient, and gentle manner, said that he could recommend the faith that could mold such lives as those of the attendants.

A Congressman receiving treatment for the first time, asked if the persons operating the branch were connected with the people who publish the magazine *Liberty*. He said that for a number of

years this magazine had been sent to him. He spoke highly of our religious liberty work, and hoped that personal effort for the statesmen might continue, as it was doing great good.

An associate editor of one of Washington's largest newspapers, after reading one copy of *Liberty*, decided that he would no longer advocate Sunday laws. This man read "The Great Controversy," and said that no one but a person inspired of God could write such a book. Before leaving the bathroom one day, he read aloud from Job 33: 12-29, and said that God had allowed physical affliction to come upon him in order to teach him more truth.

A banker who had a remarkable recovery, was speaking to another patient so heartily in praise of the treatments that the other gentleman asked him if he also was a Seventh-day Adventist. The banker answered, "No," but said he knew that Adventists hold the true Bible faith, Sabbath and all.

A lawyer called by telephone and desired a treatment at his home. The attendants were busy at the hour, so the gentleman said he would call in an osteopath. Thinking that perhaps an opportunity was lost, the attendant prayed the Lord to send the man to the bathrooms if a spiritual blessing could thus be imparted. In less than an hour the lawyer came in. He was broken with sorrow and with business trouble. He asked what was God's attitude toward men. Comforting scriptures were quoted. The man inquired concerning the Sabbath and Sunday question. Before he left, the last three paragraphs on page 72 of "Ministry of Healing" were read to him. The lawyer borrowed the book, and also asked for literature concerning our faith.

A young man, a Catholic and a Knight of Columbus, after suffering many things at the hands of all kinds of doctors, was advised to exchange an injured limb for a cork one. A former patient advised him to try our treatment. After ten treatments the limb was nearly normal. This man had taken the position of floor-walker in a large store, a position formerly held by a Protestant who was discharged because he delivered a religious liberty lecture at a meeting of a patriotic order. This Catholic young man read the literature given him, and seemed interested. One evening he said that the influence of the place made him wish to give up everything in his life that was wrong.

One of Washington's wealthiest men, a Quaker, after having had a few treatments, said that he was curious to know about Seventh-day Adventist views of the Bible. This man took home a supply of tracts dealing with various subjects.

A young Jewish man, one of the leaders of the Zionist movement, read the Eastern Question Extra. He said the points presented were not in harmony with the Zionist movement, and requested literature explaining our views of the return of the Jews. The tract "Return of the Jews" was given him, besides other reading matter related to the subject.

One of New York City's leading attorneys, with a branch office in Washington, comes for treatment when in this city. He says that the influence of the institution appeals to him as much as the treatments, which he considers superior to any other.

Another attorney, secretary of the American Highway Association, said that he did not understand why Seventh-day Adventists were so peculiar about the Sabbath day, but if their religion was responsible for the character of the work and workers it must be good.

The Secretary of one of the departments of the government is receiving treatment from one of our workers. The Secretary has read "Daniel and the Revelation" and the REVIEW Extras. He is interested.

Another worker is giving treatment to the wife of the Commissioner of Education. This lady is also reading the books and papers given her. When calling for a nurse she requested that a Christian woman be sent.

The workers distributed to the patients and their friends two hundred copies each of the REVIEW War Extra and the Eastern Question Extra, besides much other literature. One hundred copies of the REVIEW Present Truth Series will be distributed monthly to the patrons.

Many other missionary experiences could be reported at this time, but these are sufficient to show the wisdom of operating treatment rooms in Washington City. We pray for a fitness to know how to meet these persons, and desire that the Lord may accomplish his purpose through us. O. B. KUHN.

News and Miscellany

Notes and clippings from the daily and weekly press

— According to reports in the press, some one asked Lord Kitchener the question, "When will the war end?" and his answer was, "I do not know when it will end, but it will begin in May." This answer is significant and suggestive. Most of us have been thinking the war has been on in real earnest since last August.

— Gen. Roque Gonzales Garza was named provisional president of Mexico by the Mexico City Convention over which he presided. The former provisional president, Gen. Eulalio Gutierrez resigned unexpectedly, and together with Generals Blanco, Robles, and Jose Vasconcelos, left Mexico City for Pachuca. Martial law has been declared by General Garza, and the city is being patrolled by mounted police. In electing Garza, the convention declared itself to be supreme, and until a new president is elected, has assumed all the legislative, executive, and judicial powers.

— The orders for American products from the warring nations of Europe total \$300,000,000. To meet this demand for United States products, 1,000,000 men previously out of employment have gone back to work since New Year's Day. All the up-to-date factories from the Atlantic to the Pacific are preparing for a large output, and a large increase in the number of their employees. Millions of dollars' worth of flour, army shoes, uniforms, tents, bandages, harnesses, gun parts, shrapnel, shells, and motor trucks have been ordered. Canada has received an order for \$30,000,000 worth of products, and it is said agents are in the Dominion now, ready to place another order amounting to \$20,000,000 more.

— The national House of Representatives on January 12 rejected by a vote of 204 to 174 the proposed Constitutional amendment giving nation-wide suffrage to women.

— Coleman L. Blease ended his spectacular career as governor of South Carolina on January 14, by resigning, five days before his term of office expired. He had extended executive clemency to 2,704 prisoners while governor.

— Lieut. Gen. Anatole Mikhailovitch Stoessel, the Russian commander who surrendered Port Arthur to the Japanese, died in Petrograd on January 17. He had been paralyzed for several months. General Stoessel was born in 1848.

— Great Britain has decided to hold up letters destined for countries with which she is at war if they are inclosed in letters being forwarded to neutral countries, unless the envelope is unsealed. Heretofore considerable mail from England has been sent to Germany by way of the United States.

— Along the French-Belgian seacoast, on January 23, for the first time in the history of the world, general sky battles were fought. A fleet composed of twelve or thirteen German aeroplanes, the largest number of air raiders ever assembled, attacked the French coast town of Dunkirk. Several British and French aviators ascended, and an engagement followed.

— Italy was visited recently by one of the most disastrous earthquakes of history, in which villages were razed and thousands of lives lost, the total casualties being estimated at from 30,000 to 50,000. In scores of hamlets only a small percentage of the people escaped. Relief work was immediately organized, Rome particularly being used as a city of refuge. In view of the warring conditions in Europe, help for the sufferers must come in large measure from the United States.

— Contracts were awarded by the Navy Department recently to the Electric Boat Company for one seagoing submarine, to be built in Quincy, Mass., at \$1,350,000, and for three coast defense submarines, to be built in Seattle, Wash., at \$450,000 each. A contract was also awarded to the Lake Torpedo Boat Company for four coast defense submarines, to be built in Bridgeport, Conn., at \$427,000 each. The big seagoing submarine of 1,000 tons displacement will be twice as large as any submarine in a foreign navy, though some are now building in Europe of more than five hundred tons.

— In the average watch the balance wheel vibrates 300 times a minute, 18,000 times each hour, 432,000 times a day, and 157,788,000 times a year. As each vibration covers about one and a half revolutions, the shaft on which the balance wheel is mounted makes 236,682,000 revolutions in its bearings each year. A modern locomotive with seven-foot drivers would have to run 985,824 miles to make an equal number of revolutions. Running at the rate of a mile a minute, without stopping, it would take 683 days, or nearly two years, for the axle of the drive wheel of the locomotive to make as many revolutions as the balance wheel shaft of the watch does in one year, and it would cover a distance of over thirty-one times around the world.

—There were 1,476 disasters on the waters of the United States during the last fiscal year in which the Life-Saving Service worked alone, according to its report to Congress. The vessels involved carried 5,295 persons, and the property was valued at \$4,542,985. In 325 other instances the service worked in conjunction with the Revenue-Cutter Service or other agencies, and took part in the rescue of 2,691 persons from vessels valued at \$10,641,655.

—The leaders in the battle against the liquor traffic are most sanguine in their prophecy that the United States will be dry in 1920. One million dollars a year is being contributed toward the war on rum. It is said that the saloons in America have been going out of business—being put out—at the rate of forty a day, for the past seven years. In the State of Illinois there are 27,000 monthly subscribers toward the support of the Anti-Saloon League in its war to put out the liquor business.

NOTICES AND APPOINTMENTS

California Conference Association of the Seventh-Day Adventists

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

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

Report of Auditors' Convention

THE auditors of the North American Division held a convention in Washington, D. C., Oct. 21-27, 1914, and a report of their work is just from the press. This report contains the papers presented, with discussions thereon, as well as all recommendations adopted by the convention. The system of institutional accounting recommended is outlined in detail, and various phases of institutional and conference accounting are presented in full. Many questions of vital interest to our treasurers and bookkeepers are presented in this report. A full index enables one to refer quickly to any item in the report. In view of the fact that the General Conference is handling this work at less than cost, cash must accompany all orders. Stamps accepted. Price, 15 cents. Address General Conference, Takoma Park, Washington, D. C.

"The World's Crisis"

THE following encouraging line from Brother Walter Harper shows how easy it is to sell the little book "The World's Crisis":

"For the encouragement of others—new canvassers—and to incite to good works, I will state that a brother here in Loma Linda took the new pamphlet 'The World's Crisis' out yesterday (Sunday) and before 5 P. M. was blessed in taking seventy-five orders for it. Some paid for it in advance, and sent it to friends and relatives. It is a timely book. Now is the time to push it."

Reports are coming to us from every part of the field, showing how this little book is being received in the homes of the people. The war conditions in the world have aroused the people to a study of these things. The price of the book is 25 cents; one hundred copies, \$12.50. If 200 copies are ordered—\$25—the freight will be prepaid. Order from your tract society.

Obituaries

TREMAINE.—Sister Lottie Tremaine died suddenly on Dec. 10, 1914. Her companion and three children are left to mourn. The writer spoke words of comfort from 1 Cor. 15:49. From her faithful life we have reason to believe that she will have a part in the first resurrection.
L. D. SANTEE.

EASTMAN.—Don Omer Eastman, aged 16 years, 6 months, and 3 days, died at the home of his parents, near Gentry, Ark., Jan. 3, 1915. He was a bright, promising youth, and greatly beloved by his fellow students in the Gentry church school. Many sympathizing friends and neighbors attended the funeral services, which were in charge of the writer.
J. H. KRUM.

SMITH.—Sarah Malinda Smith, *née* Brownhill, was born in Woodside, Worcester, England, July 30, 1875, and died at the Harrisburg Hospital, Harrisburg, Pa., Jan. 11, 1915. She was married at Clearfield, Pa., Aug. 19, 1900, to Ray V. Smith, who, with their two children, is left to mourn. Funeral services were conducted by the writer at their home, in Marysville, Pa.
A. R. BELL.

WOODS.—Died at the home of W. L. Burleson, in North Hyde Park, Vt., Sept. 20, 1914. Sister Ann A. Woods, aged 70 years. She was a Sabbath keeper for many years, loved the truth, and was faithful in the discharge of her Christian duties, giving liberally to the support of the cause. We believe that she sleeps in Jesus. The funeral service was conducted by H. A. Clark.
MRS. MYRTIE BURLERSON.

SIMONTON.—My father, W. J. Simonton, died in Port Aransas, Tex., Dec. 13, 1914. He was in poor health for almost two years before his death. Father was born in Paris, Ohio, Aug. 19, 1830. He was a Sabbath keeper for forty years, and we feel confident that he will have a part in the first resurrection. The funeral service was conducted by a Baptist minister, his message of consolation being based on Job 14:14.
MRS. MARY SIMS.

OTTOSON.—Elling Ottoson was buried near Clifton, Bosque Co., Tex., Jan. 12, 1915. His death is mourned by a devoted wife, one son, three daughters, and many friends. Brother Ottoson was born in Norway in the year 1844, and came to Texas in 1873. Six years later he was united in marriage with Miss Nettie Henson. The light of present truth came to him in 1886, to which he was faithful until he fell asleep in the hope of a soon-coming Saviour.
J. I. TAYLOR.

HEAD.—Mary Elizabeth Spencer was born March 2, 1832, in Warren County, Pennsylvania. At the age of fifteen years she was married to Alonzo Head, and the most of her married life was spent near her birthplace. Sister Head accepted the truths of the third angel's message in 1880, and was a true Christian wife and mother. Her death, which occurred Jan. 8, 1915, is mourned by two sons and their families. We laid her to rest awaiting the call of the Life-giver.
I. N. WILLIAMS.

HESS.—Sister Rhoda Hess, and her daughter, LaVonne, died in the Miami Valley Hospital, at Dayton, Ohio, the former on Dec. 25, 1914, aged 30 years, and the latter on Dec. 31, 1914, aged 11 years. The mother and four children were stricken with typhoid fever, which proved fatal in these cases. Rhoda Gilkey was born in Indianapolis, Ind. She was united in marriage with N. H. Hess, and the following year moved to Dayton. She accepted present truth and united with the Seventh-day Adventist Church about three years ago, and took an active part in many lines of church work. Mother and daughter sleep in the hope of a soon-coming Saviour.
J. J. MARIETTA.

NELSON.—Died Oct. 27, 1914, Teckla E. Nelson, aged 31 years, 2 months, and 10 days. During her life she was a humble child of God, and fell asleep trusting in her Heavenly Father. Three sisters are left to mourn, but they do not sorrow as those who have no hope. Words of consolation were spoken by the writer.
W. K. SMITH.

NELSON.—Mrs. Ada Nelson died in Phoenix, Ariz., March 1, 1914. She was born in Borås, Sweden, Feb. 6, 1846. She came to America at the age of seventeen years. After spending a few years in Galesburg, Ill., she came to Burlington, Iowa, where she spent the greater part of her life. She was married to the late C. M. Nelson; and of their nine children, four daughters are left to mourn. Her two brothers and one sister are also living. Sister Nelson was an earnest, active member of the Seventh-day Adventist Church, honored and loved by all who knew her. The funeral services were conducted by the writer. J. W. McCOMAS.

TWING.—Samuel A. Twing was born in Sandsfield, Mass., Jan. 16, 1865, and died at his home, in College View, Nebr., Sept. 30, 1914. Brother Twing's parents accepted present truth in the early days, and were among the pioneers of this cause. He was baptized early in life, and until his death continued a devoted believer in the principles of the third angel's message. The family moved to Nebraska when he was seventeen years of age. Six years later he was married to Miss Minnie E. Kinney, who, with their two children, is left to mourn. Four brothers and two sisters also survive. The writer conducted the funeral service, assisted by Elder R. F. Andrews.
W. F. KENNEDY.

GUNTER.—Missouri Gunter, *née* Webb, was born in Kentucky, Nov. 26, 1842, and died at the home of her daughter, in Viola, Idaho, Nov. 30, 1914. The family moved to Illinois when Sister Gunter was eight years old, and there she grew to womanhood. Feb. 6, 1862, she was married to George W. Gunter. Eleven children were born to this union, four of whom survive, together with the aged husband and one stepdaughter. In 1865 Brother and Sister Gunter moved to Nebraska, where some years later they accepted present truth through the labors of Elder L. A. Hoopes, and united with the Cornell Seventh-day Adventist Church. From Nebraska they moved to Colorado, and in 1907 came to Idaho. Sister Gunter was a faithful wife and mother, an earnest Christian, and her life was a blessing to those about her. She sleeps in the hope of soon meeting her Saviour.
W. T. HILGERT.

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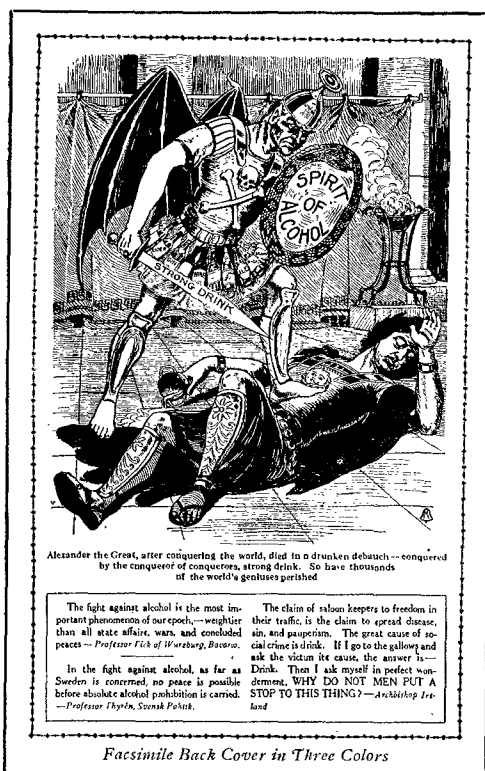
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The Instructor Temperance Annual is a pronounced success in contending with intemperance, and in giving a bountiful remuneration for services in its circulation. Its future usefulness in the great war against the liquor traffic is assured. It has won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

THE 1915 ISSUE

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

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



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BROTHER KRUG, who formerly had charge of the treatment rooms at Jerusalem, writes from Magdeburg, Germany, that he is head nurse of a hospital there, in which, at the time he wrote, fifty soldiers were being cared for.

LAST week, Tuesday, Elder W. A. Spicer left Washington to sail the next day for England, on his way to South Africa. He plans to visit the upcountry missions, prior to the union conference meeting to be held in Durban, early in April.

ELDER L. R. CONRADI reports a very profitable trip through troubled southern Europe. He visited Constantinople, taking to the mission sufficient means to last the workers until summer. Everywhere he beheld evidences of war, but could also report evidences of progress in the work of God. Three brethren were ordained to the ministry in Hungary on Brother Conradi's return from Constantinople to Hamburg.

SOME time ago we received our first news from Persia since the outbreak of the war. Then the postal gateway seemed to close again. We were glad to get last week another report from Brother F. F. Oster. We shall publish his full report in another number. Brother Oster reports all well, though confusion and turmoil are all about, with heavy engagements but a few miles distant. "We are of good cheer," he writes, "and have the peace of God abiding in our hearts. It is indeed a comfort to know in whom we have believed. We know that God, if it is his will, will suffer no harm to come to us; and if the Kurds should come and carry away our belongings, we shall still trust in God and give glory to his name." Maragha, our mission station, lies within two days' march from the Russian border.

TEACHERS in our schools will find in the forth-coming Yearbook a new feature that must prove of great service in the study of our mission fields in connection with the geography and mission classes. Beginning with this year, the mission fields are contributing to the Yearbook an annual survey of progress and development. The new Yearbook will present an extended review of the work in the mission fields during the year 1914. The material thus contributed, fresh from the various mission headquarters, makes an intensely interesting story. We are glad to see this new feature in the Yearbook. It is planned to continue this survey annually, so that our Yearbooks may present a consecutive history of the development of the work in the lands abroad.

Headed in the Right Direction

THE report published in this number by the treasurer of the General Conference, Elder W. T. Knox, shows some most encouraging features. From it we see that there was raised in the North American Division during 1914, in excess of fifteen cents a week per member, one hundred thousand dollars, which will be used by the union conferences to apply on their institutional indebtedness.

This report should be a great encouragement to our workers and to our people throughout the field. It shows that we have turned about and are headed in the right direction. The last year, in place of witnessing an increase in denominational liabilities, witnessed a substantial reduction in our indebtedness. And this road upon which we have entered we should pursue to the joyful end, that of canceling the entire indebtedness of the denomination. We should not stop until every institution and every organization of every character connected with this people is able to sing the song of jubilee and freedom.

What was done during the year 1914 shows what can be done during the present year. Light is breaking, and the darkness is dispersing. While we lift up our heads and rejoice in what has been accomplished, let us follow up the advantage gained to final and complete victory. Let us all stand together, shoulder to shoulder, in the support of the work of God during the year to come.

Our French Work

We are glad to note that our French magazine, *La Sentinelle*, is now issued every three months in place of twice a year. The subscription price is 25 cents; single copies 5 cents; fifty copies, 2½ cents each. This paper is especially adapted to the work among French Catholics. Our brethren who have French-speaking neighbors will find this an excellent paper to place in their hands. Orders should be sent directly to *La Sentinelle*, South Lancaster, Mass., or through your tract society.

Elder G. G. Roth, superintendent of our French work in North America, desires to secure the names and addresses of French-speaking persons who are interested in present truth, in order that he may provide them with French tracts and papers. The French population of this country is quite widely scattered, and our local and union conference papers are requested to extend this call to their readers. Elder Roth should be addressed at South Lancaster, Mass.

Death of Elder O. A. Olsen

OUR readers will be deeply grieved to learn of the death of Elder O. A. Olsen, which occurred at the Hinsdale Sanitarium, Hinsdale, Ill., Friday morning, January 29. Particulars as to the cause of his death are not at hand as the paper goes to press. In a letter written from Chicago to the editor of the Review January 25, he says: "I did not attend any meeting last Sabbath. I had just returned from the West and was weary, so remained at home and improved the time in study and meditation." His death was caused by pneumonia, to which in his worn and weary condition he quickly succumbed. Brother Olsen occupied for many years leading and responsible positions in our denominational work, not only in the United States, but in Australia and in Europe. For eight years, from Oct. 17, 1888, to Feb. 19, 1897, he was president of the General Conference. His wide and extended labors brought him into acquaintance with a large number of our brethren and sisters in different parts of the world. At the time of his death he occupied the position of general secretary of the Foreign Department of the North American Division Conference. He has been for years an earnest and efficient laborer in connection with this movement. He was a man of deep faith, sincere, conscientious, godly. We may say of him as David said of Abner, "Know ye not that there is a prince and a great man fallen this day in Israel?" We extend to Sister Olsen, who is in feeble health, and to his sons, Dr. A. B. Olsen and Prof. M. E. Olsen, and to other mourning relatives our deepest sympathy. A suitable sketch of his life and the circumstances connected with his death will be furnished later.

THE following word has been received from one of our workers in Russia: "Last night I received word that two of our ministers in Odessa had been arrested, and banished to Siberia. No reason was assigned for this action. A third young brother fled to another part of Russia. We have lost four workers from Odessa recently. Another young man has been put in prison because he wishes to obey God rather than man. Looking at the future from a human standpoint, it would appear rather dark; but viewing it with the eyes of faith, we know God will work it out for his glory. We are not allowed as ministers to visit our churches. We can only lay hold on the arm of Almighty God to help us over the rough places. I had very good word from Brother Oster, in Persia. The workers are well, having had means enough to carry them through. The Kurds are ravishing the country, and killing the Christians. However, the Lord has protected our people. Pray for us."

ELDER N. Z. TOWN returned last week from a visit to Cuba, where he spent some time in planning with the local workers for the extension of the message in that field. He reports that the work in that island is making good progress.

ARRANGEMENTS have been made by the Red Cross Society whereby fifty wounded soldiers will be cared for by our sanitarium staff at Friedensau.