

The Advent Review and Sabbath Herald



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No. 11

THE GOSPEL TO ALL NATIONS

ISAIAH

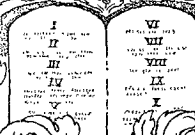
ROMANS

TO THE NEW
WORLD
ESTIMONY

JUSTIFIED
FREELY BY HIS
GRACE



GROUP OF FIRST BAPTIZED BELIEVERS AT PONDICHERRY, SOUTH INDIA
(See article in *World-Wide Field* department)



THE WORK AND THE WORKERS

TOTAL sale of the *Protestant Free Press Extra*, February 1-24, 240,000 copies. And still the orders come!

THE second edition of the "War" number of *Liberty* (10,000 copies) is exhausted, and the third edition (12,000 copies), just off the press, is about all spoken for.

PRICES of the Free Press Extra of the *Protestant Magazine*: Single copy, 5 cents; 5 to 999 copies, 1 cent each; 1,000 copies, \$8.00. When mailed by publishers to 10 different addresses, 15 cents; to 100 addresses, \$1.50.

REV. W. W. BUNGE, pastor Evangelical Church of Peace, Rochester, Minn., writes: "I received a copy of your *Protestant Magazine* this morning. It appeals to me very much in every respect. You may put me on your subscription list for 1915."

THE "Picture Section" of the March *Protestant Magazine* contains photographic reproductions of the Capitol, Washington, D. C., where the great "Free Press Hearing" was held; also of the twelve speakers who participated in the hearing.

THE February 22 issue of the *American Lutheran Survey*, a weekly magazine issued at Columbia, S. C., devotes two thirds of a page to extracts from our Free Press Extra of the *Protestant Magazine*, under the title "Freedom of the Press Threatened."

BROTHER CLYDE LOWRY, secretary of the Southern California Tract Society, Los Angeles, Cal., writes: "Our orders indicate that we still think of *Life and Health*, and are doing what we can to extend its circulation. I think that, even in spite of the war, the demand for *Life and Health* in this field remains about the same. Our workers everywhere report hard times, and that times are getting harder. Still we know that now is the time for us to push our work."

At the last moment before going to press, the large 32-page form of the March or "Congressional Free Press Hearing" number of the *Protestant Magazine* was torn to pieces and revised, to insert a most interesting photographic document and one page of matter, regarding Congressman Gallivan's sectarian use of the United States mails, to advance the interests of the Knights of Columbus. Don't miss this additional feature, which is well worth the delay it caused.

For 20 cents in stamps we will mail to any address our regular February and March numbers of the *Protestant Magazine* (the "Free Press," "Postal Legislation" and "Congressional Free Press Hearing" numbers), and also the Free Press Extra. Regular price of the three, 25 cents. Or we will mail the three magazines, giving the full story of Rome's two latest attempts to suppress free press in America, to FOUR addresses for 50 cents, or to EIGHT addresses for \$1.00. Send to your tract society office.

MRS. MELVIN O. BRADFORD, Acushnet, Mass., writes: "Dear Brother Bourdeau, I inclose check for \$2.00 for 200 copies of the Free Press Extra of the *Protestant Magazine*. I am so glad for the lively interest of our brethren at the front, and I want to help. It is inspiring to see this work go."

THE March or "Growing Old Gracefully" number of *Life and Health* contains a most interesting and valuable symposium written by those who have actually "grown old gracefully." There's a reason why our faithful veterans—Elders J. N. Loughborough, J. O. Corliss, and H. A. St. John, and others—have attained a peaceful and graceful old age. Read this number and find out for yourself. Contains many other valuable articles in its thirteen departments. Send \$1.00 for 20 or \$2.00 for 50 copies today. Will sell readily everywhere.

THROUGH the courtesy of 20 of our conferences the "War," "Peace Movement," and "Sunday Laws" number of *Liberty* is being sent to nearly 18,000 judges and attorneys. The orders already filled are as follows: Indiana, 3,000; Ohio, 2,000; Colorado, 1,175; Oklahoma, 1,000; East Michigan, 1,000; Upper Columbia, 678; North Dakota, 645; North Texas, 600; New Jersey, 500; Wisconsin, 500; District of Columbia, 500; West Pennsylvania, 500; Greater New York, 500; West Michigan, 464; North Michigan, 438; Chesapeake, 400; Kentucky, 300. California and Illinois also sent in orders. Remember that \$1.00 sent to your tract society will pay for sending this timely number of *Liberty* to 20 different judges or attorneys in your State.

THE great March or "Congressional Free Press Hearing" number of the *Protestant Magazine* promises to be another big seller. It contains the speeches delivered by the three Roman Catholic Congressmen in favor of the three bills before Congress, aimed at freedom of the press, also the able arguments of Rev. Randolph H. McKim and eight other Protestant clergymen and laymen IN DEFENSE OF FREE PRESS. You will also be interested in the dialogues and the pointed questions of the committee members, intended to bring out the REAL ANIMUS back of these un-American measures. SPREAD THIS NUMBER FAR AND WIDE. Send \$1.00 for 20 copies or \$2.00 for 50. Mailed by publishers to 20 different addresses for only \$1.00. Let every clergyman, editor, postmaster, judge, attorney, professor, and public-school teacher have a chance to read it. Send in the lists, and we will do the rest. It will also sell readily to Protestant Episcopalians, Congregationalists, Guardians of *Liberty*, and other patriots, as well as to honest Roman Catholics.

PASTOR H. H. BURKHOLDER, of Ohio, writes: "Under separate cover I am sending you a copy of the *Bellville Messenger*, our local paper. The editor is decidedly in favor of civil and religious liberty and freedom of speech and press. I gave him a copy of the Free Press Extra of the *Protestant Magazine*, which he read with a relish. He complimented the spirit and tone of the contents. I found him not only willing to print the prepared editorial, but he seemed pleased to get it. He also detached the blank petition from the copy I gave him, and began se-

curing signatures from his friends. I gave out 50 copies to our business men, and received many compliments from them on the candid, clean, and convincing matter contained therein. In a few hours I secured over 60 names of the business men to the petition against the proposed legislation of Messrs. Fitzgerald and Gallivan."

Where the "Protestant" Free Press Extra Is Going—No. 3

Up to Wednesday noon, February 24, orders for 239,562 copies of the Free Press Extra of the *Protestant Magazine* had been received from the following twelve union conferences, as follows:—

Atlantic Union, 27,800 copies, as follows: Massachusetts, 8,100; Greater New York, 8,075; New York, 3,491; Western New York, 3,581; Northern New England, 1,753; Southern New England, 2,800.

Columbia Union, 34,009 copies, as follows: Chesapeake, 1,025; District of Columbia, 1,218; New Jersey, 18,270; Ohio, 8,440; Eastern Pennsylvania, 1,775; West Pennsylvania, 200; Virginia, 2,271; West Virginia, 810.

Lake Union, 66,492 copies, as follows: Northern Illinois, 6,050; Southern Illinois, 1,915; Indiana, 35,005; East Michigan, 11,054; North Michigan, 3,176; West Michigan, 5,687; Wisconsin, 3,605.

Southern Union, 5,740 copies, as follows: Alabama, 1,115; Kentucky, 1,420; Louisiana, 200; Mississippi, 1,550; Tennessee, 1,455.

Southeastern Union, 13,375 copies, as follows: Cumberland, 1,350; Florida, 7,175; Georgia, 3,350; North Carolina, 1,400; South Carolina, 100.

Southwestern Union, 6,565 copies, as follows: Arkansas, 735; New Mexico, 125; Oklahoma, 2,190; North Texas, 1,985; South Texas, 1,375; West Texas, 155.

Central Union, 21,321 copies, as follows: Colorado, 6,726; Western Colorado, 150; Kansas, 3,585; Missouri, 7,190; Nebraska, 1,645; Wyoming, 2,025.

Northern Union, 16,120 copies, as follows: Iowa, 7,160; Minnesota, 6,425; North Dakota, 735; South Dakota, 1,800.

Pacific Union, 11,790 copies, as follows: Arizona, 3,000; California, 1,040; Central California, 1,025; California-Nevada, 500; Southern California, 5,225; Utah, 100.

North Pacific Union, 22,945 copies, as follows: Montana, 1,325; Southern Oregon, 910; Western Oregon, 5,410; Southern Idaho, 375; Upper Columbia, 12,000; Western Washington, 2,925.

Canadian Union, 205 copies, as follows: Ontario, 205.

Western Canadian, 100 copies, as follows: Alberta, 50; Saskatchewan, 50.

Miscellaneous orders, 13,100 copies.

Grand total, 239,562.

The prices of this Free Press Extra are given elsewhere. Let the good work continue. This document as well as the great March or "Congressional Free Press Hearing" number, just off the press, should be placed in every home in America. See also elsewhere on this page our special combination offer on the February, March, and Free Press Extra numbers when mailed to different addresses. A. J. S. BOURDEAU.

The Advent And Sabbath **REVIEW 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, MARCH 4, 1915

No. 11

GENERAL ARTICLES

A Call to Prayer

ELIZA H. MORTON

HEAR ye, O soul, when morning dawns,
The call to prayer?
A still, small voice within thy heart
Is whispering there.
Hear ye; temptations fierce and strong
May come today;
Wouldst thou resist in Jesus' name,
Kneel down and pray.

At noon and afternoon again
The call is heard,
As soft, as sweet, as tremulous
As song of bird.
Bow down and pray and wrestle there;
Thy God will hear.
The prayer of faith dispels the clouds
And brings light near.

How oft when busy at thy work
Impelling power
Thy being thrills, and bids thee pray,
Just then, that hour.
Obedience makes the heart grow strong
With courage new,
And gives thee strength to tell the world
Things that are true.
North Deering, Maine.

The Call of Isaiah

MRS. E. G. WHITE

THE long reign of Uzziah (Azariah), in the land of Judah and Benjamin, was characterized by a prosperity greater than that of any other ruler since the death of Solomon, nearly two centuries before. For many years the king ruled with discretion. "He sought the Lord," and "God helped him." Under the blessing of Heaven, his armies regained some of the territory that had been lost in former years; cities were rebuilt and fortified, and the position of the nation among the surrounding peoples was greatly strengthened. Commerce revived, and the riches of the nations flowed into Jerusalem. Uzziah's name "spread far abroad: for he was marvelously helped, till he was strong."

This outward prosperity, however, was not accompanied by a corresponding revival of spiritual power. The temple services were continued as in former years, and multitudes assembled to wor-

ship the living God; but pride and formality gradually took the place of humility and sincerity. Uzziah, by precept and by example, might have inspired his subjects with reverence for God and for the sacred services of the temple; but "when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God."

The sin that resulted so disastrously to Uzziah was one of presumption. In violation of a plain command of Jehovah, — that none but the descendants of Aaron should officiate as priests, the king entered the sanctuary "to burn incense upon the altar." Azariah the high priest and his associates remonstrated, and pleaded with him to turn from his purpose. "Thou hast trespassed," they urged; "neither shall it be for thine honor." 2 Chron. 26: 5-18.

Uzziah was filled with wrath, that he, the king, should be thus rebuked. But he was not permitted to profane the sanctuary against the united protest of those in authority. While standing there in wrathful rebellion, he was suddenly smitten with a divine judgment. Leprosy appeared on his forehead. In dismay he fled, never again to enter the temple courts. Unto the day of his death, some years later, Uzziah remained a leper — a living example of the folly of departing from a plain "Thus saith the Lord." Neither his exalted position nor his long life of service could be pleaded as an excuse for the presumptuous sin by which he marred the closing years of his reign, and brought upon himself the judgment of Heaven.

God is no respecter of persons. "The soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people." Num. 15: 30.

The judgment that befell Uzziah seemed to have a restraining influence on his son. Jotham bore heavy responsibilities during the remaining years of his father's reign, and succeeded to the throne after Uzziah's death. Of Jotham it is written: "He did that which was right in the sight of the Lord: he did according to all that his father Uzziah

had done. Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places." 2 Kings 15: 34, 35. Had Jotham inaugurated a thorough reformation, and torn down these favorite meeting places, encouraging the people to engage unitedly in the temple services, he might have done much to strengthen faith in the true God. But although he failed of making a wise use of his opportunities, his rule was not without good results: he "became mighty, because he prepared his ways before the Lord his God." 2 Chron. 27: 6.

The reign of Uzziah was drawing to a close, and Jotham was already bearing many of the burdens of state, when Isaiah, of the loyal line, was called, while yet a young man, to the prophetic mission. The times in which Isaiah was to labor were fraught with peculiar peril to the people of God. "The prophet was to witness the invasion of Judah by the combined armies of northern Israel and of Syria; he was to behold the Assyrian hosts encamped before the chief cities of the Promised Land. During his lifetime, Samaria was to fall, and the ten tribes of Israel were to be scattered among the nations. Judah was again and again to be invaded by the Assyrian armies, and Jerusalem was to suffer a siege that would have resulted in her downfall had not God miraculously interposed. Already these perils were threatening the peace of Israel. The divine protection was being removed from the southern kingdom, and the Assyrian forces were about to overspread the land of Judah.

But the dangers from without, overwhelming though they seemed, were not so serious as the dangers from within. It was the perversity of his people that brought to the Lord's servant the greatest perplexity and the deepest depression. By their apostasy and rebellion those who should have been standing as light bearers among the nations, were inviting the judgments of God. Many of the evils which were hastening the swift destruction of the northern kingdom, and which had recently been denounced in unmistakable terms by Hosea and Amos, were fast corrupting the kingdom of Judah.

The outlook was particularly discouraging as regards the social conditions of the people. In their desire for gain, men were adding house to house and field to field. See Isa. 5: 8. Justice was perverted, and no pity was shown the poor. Of these evils God declared: "The spoil

of the poor is in your houses. . . . Ye beat my people to pieces, and grind the faces of the poor." Chap. 3:14, 15. Even the magistrates, whose duty it was to protect the helpless, had turned a deaf ear to the cries of the poor and needy, the widows and the fatherless. Chap. 10:1, 2.

With oppression and wealth came pride and love of display. "The lofty looks" and "the haughtiness of men" are especially mentioned in the messages of reproof given in those days. "Every one that is proud and lofty," the Lord declared, and "every one that is lifted up . . . shall be brought low." Chap. 2:11, 12.

In the third chapter of Isaiah's prophecy mention is made of the prevailing pride of the "daughters of Zion," with "their tinkling ornaments, . . . the chains, and the bracelets, and the mufflers, the bonnets, . . . and the headbands, and the tabrets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils." Chap. 3:18-23. How different this picture from that portrayed by the apostle Peter of the God-fearing woman, who, estimating at its real value the "outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," chooses rather to cultivate beauty of soul, "even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It was "after this manner in the old time" that "the holy women . . . who trusted in God, adorned themselves;" and their "chaste conversion coupled with fear" (1 Peter 3:1-5), as revealed in daily life, was ever a standing rebuke to their sisters who followed after folly.

(To be concluded)

No Place for Sin

E. K. SLADE

HE who "worketh all things after the counsel of his own will" is the rightful ruler of the universe. He is qualified to rule; and where God is permitted to be in his rightful place, there his kingdom is established. He dwells not only in the "high and holy place," but in the hearts of the loyal subjects as well. The heart of every loyal subject is God's throne, where his law, which is the foundation of his throne, is the rule of action in all his subjects. No one less than the Creator is qualified to be such a ruler.

Lucifer's desire to occupy the place of God resulted in robbing God of the place to rule in Lucifer's heart. In doing this, to that extent he dethroned the King of the universe. Every effort of his life and every energy of his being from the time of his fall has been to this one end. By his deception and artful cunning he put himself in the place of God in the hearts of Adam and Eve, thus carrying out his purpose as far as this earth and its subjects are concerned. When Christ came to rescue the subjects and their

kingdom from the rival ruler, Satan tempted Christ to the end that even the King of kings might give up the throne, and give place to him who rules to ruin.

The gospel, the "mystery of godliness," is God's plan through Jesus Christ for rescuing his subjects and regaining his throne. "Christ in you, the hope of glory," the union wrought by the gospel, is but the enthroning of God in the hearts of his children, thus making them fit subjects for his kingdom.

To the same end—the dethroning of God and the defeating of his purpose—as in the temptation of the two Adams a false gospel is instituted, known as the "mystery of iniquity." Purporting to be the true way of salvation, its work and end are in keeping with the nature and purpose of its author, as seen in his fall in heaven, and as stated by the prophet, in the following words: "And that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." What has been said and done by this pretended gospel is understood by all. From the system of personal penance to the blasphemous claims of the Pope, the purpose of the rival ruler—seeking to be in the place of God—is clearly seen. In that great struggle when Satan calls to his aid all his host of followers, in whose lives he occupies the place of ruler, he has this one purpose in view, to sit in the seat of God.

Because of the purpose of the rival ruler, which is to rule and ruin, these words from the rightful Ruler come with special force: "Neither give place to the devil." To cherish any one thing out of harmony with the law of God, or not to permit him to fill the heart with the fullness of his life, is to give place to the devil, and to that extent dethrone God. He is robbed of that much of his realm, inasmuch as he is not permitted to have his place and way in us. He has no place for sin. His fullness is to fill all, and the place that he is not permitted to fill shall "come to naught."

In the plan of God no place whatever is provided for sin or sinners. When Satan and his angels rebelled in heaven, it is stated that they were cast out; "neither was their place found any more in heaven." When Adam and Eve sinned, they were driven out of the garden, the place especially prepared for them. In all the course of time since the fall, men and nations have been permitted to exist that they might seek and find restoration to a place in the kingdom of God as provided in the gospel. Babylon, Medo-Persia, and Grecia were each in its turn overthrown, as this privilege ceased to be recognized. The fate of earthly kingdoms wholly denying God's right to his place, and constituting the realm of the rival ruler, is described by the prophet in the following words: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind

carried them away, that no place was found for them."

When the New Jerusalem comes down to the earth at the end of the one thousand years, the resurrected wicked will be assembled from every part of the earth. God and the saved will be within the city. At this time "all flesh will see it [his glory] together." Inspired anew at the sight of God's throne, Satan and those who have given place to him, make the last mighty attempt to overthrow the government of God. The destruction that comes to this rebellious host is stated as follows: "And there was no place found for them." Satan, with all who gave place to him, will have proved to the last to be wholly unfit for any place or part in the kingdom of God.

Only those who have refused to give place to the devil will be safe subjects for heaven. There is no place for him, and neither is there place for one who gives place to him; for he is thus by his own choice placing himself outside the bounds of the kingdom of God, by choosing citizenship and yielding obedience under a ruler whose complete annihilation, with all who give him a chance to rule, will be certain, just, and expedient.

Thus is revealed the enormity of sin. The cherished sin may seem to be innocent and harmless, but its presence in the heart, in that measure gives Satan a realm and a throne.

While sin is thus revealed, the love of God is no less made evident, by his manner of dealing with the sin and sinner, in providing a gospel by which all heaven is poured out in one gift, that rebellious subjects may be restored to a place in the kingdom. Jesus Christ gave up his place in heaven, and came to this world, in which he had not "where to lay his head." This he did that he might prepare a place for the lost and homeless ones, and hold out the promise made to Abraham and all Israel of a sure dwelling place for all eternity.

The kingdom of God is soon to have its place in all the earth. In a very short time all rival rule is to be put down, and given no place in all the vast universe. Great intensity is crowded into every remaining moment as that event draws near. But a little longer can we have the opportunity to choose to let him have his place and way in us. While he is preparing a place for us, he wants to prepare us for that place. This he can do only by being permitted to have his place in us. To this end are all the means of grace. For this purpose precious probationary moments are still granted.

Mount Vernon, Ohio.

The Accuser Cast Down

A. E. PLACE

OUR first thoughts of the disciple John are, The beloved disciple; the disciple who leaned on Jesus' breast; the man with the great heart of love.

This was all true of John, but not always true of him. We read of his early experience concerning the man whom he saw casting out devils. At another time

we read that he was ready to call down fire from heaven to destroy a whole village? And why?—Because the persons referred to did not see fit to come out and receive Christ according to John's ideas.

But what was the Lord's reply to John's judging? "Ye know not what manner of spirit ye are of. The Son of man is not come to destroy men's lives, but to *save* them." Luke 9: 51-56. But this was not the end. Christ bore with John day after day, and by kindness and patience led him along, teaching him by precept and example, until John *became* the beloved disciple, the John of love. Near the close of this man's life he penned these beautiful words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And again: "God is love; and he that dwelleth in love dwelleth in God, and God in him."

This was no mere theory with John. That which he wrote was a living reality with him, but it came through the mercy and kindness of our Redeemer; and to the end of John's life he remained true to him who had called him, and led him, and taught him all the way. What was the result? A caldron of boiling oil could neither drown nor burn him; and banishment to that lone, rock-bound, seashed Patmos but opened to his enraptured vision the city of the redeemed, the New Jerusalem, with its twelve foundations, on which was his own name; its sea of glass; the throne of God; and a company perfected through great tribulation, in whose "mouth was found no guile." He also heard a great voice of triumph in heaven, and the burden of the cry was, "The accuser of our brethren is cast down." Thank God, and "let all the people say, Amen."

Who is so unwise as to help the accuser up to the seat of judgment again? Would it not be better to be ourselves banished to Patmos than to assist in any way in the resurrection of this wicked accuser of our brethren?

O that we might all be as kind and patient with one another as the Lord was with his disciples! Yes, as he is today with each one of us. Then we should consider ourselves lest we also be tempted; and history along this line of judging might cease to repeat itself.

San José, Cal.

The One Hundred and Forty-Four Thousand

Rev. 14: 1-5

I. E. KIMBALL

THE one hundred and forty-four thousand are the first fruits, not the general harvest; a special company, distinct from "the great multitude, which no man could number." Their experience is different from that of other people; hence they sing a song which none other, not even Moses, may sing; and no others can ever learn that song.

These have the Father's name written in their foreheads; God's character, pur-

pose, and life are there engraved. He has full possession of their minds. Every thought is brought into subjection to the will of Christ. These are "not defiled with women; for they are virgins."

These follow "the Lamb whithersoever he goeth"—not a part of the way. They are perfect imitators, entering fully into his life. They go all the way with him. In the time of the plagues, after probation has closed, they live a blameless life before God while yet here on earth. Of the millions who were brought from Egypt into the wilderness, only two persons followed the Lord "fully" and so went through into his rest. These were Caleb and Joshua. But there will be one hundred and forty-four thousand in the last generation of men. "In their mouth was found no guile: for they are without fault before the throne of God." Shall we stand with this company? In Christ's example, given us to imitate, we note the following: (1) He had but one thought and purpose—to do the work appointed him; (2) he lived by "every word of God," which comes into the life "line upon line, line upon line; here a little, and there a little;" (3) he was not "rebellious, neither turned away back," but gave his back to the smiters, and his cheek to them that plucked off the hair; (4) he set his face "like a flint;" (5) he was prepared always to "speak a word in season to him that is weary;" (6) by faith he lived, walked, rested, in the unseen power of God, his faith making all things possible to do that are necessary to be done; (7) he was the Prince of Peace, and he says, "My peace I give unto you;" (8) he was very importunate; (9) he loved God and man with all his heart.

The church of Brotherly Love (Philadelphia) is commended. That church had "a little strength,"—a little faith, a little hope, a little love, a little zeal, a little peace,—and Christ set before them "an open door." He himself is that door. John 10: 1, 7. He would have them enter fully into his life.

But the Laodiceans are declared to be "miserable," for they have not taken Christ's peace and rest, and are miserable representatives of the truth which he gives. They are "poor," for faith and love are wanting; "blind," lacking spiritual discernment; and "naked," because the old character, the tattered rags, is more in evidence than the pure garment of Christ's righteousness. Let these take heed lest he spew them out of his mouth. But he stands at their door, knocking, with gold, silver, eyesalve, and raiment for all who admit him.

Following a part of the way will not avail us. Christ is looking for more than a little of the strength of hope and faith and love. We must follow when the way gets hard: follow through the darkness; follow through the fires, and when the floods would seem to overflow; follow when the way gets very difficult and narrow; follow when we have to go on foot, having neither the sympathy nor the encouragement of human friendships; follow when stripped of earthly possessions, and the blood is pressed from our feet;

follow till we reach the brink of the great chasm which separates this world from the next, and by faith cling to the ropes which bridge that chasm. So may we stand with the one hundred and forty-four thousand.

The Reign of Suffering

WORTHIE HARRIS HOLDEN

WHO knows not suffering, whose reign began

When sin enthralled our earth?
She treads with plaintive mien the realm of man

Wherever grief has birth,
And pain and sorrow speed for her abroad

With messages of woe;
Yet each, despite her will, allures to God
Because he wills it so.

Perverse is man. He heeds no gracious call

To heavenly good and bliss.
The Father knows when we surrender all

'Twill yield full happiness;
So suffering cuts deep the thriving vine
And prunes the light and gay,
That for our weal, "Thy will, O Lord,
not mine,"

The stricken heart may say.
The bruised life a fragrance will disclose,—

Beatitudes of grace,—
And soon our God shall suffering depose
When we behold his face.

Portland, Oregon.

The Creator and His Creation

M. E. CADY

DR. BREWSTER, in his "Memoirs of Newton," gives expression to the following as Sir Isaac Newton's views of the Creator in his relation to his creation:—

"He [Newton] admits that gravity might put the planets in motion, but he maintains that without divine power it could never give them such a circulating motion as they have about the sun, because a proper quantity of a transverse motion is necessary for this purpose; and he concludes that he is compelled to ascribe the frame of this system to an intelligent agent."

"In the third letter [to Dr. Bentley] he [Newton] states that the hypothesis that matter is at first evenly diffused through the universe, is, in his opinion, inconsistent with the hypothesis of innate gravity without a supernatural power to reconcile them, and therefore it infers Deity. For if there be innate gravity, it is impossible now for the matter of the earth and all the planets and stars to fly up from them, and become evenly spread throughout all the heavens, without a supernatural power; and certainly that which can never be hereafter without a supernatural power, could never be heretofore without the same power."

Dr. Brewster also quotes from Newton, giving his views on atheism:—

"Opposite to godliness is atheism in profession, and idolatry in practice. Atheism is so senseless and odious to mankind that it never had many professors. Can it be by accident that all birds,

beasts, and men have their right side and left side alike shaped (except in their bowels), and just two eyes and no more, on either side of the face, and just two ears on either side of the head, and a nose with two holes, and either two fore legs or two wings or two arms on the shoulders, and two legs on the hips and no more? Whence arises this uniformity in all their outward shapes, but from the counsel and contrivance of an Author? Whence is it that the eyes of all sorts of living creatures are transparent to the very bottom, and the only transparent members in the whole body, having on the outside a hard transparent skin, and within transparent humors, with a crystalline lens, all of them so finely shaped and fitted for vision that no artist can mend them? Did blind chance know that there was light and what was its refraction, and fit the eyes of all creatures after the most curious manner, to make use of it? These and such like considerations always have prevailed and ever will prevail with mankind to believe that there is a Being who made all things and has all things in his power, and who is therefore to be feared."

It is to be hoped that this great scientist will be appreciated by the scientists of today, not only as to his discoveries in, and writings on, scientific subjects, but also that his belief in the origin and the supervision of the works of creation may be accepted by them.

Newton, in his writings and in his life, vindicated the great truth that creation and Christianity have one and the same God.

Driving in the Nails — Touching God's Scepter

JOHN N. QUINN

OFTEN have I escorted friends to the home of the monks, situated in Brookland, a suburb of the national capital, but each time it is with a feeling of reluctance. Its altars and images, its votive lights and paintings; its monks with their woolen stockings in the summer time, and stockingless feet in winter; its catacombs and grottoes,—these things fill me with sadness, for they obscure the Christ who is not to be worshiped with men's hands, but with men's hearts.

There is but one object in the monastery that appeals to me, and each time I go there I look at it with great interest. It is a piece of statuary portraying Christ bearing the cross to Golgotha. Each carved face is a study in itself, but that of the Roman soldier with the hammer and the nails is the most noted of all the figures. What a satanic look is on his face, what hatred, what keen enjoyment, as he anticipates his part in the awful tragedy,—a face altogether void of pity or compassion,—a face which makes one shudder to look at it! The hands clutch tightly great spikes and a heavy hammer, and one can almost hear the weighty blows which will in a few moments nail the Sinless One to the accursed tree. What a contrast between that face, expressive of satanic hatred and cruelty,

and the face of Christ, who is treading the wine press alone. Sorrow, compassion, a yearning look for recognition by those whom he came to save and whose sins he is bearing in his own body to the tree, are portrayed in the face of the Man of Sorrows.

Who today would drive into the hands and feet of Jesus Christ the nails of crucifixion?—Surely no one. Yet it is possible to crucify Christ afresh and put him to an open shame. He who refuses to receive Christ as a personal Saviour, is crying out, "Away with him! crucify him!" Such a one is a murderer of the Son of God. By living in sin, the nails are driven anew into the hands and feet of Jesus Christ. The rejection of Jesus means the retaining of enmity, the enmity of the wicked one which nailed Christ to the cross, and the trampling underfoot of God's infinite love.

Scourging the Lord of Glory

The story is told of a man who dreamed that he saw Jesus tied to a whipping post, and a soldier was scourging him. He saw the whip in the soldier's hand, with its thick lashes studded here and there with bits of lead, which were intended to cut into the flesh. And as the soldier brought the whip down on the bare shoulders of Jesus, the dreamer shuddered when he saw the marks and bloodstains it left behind. And when the soldier raised his hand to strike again, the dreamer rushed forward intending to stop him. As he did so the soldier turned around, and the dreamer recognized—*himself*.

Christ knocks at the heart's door, seeking admittance into the life. When he is admitted, he bruises enmity under his heel; he casts out the strong man with his goods, his brood of sins, and establishes God's reign of grace, of righteousness, and of love. He puts into the hands of the believer the scepter of peace, and the follower of Jesus knows that a king reigns in righteousness.

Reader, what are you doing with Jesus of Nazareth? Are you clutching tightly the nails by which you are to crucify Christ afresh? If you are rejecting him, I beseech you, "Be ye reconciled to God." Drop the nails and the hammer; "kiss the Son" before his grace departs and justice takes the throne. Recognize his scepter of peace, of righteousness, and you may step out of the "horrible pit" of sin to the throne of delightful Christian experience. The extended scepter welcomed Esther to the presence of the Persian king. God's extended scepter, touched by you, will permit you to come to the throne of God's grace, and eventually to the throne of glory.

Never Perish, Never

"Look not to self, but to Christ. He who healed the sick and cast out demons, when he walked among men, is still the same mighty Redeemer. Then grasp his promises as leaves from the tree of life: 'Him that cometh to me I will in no wise cast out.' As you come to him, believe that he accepts you, because he has promised. You can never perish

while you do this—*never*."—"Ministry of Healing," page 66.

"The harvest is past, the summer is ended, and we are not saved," will be the despairing cry of many who have lived in a Christian land, who have heard Christ preached, who have been urged to surrender self and sin to God, but who have turned their backs on the service of truth. Opportunities rejected will bring anguish of soul to the lost, and the wealth of the world, were it possessed, would gladly be given for one drop of the water of life.

"Turn ye, turn ye, . . . for why will ye die?" "Return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words [not works], and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously [in grace]: so will we render the calves of our lips. . . . I will heal their backsliding, I will love them freely: for mine anger is turned away from him." Hosea 14:1-4.

If we have received Christ, we are not "children of wrath, even as others" who reject him. But God hath "delivered us from the wrath to come." We shall have "boldness in the day of judgment;" and if boldness in the day of justice, how much the more may we have boldness in the day of grace! Then come with boldness to the throne of grace. God awaits you with extended scepter. He stands ready to forgive; he will receive you as his child; he will seal you with his Spirit; and because you are in Christ, he will take you to himself, in a little while, when the heavens shall be no more, when he shall come whom you no longer crucify, but whom in your life you have crowned King of kings and Lord of lords. "Thanks be to God for his unspeakable gift."

An Introspective Exhortation

C. P. BOLLMAN

COME, O my soul, and seek the Lord; Learn thou to rest upon his word: Trust in his promise all divine; Thus make his love and virtue thine.

All that which God in Jesus wrought, Was by his life for sinners bought; 'Tis free, imputed to each one In whom a new life is begun.

But what first as a gift is sought, Must e'en into the life be wrought: He gives that we again may give; He died that we for him may live.

Mere human effort often flags; Man's righteousness is filthy rags: But in his life all virtues meet; And, found in him, I am complete.

Takoma Park, D. C.

"PRAYER pulls the rope below, and the great bell rings above in the ears of God. Some scarcely stir the bell, they pray so languidly; others give but an occasional pluck at the rope; but he who wins with Heaven, is the man who grasps the rope boldly and pulls continuously with all his might."



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EDITORIALS

SALVATION does not come through Christ and something else, but through Christ alone. Salvation does not even come through good works, but through simple faith in the atoning sacrifice. Good works will follow in the life of the believer as the natural fruits of a new experience, and afford evidence of the genuineness of the believer's faith. But good works should never be depended upon to secure righteousness in this life or immortality in the life to come. Our very best endeavors can never earn salvation. Having done all that we can do, we are still unworthy servants, and must fall back upon the unmerited grace of the Lord Jesus Christ.

WHILE we cannot of ourselves earn salvation, it is necessary that we co-operate with God in order to secure it. Heaven has made us free moral agents. We stand between opposing elements,—the influences of good and the influences of evil,—each seeking our cooperation. The decision remains with us. We must decide whether we shall enlist under the banner of Prince Immanuel or under the banner of the Prince of Darkness. Deciding to enlist on the side of God, we may open our hearts and yield our lives fully to divine influences. Our energy and our will power, every faculty of mind and body, should be dedicated to the service of God. The same as in our rebellion we yielded our members as instruments of unrighteousness, so in our new relationship we must yield our members as instruments of righteousness unto God to do his bidding and to work out his purposes. "Choose you this day whom ye will serve."

No human power or devising can change the human heart. Good resolutions will not do it; education will not do it; environment will not do it; eugenics will not do it. There is but one name under heaven given among men whereby we may be saved, and that is the name of the Lord Jesus Christ. The

power of that name and faith in that name will make us whole, even as it made whole the lame man whom Peter and John found at the gate of the temple. Man must take hold of a power outside of himself. God has reached down his mighty arm to save sinners, and whosoever will may avail himself of the help provided. The king and his subject, the master and the slave, the scholar and the illiterate, the civilized man and the untutored savage, all have access to this source of power, and all who would be saved must accept salvation in God's appointed way. Sin is a universal disease, and God has provided a universal remedy—the blood of the Lord Jesus Christ. Let us turn from our strivings and agonizings, from our failures and defeats, from our discouragement and despair, to the source of help in Christ Jesus. He declares, "Him that cometh to me I will in no wise cast out." Poor sinner, wherever you are or wherever you live, this word is for you.

Do You Pray?

WE desire to make this a personal question to each reader of the REVIEW. There are prayers and prayers; indifferent, thoughtless prayers, and earnest, appealing, serious prayers. To which class do your prayers belong? Do you have a time each day for secret devotions, when, alone with God, you open your heart to the influences of his Holy Spirit, allowing its searching gaze to reveal to you your true and hidden motives and purposes, and to plead with you to cast aside every sin and obtain cleansing through the Lord Jesus Christ? This personal communion is the very soul of the prayer life, yea, of the Christian life, because no disciple can be a true child of God without this personal touch with his Saviour.

If you are a parent, do you maintain in your home the family altar? Each day, as the priest of your household, do you assemble the members of your family and offer to God the sacrifices of praise and

thanksgiving? If you are not doing this, you are losing a precious privilege. At the family altar you can present the members of your flock to the care of the infinite Father, and you can pray freely for each by name. You can present individual needs, and you can seek for special blessing in times of trial and pressure. Dear brother, maintain in your home the family altar. If it has fallen down and been neglected, resolve by God's help that you will immediately erect it and maintain it henceforward.

Do you pray with your sick neighbors? with those seeking for light? Is your voice heard in the house of God in prayer and praise? These are precious privileges which God affords to his children. Do not neglect them. As you enter into these exercises, you will experience deepening joy. Your example, your prayers, even though offered falteringly, will be blessed of God to the strengthening and upbuilding of your brethren and sisters. There is great power in prayer. Let us maintain a continual connection with Heaven through this agency.

"Rome Never Changes"—No. 15

Celibacy

(Concluded)

MARRIAGE and the Sabbath are the two oldest institutions known to man. God is the author of both. Both were instituted before the fall; and against both the hand of God's enemy has been raised in bitter and relentless warfare. The history of Satan's substitutes for marriage, as practiced in different parts of the world, is hardly fit reading for any one who would keep his mind pure. When men forgot God and glorified him not as God, they were given over to their own evil ways. What, among many peoples, was substituted for God's institution of marriage is enough to make one blush for the race. A few pages of such history is enough to convince the most incredulous. What was substituted for the Sabbath was equally dishonoring to God, because of what was implied in the substitute sabbath—the displacing of God's great memorial and the patronage of a system of worship founded on idolatry and carnal wickedness. No system of worship was ever more nearly universal than sun worship, or had connected with it rites more grossly demoralizing. He who sought to displace God's holy memorial Sabbath with a sabbath dedicated to an idolatrous system of worship, and he who cast opprobrium upon the marriage institution by immoral substitutions in the heyday of heathenism, is one and the same person—the archenemy of God and man.

We call attention again to the testimony of the Spirit through Paul, quoted in the previous article, in which it was

declared that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; . . . forbidding to marry." 1 Tim. 4:1-3. It was said concerning this matter that "the Spirit speaketh expressly." The Spirit spoke expressly because there was a very definite danger threatening the apostolic church. The influences of heathenism were already at work upon the members of the Christian organization, and God, foreseeing the campaign planned by the adversary, published this faithful warning. "Forbidding to marry" was but one of the plans of Satan against the body of Christ. The practice of celibacy was already in vogue among the religious leaders of heathenism. Paganism had its vestal virgins; Rome has its nuns. In the pagan systems of worship, the priests were forbidden to marry; and into the Christian organization that practice was brought by half-converted pagans. Babylon of old was the mother of many strange things, and one of them was celibacy. Concerning this we read:—

Now, while Semiramis, the real original of the Chaldean Queen of Heaven, to whom the "unbloody sacrifice" of the mass was first offered, was in her own person, as we have already seen, the very paragon of impurity, she at the same time affected the greatest favor for that kind of sanctity which looks down with contempt on God's holy ordinance of marriage. The Mysteries over which she presided were scenes of the rankest pollution; and yet the higher orders of the priesthood were bound to a life of celibacy, as a life of peculiar and pre-eminent holiness. Strange though it may seem, yet the voice of antiquity assigns to that abandoned queen the invention of clerical celibacy, and that in the most stringent form. . . . Every scholar knows that when the worship of Cybele, the Babylonian goddess, was introduced into pagan Rome, it was introduced in its primitive form, with a celibate clergy. When the Pope appropriated to himself so much that was peculiar to the worship of that goddess, from the very same source, also, he introduced into the priesthood under his authority the binding obligation of celibacy. . . . The records of all nations where priestly celibacy has been introduced, have proved that, instead of ministering to the purity of those condemned to it, it has only plunged them in the deepest pollution. The history of Tibet, and China, and Japan, where the Babylonian institute of priestly celibacy has prevailed from time immemorial, bears testimony to the abominations that have flowed from it. The excesses committed by the celibate priests of Bacchus in pagan Rome in their secret Mysteries, were such that the senate felt called upon to expel them from the bounds of the Roman Republic. (Livy, lib. 39, 8 and 18, Vol. V, pages 196-207.) . . . When Pope Paul V meditated the suppression of the licensed brothels in the "Holy City," the Roman Senate petitioned against his carrying his design into effect, on the ground that the existence of such places was the only means of hindering the priests from seducing their wives and daughters. (Thuanus, Historia, lib. 39, cap. 3, Vol. II,

page 483.)—Hislop's "Two Babylons," pages 219, 220, Popular Edition, 1907.

We find that in Athens there were virgins "maintained at the public expense, who were strictly bound to single life." The Scandinavian priestesses of Freya were bound to perpetual virginity—an order of nuns. The vestal virgins of pagan Rome occupied a similar position, and were bound to a single life. Strange as it may seem, we find the same celibate institution in Peru, under the reign of the Incas. These celibate priestesses were known as the virgins of the sun. "One is astonished," says the historian Prescott, "to find so close a resemblance between the institutions of the American Indian, the ancient Roman, and the modern Catholic."—"History of Peru," Vol. I, page 103.

Prescott is at a loss to account for this resemblance, but the prophet Jeremiah furnishes the master key to the mystery: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken." Jer. 51:7. Concerning the Babylonian origin of all the religions of heathendom, Hislop says:—

The statement of this text [Jer. 51:7] can be proved to be a literal fact. It can be proved that the idolatry of the whole earth is one, that the sacred language of all nations is radically Chaldean, that the great gods of every country and clime are called by Babylonian names, and that all the paganisms of the human race are only a wicked and deliberate, but yet most instructive corruption of the primeval gospel first preached in Eden, and, through Noah, afterwards conveyed to all mankind. The system, first concocted in Babylon, and thence conveyed to the ends of the earth, has been modified and diluted in different ages and countries. *In Papal Rome only is it now found nearly pure and entire.* [Italics his.]—"Two Babylons," page 224.

We learn from Josephus that the pagan practice of celibacy was adopted first by the Essenes. ("Wars of the Jews," book 2, chap. 8, sec. 2.) It was then taken up by the early heretics, and became, in the Middle Ages, the rule in the corrupted church. Throughout the first three centuries there was no such thing in the Christian church as compulsory celibacy. It was not until A. D. 305 at the Spanish Council of Elvira, that a decree was promulgated forbidding priests to marry; but this decree did not command those already married to put away their wives. The first canon of the Council of Neocæsarea declared, "If a priest marries after he has been ordained, he ought to be degraded."—Du Pin, Vol. I, pages 593, 594. The eighth canon reads: "If a clergyman's wife commit adultery, he ought to divorce her upon pain of being deprived of his ministry."—*Id.*, page 597. The proposition of enforcing celibacy was brought up in the Council of Nice; but an Egyptian bishop, Paphnutius, opposed the proposition so

eloquently that it was left "to the judgment of those so disposed, by mutual consent to leave their wives."—Gelasius, "History of the Nicene Council," lib. 2, cap. 32, Conc. 11, 246, 248, Paris, 1671-2. Sozomen, who compiled his history of the council about 443, bears similar testimony (Sozomen, lib. 1, cap. 23), as do also Socrates and Du Pin. Paphnutius warned the council that the passing of such a decree was very likely to hurt the church and result in unchastity. Socrates, in his "Ecclesiastical History" (lib. 2, cap. 43) bears this plain testimony:—

There have been among them [the clergy] many bishops who have had children by their lawful wives during their episcopate.

Sozomen, writing of Spyridion, Bishop of Trimithon, in Cyprus, says: "He was married and had children."—Lib. 1, cap. 11. Synesius, Bishop of Cyrene, refused to separate from his wife, and declared, "I hope and pray that we may have many and virtuous children."—Milman's "History of Christianity," page 453, N. Y., 1841. From Bede we learn that Gregory the Great, Pope of Rome, who died in 605, was the great-grandson of another Pope, namely, Felix, who was Bishop of Rome early in the sixth century. (Ecc. Hist., lib. 2, cap. 1.) There was much diversity, both in opinion and in practice, during the centuries that followed, until the matter was finally settled by the Council of Trent (session 24, canon 9).

Leo IX, who was elected in 1048, began the work of actually enforcing celibacy among the various orders of the priesthood. During the synod held at Rome in the year 1074 by Gregory VII, it was decreed that no priest should marry, and that such as were married should either abandon their wives or relinquish the priesthood. This decree was not acquiesced in with any degree of grace or alacrity, but was opposed on the part of many with most violent and sturdy denunciation, and it took the canons of the Council of Trent to put an end to the active opposition and put that pagan seal indelibly and universally on the Roman Catholic Church. The Council of Trullo, held in the tower of the emperor's palace, A. D. 692, in its thirteenth canon, prohibits "the separation of presbyters, deacons, or subdeacons from their wives, or binding them to chastity before they are ordained."—Du Pin, Vol. II, page 24, Dublin, 1724. In the ninth century the wives of priests were openly acknowledged, and were known as priestesses. It is recorded that the priest's wife took her place near her husband and not far from the altar; and the wife of the bishop claimed precedence over a countess. See Michelet's "History of France," Vol. I, pages 193, 194, N. Y., 1869.

Many of the clergy of Gregory's time (1074) looked with contempt upon his decree regarding celibacy. The attempts, up to that time, to bring celibacy universally into the church, had already resulted in much confusion and immorality. The priests of his time were living either with faithful wives or with women who were not their wives. The laws enacted by Gregory's synod were accompanied with the most ferocious threatenings. Some of the clergy "yielded, pretending that it was right, for the sake of gain and vain boasting, but many added adultery to incontinence. Moreover, few regarded continency."—*Matthew Paris, at A. D. 1074*. Others declared that Gregory contradicted the Saviour and Paul; that he would compel them to bid defiance to the dictates of nature, and live like angels while they were still men. See Du Pin, Vol. II, page 212. Some declared plainly, "We prefer abandoning our bishoprics, our abbeys, and our cures; let him keep his benefices."—*Michelet's, "History of France," Vol. I, page 195*. Du Pin gives a vivid insight into the bitterness of the contention. He shows that at Cambray this bitterness burned so fiercely that a man who said that married priests should not celebrate mass or perform any divine office, and that no man ought to aid them in such duties, was cast into the flames and consumed. (Vol. II, page 213.) "The Archbishop of Mentz held a synod at Erfurt to persuade his priests to give up their wives; his efforts filled them with anger, and they threatened to depose or kill him. Such was their wrathful and rebellious obstinacy that he found it convenient to defer the obnoxious measure for a time."—"The Papal System," *Cathcart, page 255*. These citations, coupled with the decree of the Council of Trent, demonstrate that Rome has changed, notably and radically, in this matter of the celibacy of the clergy; and the history of that institution in the church demonstrates beyond the shadow of a doubt that that institution has hurt the church, just as Paphnutius declared it would.

The reason assigned for enforcing this practice upon the priesthood was that celibacy was a holier state than marriage. Tertullian extolled virginity to the sky, and exhausted language in vilifying marriage and praising celibacy. Jerome, it is said, "growled at the very name of matrimony, and discharged against the institution, in all its bearings, torrents of vituperation and sarcasm. The duty of a husband, he declared, was "incompatible with the duty of a Christian." Siricius, the Roman Pontiff, called marriage filthy, and characterized married persons as "carnal and incapable of pleasing God." Bellarmine declares that marriage "carnalizes the whole man,

soul and body." A faction of the Council of Trent defined marriage as "a state of carnality." See Edgar's "Variations of Popery," pages 487-507.

The Roman Church has thus fastened the stigma of impurity upon an institution which God himself established, and calls an unchaste thing what the Holy Spirit has declared "honorable in all." A human invention that had been dragged through the pollutions of paganism for many centuries was thus placed above the first ordinance instituted by Jehovah himself and practiced by his prophets and apostles. In view of such testimony and such facts, what becomes of the boast that Rome never changes?

C. M. S.

The Guiding Hand

WE are to recognize the hand of God in all the work and service of life. He promises to give wisdom and judgment to those who seek him to know the way of duty and of service. That is one way in which the guiding hand is revealed, and the way, we may say, in which the Lord displays his power most of all. He is "wonderful in counsel," and his Spirit is ever ready to be the daily teacher and guide.

Many times, however, the gospel worker or believer is conscious of a special manifestation of God's guiding hand intervening in a way out of the ordinary. These extraordinary experiences help us to recognize the presence of the Lord in the ordinary way of service. The experiences of special intervention of the guiding hand seem to the believer so intimately personal and sacred that he sometimes hesitates to speak of them; yet it is to the glory of God to tell of his wondrous workings.

On a visit to western Oregon, Elder B. C. Tabor told us of an experience of the beginning of our work in a city where now we have a church of earnest believers:—

While engaged in Bible work, the brethren of the conference committee asked me to go to C—— to labor. As I thought of responding to the call, the matter did not seem clear. There seemed to come to me instead more and more definitely the conviction that I should go to A——. It was not a matter of my own choice; but somehow aside from any reason that I could give, the conviction became most clear that A—— was the place to which I should go.

I went to Portland and told the brethren this experience, and they said, "Go to A——." On my way the impression came vividly to my mind—how imparted I could not tell—of a certain street, on which after following it several blocks, I should find the house in which to begin the work. Reaching A——, I found the street, and following it, there was the house answering to the distinct impression given me. I called, and explained my mission as a Bible evangelist to the man of the house. "The Lord

must have sent you," he said, "for that is just what I have wanted." He opened his house for Bible study and cottage meetings, and as a result a church was raised up.

In working from house to house in the town, I had noticed a house that stood apart in a field, at some distance from the street along which I often passed at a late afternoon hour on the way to my stopping place. I felt I should go to that house; but my hands were more than full of work, and in the weariness and pressure I put it off. But the conviction still came as I passed that way returning from the day's work. When I had delayed for three weeks, I felt I must go, and I went across the field and knocked at the door. A woman opened the door, and I saw that she had been weeping. I showed her the tracts that I had been circulating, and spoke of the study of the Bible. "Friend," she said, looking intently at me, "the Lord sent you here. For three weeks I have been praying at this hour for light. God sent you to me." She accepted the light of truth with a glad heart.

For three weeks the woman prayed at that hour, and nearly every day at about the same hour something seemed to whisper to the worker to turn aside and go to that door. Long ago a poor sinner was praying in Damascus for light. And the word came to a servant of God there: "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth."

Heaven knows the homes and hearts that are praying for light. And the Lord would guide the feet of his servants to these waiting souls.

W. A. S.

Reiterating the Charge

CATHOLIC writers never weary of charging Protestants with inconsistency in their religious faith and practice, and indeed they have just grounds for this charge. While the Protestantism of the sixteenth century did much to free itself from the traditions and practices of the Roman Church, there still remained much to be accomplished after Luther and his colaborers passed away. It evidently was God's design that the church of the Reformation should walk in increasing light, and go on from strength to strength and from glory to glory in its experience. But it became satisfied with little truth; it took that truth with more or less admixture of error, and coined it into a creed, and said, "Thus far will we go, but no farther." In consequence God had to raise up others to carry forward the work so well begun by Luther and his colaborers.

The Christian church today, while rejecting some of the errors of Romanism, holds to so many of the errors of the mother church as to enable Romanists to justly charge Protestants with inconsistency. Romanists seem to take particular delight in doing this regarding

the question of the day of the week which Protestants in common with Catholics observe as the Sabbath. A writer in *Truth* for December, 1914, a representative Catholic magazine, reiterates this charge in the form of a dialogue between a Protestant and a Catholic. The Catholic charges that while the Protestant holds to what he considers the infallible Word as a guide, yet after all, he does not follow the Word in his religious practice, but rather follows the precepts of the Catholic Church. The Catholic is represented as saying:—

You said that you had your precept for worshipping God on Sunday from the Bible, and quoted the fourth commandment to substantiate your statement. This fourth commandment tells you to keep holy the Sabbath day; but the Sabbath day, as we all know, is simply the Hebrew term for Saturday, on which day only Jews worship God. . . . Now, listen! I intend to demonstrate how you implicitly acknowledge the Catholic Church, whose teachings you affect to despise; deny the Bible, which you *ignorantly*—no, no, don't protest, ignorantly is the word—profess to uphold; and if these two things be proved, I honestly think that "fool" is a very easy name for you—and proved they can be, very briefly. Now, in the first place, the Bible does not breathe a single word anywhere between its two covers, about worshipping God on Sunday. If you can find it there, you will lighten the heart of many a Lutheran Biblicist. Secondly, the obligation to worship God on Sunday comes from the Catholic Church. She, and she alone, by her unquestioned authority, changed the day of worship from Saturday, the Sabbath of the Jews, the last day in the week, to Sunday, the first, in honor of the resurrection of Christ. Search history from now until doomsday, and you will never find any other tangible reason or authority.

We find this same charge made in a little sixteen-page brochure entitled "Bible Christians," recently issued by "Rt. Rev. William T. Russell, D. D.," pastor of St. Patrick's Church, Washington, D. C. He says:—

I shall give one other example of how the Protestant does not follow the Bible. The Bible says, Keep holy the Sabbath day. Now the Sabbath of the Jews, of which the Bible speaks, was Saturday, not Sunday. I defy any one to show me any command in the Bible that warrants a change from Saturday to Sunday. Yet all Protestants observe Sunday; and while breaking the literal law of the Bible, with sublime inconsistency they claim that they take the Bible for their guide.

Church history attests the truthfulness of these statements, and no intelligent Protestant will attempt to deny them. To parry the force of the argument that the seventh day is the Sabbath of the Lord many ingenious and absurd arguments have been made. How much better it would be if all who claim to take the Word of God as the man of their counsel, would cease their quibbling over

the plain, positive statements of the divine Word, and fully accept what God says, freed from the rubbish of human tradition and the dross of philosophical reasoning.

After all, it is not the taunts of Romanism which should drive Protestants to change their course. By the Word of God men will stand or fall in the last great day. By the law of liberty they are to be judged, and no juggling with truth, no specious reasoning, will change the words of the Most High when men are brought face to face with that Word in the judgment hour. Let us live with the Word of God as our standard, and through the merits and mercy of the Lord Jesus we shall not fail when judged by that Word at last.

F. M. W.

Days of Trial for Our Missions

WE all enjoy many privileges which we never fully prize until we are deprived of them. We never prize personal liberty sufficiently until we are suddenly shut away behind bars. We do not appreciate what a privilege it is to go about freely where we please, until we are confined within four narrow walls, the doors locked, and guards everywhere. How grateful should we be if we could once more freely move about! and how gladly should we give every moment of our time to spread the glorious news of the gospel and to set the captives free!

We as a mission board did not prize the great advantage of constantly being in touch with our missionaries in all parts of the world, furnishing them with means, merchandise, and provisions, encouraging them with our letters, and receiving from them their cheering reports and their inspiring news of victory.

On the other hand, our missionaries did not realize what great privileges they enjoyed in keeping in constant touch with the home board. But today we have twenty-five European missionaries with their families, eighty native helpers, over three hundred Christians, as many more candidates for baptism, and thousands of pupils, in dark Africa, who have been entirely cut off from us for months. How much more trying is the situation of these missionaries than ours! Their parents, brothers, sisters, relatives, are living in the very countries in which the war is raging. In their fatherland are their old homesteads, the mission school, their fellow students, the treasure house, and they have no knowledge whatever as to what may have become of all these. Rumors of all sorts may reach them, and the most terrible of all is the uncertainty. They stand alone in the dark world of heathenism. A small flock of native Christians and willing helpers look to them as their counselors and their refuge. The missionaries can no longer pay the

salaries to their helpers, they can no longer look after the needs of the pupils living with them, they can no longer provide the thousands of pupils with all they may need for successful schooling. The missionaries themselves are cut off from all earthly support, and their country is threatened by hostile invaders. Sickness may overtake them and their families; their provisions may run short; their souls may be aching; but though bowed down with trials, they must hold up their heads and dispense courage and comfort. This is indeed for them the hour of fiery trial, when they must lean heavily upon their God, for there is no help from man.

And it is also the hour of trial for their little flock of Christian natives. Hitherto these natives have looked upon the white Christians as men of peace, free from feudal strife such as they were accustomed to when they were under native rule. But, behold, these very white men are themselves now engaged in the most bloody strife, and they more or less encourage the natives to take sides. How many queries will this awaken in the native mind! How eagerly will they question their missionaries about the meaning of all these things! They now must learn to share their bread with the white missionaries; instead of receiving wages, they must learn to give, and to give all. The true love shed abroad by the Holy Spirit must now be tested. Will they be willing to work without wage, and even to share their own food with the white missionaries, as their teachers have done in the past?

Will the missionaries as well as the native helpers, in spite of the tribulation, of fevers, of the mockery of the heathen and the arrogance of Islam, yet work more zealously than ever for the salvation of souls? Will they stand more closely together? May God grant it!

We are assured that our God will be their strong refuge. Their Chief Shepherd will stand for his flock all the more remarkably because man cannot render help. He is their great High Priest, and he will remember them before the throne of mercy, endue them with power from on high, and fill them with his blessing. The missionaries in German East Africa today may be cut off from us, but they never can be cut off from the strong arm of God, and there is no way to deprive them of his blessings.

One way of communication, however, is still open to us and to them. We cannot see it with our own eyes, but by faith we can grasp it. All we at home, or wherever we may be, have free access to the throne of mercy. No one can debar us from that channel. The ladder still reaches from heaven to earth, and nothing can hinder us from sending up petitions to our Heavenly Father for our

dear missionaries. But the way is not only open between us in the homeland and the Lord, but also between the Lord and our missionaries. As our petitions ascend to him in their behalf, he is ever ready to answer, and to bestow upon them the blessings we desire and they need. May we all improve this open channel by living faith, and may we as a people thus forever keep in touch with all those who may be cut off from us, be it by war, or be it by persecution. The religion of Christ comforts in every time of need, and it insures an unbroken communion, although all earthly endeavors may fail. Our missionaries, their helpers, and the little flock of native Christians are being tried today as gold in the fire, but we can remember them in our prayers; and O, how glad shall we and they be if the first news that comes to us by wire or by mail shall tell us that they "have fought a good fight," "have kept the faith," and that new souls have been added, new doors have been opened, new victories have been won, and that the little flock has stood the test, by God's grace.

We at home also have our trials. We may not be able today to send the means; to forward new workers, but there are some things we can do. We can, through faith, plan, devise, provide workers, so that we shall be fully ready the moment the ways of communication are again open. We can become more faithful than ever in giving our means to the missionary cause in this very trying hour. We can train suitable workers, who will be ready to respond to the first call to relieve those whose furloughs are more than due, and to strengthen and encourage those who have so nobly stood by the work. We can also then send as first message by wire and by mail: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches . . . how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." 2 Cor. 8:1, 2.

We as a people have long expected times of trouble and of trial. Suddenly they have come, and to a greater portion of the world than we dreamed of a short time ago, and this is only the beginning of troubles. All the world without exception will yet experience them. All the nations will become angry before the end. Yet, amid all this turmoil and war, this gospel of the kingdom is to be preached as a witness in all the world. How real will then such passages as Matt. 24:6-14 sound to us! Amid the turmoil of war and distress of nations; we shall be persecuted and scorned, and yet the work must be onward. This would be impossible were it not that the bright hope cheers our hearts, that the strong Arm supports us in our weakness,

that the sweet Spirit of God fills our hearts with love for the perishing souls about us. May this bright advent hope be cherished more and more by us all, and urge us on to greater consecration, to nobler deeds, to more humble service. Soon the end will come, and the Lord will not tarry; but with the end comes also that glorious reward for all those who have manfully fought the good fight of faith, and have let the grace of God abound in their hearts unto good works.

L. R. CONRADI.

The Need of Prayer

THE apostle Paul exhorts, "*Continue* in prayer, and watch in the same with thanksgiving." Col. 4:2. Again he says, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18. This text applies especially at the time when the devil is plotting how to make his most desperate and final attack on the people of God. Our way of escape is through prayer; not an occasional, meaningless petition, but earnestly "praying always," with "supplication," and "watching," and "all perseverance," with every intensity of the soul on the stretch. Many get right on the verge of a great blessing, and then let go, quit, when they should wrestle like Jacob, who said, "I will not let thee go, except thou bless me." O, that these words might burn from our hearts the slothfulness in prayer!

It has been truly said, "Much prayer, much power; little prayer, little power; no prayer, no power." Prayer is the pivot of piety; there can be no piety without prayer. James states this same great truth: "Ye have not, because ye ask not." James 4:2. Preachers are powerless to win souls because they do not pray. Churches are withering up because business has taken the place of prayer in the lives of the members. Prayer meetings are dying out because prayer is neglected; pleasure rather than godliness is loved. Unbelief is darkening many hearts because of the neglect of prayer. Many are losing their hold on God, and drifting into the world because the secret place of prayer is forgotten. Our need of prayer is truly great; our neglect is appalling.

In Pentecostal days prayer was placed ahead of business. When pressed with secular affairs, the apostles said, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and

to the ministry of the word." Acts 6:2-4.

Here is the secret of power,—it is giving ourselves "continually to prayer." It is not to supplicate the throne of God occasionally, nor to pray from a sense of duty rather than from an earnest desire to commune with God, but to pray "always," in all places and under all circumstances.

G. B. THOMPSON.

The Education of Colored Workers

OUR school in Oakwood was established to educate workers to labor among the colored people of this country. It has already made an excellent beginning in this work. From this institution a number of successful evangelists and Bible workers have gone forth to carry this message to their fellows. The Oakwood school is now in need of assistance. A building for dormitory purposes is required. Sabbath, March 6, in all our churches a collection will be taken to aid in this work.

Dear reader, will you not remember this worthy object at that time? Here, right among us, is a class of people who for long years were oppressed and downtrodden. Surely God would have us labor for their enlightenment as well as for the enlightenment of people in foreign lands. May the needs represented by this call prove the measure of our gifts when this offering shall be taken.

Territorial Percentage of Church Attendance

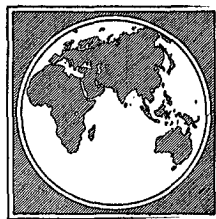
IN the United States Census Bulletin, No. 103, the percentage of church membership according to the various parts of the country is given. According to this statement the smallest percentage is found in Oklahoma, including Indian Territory. The rating in this field is 18.2 per cent. In Kansas the percentage rises to 28.4 per cent, in Maine to 29.8 per cent, in Nebraska to 32.4 per cent, in Illinois to 38.3 per cent, in Pennsylvania to 43 per cent, and in New York to 43.7 per cent.

WE hear from all parts of the earth of special activity in scattering the periodicals dealing with the issues of these times. Special numbers have been issued of papers in Argentina, Brazil, the West Indies, Australia, South Africa, and other countries, the believers giving to these a large circulation.

"I CANNOT, I dare not, go up to the judgment till I have done the utmost God enables me, to diffuse his glory through the world."



THE WORLD-WIDE FIELD



The Fields Are White

R. C. PORTER

MANY European business representatives in the Orient are now on two-thirds salary, and they have volunteered to reduce their salaries to half pay for the next year in order to place the other half at the disposal of their home governments for the prosecution of the European war. While men of the world are making such sacrifices in order to kill their enemies, should we not with a true spirit of sacrifice be doing more than they in order to save men?

More loyal people cannot be found today than those to whom God has intrusted the work of giving the third angel's message in this generation. It is for that purpose that means have been intrusted to them. The liberal manner in which they have contributed to the support of the work during the crisis caused by the European war has greatly encouraged the hearts of the missionaries dependent upon them, who from the very depths of their souls many times have thanked God for such loyal brethren and sisters, and have taken courage to plan in faith for a strong campaign for the finishing of the work. The devoted young people that have entered the field since the General Conference are the greatest possible contribution to the advancement of the work. Could those who have sacrificed to send them have heard the prayers for this greatly needed help, and witnessed the tears of joy that mingled with thanksgiving on the arrival of the new recruits, they would have felt repaid for their sacrifice in contributing toward supplying this greatest of all needs in mission fields.

But the needs are not all supplied. New fields are most piteously calling for the message. One whole tribe of four thousand is calling for teachers. Four hundred of them have forsaken their idols and are favorably inclined toward the truth.

In Pastor Hsi's territory hundreds are seeking for more light, in view of the signs which indicate the rapidly approaching end of all things. The great Mongolian field, with the Celebes Islands and many other unentered fields in Malaysia, the Philippines, Korea, Japan, and China, is still waiting.

These calls burn like fire in our hearts, and we can do no less than to pass the needs of these fields on to you, and ask if you have not more consecrated young people who desire to volunteer to meet these calls and join us in extending the message into these unenlightened fields, that the work may be speedily finished, and we all stand with that triumphant

company who sing the song of final deliverance from a world of strife, injustice, and war, and as victors sit down in the kingdom of God with Abraham, Isaac, Jacob, and all the faithful who have sacrificed for the finishing of God's work in a world of sin.

Shanghai, China.



Furlough Reflections — No. 3

J. S. JAMES

"It has got so I hear nothing but 'give,' 'give,' 'money,' 'money,' until I feel like not giving another cent to missions as long as I live." Such were the words spoken by a man of some means and a reputation for piety, at the close of a missionary lecture. Fortunately such statements are exceedingly rare.

I recovered from my surprise, and began to reflect something as follows: G-i-v-e is only another way of spelling G-o-s-p-e-l. The great heart of God so loved a wretched, unmeriting world, that he joyfully gave his only Son that we might have life and happiness both here and hereafter. He lifted us out of the ruin and degradation of our lost condition, and washed away our guilt and stain by his own lifeblood. Into our rebellious hearts of unbelief, darkened by misery and despair, he caused the light of his love to shine, which melted and subdued its stony likeness, and imparted to us the assurance that we are members of a heavenly family — sons of God.

Why did he do all this? Was it that we might become self-centered and self-satisfied, narrow and grasping, hiding away in the earth the treasures imparted to us, leaving the great world forever impoverished and ourselves forever in debt to its cry for help? — No, no! All that we have and enjoy of spiritual and temporal blessings has been given us in trust to be passed on to others. We must reflect the spirit of the Master, who came as a gift, who freely gave himself, and who now is willing to give us all things through the Holy Spirit. Is it too much to say that the measure of spiritual life, whether it be in an individual, a company, a church, a conference, or a union conference, is in proportion to the giving, done in faith, to the great missionary cause? This is not saying that we can acquire spirituality by our gifts any more than we can purchase God's forgiveness with money; but it surely is true that our spiritual riches set a true gauge to our giving.

It has been well said by one: "The cause of foreign missions goes down to the roots of the spiritual life, and we need look for no abundant giving until

that life is enriched. In far-off Persia, a few years ago, lay dying that godly missionary, Henry Martyn, stricken with a fatal fever. While in this state he received a letter asking how the church at home could be stirred to greater missionary activity, to which he replied, 'Tell them to live more with Christ, to catch more of his spirit; for the spirit of Christ is the spirit of missions, and the nearer we get to him the more intensely missionary we must become.'

Indeed we must give, and keep on giving with increasing frequency and liberality. There is no alternative for the individual who wishes to remain loyal to God and the work for this generation. This is a rapidly growing message, and the demands for means and laborers will increase as the message is extended. Says the prophet, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

When once an army is put in the field against an enemy, it must be maintained from the home base of supplies or go down in defeat. The value of the enormous expense incurred in recruiting and equipping its forces is to be saved only by keeping its ranks reinforced, well officered, and properly furnished for an aggressive campaign. Not only must the loss of dead and wounded be made up, but advanced positions must be taken and held, often at great cost. How can the cost of warfare be figured all on one side as is so often the case? Those who enlist have also invested no small price in the issue. They have left homes of comfort and love, positions of profit and honor, an environment of safety and peace, and an enlightened and educated society, for the cruel barbarism of bloody carnage and death. The missionary advances into a strange land among benighted and uncivilized peoples, surrounded on every hand with disease and death, subject to dangerous climates, wild beasts, and reptiles, often shut away from all social intercourse with those of a kindred race, and many times suffering for want of proper food and home comforts. These are items not to be omitted in figuring the cost of foreign mission warfare — items almost too sacred to be placed alongside a table of cold, unsympathetic figures.

We have been forty years in raising an army of missionaries which now girdles the earth. The task has required infinite toil, sacrifice, and hardship. Thousands of brave hearts have responded to the trumpet call to service. Some have been stricken down at their post, and others have been rendered unfit for foreign service by disease and advancing years, but the battle front continues to extend, and the shout of victory comes from all lands. This is not the time to cry, "Enough of giving." As well might one cry, "Enough of breathing;" for to close our ears and

harden our hearts in this, the greatest hour of need in the history of the world, would be to write "Ichabod" across the face of this entire movement. We must enlarge our gifts, lengthen our cords, and strengthen our stakes. We must stand ready to give all that we have in sons and daughters, money and lands, energy and talents, until all has been consumed on the altar of service. When we as a people have done this, there will come an end of giving, for the work will be finished, and we can enter the joy of our reward together.

Port Said, Egypt.

First Fruits From Pondicherry, South India

V. E. PEUGH

PONDICHERRY is a French possession lying on the seacoast south of Madras. It is a place of historical interest, having been the scene of many sieges and engagements between the English and the French. French is the official language, while the language of the natives is Tamil.

This being a French settlement, Catholicism is the prevailing religion; but Hinduism is also strong among the native people. Protestant societies have been able to do but little in the line of missionary endeavor.

More than two years ago Seventh-day Adventist literature began to find its way into this dark center. Some tracts fell into the hands of a Catholic man of good rank. The silent messengers of truth began to illuminate the heart of this brother, and he desired to learn more about the third angel's message. Soon we received an urgent appeal from him, asking us to send some one to teach him and his people more about the truth. Just at that time some of our workers left the field on furlough for America, which made it impossible to answer the call from Pondicherry. However, we continued to encourage this brother by writing to him and by sending literature on different phases of the message.

It was not until March, 1914, that we were able to send a native catechist to Pondicherry. Brother Devasahayam, one of our faithful native workers, who was then working in connection with the Tamil journal, planned to spend every second Sabbath in Pondicherry. He found that he soon had a growing company of people who were hungering for the truth. Later on, after Brother James returned from furlough, the way opened for Mrs. Peugh and I, with our native worker, to settle in Pondicherry and develop the interest that had begun. This interest has grown until a goodly number are now keeping the Sabbath. The message has had its cleansing effect upon their lives, and they have gained victories over tobacco, beetle nut, and liquor. The women have taken off their jewels. This was a severe trial for them, but they gladly did it for Him who did so much for them.

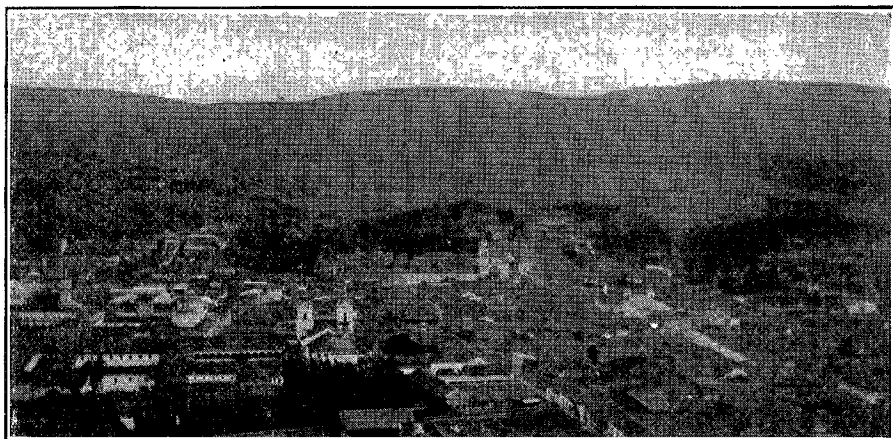
One brother, although bent and hoary with years, is strong in faith. He has destroyed his idols, and is rejoicing

in the truth. The joy that comes from knowing God beams upon his countenance. Another man with a family to provide for has given up a splendid position in order that he may keep the Sabbath. Now he is tilling a small plot of ground. Among the number, two are widows. Over one the shadows of a sad life are beginning to lengthen, and to her the gospel is a boon. She is watched and ridiculed by her relatives and friends, but she has tested the power of prayer and has found it an anchor to the soul. The other is an educated girl with all of life's years just opening up before her, but she has been forced to taste of the sorrows of Indian widowhood, and to her the hope of a soon-coming Saviour is sweet indeed.

Brother James spent a few days with us last week, and gave very instructive

round, and it is a curiosity to see apples maturing at the same time that peach trees are in blossom and other fruit trees are putting out new leaves. Corn and barley are two of the staple products of the uplands; and the former, prepared in various ways, is one of the principal foods of the people. Many other temperate zone fruits and grains are raised in abundance.

Our work has not become strongly established as yet, owing, first perhaps, to the intense religious sentiment in favor of the Roman Catholic religion. In Quito alone there are more than thirty large churches, and many city blocks are occupied by convents and monasteries. Probably half the population are so conservative in this respect that, had they the power, they would exclude all Protestants from the country.



PARTIAL VIEW OF QUITO, ECUADOR

Our mission is between the trees and the large church in the center of the picture.

talks to those who had decided to cast their lot with the people of God. On Sunday afternoon, November 22, our hearts were made glad as we saw seven of these precious souls buried with their Lord in baptism. More than as many others are keeping the Sabbath, and we hope that they, too, will soon be ready for baptism.

Thank God that a few real jewels are being gathered out from among the Tamil people. We are confident that when Jesus comes to number his people, a goodly company will be gathered from among the millions of South India.

Ecuador

C. E. KNIGHT

It has been four months since my wife and I arrived in Quito, Ecuador, from Argentina. I had not expected to see such a pleasing landscape, especially in the highlands, neither did I think that the climate would be so agreeable. At Quito, although on the equator, the temperature is about the same as at Oakland, Cal., during the spring and summer. The mountains, even at an elevation of twelve to fifteen thousand feet, are covered with grass or small growth, so that the great plateau appears like an immense pasture dotted by numberless patches of cultivated ground.

Ecuador is a most favored country naturally. Crops are raised the year

We are, however, beginning to see some good results from our labors. My wife has had interesting experiences in medical missionary work, and the effect has been to break down some bitter opposition, gaining thereby many friends as well as some attendants at our meetings. Our evangelical work will undoubtedly continue to advance slowly and under difficulties, but Ecuador is included in the "every nation, and kindred, and tongue, and people."

Those who do accept the truth are usually very poor, and with some it is more difficult afterwards to earn their living. Owing to the hard times, generally we are unable to help them much. We see, however, one way by which their situation might be improved; and to bring this about, we are hoping to buy four hundred acres of government land, which can be had for less than one hundred dollars, and let our poor brethren make their living from it. In three or four months vegetables can be matured; in one year a banana crop; and in three or four years the first crop of cacao, from which chocolate is made. Rubber is also raised.

The land is timbered, and the soil is rich. If a number of families from the States would come and buy some of this land, they would not only have an independent living for themselves, with every possibility of substantial gains, but would be a great help to this needy field.



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

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

The Mother's Opportunity

MRS. M. A. WHEELER

"O, IF I could only have my children back again, little children around me, how differently I should do!" The sad lament of this broken-hearted mother, who realized that the lost years could never be recalled, that her God-given privileges and opportunities had gone forever, was uttered many years ago. It has rung in my ears ever since, and has often startled me into a greater realization of how important and precious are the hours of childhood, when father and mother constitute the children's little world, and when their hearts are so receptive that it is the mother's golden opportunity to mold and fashion them for the Master.

The mother in question was a good woman; and there are many who, like her, place their household duties, their own dress and that of their children, their social obligations, first, the children receiving only the fragments of time left over when everything else is done.

In her desire to have her house immaculate, free from litter and noise, this mother sent her children forth to play on the street; and when they came to her with their little joys and sorrows, they were told "Run away," or, "Don't bother; I am in a hurry." And so she sent them forth, little realizing that in a twofold sense she was sending them from her. And so the years sped on, and too late she awoke to the realization that she no longer shared their confidences, that they had turned to others for sympathy and counsel, others whose influence had led them farther and farther from home, purity, and noble living.

I knew a busy mother, who amid all the cares and burdens of home—and they were many, for she was early left a widow with a large family—often gathered her children around her, especially at the bedtime hour, and talked with them of Jesus, and how he loved little children, and laid his hands upon them in blessing. She told them Bible stories, and sang with them the beautiful songs they loved, and tucked them into bed with their little minds and hearts filled with beautiful thoughts and a longing desire to "be good and please Jesus." I am convinced that this custom adhered to will make a great difference in the dispositions of the children. It is a sad

sight to see a little child sobbing in its sleep, having been punished and sent to bed, usually to awaken "all out of sorts."

Scientists tell us that the brain is more or less active for some time after sleep enfolds us, and that the thoughts, feelings, and emotions that are dominating the mind just before we lose consciousness, go on making impressions on the brain. As this is especially true of children, therefore the importance of the children's bedtime hour cannot be overestimated in its far-reaching results upon the character and lives of our children, and the mother who can accomplish this through all the busy years has done much to insure the future welfare of her children, for both time and eternity.

As the children grew older, the same loving interchange of thought and confidence continued. The mother stepping softly in to the bed-sides of her big boys and girls, and sitting by them, talking over the experiences of the day, their friends, their plans, learned what was uppermost in their minds, and in these good-night talks saw deeper into the hearts and lives of her children than at any other time, knowing what influences were entering into their lives, knowing how to help and encourage them in high and noble living, averting any possible dangers that threatened them, and leaving impressions that were felt through all their years.

Some time ago, at the close of a mothers' meeting where I had been presenting some of these thoughts, a woman came up to me with the tears running down her cheeks, saying: "I am one of those mothers who did not realize, and now my children are all gone from me into the world. They are not Christians. They will not listen to me now. They will be lost. What shall I do?" There are many mothers like the one just mentioned; for often, in our Christian work in the homes of the people and elsewhere, we hear the same regrets expressed in one way or another. We would refer these dear mothers to the promises found in Joel 2:12, 25, where the Lord says if we turn to him with all our hearts, he will restore unto us the years that the locusts have eaten. To all of us this promise comes with help and comfort. Let us all awake. It is high time. Satan has come down in great power, knowing that his time is short, and as the spirit of prophecy has told us, is working especially to ensnare our children and youth. We are fighting for

the lives of our children, not merely for that life which is like "a vapor," but for that eternal life that measures with the life of God. And "we wrestle not against flesh and blood;" but he has said, "Be strong and of a good courage, . . . for the Lord thy God . . . will not fail thee, nor forsake thee." With him we have all; and when at last we shall see our Saviour coming in the clouds of heaven in power and great glory, what rejoicing will be ours if we each can look up and say, "Behold, I and the children whom the Lord hath given me."

"A little hand within
My own I hold,—
More precious 'tis than
Silver, gems, or gold,—

"A darling little hand,
That clings to mine.
O, loving, trustful eyes
That softly shine!

"You look to me
For all that love can give,
Will look to me as long
As both shall live.

"One gracious boon,
O blessed Lord, I ask:
O give me wisdom,
Fit me for the task

"Of safely guiding little feet
Into the narrow way,
That we be gathered home,
To realms of endless day."



Comfort in Affliction

MRS. C. C. LEWIS

I WAS made sad by receiving your letter and learning of your affliction. This is indeed a dark picture, and I do not wonder that you are cast down; but you must not give up. God will not forsake you, for he has said, "Lo, I am with you alway, even unto the end of the world." The outlook is indeed dark, but some one has said that it is darkest just before dawn. Do not give up your hold on the Lord. I feel sure he will raise up friends for you. You must be brave. This condition of things will not last always. You are young, and under good treatment your husband will be likely soon to rally. One thing is certain: you must keep up as brave a heart as possible. Many a woman has been left empty-handed with her little children. She wanted to die, perhaps, and take them with her, but she could not. She just had to live on and keep brave, and do the best she could. That is what you must do. It must have been a disappointment to receive so little sympathy from those who should have stood by you, but you are the Lord's child, and he will not forsake his own.

You are better off than many others. Not long ago a company of boys went a mile and a half to cut wood for a poor woman. Her husband was so cruel and worthless that she left him. She lived in a poor old shack of a house, and had three children, the oldest about six. All she had to eat was what the neighbors carried in. She is not one of our people, but she is one of the suffering

human family. Of course there are many other cases of this kind, but I happened to know about this one; and I think her case is still more sad than yours. You have a loving husband, who will probably soon regain his health, and then it will be a delight to him to provide for you and the babies.

So, my dear sister, bear up. God provides for the sparrows, and "ye are of more value than many sparrows." I want you to read Psalm 104, and note especially verses 14-16, also verse 27. Do you not see that the Father provides food and shelter for these lower creatures? I hope as you read these precious words that courage will spring up in your heart. "The Lord will provide. It may not be my way; it may not be thy way; and yet in his own way, the Lord will provide."

Our Little Table, and How It Solves Some Home Problems—No. 6

The Purpose of Bible Stories

MRS. VINA SHERWOOD-ADAMS

OUR object in telling wee folks Bible stories is not to make staid Bible students of them,—that will be accomplished later in the school,—but to stimulate a love for Bible literature and to inculcate in their young lives the beautiful lessons of right to be found in the Scriptures.

Mothers, do not allow what I have written to deter you from telling Bible stories to your children; for Mary, the mother of Jesus; Elizabeth, the mother of John; and Jochebed, the mother of Moses, all were humble mothers. None of them had a college education, yet they all told Bible stories to their children in an effective manner. Just give attention to the result of the humble efforts of one of these mothers, Jochebed, to train her child. The story is thus told in "Patriarchs and Prophets," page 244:—

"She kept the boy as long as she could, but was obliged to give him up when he was about twelve years old. From his humble cabin home he was taken to the royal palace, to the daughter of Pharaoh, 'and he became her son.' Yet even here he did not lose the impressions received in childhood. The lessons learned at his mother's side could not be forgotten. They were a shield from the pride, the infidelity, and the vice that flourished amid the splendor of the court.

"How far-reaching in its results was the influence of that one Hebrew woman, and she an exile and a slave! The whole future life of Moses, the great mission which he fulfilled as the leader of Israel, testifies to the importance of the work of the Christian mother. There is no other work that can equal this. To a very great extent, the mother holds in her own hands the destiny of her children. She is dealing with developing minds and characters, working not alone for time, but for eternity. She is sowing seed that will spring up and bear fruit, either for good or for evil. She has not to paint

a form of beauty upon canvas or to chisel it from marble, but to impress upon a human soul the image of the divine. Especially during their early years the responsibility rests upon her of forming the character of her children. The impressions now made upon their developing minds will remain with them all through life. Parents should direct the instruction and training of their children while very young, to the end that they may be Christians. They are placed in our care to be trained, not as heirs to the throne of an earthly empire, but as kings unto God, to reign through unending ages.

"Let every mother feel that her moments are priceless; her work will be tested in the solemn day of accounts. Then it will be found that many of the failures and crimes of men and women have resulted from the ignorance and neglect of those whose duty it was to guide their childish feet in the right way. Then it will be found that many who have blessed the world with the light of genius and truth and holiness, owe the principles that were the mainspring of their influence and success to a praying, Christian mother."

I cannot give added force to these words; but, dear mothers, let us arouse to our sacred duties and happy privileges before the fleeting hours of childhood are past and we find our babies of so short a time ago in the uncertain period of adolescence, untrained to meet this restless period of youth.

I should be glad to read some helpful experiences from fathers and mothers who have been or are guiding youth through the uncertain period just mentioned.

Battle Creek, Mich.

Thoughts of Life

LILLIAN S. CONNERLY

WE wake to life with rainbow hues ahead;

Bright sunshine doth her radiant beauty shed;

The birds sing songs of promise; and each day,

Like fairy dreams of sweetness, flits away.

We bid them go, for morrows seem all fair;

Sweet strains of music fill the scented air.

We do not dream of happiness, 'tis ours;

Nor love, for love enriches all our hours.

Fame but awaits our coming, and her smile

Beguiles our fancies while we wait, the while

Sweet whispers of yet gladder, fairer days

Fill all the thoughts and tune unconscious praise.

But time hastes onward, and the rainbow hues

Fade gently, and the sunshine bright subdues.

The birds trill now a softer, sadder lay,

And fairy dreams no longer cares allay.

We dream of happiness, but, lo, a cloud

Folds us as a subtle funeral shroud.

We dream of love, but she eludes our grasp,

And cold and lifeless is the form we clasp;

We dream of fame, but every glory dies,
Nor heeds the cold, proud world our
tearful eyes.

Fond memory, never truant to our call,
Brings back the past glad hopes and
glories all;

But from her casket, gemmed with dark
and fair,

We gain but fleeting comfort, and we dare

Once more to cast our weary eyes ahead

To future fortunes where our feet must tread.

But hope has fled, for earth is not our
home;

Surrounded by the host, we are alone.

'Tis then the inmost heart cries out for
God.

He never mocks his creatures of the sod,
But kindly bids us come and find in him

All that our poor hearts long for. All
our sin

And woe he cleanses, offers us a place
In highest heaven. Marvelous gift of
grace!

O soul, tear earth's illusions from thine
eyes,

And fix thine heart on heaven's eternal
prize.

Bocas del Toro, Panama.

Advice to an Overworker

MRS. C. C. LEWIS

THIS is rather a dismal outlook for a young father, but you must not give up. Look over the past, examine your life, and see if perhaps you were not overzealous in your efforts to make your work go. You doubtless went beyond your strength many a day, and the Master did not require that of you. It would not be strange if there was mingled with your labors a bit of personal ambition. Have we not all marred the work sometimes in this way, and brought sorrow to our hearts?

It was a new thought to me one day many years ago, that it was just as wrong for me to overwork as it was to overwork my helpers. The latter I would not think of doing, while the former I did without compunction. Tell the Master you are sorry for this unwise use of your strength, and ask his forgiveness. "As a father pitieth his children, so the Lord pitieth them that fear him." Give yourself to prayer. The Lord will heal you, or give you grace to bear your suffering.

"BELIEVE me, there is no nobler work, no diviner work, than the work which teaches a young man a reverent care for his own body and a scrupulous and tender regard for those divinely instituted laws of health which shall make that body more and more a weapon for God and for good in the service of God and his fellow men."

HUMAN companionship counts for so much in this life! but, after all, the sharpest corners are to be turned alone.
—Elizabeth Stuart Phelps.



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Pacific Union Conference

God is moving upon many hearts by his Spirit, to turn them to this blessed truth, and is prospering the work in California and in the other States of the Pacific Union Conference. Our workers in the field say the interest to hear the truth is greater than ever before. They are laboring earnestly and faithfully so to present the truth that the Lord can work to convert the people. Our lay brethren are giving their hearty support to these efforts.

A worker who has just completed an effort in Bakersfield, reports that thirty signed the covenant, and that others are keeping the Sabbath. Nine were baptized recently, and others will soon be baptized. Opposition to our meetings developed, but the Lord did not permit it to injure his cause and work. The Bakersfield newspapers were very liberal, printing during the meetings ninety-two articles, covering eighty-two feet of space, or more than ten pages of newspaper type. Practically all points of the message were covered in these articles.

This worker is now holding a series of meetings in Fresno. These are held in our own church building, which is centrally located. The attendance runs from five hundred to eight hundred, while a countereffort, which has been begun by others, draws an attendance of from thirty-five to fifty. During the camp meeting held in Fresno last summer, the newspapers gave large space to reports of the meetings and business sessions. Quite an interest was created, and the people are now having the opportunity of hearing the truth preached. Elder B. E. Beddoe, president of the Central California Conference, is giving his active support to this series of meetings, which promises such good returns. The older members of the church say that never in the more than thirty years since the church was built have so many not of our faith been in regular attendance at the meetings.

At Santa Ana and near-by towns a good work is also being done, twenty-eight having been baptized by one worker in that district since the first of the year. We expect that at least twelve others will be ready for baptism very soon.

Some in other parts of the State have manifested a keen interest in the message. Following the Oakland camp meeting last summer, to which large publicity was given, a lot was selected about six blocks from the camp ground, and a series of meetings held for thirteen weeks. The interest was good throughout, four hundred attending the last service. The workers report sixty-three adults keeping the Sabbath as a result of this effort, about one half of these having been baptized, while others are studying and making good progress. Although persecution came to some who began to keep God's commandments, the Lord has helped these dear ones to hold firmly to their faith. In several instances husbands are reported to have driven

their wives and families from home, making threats—one even of murder. Some have since been permitted to return home; others have not.

Even those of little experience in ministerial labor have had good success. Two students of Pacific Union College held a tent effort in Ukiah last summer. During the Christmas vacation they returned with a few other students, and held a week's meetings in the Ukiah church. Including those now awaiting baptism, it is reported that the membership of the church will be doubled as a result of their labors. The little church was crowded to its capacity during the services. One of the students, speaking of the experience, says:—

"Including four children, twelve have asked for baptism this time. Another, a woman who was baptized in another church, is keeping the Sabbath with her twelve-year-old boy, who said he was going to keep the Sabbath whether any one else did or not. She feels that her former baptism is sufficient. Three or four others have begun to keep the Sabbath, and wish to be baptized a little later; still others are convinced and say they are going to keep the Sabbath, but they have not the courage to begin immediately.

"One young woman was intending to go to a dance, but changed her mind, and came to the meeting instead. She was immediately so deeply interested that she came every night. One night her brother wanted her to go with him to the theater. She replied that she had determined to give up everything like that, and that she might as well begin first as last.

"As various calls at the close of the meetings were made during the week, she responded. Sabbath came, and she was out to morning meeting, and in the afternoon was present at the meeting for candidates for baptism. One of our young sisters had a personal talk with her, and asked her about the Sabbath. She answered, 'Why, I am keeping it today,' and then added, 'If my Saviour kept the Sabbath, I can.' She knows but little about the Bible, but is receptive, and eager to learn. One of our sisters at Ukiah will give her further Bible readings, and I believe she will be ready for baptism as soon as the baptismal service can be held.

"One aged man, the husband of one of our sisters, became interested toward the close of the meetings last summer, and has now given up his tobacco and drink and begun keeping the Sabbath. He desires baptism.

"Their son, who has been a heavy drinker and smoker and would not come near the tent last summer, was home from his ranch a few miles out in the country, and came to the first meeting. He continued to come throughout the week, not missing an evening, I believe. He told me at the meeting Saturday evening that he had intended to attend only two evenings, and then return to his ranch, but that the meetings were so interesting he could not miss any. I

urged him to take his stand then, but he could not decide to do it, though the Spirit of the Lord was striving with him.

"That night his mother spent the entire night, I understand, in prayer for him. The next evening Brother Dayton spoke on the judgment, and at the close of the meeting asked those to arise who would take their stand fully on the Lord's side. He tried to stand when his father and others did, but seemed to be drawn back to his seat. But soon after a personal invitation, he suddenly sprang to his feet, trembling from head to foot, so intense was the struggle. Immediately at the close of the meeting I had a talk with him. The perspiration was standing in beads on his face, but he seemed to be very happy. He at once spoke of his sister, who had also backslidden, and hoped that something could be done for her. He has asked for baptism.

"So I might go on, giving experience after experience. The Lord blessed so abundantly that we could hardly realize what was going on. We all would much rather have remained in Ukiah to follow up the interest than to return to school. School work seems pretty dry to me just now."

Pacific Union College has more than three hundred students this year, a larger number than it ever has had since it opened. Lodi Academy also is enjoying a good school year, and Fernando Academy has a large enrollment. During the week of prayer the Lord's Spirit was felt by both teachers and students in these institutions in a special way. Our other institutions and our people generally were likewise much benefited spiritually during this season of seeking the Lord.

Although many interests demanded the earnest effort of our people during the autumn and winter, the total contributions to missions for the entire union field during 1914 averaged 18 1-3 cents a week per member, or a total of \$84,600.46. Our aim was \$92,258. We hope by God's help to be able to reach the mark this year, and are receiving the cooperation of our people to this end. Three of our local conferences raised twenty cents or more a week a member, the amounts being as follows: Arizona, 55.3 cents; Nevada, 25.4 cents; Northern California, 20 cents; Southern California, 17.9 cents; Central California, 16.3 cents; California, 15.8 cents; Utah, 15.2 cents.

The temperance and religious liberty campaigns were carried on vigorously during September and October. Thousands upon thousands of "dry" tracts and papers were distributed throughout California. Similar work was done in Arizona, and that State is now freed of the liquor evil. As the liquor interests bought a large amount of newspaper space in California, and used the billboards extensively, the vote, when polled, stood 524,781 in favor of the saloons and breweries, and 365,536 against them. Nevertheless our literature helped a great many to see the evils of the liquor traffic.

No less than 575,000 leaflets exposing the evils of Sunday laws were distributed by our people throughout the State, and the publicity department of the Pacific Union Conference sent a series of eight articles on religious liberty to every newspaper in the State, besides the ar-

ticles which our brethren in different cities wrote, calling attention to the principle of church-and-state union involved in the passage of the bill, and to the jokers it contained. We learned definitely that more than one hundred articles were printed in the newspapers, reaching hundreds of thousands of readers. Since the union conference meeting in Oakland last March the publicity bureau for this union has secured publication for nearly five hundred articles in the newspapers of this field, these dealing with all phases of our message.

The California Sunday bill was defeated, doubtless as a result of these united efforts. The vote stood 457,890 against it, and 290,679 for it. Two one-day-rest-in-seven measures have been introduced thus far into the California Legislature, now in session in Sacramento.

Paradise Valley Sanitarium is having a large patronage, almost to overflowing. Loma Linda Sanitarium, and the College of Medical Evangelists, which is connected with the sanitarium, are doing exceptionally well. A good class of students is studying in the college, and the patronage in the sanitarium has been good this year. The Loma Linda institutions had, on November 30, made a showing \$4,718.08 better than for 1913. There was an improvement of \$7,735.29 in the financial condition of Loma Linda Sanitarium for the five months from July to November, 1914, as compared with a similar period in 1913.

Steady progress is being made in the raising of the \$150,000 fund to liquidate the indebtedness on Pacific Union College and other educational institutions. Thus far \$65,441 has been raised on this fund in pledges and cash. Elder G. W. Reaser is leading in the effort.

We praise our Heavenly Father for the providential openings he has made for the truth, for sending conviction to the hearts of those who have heard this message, and for his blessing upon our institutions.

E. E. ANDROSS.

Ohio

THE readers of the REVIEW have not had an opportunity to read a report of our work in Ohio for a considerable length of time. The past year has been one of faithful endeavor on the part of our workers in conference employ as well as the church members, and we have been gratified by seeing very favorable results.

This great State of approximately five million persons furnishes a large and important mission field. Our people feel keenly the responsibility of giving the warning message to these millions. We have been trying to get into the cities, and have had fairly good success in some of them. The Bible workers and ministers in Cleveland, Cincinnati, Columbus, Dayton, Hamilton, Springfield, Zanesville, Toledo, Piqua, Akron, Youngstown, Findlay, Bucyrus, Portsmouth, and Newark have faithfully endeavored by the various methods that we employ in our work to seek out those who will receive the truth. Of the two hundred and five baptized during the past year, a large majority were in our cities.

Our ministerial work has been quite largely confined to the cities. In most of these places the churches are prospering, and the membership is growing. We have endeavored to place in opera-

tion a movement that would bring as many as possible of the members of our churches into active missionary endeavor in the city work.

In the use of our literature and in the sale of our bound books, 1914 is the banner year in the history of the conference. The sale of subscription books was over \$5,000 more than in any preceding year. An equally good showing is seen in our magazine work and our other literature.

This work in Ohio is on a good basis, and we now have in the field the strongest force of substantial colporteurs that we have ever had. Though one of the largest and oldest conferences, where it has seemed harder to bring the results of our mission funds up to the highest point, we have the satisfaction of knowing that Ohio succeeded in raising approximately \$1,500 more than the twenty cents a week per member during 1914. A good showing is seen in the other conference funds.

In my experience in the ministry, the few years I have been in Ohio indicate to me a degree of devotion and faithfulness to the cause of the Lord in the Buckeye State that is most gratifying. Our whole force of workers are earnestly seeking for the highest efficiency in their labors, and the believers throughout the State manifest a deep interest in the work committed to their hands.

E. K. SLADE.

Worth General Reading

[The following excellent letter was written by the president of the Minnesota Conference to his conference workers. It is well worth reading.—Ed.]

It would be a great pleasure, and I believe an inspiration, if all our workers in Minnesota could come together to seek the Lord in earnest prayer; tell their joys and sorrows, and speak of their battles and victories. This seems quite impossible at this time, but letter writing is open to us, and I hope you will consider this letter, even though machine made, as personal to you.

I wish it were in my power to express to you my appreciation of the sympathy and cooperation which I feel I have had from the workers during the past year. It has been a great strength to me; and many times when perplexities have arisen and the burden seemed hard to carry, I have been encouraged by knowing that here and there over the State the workers were praying God to bless and lead us all in wisdom.

I am confident you rejoice with me in the blessings that have attended the work the past year, for the spirit of liberality and earnestness shown by our dear lay brethren in the conference, and for the manifestation of the Holy Spirit on the hearts of those who have yielded themselves to God and united with us by baptism.

According to reports, 180 or more have been baptized the past year, nearly \$20,000 worth of books has been sold, and the sales of magazines have gone beyond \$8,000. We reached our quota for missions, and went over the mark more than \$1,500. I think perhaps I am safe in saying that as far as figures show, Minnesota has made the best record she has made for at least a number of years. But can we, in view of the thrilling

times in which we live and the rapid fulfillment of prophecy, rest satisfied with what was accomplished last year, and take that as a goal for the present year?

In a communication recently sent out from Washington, I find that the workers in the North American Division Conference won on an average a trifle less than four souls to the truth the first three quarters of 1914. It is true that we did a little better than this in Minnesota; but when we take into consideration that some workers have, by God's grace, more than trebled this average, it is clear to all that others must, of necessity, have fallen considerably below it.

This brings us to the practical, vital question: Are we as laborers in God's cause doing all we can, all the Master expects of us, all that it is possible for us to do, to finish this work?

Am I stating it too strongly if I say we are conscious that we are not? Go where you will, speak with whom you may, and you find a clear conviction and general confession that we are not doing anything like what we could and should do, and what the times in which we live and the message we have to give, demand of us.

"Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message." This call from God comes to ministers, Bible workers, teachers, office helpers, and all who know the truth. The call is to proclaim the truth. Who of us as ministers called of God to proclaim this message, giving our entire time to the work, can be satisfied with winning one, two, or even a score of souls to Christ in twelve months? and should it not be the absorbing business of us all to come into personal touch with humanity, seek out the unsaved, and win them to Christ?

If we are not doing this, there must be some direct causes for this failure, and they must be on our part. Those causes should be found and removed. Is not this a practical, fundamental question for us to consider? Should not a power be obtained that will give greater efficiency in soul winning?

This problem should be pressing upon our hearts with greater weight than words can express. This question must be solved. A change must come, a new experience must be had. If all of us feel this, it is a hopeful sign—it is far better than to be at ease.

In view of all that is taking place about us, the unmistakable evidence that the Lord is closing up the work, shall not we as ministers of Christ and leaders of the people, as teachers for God, take hold of this work with great earnestness? If we are in charge of a church, shall we not set our hearts on a genuine revival at the beginning of this new year, and actually lead the church into a great soul-winning campaign and strong missionary efforts?

If we are out in the field, or going from door to door with our Bibles, let us cry mightily to God to give us souls for the kingdom. In whatever line of service we may be engaged, we must not lose sight of our personal responsibility in soul winning.

My dear fellow workers, let us heed the call of God, and reconsecrate our

lives for more earnest service. Shall we not make the most complete surrender of our lives and carry on our hearts the burden of lost men and women, and, under the guardianship and management of the Holy Spirit, learn to lead men to Christ?

To this end I solicit your most earnest prayers for me personally, and I will gladly continue to remember you in my daily devotions. I should be glad to know how you look at this question, which seems so important and vital at this time.

Yours in the bonds of Christian love,
G. W. WELLS.

◆ ◆ ◆ "The World's Crisis" Sells

MANY persons do not attempt to sell our books because they are not trained, and think they cannot succeed; but we now have a little book that everybody can sell. Its price is twenty-five cents, and it gives the message—signs, Sabbath, and all—condensed. All that you have to say to introduce the book is to read the title, and add, "What the Bible says about the war. There is no other book like it." Do not take orders, but deliver on the spot.

Two farmers in Center Barnstead thought they would try it, and ordered fifty. Each began work at about 11 A. M. One went to a near-by city, and disposed of twenty books before night, in offices and stores. The other began over against his own house, and sold eighteen among the farmers before night. So thirty-eight books right up-to-date on the message were placed in different homes in one day. This book is read. Let everybody take hold of it, and order in lots of from twenty-five to one thousand copies.

Many will embrace the truth after reading this book. I urge all our brethren and sisters to distribute it. You will earn good pay and be doing missionary work of the highest order. Start out, and by presenting this book, give every one within reach a chance to learn the truth before it is too late.—F. W. Stray, in the *Atlantic Union Gleaner*.

◆ ◆ ◆ Literature Distribution by Automobile

SOME of our people own automobiles, and as they doubtless take occasional trips through the country, I wish to say a few words by way of suggestion.

Last summer we took our vacation in a touring car, going from Nashville, Tenn., as far north as Detroit, Mich. We left home with a large supply of tracts, pamphlets, denominational papers and magazines, and judiciously scattered them through the rural districts as we passed along. Frequently we tossed these truth-filled pages into front yards and farm wagons.

On our return trip we followed another route. I bought some cheap envelopes, stamped on them the name and address of the East Michigan Tract Society, and placed in them tracts on various subjects of vital interest at this time. These we scattered from Michigan to Tennessee. We trust that through this means some honest souls may be brought to a saving knowledge of present truth.

ANDREW J. HARRIS.

Pennsylvania

PITTSBURGH.—The year 1914 brought many rich blessings to our work in behalf of the colored people in this city, and in our efforts to help the regions beyond. Not having a permanent place of worship, we were forced to worship in three different places during the year. For nine years we have needed a church building. This lack affects our growth in membership, as it causes many to lose confidence in our work. But thank God, the cloud seems to be disappearing, and we hope before another year closes to be permanently settled.

Eight members were added to the Second Seventh-day Adventist Church of Pittsburgh, while two others were added to the company at McDonald, which can meet only once in three months. The financial figures of the McDonald company are not yet to hand; but those of the Pittsburgh church are, compared with the previous year, as follows:—

	TITHES	MISSION OFF'GS
1913	\$438.29	\$130.46
1914	556.12	336.61

In addition to the above, \$151 was paid out for rent and other expenses, including local missionary work. We were also able to strengthen our building fund a little.

The members, who actually sacrificed from scanty earnings, felt glad that the church raised \$336.61 on the Twenty-cent-a-week Fund, instead of the \$270.40 apportioned them. To illustrate the spirit of devotion, one sister actually had to deny herself greatly desired privileges in order to pay a pledge she had made to missions. She wept at one time when it seemed that the month of December would end without her pledge being paid. Surely God will reward such faithfulness in the day when he shall say, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50: 5.

As past blessings and good works will not suffice to fit us for the kingdom, we have determined to seek God for greater blessings, for more efficient service, during this year.

Our church building problem is a most trying one to us, because of the high cost of property in this industrial city. We solicit an interest in your prayers that God may specially help us to build him a memorial here, that we may better reach souls. A. N. DURRANT.

◆ ◆ ◆ An Old-Fashioned Revival at Cedar Lake, Mich.

THE week of prayer was the beginning of a most remarkable movement in the Cedar Lake church. The interest was such that Prof. J. G. Lamson felt obliged to continue the meetings, and the last reports tell that seventy-five have decided for the Lord and the message, and the end is not yet.

It is a pleasure to come in contact with these new Sabbath keepers and to mark their enthusiasm for the truth, and their zeal to join in giving it to others. One is impressed at once that it is not superficial emotion, but the deep movings of the Holy Spirit.

In view of the situation in the world, this is just what we should be expecting to see in many places; and I have no doubt that many will be interested to know how it all came about, in order to

know just how to proceed in starting a similar work. The process is very simple.

There was no special advertising of the beginning of this big revival, no brass band, no tabernacle building, no sending away for a big revivalist, nor anything of the sort. Professor Lamson presented the truth for this time, and the people and the Lord worked with him. I quote from his report: "From our experience, we know that the way to get to work is to clear up all the old grudges, confess all the sins, and begin to pray for definite results. In our prayer bands we made it our business to ask the Lord to give repentance to the very persons we wanted to see yield, and we kept praying until the answers came."

Professor Lamson had to take care of his school work during the day, but the united church distributed literature, did house-to-house work, and the people began to come. Then the prayer bands took the names of these persons, and prayed God to save them. Professor Lamson presented the truth in simplicity and power, and God touched the hearts until they cried out, "What must I do to be saved?"

I quote again from Professor Lamson's report: "Night after night large sleigh loads come from four to six miles. The academy building is wholly inadequate to hold the congregation. We are praying for wisdom to know how to lead this people on in the way of truth." Let us join in this prayer, and also ask God to start such a revival in our own churches. C. F. McVAGH.

◆ ◆ ◆ Fire at the Southern Training School

ON Thursday morning, February 18, at four o'clock, the students of the homes were alarmed by the cry of "Fire!" coming from the girls' dormitory. The fire had made good headway before being discovered. Before all the girls were taken out, the first floor had gone through in some places, and twelve girls were taken out after the piano had fallen through the floor into the basement.

One girl jumped from her window about twenty-two feet. The fall broke her wrist, and slightly injured her back. She is now in a wheel chair, and we hope that she will soon be with us in school. Another girl rolled off the roof of the porch, and struck on her hip, receiving bruises, but no bones were broken. These were the only girls that received injuries, and we are very grateful to God that no lives were lost.

It was clearly seen at the very first that the building could not be saved, and heroic efforts were made by all the men to save the other buildings. There was no wind, and so, although the water was cut off by the bursting of pipes in the burning building, the other buildings were saved. The academy was badly blistered, however, and the bake-shop, which stood near the dining hall, was destroyed, as well as the greenhouse. The printing office and boiler house were saved by the bucket brigade.

After the fire the students all came to a six-thirty rally in the chapel, and such a spirit of loyalty and earnestness had never been manifested in the history of the school. A subscription list was started for the help of those students who had lost nearly everything in the fire.

The personal loss of such will run very close to \$2,000. The loss of the buildings is estimated at nearly \$10,000, while there is about \$3,100 insurance.

None of the students are going home. Everybody is rallying round the school, and it would make your heart glad to see the spirit manifested by those who have not stood with the school in the past. The girls were taken to the sanitarium for temporary quarters, but a large dwelling on the campus has been procured, and will be used for a girls' home; and a rough dining camp will be erected in front of the old home. This will tide us over the three remaining months of the school year.

Our greatest need at the present time is money to assist the students who lost so heavily in the fire, and have no way of replacing their loss, and also to reimburse ourselves for the heavy loss of food. We should greatly appreciate any contributions of foodstuffs that may be sent in by our friends who are interested in the work in the Southland. All donations, whether of money or food, will be only too thankfully received. Pray for us that we may get just the lesson out of this experience that God would have us.

LYNN H. WOOD.

Greysville, Tenn.

Educational Department

F. GRIGGS General and N. Am. Div. Secretary
W. E. HOWELL N. Am. Div. Asst. Secretary

Among Our Schools

IN company with Elder I. H. Evans I left Washington early in January to attend a number of union conference committee and school board meetings, and to make an extended visit to our schools.

Emmanuel Missionary College

We first went to Berrien Springs, where the Lake Union Conference Committee met for its work of auditing and to plan for the summer's campaign. The Emmanuel Missionary College Board also at this time held its annual meeting for the election of the faculty and the forming of plans for the coming year. Last July this committee and school board met to consider the general educational interests of the union. At that time Elder I. H. Evans, Prof. W. E. Howell, and I met with them. This union, in common with two or three others, has a large number of academies. This seems to beget financial difficulties which are oftentimes serious. The academies desire to carry work through twelve grades. To do so requires an equipment in laboratory and library which but few of our academies have, and a teaching force greater than can be afforded by many. This plan also naturally limits the college attendance so that its financial difficulties are greatly increased. At this meeting held in July, it was decided that the academies of the Lake Union should limit their work to ten grades, save in special cases, which for a time were to be provided for. There was a serious question on the part of the academy managers as to whether the academies could secure an attendance under this arrangement sufficient to meet their running expenses, and it was

further understood that such schools as could not do this should be closed. It was therefore with much pleasure at this recent meeting that we learned that these academies are all prospering, in several instances far beyond the expectations of those in charge. All save one or two are filled to their full capacity. The college has a far larger attendance than ever before, and there is good prospect that the previous yearly losses in the school finances of the Lake Union will this year be changed into gains. The college is enjoying the most prosperous year of its history, with its large enrollment, its excellent class of students, and its large graduating class. Scarcely any change was made in the faculty list for the coming year. This will tend to further strengthen the work of the college next year.

Clinton German Seminary

We next attended the annual meeting of the board of our German school. This is the first year of Elder J. H. Schilling's connection with the school as its president, and we were much pleased to find the school in such a prosperous condition. The enrollment has increased over that of last year, and the faculty and student body are enthusiastic in the upbuilding of the seminary in all phases of its work, and in increasing the attendance this next year. The students in our schools often can do much more than the faculty to increase the enrollment. To illustrate: One student, an unconverted boy, went to Union College a little over a year ago, and was converted. This year he returned, bringing four other young persons to receive the benefits of the school. What this boy did can be done by hundreds of others.

Union College

It was naturally with peculiar pleasure that I again met the teachers and students of this college. It was very gratifying to find a larger enrollment than that of last year, and to note a deep spiritual condition in the school. President Morrison and his faculty are working very earnestly and successfully for the upbuilding of all phases of the work of the college.

An important change in the legal organization of the college was made at this meeting. Heretofore the property has been held by the Central Union Conference Association, but at this time a corporation was formed of representatives of the Northern, Central, and Southwestern Unions. This corporation assumes the financial obligations of the college, and its general management. The financial obligations, however, are in reality assumed by the Central and Northern Unions, in a ratio of two portions for the Central to one for the Northern. The Southwestern Union, because of its present heavy financial burdens, was not involved in the financial obligations now resting upon the college, but otherwise assumed its share of the general management of the college. This new organization augurs well for the future prosperity of the college, as it binds together the school interests of these three unions, placing upon them this relative responsibility for the welfare of this, our largest school.

The faculty of the college remains essentially the same for the coming year as at present, and the plans laid for the work of the ensuing year were progressive. The treasurer's report showed the

school as operating without loss. The liquidation of the entire debt within the next year or so has been undertaken, and so, from every point of view, there are many reasons for gratitude for the present prosperity of the school, and courage for its future.

In connection with the meetings of the Union College Board occurred meetings of the International Publishing Association, at which the property and work of the association were turned over to the Pacific Press Publishing Association, and also meetings of the Central Union Conference Committee, when the annual audit was taken, and general plans for prosecuting the work of the conference were formed. All these important meetings were distinguished by a remarkable spirit of brotherly love and cooperation.

From this place Elder Evans returned to Washington to attend important legal meetings of the College, the Review and Herald, and the Sanitarium, and also the bookmen's convention, and I left to attend meetings of the Western Canadian and North Pacific Union Conference Committees and to visit our schools in these and other union conferences.

FREDERICK GRIGGS.

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

God's Great Plan

It is God's plan that every created being, animate and inanimate, shall receive in order to give again that which has been received.

"Upon all things in earth, and air, and sky, he wrote the message of the Father's love. Now sin has marred God's perfect work, yet that handwriting remains. Even now all created things declare the glory of his excellence. There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life, without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree and shrub and leaf. The flowers breathe fragrance and unfold their beauty in blessing to the world. The sun sheds its light to gladden a thousand worlds. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud."—"The Desire of Ages," pages 20, 21.

In this statement there is an impressive lesson for us. All nature tells us of our duty to pass on to others the blessings we receive, or, in other words, to be home missionary workers. In this home missionary movement we are being called back to God's original plan, that blessings are given to be in turn given to others. Before Jesus comes to take us to the mansions he has been preparing for us, there is to be a church developed "not having spot, or wrinkle, or any

such thing; but that it should be holy and without blemish." Eph. 5:27. Every member of this church will be a home missionary worker, for only such can inherit the kingdom.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. 25:34-36.

May we not also learn a lesson from the manna which was sent down from heaven? "And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank." Ex. 16:19, 20. Just as the manna which was to feed their bodies turned to corruption when hoarded, so the spiritual manna which comes to build up the spiritual life will turn to corruption if hoarded instead of being passed on to the souls in need of it. "The message of salvation is communicated to men through human agencies. But the Jews had sought to make a monopoly of the truth which is eternal life. They had hoarded the living manna, and it had turned to corruption. The religion which they tried to shut up to themselves became an offense. They robbed God of his glory, and defrauded the world by a counterfeit of the gospel. They had refused to surrender themselves to God for the salvation of the world, and they became agents of Satan for its destruction."—*Id.*, page 36.

We are frequently grieved by learning that some one who once believed the truth has given it up. May not the secret of this be that such persons hoarded the truth, keeping it to themselves until it became a dead formality? Is it not possible that if they had been taught how to work for others, they might have kept their own faith bright and strong? Here again we may learn a lesson from nature, for a stagnant pool is full of corruption, and is an offense, while a flowing stream is life-giving.

These things are of the greatest importance, for we have little time left in which to recover what has been lost by neglect of them. Many of our churches are almost dead because of their failure to work for others.

Would not a good aim for 1915 be, Every church of Sabbath keepers organized for active service, and every isolated member enlisted in the conference missionary band?

When all Sabbath keepers become living channels through which the blessings of God can flow to enrich the world, they will be prepared for the kingdom of God, and the work of gathering in the honest-hearted will speedily be completed. Then will the end come.

E. M. GRAHAM.

Experiences That Encourage

(From canvassers' letters)

"I LEFT my book with a Spanish Catholic woman last Sunday so that her husband could see it when he came from his work. When I went back, she said: 'I want that book, and be sure to bring it the fifteenth of February. In reading

it I find that Saturday is the Sabbath, and I have been keeping the wrong sabbath. If God will help me, I will obey his law from now on. Bring me some tracts from which I can learn more about that.'"

Our Spanish minister is now giving this woman Bible studies.

"As I have canvassed this year, and followed up my work by calling on the people a few weeks after the books were delivered, my heart has been made glad to see how the people are interested. They tell me that they have lent their books, and that they are being read several times.

"At one place where I called, the woman informed me that she was bowed in prayer asking God for more light when I rapped at the door. She decided at once to take the book, saying that she believed I had been sent to her in direct answer to prayer. Since reading the book 'Heralds of the Morning,' she has been telling her neighbors of the second coming of Christ.

"While calling at another home two weeks after delivering the book, I found several women present; they had been studying the book ('Heralds of the Morning') and praying. As I knocked, the woman of the house came to the door, with her face all aglow, and said: 'Brother, you are doing a good work; keep on. These persons are deeply affected by the influence of that book.'"

Such experiences should help us all to realize more fully the influence of the printed page in these stirring times. Shall we not all put forth greater effort to get our books into the hands of the people?

C. C. MORLAN.

News and Miscellany

Notes and clippings from the daily and weekly press

—A State-wide prohibition bill was passed by the senate of the State of Utah recently, by a vote of fourteen to three. The prohibition forces are confident that the bill will also pass the house by a large majority.

—The greatest activity in shipbuilding in many years in this country is now under way. Every firm on the Atlantic seaboard has more orders than it can fill for new vessels, and the same activity is said to prevail on the Pacific coast.

—Reports from Petrograd state that the czar is planning to have the Russian nation change from the Gregorian calendar, which has long been used by both Russia and Greece, to the Julian calendar, which is used by the rest of the Christian world. The Gregorian calendar is thirteen days behind the Julian calendar.

—President Wilson recently sent to the House his message vetoing the immigration bill. His objections to the measure were that the literacy test provided for aliens desiring to enter the United States was not a fair test of prospective citizenship, and that the bill would prevent this government from granting asylum to political offenders, thus reversing a policy that had given the nation some of its most distinguished citizens. An attempt was made to pass the bill over the veto, but failed.

—It is reported from Namur that thousands of women, children, and aged men in those portions of northern France lying along the Meuse River, are facing starvation, with no hope of relief except the food that the American Commission for Relief in Belgium is sending south from Namur.

—American marines have been landed at Port au Prince, Haiti, from the four warships which are in the harbor there, according to information received from Cape Haitien, on February 19. The landing, it was said, followed the defeat of the Theodore forces at St. Marc, and the fact that the capital was menaced by the revolutionists under Gen. Vilbrun Guillaume.

—Fanny Crosby, blind poet, composer of more than 8,000 hymns, died at her home, in Bridgeport, Conn., February 12, at the age of ninety-four years. Since the days of Charles Wesley and Isaac Watts no other has contributed so extensively to hymnology as she. It is reported that the publishers of gospel song-books a generation ago were forced to give her about 200 different pen names, so as to give variety to the authorship of their publications. Yet it was not until after she was forty years of age that Fanny Crosby began hymn writing. She was born in Putnam County, New York, March 24, 1820, and was married to Alexander Van Alstyne, a blind music teacher. At eight the child first displayed her talent in versification. Perhaps her most famous hymn is "Safe in the Arms of Jesus," published in 1868.

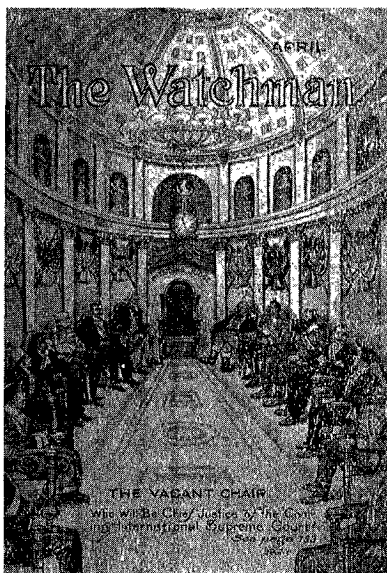
—On the afternoon of February 20, President Wilson, from the White House in Washington, gave the signal for the official opening of the Panama-Pacific International Exposition. Three hundred thousand persons were admitted to the grounds the first day. Against the heavy handicaps of international war, the exposition has gone forward to completion, and foreign participation is much more extensive than was expected last summer. Great Britain, Germany, and Russia are not represented, except in commercial exhibits; but France, Austria-Hungary, and Japan are officially participating, in spite of the fact that they are engaged in war. Even Belgium has contributed a national exhibit, which happened to be at Lyons, France, when the war began. The American collier "Jason," returning from Europe, is bringing exhibits from Greece, Austria-Hungary, Germany, Italy, France, Belgium, Spain, Denmark, Norway, Sweden, Holland, and Great Britain, which will be conveyed direct through the Panama Canal to San Francisco. The exposition cost \$50,000,000. Of this amount \$12,500,000 was raised by the city of San Francisco. The State of California gave \$5,000,000, and \$2,500,000 was raised in the fifty-eight counties of the State. The foreign and State participation represents an outlay of \$10,000,000, the amusement zone \$10,000,000, while the outlay of individual exhibitors approximates another \$10,000,000. Eight thousand individual exhibitors are represented at the fair. Forty-eight foreign nations occupy space in the fair zone, as well as forty-three of the States and Territories of the United States. The exposition consists of 250 buildings in three main groups lying in garden plots and sunken pools stretching for a half mile along the southern shore of San Francisco Bay.

NOTICES AND APPOINTMENTS

All Nations Courting the Vatican

SEVERAL of the leading nations have sent ambassadors to the Vatican. Perhaps a more significant step, diplomatically, has not been taken by any of the European countries since the war began than the sending of representatives to the headquarters of the Roman Catholic Church. There are thousands of people, yes, millions, throughout the world who do not understand this step which the nations of Europe have taken. The world at large do not recognize that this is one of the signs of our times; that it is another milestone passed that brings us nearer the end of this world's history and the appearance of our Saviour. There is a most interesting article in the April *Watchman*, entitled "All Nations Courting the Vatican," which refers to some recent press notices and gives the significance of sending ambassadors to Rome.

The editor of the *Watchman* says that the



April number is one of the best issues that has ever been published. The following are some of the articles in this issue:—

- "Hearing on the Anti-Free-Press Bills."
- "Who Will Win Possession of the Earth?"
- "Russellism—or the Coming of a False Christ."
- "Christ's Second Advent and Gospel Messages."
- "The Eastern Question and the European War."
- "An Unquenchable Thirst and Its Causes."

The cover design is perhaps one of the most striking and significant that has ever appeared on the cover of the *Watchman*, and well illustrates the article "All Nations Courting the Vatican." Send ten cents for a sample copy. Prices: 5 to 40 copies, 5 cents each; 50 or more, 4 cents each. Order from your tract society.

Visitors to the Panama Exposition

READERS of the REVIEW AND HERALD are cordially invited, when in San Francisco, to make their headquarters at the Vegetarian Cafeteria, operated by the St. Helena Sanitarium, at 714 Market St.

This location is the most central in San Francisco. Cars direct to the exposition grounds pass the building; also from this point, transfers may be made to all parts of the city.

Mail addressed in care of the Vegetarian Cafeteria will receive careful attention. Assistance rendered in securing satisfactory rooms, etc., at reasonable rates. Correspondence invited. Address Vegetarian Cafeteria, 715 Market St., San Francisco, Cal.

Annual Constituency Meeting of the College of Medical Evangelists

THE annual session of the constituency of the College of Medical Evangelists is called to convene at Loma Linda, Cal., at 10 A. M., March 24, 1915, for the purpose of electing seven members of the board of trustees for the ensuing term, and for the transaction of such other business as may properly come before the meeting.

E. E. ANDROSS, *President*;
S. S. MERRILL, *Secretary*.

California Medical Missionary and Benevolent Association

NOTICE is hereby given that the eighteenth annual constituency meeting of the above association will be held at Sanitarium, Napa Co., Cal., on Wednesday, March 10, 1915, at 12 M., for electing directors, amending by-laws, and transacting such other business as may properly come before the meeting.

E. E. ANDROSS, *President*;
L. V. ROBERSON, *Secretary*.

Sabbath School Map

IN the study of the Sabbath school lessons in the book of Matthew, it will add greatly to the interest and value of the study if each school can be provided with a good map showing the locations of the events studied. A splendid map has been secured for this purpose—size, 36 x 54 inches—showing Palestine as it was in the time of Christ. The names of the various divisions of the countries, as well as the principal towns, are all printed in large type so that they can be easily seen and read at a distance; and the boundary lines, lakes, and mountains are all very clearly shown. This map is printed on cloth so that it can be folded, and will last many years. The price is only \$1. Order from your tract society.

Publications Wanted

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

J. H. Downes, Care Y. M. C. A., Cornhill, London, E. C.

James M. Johnston, R. F. D. 5, Box 49, Hickory, N. C.

Mrs. Etta Schroeder, 6105 Old Manchester Road, St. Louis, Mo.

Mrs. Frank Noble, R. F. D. 6, Vancouver, Wash. *Signs and Little Friend*.

Mrs. F. R. May, R. F. D. 1, Box 17A, Bartlesville, Okla. A continuous supply.

Mrs. W. O. Young, Oconomowoc, Wis. A continuous supply of papers, tracts, and magazines.

Mrs. Z. T. Brooks, Sewellton, Ky. A continuous supply of all our monthly magazines, *Signs* (weekly), *Instructor*, and *Little Friend*.

Addresses Wanted

THE Seventh-day Adventist Church of Spokane, Wash., desires to learn the whereabouts of the following-named persons. Information should be sent to the church clerk, Mrs. M. B. Martin, 1104 East Ermina Ave., Spokane, Wash.: Alfred Wyland, O. G. Peterson, Mrs. E. F. Ross, R. M. Kivett, Amy Kivett, Avis Kivett, Lunnell Kivett, Harry Kivett, Mr. and Mrs. D. Wilson, Harriet Williams, Lona Bliss, Myron Noble, J. N. Noble, C. C. Noble, Arleva Noble, Maude Noble, Pearl Noble, Mrs. T. R. Olds, Mrs. Hazel Powell, Elsie Hagburg, Mrs. E. Thompson, Lena Bergy, Mrs. McCowen, Mrs. Emma Otto.

Nurses' Training Course

THE young people who wish to enter the nurses' training class at the Loma Linda College of Medical Evangelists are requested to correspond at once with Miss Julia A. White, Superintendent of Nurses, Loma Linda, Cal.

Requests for Prayer

AN afflicted sister writes from Oregon, desiring prayer for help and healing.

A brother and a sister in Ohio ask us to pray that they may have a deeper Christian experience, and power to give the third angel's message to others.

"Please pray for the restoration of my sister, who is suffering with tuberculosis. The doctors have given up all hope, but we are trusting all to God." This request comes from Arkansas.

Obituaries

BOWEN.—Virginia Ray Bowen fell asleep Jan. 19, 1915, aged 4 years and 11 days. Although so young, she had learned to love Jesus, and it was her delight to hear stories of his life. Words of consolation were spoken to the bereaved family from Isa. 49:24, 25.

M. A. HOLLISTER.

DAVIS.—Mrs. Lucinda Marie Davis was born in the State of Indiana, June 14, 1847, and died in Brainerd, Minn., Jan. 1, 1915. She was the mother of nine sons and three daughters, six of whom are left to mourn. Funeral services were conducted by the writer, after which we laid this mother in Israel to rest, awaiting the call of the Life-giver.

S. A. RUSKJER.

CLAYCOMB.—Clarice Cole Claycomb was born in Indiana, June 22, 1840, and died at the home of her daughter, in New Orleans, La., Dec. 1, 1914. She was the wife of Capt. John Claycomb, and their one child, a daughter, is left to mourn. Sister Claycomb was a faithful member of the Seventh-day Adventist Church in New Orleans for nearly thirty years, being the last of the charter members. Her hope in the Saviour continued to grow brighter with advancing age, and she fell asleep assured of a part in the first resurrection.

R. W. PAUL.

COLEMAN.—After four years of happy wedded life Florence Dille Coleman, wife of Guy W. Coleman, died Nov. 15, 1914, in a hospital in Denver, Colo., as the result of a severe surgical operation. The remains were taken to her home in Berkeley, Cal., for interment. Sister Coleman was a native of California. Besides her husband, her mother, several sisters, and one brother are left to mourn. She fell asleep trusting her all to God's keeping, and we feel sure that she will be raised to immortality when the King comes to claim his own.

MRS. S. COLEMAN.

WELTON.—James J. Welton died near Co-burg, Oregon, Aug. 18, 1914. He was born in Knox County, Illinois, May 23, 1849. At the age of twenty-two years he went to Iowa, and there met and married Martha J. Doggett. Brother Welton accepted the Sabbath truth in the State of Missouri, and earned missionary letters written by him up to the time of his death show that he loved the third angel's message with all his heart, and rejoiced in the hope of a soon-coming Saviour. His companion, two children, four sisters, one brother, and many friends are left to mourn, but not without hope.

MRS. S. COLEMAN.

JOHNSON.—William Albert Johnson was born in Illinois, Nov. 1, 1847, and died in Oswego, Kans., Dec. 26, 1914. His parents came to Kansas when he was a small boy. He was married to Miss Bertha McMickle in 1894. Five children were born to this union, four of whom, with his wife and two brothers, are left to mourn. Brother Johnson united with the Seventh-day Adventist Church a few years after his marriage, and remained faithful, falling asleep in the blessed hope. This hope enabled him to bear his intense suffering without complaint. His wife and children expect to meet him in the kingdom of God. The writer spoke words of comfort from John 11:25, to the relatives and many friends who attended the funeral service.

A. B. CAMPBELL.

MCLEOD.—Emma McLeod was born in Eastwood, Ontario, Canada, Dec. 23, 1840, and died Dec. 4, 1914. Twenty years ago she accepted the third angel's message under the labors of Elders Leland and Evans, and was ever faithful to the message she loved. We laid her to rest awaiting the call of the Life-giver. Funeral services were conducted by Elder Kettle.

WALTER MCLEOD.

THOMASEN.—Peter Christian Thomsen was born in Denmark, Aug. 14, 1838, being at the time of his death 76 years, 4 months, and 17 days of age. He came to Oregon in 1873, and from that time until his death made his home in Yamhill County. He leaves a wife and four children to mourn their loss, but not as those who sorrow without hope, for the deceased lived a true, consistent Christian life, and was loved by all who knew him. He sleeps in the hope of a soon-coming Saviour.

E. W. CATLIN.

LAYTON.—Mary Luella Layton was born in New York State, Feb. 26, 1865, and died in Little Rock, Ark., Jan. 21, 1915. In 1898 she accepted present truth in Boulder, Colo. During her illness of several weeks she seemed perfectly resigned to the will of God, and her hope was bright for a part in the first resurrection. Sister Layton leaves to mourn a husband, a daughter, one sister, three brothers, and many sincere friends. The funeral services were conducted by the writer in Hot Springs, Ark.

MRS. URA SPRING.

GASKILL.—Sister Charlotte L. Gaskill died at her home, in Newfane, N. Y., Jan. 6, 1914. She was born near Troy, N. Y., Feb. 7, 1832. In her twentieth year she embraced present truth, and was closely associated with many of the pioneers of the advent message, being a member of Sister White's family at the time the REVIEW AND HERALD was published in Rochester, N. Y. Her faith in present truth was firmly established, and she fell asleep in the hope of seeing the Saviour at his second coming. Her husband, one son, and a sister are left to mourn.

H. L. SHOUR.

ROLLINS.—Mrs. Florence Holmes Rollins was born on Orcas Island, Washington, May 25, 1893, and died in Mount Vernon, Wash., Jan. 4, 1915. Seven years ago she united with the Seventh-day Adventist Church, and although she did not always enjoy a bright Christian experience, we are confident that during her last illness she became fully reconciled to God. In the spring of 1912 she was married to Henry Rollins, who, with their little son, her parents, one brother, and a sister, is left to mourn. Funeral services were conducted by the writer.

RALPH W. CONARD.

MOORE.—John R. Moore was born in Illinois, Sept. 22, 1850, and died at his home, near Woodburn, Oregon, Dec. 23, 1914. About twenty-five years ago Brother Moore accepted the doctrines taught by Seventh-day Adventists, and became a member of the church at Woodburn, and later at Monitor. He was faithful in his Christian life, and fell asleep in the hope of meeting his Saviour on the resurrection morning. He is survived by a wife and nine children, all of whom were at his bedside when he breathed his last. Brother Moore was loved by his brethren, and was highly respected by his neighbors.

H. G. THURSTON.

SPIKES.—Ollie May Huguley was born near Plano, Tex., Dec. 23, 1882. Later her parents moved to California, where she was converted and baptized at the age of eighteen years. Two years later she was married to George W. Spikes. They made their home in Dallas, Tex., for some years, later settling in Dalworth, where Sister Spikes fell asleep Jan. 23, 1915. She was a faithful member of the Seventh-day Adventist Church, and lived a beautiful Christian life. Her husband, one daughter, the parents, and one brother are left to mourn, but they sorrow not as others who have no hope; for their loved one fell asleep in Jesus. The funeral service was conducted by Elder Sweany and the writer.

W. A. MCCUTCHEN.

(Signs of the Times please copy)

MASON.—Catherine Mason was born June 2, 1830, in Harrisburg, Pa., and fell asleep in Jesus on Dec. 29, 1914, at her home, in Sweetsters, Grant Co., Ind. She was united in marriage with John M. Dye in November, 1850. Two years later she was left a widow, and on Jan. 20, 1875, was married to John C. Mason, who died in 1908. Sister Mason was a true Christian, and will be greatly missed by the Michels church, of which she was a charter member, as well as by her own loved ones.

EMIL R. LAUDA.

(Lake Union Herald please copy)

LEGG.—Charles Emerson Legg was born Feb. 22, 1855, and died at his home, near Windfall, Ind., Jan. 23, 1915. He never united with the church, but was favorable to the truth and sacrificed to give his two children an education in our schools. He bore a testimony on the Sabbath before he was taken sick, expressing a desire to become a Christian. He was a kind husband and father and an exemplary citizen. He is survived by his wife, two children, three brothers, one sister, and a large circle of friends. The funeral services were conducted by the writer.

H. M. KELLEY.

WILSON.—Henry William Wilson was born in Galena, Ill., Nov. 12, 1844. Later his parents moved to Michigan, and were pioneer settlers in Ottawa County, where Brother Wilson spent the greater part of his life. July 21, 1867, he was united in marriage with Elizabeth Taylor, and to them were born six children. Two sons and one daughter survive. Brother Wilson embraced the truths of the third angel's message sixteen years ago, and was a faithful member of the Seventh-day Adventist Church at the time of his death, which occurred suddenly on Jan. 13, 1915. He was a faithful husband and father, and by a consistent life held the respect of the entire community.

C. F. McVAGH.

PAPWORTH.—Mrs. Alice Canfield Papworth was born in the year 1851, and died Jan. 1, 1915. She was a member of the Seventh-day Adventist Church for about forty years, and those who knew her testify to the faithfulness and consistency of her Christian life. She bore her suffering patiently, and fell asleep in the bright hope of a soon-coming Saviour. When our sister was fifteen years of age, her family moved to Michigan; and in the year 1876, with her sister and other friends, she came to California to work in the Pacific Press office. That same year she was united in marriage with Alonzo Papworth. Her death is mourned by three children, one sister, and four brothers.

C. E. FORD.

SIMMONS.—Nelson Simmons was born in Canada in the year 1846, and died in Healdsburg, Cal., Dec. 25, 1914. At the age of twenty-one he moved to Nebraska, where he was married, and where also he was converted to God. He joined the Seventh-day Adventist Church, and was chosen elder, which office he filled for years. He went to Oregon from Nebraska, and was a member of the Eugene church. From Oregon he came to California, serving as an officer in the Ukiah and the Sebastopol churches. Brother Simmons was respected and loved by all who knew him. He leaves a wife and five children to mourn their loss. Funeral services were conducted by the writer in the Sebastopol church.

ANDREW NELSON.

GIBBS.—D. N. Gibbs was born in Buffalo, N. Y., Oct. 25, 1833. The family moved to Michigan when he was a small child. At the age of twenty-nine he was married to Miss Angeline Trip, of Dimondale, Mich. For about thirty-nine years he was a member of the Seventh-day Adventist Church. It was through reading and a diligent study of the Word of God that he became acquainted with the hope of Christ's second coming and the Sabbath truth taught by this people. Father never tired of talking about the soon coming of the Saviour. Of his six children, three daughters and one son are left to mourn his death, which occurred Nov. 24, 1914. Words of consolation were spoken by Drs. Caldwell and Gregory.

MRS. R. L. NASH.

STILLWELL.—Sarah Ann Stephens was born in Chesterfield County, South Carolina, March 25, 1843. She came with her parents to North Carolina in 1858, and July 7, 1864, was married to Harrison H. Stillwell. Six of their eight children, with the aged husband, mourn their loss, but they do not sorrow without hope. Mother learned to love this truth under the labors of Elder J. W. Bagby, and about twenty years ago was, with father, baptized by Elder D. T. Shireman. She fell peacefully asleep in Huntersville, N. C., Nov. 28, 1914.

J. S. STILLWELL.

HOBBS.—Lewsenda Bolejack was born near Kingsville, Mo., May 30, 1851, and after an illness of several weeks died at her home, near the same place. She was married to J. H. Hobbs in 1875. Five of their eight children, together with the husband and father, are left to mourn. The deceased was led to accept present truth through the efforts of Elders J. H. Rogers and J. H. Cook, and became a member of the Seventh-day Adventist Church at Kingsville, Mo. Funeral services were conducted by the writer.

A. C. ANDERSON.

STONEFIELD.—Hannah Kepner was born in Clayton, Ohio, April 16, 1858, and died at her home, in Piqua, Ohio, Dec. 30, 1914. She was united in marriage with Abraham Stonefield Aug. 23, 1887. Under the labors of the writer she accepted present truth, and united with the Seventh-day Adventist Church on July 4, 1914. Of this organization she remained a faithful member until her death. Sister Stonefield is survived by her husband, an adopted daughter, one sister, many other relatives, and a large circle of friends. She rejoiced in the thought of a soon-coming Saviour, and we feel sure that she sleeps in Jesus.

RALEIGH FRENCH.

THOMAS.—Alinda V. Clough was born in Bloomfield, N. Y., July 19, 1848, and died Jan. 28, 1915. Her early years were spent in New York, Michigan, and Indiana. In June, 1866, she was united in marriage with James Thomas, who loyally served his country during the Civil War. Later the family settled in Burt County, Nebraska, where she died. Her companion, four sons, three daughters, a mother, and two sisters are left to mourn. In April, 1886, with her husband and two eldest daughters, she united with the Seventh-day Adventist Church of Decatur, Nebr., of which she remained a consistent member. Her loved ones feel certain that she will have a part in the first resurrection. Funeral services were conducted by Elder B. L. House and the writer.

W. A. HENNING.

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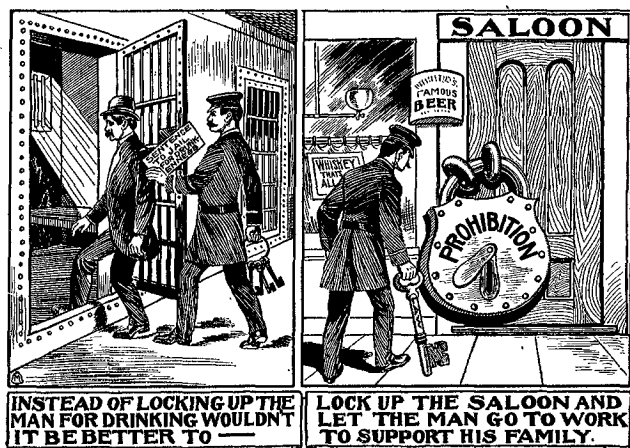
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THE BETTER WAY

The 1915 Temperance Annual

This number will forge thousands of ballot keys that will lock up saloons and open prison cells, and give poor, tempted men a chance, for it is *a prohibition number* with a lock-up power and a large constituency. Before the year closes it will have delivered its message all over the States and Canada. Ontario sends this early inquiry:—



"We are making plans now to place a copy of the 1915 Temperance Annual in the hands of every child of school age in our community. We have somewhere in the neighborhood of 10,000 children of this age. What would be your best quotation on lots of 5,000 and 10,000 copies?"

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WASHINGTON, D. C., MARCH 4, 1915

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MRS. J. A. BODLE writes that the Guatemala English School opened January 4. The enrollment about a month later was 112, and of a good class of students. Brother and Sister Bodle have assumed the responsibility of the school, and the prospects seem good for the future.

FOR some time Malaysia has been pleading for a small training school at Singapore. A little 1915 Calendar of the Singapore Training School came to hand last week. This new school opened January 18, to continue until December 17, with two vacation periods, April 17 to May 2, and August 14 to September 12. K. M. Adams is principal, and Mary A. Yarnell and Florence K. Adams are associate teachers. Nine grades are provided for.

BROTHER F. F. OSTER writes from Tabriz, Persia, that he bought a horse and fled with Mrs. Oster and baby (four weeks old) from Maragha. They were at the Armenian Mission, well provided for and well. They left everything behind. The Kurds entered the next day and plundered the town. Many Christians and Moslems were killed by the Kurds at Miandoab and Urumiah. At the latter place were Sabbath keepers. They may have escaped in time to save their lives.

BROTHER and Sister Joel Rogers find themselves away up on the Tanganyika plateau, unable to open their mission work on account of conditions imposed by the war. While waiting, they are studying the language. They are living in a "wattle and daub hut, built round, with dirt floor and thatch roof." Their windows are made of calico. The friendly *boma*, an official, observing the plight of their leaking roof, sent thatch and workmen to put on a new one. This delay in getting their mission started is trying, but they are there, and no doubt some seeds of truth will be planted in fruitful soil.

FROM North India a report brings the good word that three missionaries are beginning the study of Urdu, the language in which labor may be carried on among Moslems. They expect that one or two others will pass this year who did not get through last year.

A BOOK reached the Mission Board office last week from Lucknow, India, entitled "Bible ki Talim," or "Bible Readings," published in Urdu for the Moslems. The same book is being prepared for publication in Bengali, Marathi, Burmese, and Tamil.

A LETTER received from Elder W. C. White, written four days after his mother's accident, stated that she was resting comfortably and getting along as well as could be expected. Next week we shall reproduce Brother White's letter in which he speaks of his mother's experiences during the last few months.

THE total gains in membership in the Christian churches of the United States during the year 1913 amounted to 763,078. This is an average increase of two per cent for all denominations, great and small. At the present time there are nearly 39,000,000 church members in this country. Of these 17,500,000 are members of denominations united in the Federal Council of the Churches of Christ in America.

As we go to press, dispatches from the European war zone announce that the forts guarding the entrance of the Dardanelles have been reduced, and that operations against Constantinople will be vigorously prosecuted. This, it would seem, brings Russia nearer the realization of her hopes in securing Constantinople as a warm-water seaport than ever before. Her efforts toward this end in the past have been opposed and thwarted by Great Britain. In the present situation, however, Great Britain, through her foreign secretary, Sir Edward Grey, declares herself in sympathy with this Russian design. In answer to questions February 25, in the House of Commons, as to whether England knew of and approved the statement of the Russian foreign minister, M. Sazonoff, in the Duma that "Russia intended permanently to occupy Constantinople," Sir Edward declared, "With Russia's desires for access to the sea, England is in entire accord. What form the realization of these aspirations will take will no doubt be settled in the terms of peace." This marks another turn in the kaleidoscope of political intrigue which is hastening Turkey to her final end. Now is the time for us to place before our fellows what the Word of God says with reference to the significance of these things. We are glad of what has been done in the circulation of the Eastern Question Extra of the REVIEW AND HERALD and the little book "The World's Crisis." Both of these publications contain living present truth for this time. For ready sale among our neighbors we have nothing in our literature better than "The World's Crisis," and for free distribution the Eastern Question Extra is still as timely as the day it was issued. We shall have more to say regarding the Eastern Question next week.

ONE who has been under the load of a great debt and has struggled for years to meet the obligations which it entailed, knows something of the joy of freedom. He feels that he has passed from the state of bondage into that of liberty, and this is as true of institutions as it is of individuals. In this freedom from bondage the academy at Mount Vernon, Ohio, is rejoicing at the present time. For a number of years this institution has been encumbered with a great load of interest-bearing debts. Earnest efforts have been put forth throughout the Columbia Union for some time to liquidate these obligations. This year the school is able to sing the song of jubilee. A recent letter from Prof. B. G. Wilkinson, the president of the Columbia Union Conference, and for a number of years the president of the school board, says: "I take great pleasure in telling you that this year the debt is entirely removed from Mount Vernon Academy. At our recent meeting it was decided that inasmuch as the institution is now free from debt, it would not be necessary to have it so closely tied to the Columbia Union Conference as heretofore, and that it should be surrendered to the control of the three western conferences of the union; namely, Ohio, West Pennsylvania, and West Virginia. In harmony with this new arrangement, Elder E. K. Slade, president of the Ohio Conference, was elected chairman of the board." Brother Wilkinson and his associates have labored hard and faithfully in securing this result, and we rejoice with them in the freedom which their efforts have secured. We believe that this change of situation will work to the great advantage of the Mount Vernon school. By the blessing of God it has accomplished much in the past in the education of workers, and we believe that it has before it a still broader field of usefulness.

A Good Word From the Philippines

ELDER L. V. FINSTER, in a letter to Elder N. Z. Town, sends the following encouraging items regarding the progress of the work in the Philippine Islands:—

"The Lord is greatly blessing our literature work in this field. During the month of December we had seven canvassers, who delivered \$1,018 worth of books. This was our banner month. The number of magazines sold during the month amounted to 4,000. Our native boys are doing excellent work. Three of the reports which came in yesterday are as follows:—

	HRS.	ORDS.	VALUE
Isaac Enriquez	54	42	\$198.60 Mex.
Francisco Cruz	64	32	158.40 Mex.
Daniel Balayo	58	16	94.80 Mex.

"We baptized 127 in this field during 1914. This is more than double the number during 1913. Our tithe also increased more than double over the previous year. The Lord is working in wonderful ways in this field to call men to a knowledge of the truth for this time."

FROM the South African Missionary we learn that Dr. W. C. Dunscombe has severed his connection with the Plumstead sanitarium, to locate at Dordrecht, where, after getting settled, he purposes to engage in self-supporting medical missionary work among the Kafirs.