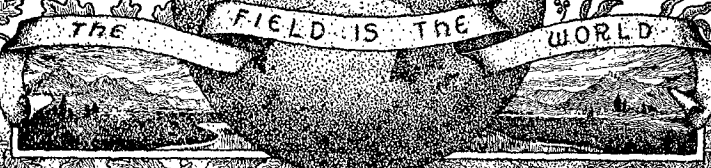


The Advent Review and Sabbath Herald



Vol. 92

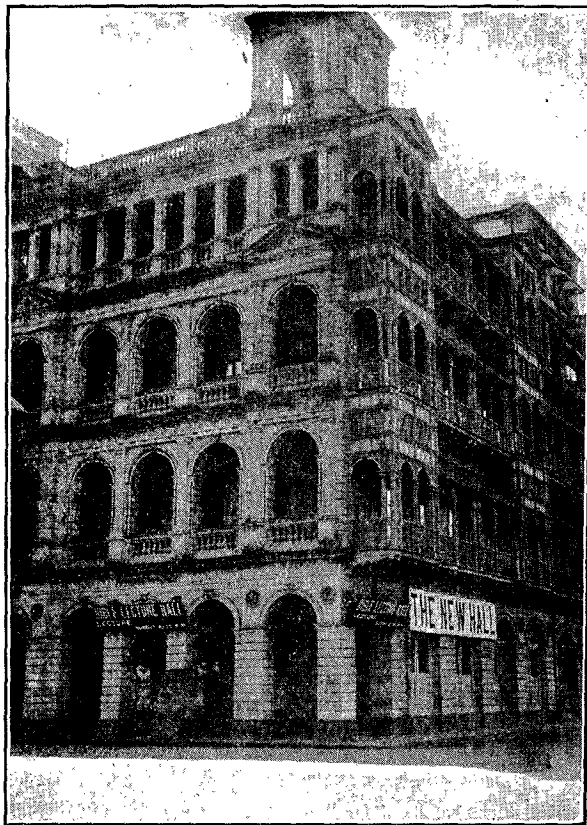
Takoma Park Station, Washington, D. C., Thursday, March 18, 1915

No. 14

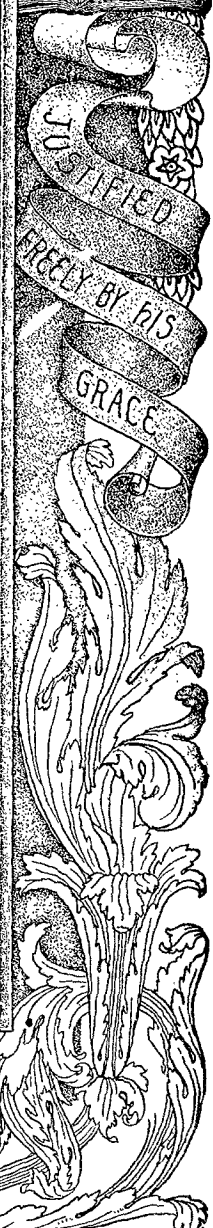
THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS



CHURCH HALL, BOMBAY, INDIA
(See article on page 12)



THE WORK AND THE WORKERS

UP to Thursday morning, March 11, the total sale of the *Protestant Free Press Extra* amounted to nearly 256,000 copies. Still selling!

A SECOND large edition of the *March Protestant* is now on the press. This number has "the go" in it. Everybody wants to read those great speeches at the hearing on free press.

A PROMINENT Mason of Baltimore, having just examined the *March Protestant Magazine*, says that his brother Masons are just waking up to the tremendous issues discussed in this number. He promises a strong effort to distribute it widely in that great Roman Catholic stronghold.

A TELEGRAM from the Minnesota Tract Society requests us to rush 1,000 copies of the *March*, or "Congressional Free Press Hearing," number of the *Protestant Magazine* to Brother L. E. Camp, of Mankato. This brother had also ordered 1,000 copies of the *Free Press Extra*.

BROTHER A. J. S. BOURDEAU, manager of the *Protestant Magazine*, has accepted an invitation to address the United Protestant Association of Baltimore, Md., at an early date. He has also been invited to speak to patriotic societies in New York and Brooklyn, N. Y. A mighty wave of Protestantism is rising throughout the country, in protest against the aggressions of Romanism.

INCLOSING a \$6.00 check for 20 half-year subscriptions for the *Protestant Magazine*, Mr. J. L. S., of Canaseraga, N. Y., writes: "I am very much pleased with the magazine. Think it is about time the American patriots were aroused to the true situation. Hope to be able to secure more subscriptions soon, as people seem to be very ready to take up with literature pertaining to the Papacy."

HARRY E. WOOLEVER, editor of the *Northern Christian Advocate* (Methodist), 432 University Block, Syracuse, N. Y., writes to the *Protestant Magazine*: "We shall be glad to make use of the special articles in this month's issue [March] of your splendid magazine. We are in the same fight with you, and believe that we could exchange journals with profit to both. We shall appreciate it if you will put us on your exchange list, and we will do the same." This *March* number of the *Protestant* appeals to the teachers of men everywhere. What are you doing to circulate it in your neighborhood? For \$1.00 we will mail it to 20 different addresses for you.

THE February 13 issue of *America*, the Jesuit weekly published in New York City, contains as its first editorial a one-column article entitled "Liberty or License?" the same being an attack upon the able arguments presented by Rev. Randolph H. McKim, of the Protestant Episcopal Church of the Epiphany, Washington, D. C., before the House Committee on Post Office and Post Roads, in opposition to the three Roman Catholic bills aimed at liberty of the

press. It speaks of "Adventists, and such like folk, unused to drawing-rooms and well-modulated voices,—people whom Episcopalians affect to despise, when there are no papists to be conquered."

Isn't This a Feast?

ORDERS are already coming in for the beautiful and practical April number of *Life and Health*. Over 8,000 already ordered. We are calling it the "Christian Temperance" number. It tells about Coffee, Corsets, Medicines, Disinfectants, Alcohol, Narcotics, Why Three Meals, Meat Eating, Constipation, Feeding of Children, etc. Note the following departments and articles:—

GENERAL ARTICLES: "Corsets, Old and New;" "Caffeinism;" "Medicine and the Doctor;" "Why Disinfect?" "Why Three Meals?"

STIMULANTS AND NARCOTICS: "Alcohol, Narcotics, and Crime."



THE CONSULTATION ROOM: "Constipation;" A Doctor's Chats With His Patients.

FOR THE MOTHER: "The Feeding of Children;" "Helpful Suggestions for the Busy Housewife," by Practical Housewives.

HOME COOKING SCHOOL: "Are Desserts Superfluous?"

EDITORIAL: "The Staff of Life;" "Meat and the Disposition."

AS WE SEE IT: "Prohibition in Russia;" "The Harrison Anti-Narcotic Act;" "Sore Throat and Milk;" "Baking Powders."

MEDICAL MISSIONARY AT WORK: "Medical Missionary Work in China."

QUESTIONS AND ANSWERS: "Colic;" "Bronchial Cough;" "Piles and Constipation;" "Weaning Baby;" "Constipation and Laxatives;" "Exclusive Milk Diet;" "Hygiene of Painting Trade;" "Hair Turning White."

CURRENT COMMENT: "Is Pasteurization Essential?" "The Decline in Drinking;" "Our Weakness for Medicine;" "Uncle Sam Tries to Make Fat Women Lean."

SOME BOOKS: Reviews of Current Health Books.

NEWS NOTES: Brief, to-the-point items.

The three-color cover design shows "The Old Keeper in Central Park, N. Y.," with his beautiful Scotch collie. A most attractive number. Send \$1.00 for 20 or \$2.00 for 50 copies today. Will sell readily everywhere. A TEMPERANCE NUMBER, and also a MOTHER'S NUMBER. Send 10 cents for sample copy. Going fast. Address your tract society, or *Life and Health*, Takoma Park, Washington, D. C.

THE Saskatchewan Tract Society wires for 400 *March Life and Health* to be rushed to Miss Ida Coles. This makes 450 copies to her credit thus far. Have you ordered your *March* supply?

THE *Western Watchman*, St. Louis, Mo., dated February 25 (edited by priest D. S. Phelan), states that of the 48 States in the American Union, 29 have a Protestant majority, and 19 a Roman Catholic majority.

AN officer of the — Council of the Junior Order of United American Mechanics, — Arkansas, writes: "Kindly place my name on your *Protestant Magazine* mailing list, that I may secure the most authentic magazine in the country dealing with Roman Catholic effrontery and arrogance. I'll endeavor to enlist the entire membership of this council, of which I am secretary; for I know your articles are unanswerable, and therefore indispensable in the hands of a patriot."

Where the *March "Protestant Magazine"* Is Going—No. 2

DURING the first twelve days of the *March Protestant* campaign, orders for 19,125 copies were filled for the following twelve union conferences, as follows:—

Atlantic Union, 1,346 copies, as follows: Massachusetts, 305; Greater New York, 520; New York, 5; Western New York, 300; Northern New England, 16; Southern New England, 200.

Columbia Union, 1,108 copies, as follows: Chesapeake, 65; District of Columbia, 565; New Jersey, 75; Ohio, 151; Eastern Pennsylvania, 95; West Pennsylvania, 100; Virginia, 32; West Virginia, 25.

Lake Union, 594 copies, as follows: Northern Illinois, 24; Southern Illinois, 15; Indiana, 25; East Michigan, 450; Wisconsin, 80.

Southern Union, 240 copies, as follows: Mississippi, 15; Tennessee, 225.

Southeastern Union, 312 copies, as follows: Georgia, 280; North Carolina, 20; South Carolina, 12.

Southwestern Union, 200 copies, as follows: Oklahoma, 100; South Texas, 100.

Central Union, 511 copies, as follows: Colorado, 100; Western Colorado, 31; Kansas, 350; Missouri, 10; Nebraska, 10.

Northern Union, 1,125 copies, as follows: Iowa, 75; Minnesota, 1,000; North Dakota, 20; South Dakota, 30.

Pacific Union, 100 copies, as follows: California, 100.

North Pacific Union, 136 copies, as follows: Western Oregon, 65; Southern Idaho, 41; Western Washington, 30.

Canadian Union, 22 copies, as follows: Ontario, 22.

Western Canadian Union, 10 copies, as follows: Alberta, 5; Manitoba, 5.

Miscellaneous orders, 12,821.

Grand total, 19,125.

Keep on circulating the great "Congressional Free Press Hearing" number! The country is just beginning to appreciate it. The government document of this hearing was exhausted some time ago. Send \$1.00 for 20 or \$2.00 for 50 copies TODAY. Mailed by the publishers to 20 addresses for only \$1.00.

A. J. S. BOURDEAU.

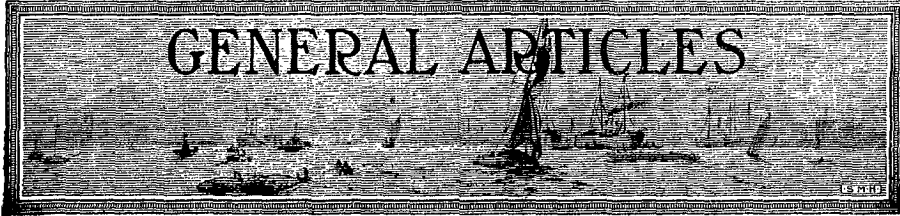
The Advent HOLY BIBLE REVIEW IS THE FIELD AND Sabbath IS THE WORLD HERALD

"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 18, 1915

No. 14



"Behold Your God!"

MRS. E. G. WHITE

In Isaiah's day the spiritual understanding of mankind was dark through misapprehension of God. Long had Satan sought to lead men to look upon their Creator as the author of sin and suffering and death. Those whom he had thus deceived, imagined that God was hard and exacting: They regarded him as watching to denounce and condemn, unwilling to receive the sinner so long as there was a legal excuse for not helping him. The law of love, by which heaven is ruled, had been misrepresented by the archdeceiver as a restriction upon men's happiness, a burdensome yoke from which they should be glad to escape. He declared that its precepts could not be obeyed, and that the penalties of transgression were bestowed arbitrarily.

In losing sight of the true character of Jehovah, the Israelites were without excuse. Often had God revealed himself to them as one "full of compassion, and gracious, long-suffering, and plenteous in mercy and truth." Ps. 86: 15. "When Israel was a child," he testified, "then I loved him, and called my son out of Egypt." Hosea 11: 1.

Tenderly had the Lord dealt with Israel in their deliverance from Egyptian bondage and in their journey to the Promised Land. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63: 9.

"My presence shall go with thee" (Ex. 33: 14), was the promise given during the journey through the wilderness. This assurance was accompanied by a marvelous revelation of Jehovah's character, which enabled Moses to proclaim to all Israel the goodness of God, and to instruct them fully concerning the attributes of their invisible King. "The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will

by no means clear the guilty." Ex. 34: 6, 7.

Till the close of his long life of patient ministry, Moses continued his exhortations to Israel to keep their eyes fixed on their divine Ruler. "Hear, O Israel," he pleaded: "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6: 4, 5. "Thou art an holy people unto the Lord." Deut. 7: 6. "What doth the Lord thy God require of thee," he asked, "but to fear the Lord thy God, to walk in all his ways, and to love him?" Deut. 10: 12.

With what confidence had Moses assured the Israelites of the merciful attributes of Jehovah! Often during the wilderness sojourn he had pleaded with God in behalf of erring Israel; and the Lord had spared them. As in the days following the death of Elisha, when Hazael, king of Syria, was oppressing Israel, so in their earlier history, "the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence." 2 Kings 13: 23.

It was upon this knowledge of the long-sufferance of Jehovah and of his infinite love and mercy, that Moses based his wonderful plea for the life of Israel when, on the borders of the Promised Land, they refused to advance in obedience to the command of God. At the height of their rebellion, the Lord had declared, "I will smite them with the pestilence, and disinherit them;" and he had proposed to make of the descendants of Moses "a greater nation and mightier than they." Num. 14: 12. But the prophet pleaded the marvelous providences and promises of God in behalf of the chosen nation. And then, as the strongest of all pleas, he urged the love of God for fallen man. "I beseech thee," he prayed, "let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression. . . . Pardon. I beseech thee, the iniquity of this people

according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." Verses 17-19.

Graciously the Lord responded, "I have pardoned according to thy word." And then he imparted to Moses, in the form of a prophecy, a knowledge of his purpose concerning the final triumph of his chosen people. "As truly as I live," he declared, "all the earth shall be filled with the glory of the Lord." Verses 20, 21. God's glory, his character, his merciful kindness and tender love,—all that Moses had pleaded in behalf of Israel was to be revealed to all mankind. And this promise of Jehovah was made doubly sure; it was confirmed by an oath. As surely as God lives and reigns, his glory should be declared "among the heathen, his wonders among all people." Ps. 96: 3.

It was concerning the future fulfillment of this prophecy that Isaiah had heard the shining seraphim singing before the throne, "The whole earth is full of his glory." Isa. 6: 3. The prophet, confident of the certainty of these words, himself afterwards boldly declared of those who were bowing down to images of wood and stone, "They shall see the glory of the Lord, and the excellency of our God." Isa. 35: 2.

Today this prophecy is meeting rapid fulfillment. The missionary activities of the church of God on earth are bearing rich fruitage, and soon the gospel message will have been proclaimed to all nations. "To the praise of the glory of his grace," men and women from every kindred, tongue, and people are being made "accepted in the Beloved," "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. 1: 6; 2: 7. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory." Ps. 72: 18, 19.

In the vision that came to Isaiah in the temple court, he was given a clear view of the character of the God of Israel. "The high and lofty One that inhabiteth eternity, whose name is Holy," had appeared before him in great majesty; yet the prophet was made to understand the compassionate nature of his Lord. He who dwells "in the high and holy place" dwells "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Isa. 57:15. The angel commissioned to touch Isaiah's lips had brought to him the message, "Thine iniquity is taken away, and thy sin purged." Isa. 6:7. In beholding his God, the prophet had found pardon and peace.

(To be concluded)

The Age-to-Come Doctrine

—No. 2

Does Probation Extend Beyond Death?

J. O. CORLISS

THE age-to-come theorists answer the question, Does probation extend beyond death? in the affirmative, because upon this decision hangs the weight of their millennial dawn speculations. But a candid comparison of their views with Scripture teaching ought to convince the most devoted adherent of those doctrines that they have no foundation in divine teaching. This being true, as the writer firmly believes, their theories must prove to be positively vicious, since they lead up to a false hope in the matter of personal responsibility for individual conduct.

If, as they affirm, one hundred and forty-two billions of people have lived and died without regard to a future life, who are to be raised from their graves at Christ's second coming, for the sole purpose of giving them an opportunity to acknowledge him and thus be saved, and that, too, in a "sinless age" where no temptations can assail, then what advantage has been a church organization for the propagation of Christian virtue in the midst of bitter opposition from the evil one? If all the heathen of past ages are to come forth from the dead to a sinless period to have a renewed probation and be saved without developing, under test, the hardness of Christian valor, then why not have postponed church organization until a second probation had been accorded to all mankind? Would not this course have more nearly equalized human opportunities for a common salvation? God being no respecter of persons, could he in justice hold one responsible for failure under temptation while in church affiliation, and then give the millions of all past ages, who in their lives cared nothing for salvation, the advantage of a sinless age and the righteous reign of Christ, to make their peace with him?

But upon what premise is such an assumption reared? Just this: it is argued that because Christ "tasted death for all," and thus "gave himself a ransom for all," every one for whom he did so much should have a positive benefit from the expenditure. To use their own words, "Why should not *all* come to a knowledge of the truth, that they may believe?" This question, assuming that God would not be rendering justice to the unsaved millions of past ages unless he should give them a second probation, is followed by this positive statement regarding the texts cited in the preceding paragraph: "The above, and many more scriptures, would be meaningless, or worse, if death ends all hope for the

ignorant masses of the world."—*Studies in the Scriptures*, page 105.

It certainly seems strange that one should be so strongly wedded to a pet theory as to declare an inspired text "meaningless" unless it can be made to teach the particular tenet upon which he bases his entire system of theology. This is, however, here positively asserted. But to strengthen this soul-easing proposition, an explanation is offered as to *why* all the heathen of past ages were permitted to die in ignorance. It is given on page 111, as follows:—

"But upon the supposition that death ends all probation, and that thereafter none may have opportunity to come to a knowledge of the truth and obey it, we may well inquire, Why did God see good to take away these people without giving them a chance of salvation through the knowledge of the only name whereby they can be saved? The answer is, Because it was not their *due time*."

In other words, the point is intended to be made that every individual that has ever lived must have his due time in which to receive the benefits of Christ's offering in his behalf. If any die without the favor of salvation being granted, it is because their "due time" had not arrived, and they are therefore entitled to that due time in being accorded a post-mortem probation at the second coming of Christ. The thought is stated in this form: "They will be awakened from death, and thus blessed together with all the families of the earth, by the promised Seed. They will then be on trial for everlasting life."

"We may well inquire," says the author under review. Then the question may properly be raised, Why did he not inquire of God, instead of making statements having no Scriptural backing? Why did he not draw wisdom from the Word of God direct, and thus assure his readers of a solid foundation upon which to base their faith? Had he gone where wisdom crieth, he would have learned that because God's counsel was rejected by men while they lived, his ear is forever turned from their pleadings for salvation. Prov. 1:20-31. The prophet Jeremiah echoes this strain when speaking of those in his day who lived outside the teachings of Jehovah. Thus he says of them: "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

This scripture certainly conveys the thought that the summer of that people, their time for salvation, was *ended*, their harvest had gone by. Their "due time" had come, and they had not improved it. How plain that their probation was limited to the period of their natural life! The prophet Amos reiterates this sentiment when he warns the world of a coming famine, in which the entire world will be searched for the bread of God, which will then be forever beyond their reach. Amos 8:11, 12.

Coming to the New Testament, we find the apostle Paul taking occasion to remove any supposition that the unsaved of past ages had not had their "due time"

for turning to God during their natural lives. In this he maintains that they have no valid excuse for their lost condition, because the mysterious attributes of God, that is, his eternal power and divine character, have been made visible ever since the creation, by the things he has made and done. Rom. 1:20. The ancients had really known God, because the first man was made in the very image of Jehovah. But they made the choice of a sinful life, which disordered the intellect, and led the individual into every vile process, regardless of the claims of God's law. Verses 21-32. The inspired judgment of the apostle was that all these were "worthy of death."

This same thought is continued in the next chapter, where we are told that God is no respecter of persons, but deals with all in strict accordance with the decrees of his holy law. In harmony with this rule, he declares that as many as have "sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; . . . in the day when God shall judge the secrets of men by Jesus Christ." Verses 11-16.

This is very far from saying that at the coming of Christ all these will have a renewed probation, in order to save them. The coming of Christ to earth is for an entirely different purpose, according to the Word itself. By that we learn definitely the object of his coming. He is to appear with ten thousand of his holy ones—all the angels of heaven—(Matt. 25:31) "to execute judgment upon all" (Jude 15). Mark well the expression "to execute," that is, to give effect to the judgment already written against all the ungodly.

This establishes the idea that before Christ comes, those who may be accounted worthy of salvation at his appearing, will have stood the test of character beforehand. At the sounding of this trump of God, accompanied with the resounding "voice of the Archangel," the dead in Christ rise first of all. 1 Thess. 4:15-17. This separation could not possibly take place unless those thus raised had been before "accounted worthy" of the honor, as stated by our Saviour. Luke 20:35.

This, too, seems perfectly just to all alike; for the fact that God made man upright, and that the creature himself has sought out the inventions of Satan (Eccl. 7:29), places the responsibility of man's lost condition upon himself. Besides, God even went infinitely farther, giving his only Begotten to redeem the lost creature; and this puts the responsibility for salvation upon the contingency of the needy one applying the remedy while under the condition he brought on himself.

But we should not forget to consider the "due time" relied on by age-to-come believers as the blessed period accorded for a second probation. It is true that Christ Jesus "gave himself a ransom for all, to be testified in due time," as stated in 1 Tim. 2:6. But let no one give these words a wrong setting. The testifying here spoken of was in regard to the

giving of Christ to the world, and does not in any sense justify the thought of a second probation. So we ask, When was Christ thus given? With God's infinite foreknowledge, the gift must have been provided even before sin entered the world. This is clearly stated by the assertion that Christ was the Lamb slain from the foundation of the world. Rev. 13: 8.

But though this was the provided plan, and completed at so early a stage, the "due time" for his appearance in the flesh was reserved to a period pleasing to him who orders all things to suit his own will. This thought is conveyed in the message of the apostle who said that "when the fullness of the time was come [the due time for Christ to witness to the plan], God sent forth his Son" to redeem them that were under the law, and make them sons of God by adoption. Gal. 4: 4, 5.

It is clear from the few scripture references cited that the second probation theory is a preposterous one, only calculated to lead the careless soul into an attitude of carnal security. If such an arrangement is only for the generations who have died out of Christ, because of ignorance of their privilege, why should the doctrine be drilled into *living* minds, except to divide their attention from present Christian duties, by inculcating the hope that they, too, may have a second chance to recover from the sin taints of some selfish interest? The safe side of this controversy is manifestly to follow the moral instruction of the Bible, to prepare to meet God, and at the same time to banish the thought of all Utopian views of a better time to find the Lord.

Glendale, Cal.



The Schools of the Prophets

— No. 2

Purpose and Establishment

M. E. CADY

"THE system of education established in Eden centered in the family. Adam was 'the son of God,' and it was from their Father that the children of the Highest received instruction. Theirs, in the truest sense, was a family school.

"In the divine plan of education as adapted to man's condition after the fall, Christ stands as the representative of the Father, the connecting link between God and man; he is the great teacher of mankind, and he ordained that men and women should be his representatives. The family was the school, and the parents were the teachers.

"The education centering in the family was that which prevailed in the days of the patriarchs. For the schools thus established, God provided the conditions most favorable for the development of character. The people who were under his direction still pursued the plan of life that he had appointed in the beginning. Those who departed from God, built for themselves cities, and congregating in them, gloried in the splendor, the luxury, and the vice that make the cities of today the world's pride and its curse.

But the men who held fast God's principles of life dwelt among the fields and hills. They were tillers of the soil, and keepers of flocks and herds; and in this free, independent life, with its opportunities for labor and study and meditation, they learned of God, and taught their children of his works and ways." — "Education," pages 33, 34.

One of these patriarchal family schools was the household of Abraham, which, with his trained servants, must have numbered nearly a thousand; for when Lot, with his family and goods, was carried away by the enemies of the Sodomites, Abraham, with three hundred and eighteen of his "instructed servants," went to the rescue. See Gen. 14: 14. What a mighty, uplifting influence was wielded by this large household living the tent life! Pharaoh, king of Egypt, and Abimelech, king of Gerar, sent this school of Abraham on its pilgrim journey with rich gifts and their good will. God greatly blessed it, both temporally and spiritually. This was God's testimony concerning Abraham and the teaching of his household: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18: 19.

Lot and his household pilgrimaged with Abraham for a time, and the Lord greatly blessed him with souls and substance. "And Lot also, which went with Abraham, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together." Gen. 13: 5, 6. Abraham very generously gave Lot his choice of the land for the grazing of his flocks and herds; and selfishly Lot chose the best and greenest pastures. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere. . . . Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abraham dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." Gen. 13: 10-12. The result of the separation was that Lot and his household forsook God's plan for their education and training, and soon left their tents to dwell in the city; and only Lot and two of his daughters escaped the destruction of Sodom, by fleeing to the mountains, and there they dwelt in a cave. The Lord's plan brought Abraham and his household happiness and prosperity; a departure from it brought Lot and his family sorrow and disaster.

"This was the method of education that God desired to establish in Israel. But when brought out of Egypt, there were among the Israelites few prepared to be workers together with him in the training of their children. The parents themselves needed instruction and discipline. Victims of lifelong slavery, they were ignorant, untrained, degraded. They had little knowledge of God, and little faith in him. They were confused by false teaching, and corrupted by their

long contact with heathenism. God desired to lift them to a higher moral level, and to this end he sought to give them a knowledge of himself.

"In his dealings with the wanderers in the desert, in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, in their peril from heathen foes, and in the manifestation of his providence for their relief, God was seeking to strengthen their faith, by revealing to them the power that was continually working for their good. And having taught them to trust in his love and power, it was his purpose to set before them, in the precepts of his law, the standard of character to which, through his grace, he desired them to attain." — *Id.*, page 34.

What a school was this in the wilderness! All Israel was in school from the day they left Egypt through the Red Sea, until they passed over the Jordan into Canaan. Christ and angels were their instructors. In the wilderness school they were taught how to live in the land of plenty. Here they were taught God's plan, and method in education, that they in turn might know how to train their households for God, as did Abraham, their father.

"Wherever in Israel God's plan was carried into effect, its results testified of its Author. But in very many households the training appointed by heaven, and the characters thus developed, were alike rare. God's plan was but partially and imperfectly fulfilled. . . . Fathers and mothers in Israel became indifferent to their obligation to God, indifferent to their obligation to their children. Through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them. They learned the ways of the heathen.

"To meet this growing evil, God provided other agencies as an aid to parents in the work of education. From the earliest times, prophets had been recognized as teachers divinely appointed. In the highest sense, the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. But the name was given also to those who, though not so directly inspired, were divinely called to instruct the people in the works and ways of God. For the training of such a class of teachers, Samuel, by the Lord's direction, established the schools of the prophets." — *Id.*, pages 45, 46.

"The schools of the prophets were founded by Samuel to serve as a barrier against the widespread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. As they communed with God, and studied his Word and his works, wisdom from above was added

to their natural endowments. The instructors were men not only well versed in divine truth, but those who had themselves enjoyed communion with God, and had received the special endowment of his Spirit. They enjoyed the respect and confidence of the people, for both learning and piety. In Samuel's day, there were two of these schools—one at Ramah, the home of the prophet, and the other at Kirjath-jearim, where the ark then was. [See 1 Sam. 7: 1, 2, 15-17; 10: 5-13; 19: 18-24.] Others were established in later times. [See 2 Kings 2: 1-22; 4: 38-44; 6: 1-7.]—"Patriarchs and Prophets," page 593.

By reading the Scriptures just referred to, we learn that the leading prophet of the time had general oversight of these schools: the prophet Samuel (standing as one appointed over them) in his day, at Ramah and Kirjath-jearim; and later the prophet Elijah had oversight of the schools at Gilgal, Bethel, and Jericho. When Elijah was translated, Elisha took general oversight of these schools, and because the students of the school at Jericho said, "Behold now, the place where we dwell with thee is too strait for us" (2 Kings 6: 1-7), he gave his consent to have it removed to Jordan, where they found a more suitable location.

Saul, when he was anointed king, came in contact with the students of one of these schools; and after his rejection as king, he went to the school at Ramah to seek for David, who, after his anointing, was for a time at the school in Ramah.

As to the enrollment of these schools, we find but meager mention of the one at Gilgal. One hundred students were together at one time (2 Kings 4: 43); and fifty students (strong men) from the school at Jericho "stood to view afar off," hoping they might behold the translation of Elijah (2 Kings 2: 7, 16).

"In both the school and the home, much of the teaching was oral, but the youth also learned to read the Hebrew writings; and the parchment rolls of the Old Testament Scriptures were open to their study. The chief subjects of study in these schools were the law of God, with the instruction given to Moses, sacred history, sacred music, and poetry."

"The pupils of these schools sustained themselves by their own labor in tilling the soil, or in some mechanical employment. In Israel, this was not thought strange or degrading; indeed, it was regarded as a sin to allow children to grow up in ignorance of useful labor. Every youth, whether his parents were rich or poor, was taught some trade. Even though he was to be educated for holy office, a knowledge of practical life was regarded as essential to the greatest usefulness. Many also of the teachers supported themselves by manual labor. . . .

"These schools proved to be one of the means most effective in promoting that righteousness which 'exalteth a nation.' In no small degree they aided in laying the foundation of that marvelous prosperity which distinguished the reigns of David and Solomon. . . .

"In the reigns of David and Solomon, Israel reached the height of her great-

ness. The promise given to Abraham and repeated through Moses was fulfilled: 'If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you.'"—"Education," pages 47, 48.



"Thou Art Peter"

MARY C. MC REYNOLDS

"FOLLOW me, and I will make you fishers of men." The words of Jesus to Peter foretold the work of the shepherd, who was to feed the sheep and lambs of the early church. While Peter immediately left the ship and followed Jesus, there was much to be done for Peter before he could preach the Pentecostal sermon and be intrusted to bring thousands into the fold in a few days.

Knowing his impulsive nature, his strong self-assertiveness, Jesus kept Peter close to himself. One of the inner circle, Peter followed his Lord daily, sharing his hunger, his weariness, his work. "Line upon line" he absorbed the messages of heaven, until he felt confident that he was ready to go with Jesus even to death. But Peter must learn his own weakness, and the great lesson so hard for all, "Let him that thinketh he standeth take heed lest he fall."

Out of Peter's very strength and assertiveness had come that positive declaration, "Thou art the Christ, the Son of the living God." With what longing did Jesus yearn over Peter! How he desired to see Peter fully converted without drinking the bitter cup! Tenderly and earnestly Jesus had cautioned Peter and his associates on that memorable night in Gethsemane: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Had Peter's heart been fully ready to learn, he would have heeded the caution and fortified himself in prayer. But Peter slept. Had he not a sword for protection?

Ah! Peter, so self-confident, so rash, so headstrong, always the spokesman, and yet so slow of heart to understand that warning, "Satan hath desired to have you, . . . but I have prayed for thee." When Peter realized little of his need for prayer, his Saviour prayed for him. Happy that son or daughter who, not realizing the need for prayer, has the faithful mother or father that keeps the erring child before the same Heavenly Father to whom Jesus cried for help. Lodged by the throne, those prayers and tears are not forgotten, and many a straying one is brought back by the angel commissioned to guard the weary, wandering one.

In his effort to defend his Master,

Peter added another grief to the great heart of Love. So, too, Peter, added another lesson to the long list. With the vision of the miraculous healing of the servant's ear still before his mind, Peter "forsook him, and fled." Surely Jesus will conclude that the labor has been lost, and all the love expended in vain. No, he reads the heart; it must be broken, and then all that pent-up love will gush forth in strength and loyalty, and Peter will be faithful, even as he declared, "to death."

A few hours later, when Peter had thrice denied his Lord, and those loving, sorrowful eyes sought him out, far back in the judgment hall, then he remembered the warning, "Thou shalt deny me thrice," and Peter "went out, and wept bitterly."

Out of that broken heart there sprang forth the stream of the water of life to sustain the sheep and the lambs who were to pass through the trying experiences of the days of persecution. In those tears are born tenderness, love, and consideration. Out of the night of Peter's experience he came forth subdued, refined, ennobled, and enriched by the indwelling of the Spirit of his Master. He had the training, and when the angel bade the women, "Go tell his disciples and Peter," that apostle was ready to preach the resurrection message in its fullness when the "power" should be given.

"When the day of Pentecost was fully come,"—only a few days, but what a change in Peter! His spirit was blended perfectly with "the eleven" and in harmony with his Master. Lifting up his voice, he poured forth that powerful sermon that convicted hearts and brought three thousand souls into the fold of the believers.

Delivered from himself, Peter worked mightily for the spread of the message, and miracles witnessed to his spirit. To guard the infant church from the invasion of hypocrites, Peter was given divine discernment, as manifested in his reproof of Ananias and Sapphira. Recognized as a leader in the early church, Peter confined his work largely to Jerusalem and the Jews, witnessing boldly for the risen Lord in the very hall where he had denied his Lord but a few months before, and before many of the same men who had heard his denial. Stronger and more bold than any of Peter's own self-assertions was the Spirit that then spoke and worked through him.

Years full of faithful service followed, and about the time of Paul's imprisonment in Rome the faithful Peter had the privilege of following Jesus—as he had failed to do before—even unto the very cross, upon which he, like his Master, sealed his life work with his blood.

Let those who, like Peter, have struggled with the waves, smitten a brother, forsaken and denied their Lord, now return, and, like Peter, fall on the Rock and be broken, yielding to God their lives filled with loving, loyal service.

Loma Linda, Cal.

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EDITORIALS

NONE but the incapacitated or the indolent have time to idle away. There are no lazy Christians. This term is a misnomer. If a man is lazy and indolent, no matter how high his profession, he is not a Christian. It has been said, and we believe truly, that there will be no starless crowns worn by the redeemed. Every one who gains a home in the kingdom of God will have been an instrument in the hands of Heaven in winning or helping to win some soul for Christ. Indeed, to show our allegiance to God, to labor for his glory and the upbuilding of his kingdom in the hearts of men, is the great purpose of our existence. Too many have failed to realize the exalted position to which God calls them in making them coworkers with himself. They live selfishly, for their own personal pleasure or aggrandizement. Such fail to appreciate the true spirit of the cause they have espoused. They need a new view of the cross of Calvary, a new sense of the spirit which actuated Christ to lay aside the riches of glory for the salvation of the lost and perishing. When once we see Christ as he is, see him in the supreme loveliness and unselfishness of his character, a great longing will possess our souls to be like him; and in the satisfying of that longing every selfish desire and purpose will be subordinated.

The Cultivation of Confidence and Brotherly Love

THE spirit of the age in which we live tends toward distrust and alienation. Unrest and uncertainty exist throughout the world. Many who have been old-time neighbors and friends are engaged in a life-and-death struggle. Smoldering personal antipathies and national animosities have been fanned into new flames. Human passion has been aroused to a terrible pitch. The result of all this is the very opposite of that which tends to promote peace, good will, and good fellowship among men. The same elements of unrest are at work not only in the political world, but in the commercial, social, and religious worlds. The hu-

man family is drifting away from its old standards of belief. Revolution permeates the very air. Doctrines which for long centuries have been held as cardinal are discredited.

In the midst of this growing disquietude and gathering gloom, God has raised up a people to stand as the conservators of his Word. He has intrusted them with a message of reform for their fellows. Amid the gathering darkness they are to erect a standard of truth,—the commandments of God and the faith of Jesus,—and rally their fellows to that standard.

The position as conservators of Bible truth which Seventh-day Adventists have maintained for so many years has been dearly purchased, and it should be as sacredly maintained. False philosophy and specious reasoning should not lead us to turn aside in any particular from the message which God has committed to us. No dross of worldliness should corrupt the simplicity of our Christian experience. We should stand jealously and contend earnestly for the faith once delivered to the saints. The great principles of truth which constituted the foundation of this message and movement in its beginning, which have been its strength throughout its history, will prove its bulwark in the times of stress and storm ahead.

But on the other hand, we must realize that the truth of God is progressive, and that the Scriptures of Truth are an inexhaustible mine into which we may dig and delve continually and ever discover new gems of richest quality. It is not for us to take the truth we possess, and by some unwritten law coin it into a creed, saying, Thus far will we go, and no farther. In doing that we should do like the churches around us; and, just as God has been compelled to call into being new movements to carry his advancing truth beyond the narrow scope of stereotyped creeds, so, if we who are connected with this movement refuse to advance, Heaven will call into being others to do the work which we refuse to

do. But this we do not believe will be necessary.

In the church of God in every age there has been a commingling of various elements of the conservative and aggressive, of the fast and the slow. The ardent and impulsive Peter was linked with the quiet, loving John. It must be so in the work of God today. Some there are who will dig out of the treasure house things both new and old. To their ardent minds the new may appeal with greater force, and therefore the emphasis of their teaching will be placed upon the new. Others less inclined to investigation will hold to the old things, and their danger will be in growing stereotyped and narrow. To whichever class we may belong, let us exercise long patience and great brotherly kindness toward those who may not view things from our particular standpoint. It would be sad indeed if workers in this cause, who by their lives of devotion and steadfastness have demonstrated their love for and loyalty to the principles we hold, should be alienated over minor details of belief. And yet this is possible, unless we seek to draw near to one another, unless we cultivate that love and confidence which should be found between brethren in the same cause. Why, because a brother differs with me over some minor questions which in reality do not affect the integrity of this work, should I regard him unkindly or look upon him as a heretic? Why should I call my brother to question because he does not meet my standard in the cut of his clothes or in the articles of his diet? Do I feel that I have light in advance of that which he follows? Then I should seek to come near to him and lovingly win him to the better way.

In the church of God as in the family relationship, it is necessary to bear and forbear. We must learn to live with one another, to overlook one another's peculiarities and idiosyncrasies, to exercise patience and long-suffering toward those whom we regard as holding to error or as recreant to Christian duty. We are spending great sums of money today for the conversion of the heathen; we are sending missionaries to the ends of the earth to bring the light of the knowledge of God to those in darkness. It is well that we should do this. The millions of souls going down to darkness and destruction cry out to us to put forth every effort within our power. But while we are seeking to save the lost in heathen lands, let us not fail to appreciate the value of souls nearer home. Let us turn our eyes to our own homes, to our own communities, to our own church relationships, and consider whether we are maintaining that attitude toward our flesh and blood, toward our brethren and sisters in the church, toward our neighbors, which will draw them to Christ and not

scatter abroad. When the true spirit of missionary labor possesses our souls, when we come to recognize the needs which exist close at hand as well as those which are enshrouded with the glory and the halo of missionary romance, it will revolutionize the spirit which exists in some of our hearts.

We should recognize in our brethren the precious purchase of Christ's blood. We should count no effort too costly to gain their confidence and love. It will take from our hearts the spirit of gossip and criticism and censure. The possession of this spirit of the Master will make us none the less careful to maintain in the church of God proper discipline. We shall deem it necessary to cut off every contaminating branch, even as we amputate a diseased member of the body. But before the amputation takes place, we must be sure that every means has been employed to restore the disaffected one, and to bring him back in his experience into the love and harmony of the gospel of Christ.

The word of God to the believers in this movement is, Pull together; come near to one another; walk in love and in the unity of the Spirit. Where differences exist, by personal counsel, by united study of the Word, by earnest prayer, seek for divine guidance. Heaven will not delay to bless this spirit of cooperation. God today desires his people to see eye to eye. Let us seek earnestly the cultivation of confidence and brotherly love.

R. M. W.

Is There Still a Religious Liberty Issue?

We would fain believe that there is no longer any need of delivering lectures, preaching sermons, writing articles, or publishing magazines in behalf of religious liberty, freedom of speech, and freedom of the press. We would be glad to believe that the principles of religious liberty have become so firmly implanted in the hearts of all Americans that there is no longer any danger of those principles being attacked by any one. But whoever feels that such is the case is deluding himself and "living in a fool's paradise;" for at no time in the history of the world were those principles in greater danger than they are at the present moment. At no time since the adoption of those principles by the American nation were the forces of their opposers better organized and more determined than now. Organizations that were not in existence when we began to contend for these principles are now firmly established, enrolling their adherents by the millions, and setting for themselves a definite program whose success means the positive abandonment of religious liberty principles and the adoption of principles that made the Dark

Ages dark, enslaved the consciences of the multitude, and through long, sad centuries fed to the flames the best people the nations could produce. Those organizations are here in America today. We were not surprised when we saw them organized; for we knew the formation of some such organizations was necessary to the fulfillment of the divine prediction.

The Dominant Issue

The third angel's message, given to us to give to the world, is as plain a declaration as man needs to show that the religious liberty issue will be the dominant issue in the last hours of time. That message reads: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Rev. 14:9, 10. That plain declaration, with the statement of the fearful consequences of not heeding the warning, is given because of the action and the decree of a certain power called by the inspired writer "another beast." Of him it is said that he "causeth the earth and them which dwell therein to worship the first beast." This other beast says "to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:12-17. That is worship by force of compulsory laws and edicts. That is compulsion in religion. That is apostate Christianity compelling men to worship a false god and perform some religious act or acts that contravene God's law and contradict the principles of his government.

But this scripture shows us that the last clash between the enemies of God's government and his obedient followers comes over the matter of freedom of worship. That other "beast" proposes to compel all the world to worship "the first beast," whose deadly wound was healed, and to give power to the "image of the beast" and cause that to give a similar demonstration of religious tyranny. God, on the other hand, declares that this can be done only under pain of his greatest displeasure and in the face of the most terrible judgment.

Apostate Protestantism the Chief Factor

Thus do we see the issue joined between the Almighty and the apostate religions of this world. Rome does not

appear to be the chief working factor in this particular struggle, the open and avowed instigator of the movement. It is "another beast" that fills the world with its intolerant decrees, and causes the people to "make an image to the beast," and gives "life unto the image of the beast," etc. That is apostate Protestantism. It is apostate Protestantism that is to marshal Christendom under the banner of a compulsory religion. With apostate Protestantism, then, we have our chief concern in the climax of the controversy. True, the time will come when the Roman Church will say, "I sit a queen, and am no widow, and shall in no wise see mourning." But she comes to that position because of what apostate Protestantism does in swinging the world over onto Roman grounds. If Protestantism stood faithful to its principles, Rome never would see the day when she could say, "I sit a queen, and am no widow."

Is Protestantism swinging over onto Roman grounds?—It is. How is this demonstrated?—By the formation of powerful societies whose fundamental principles call for a violation of the Christian and Protestant and American principles of religious liberty.

The Lord's Day Alliance

One such organization is the Lord's Day Alliance, and it is not confined to the United States. In both England and Canada that organization is alive, active, and growing; and the one great object of its existence is the exaltation of the Sunday sabbath and its compulsory observance under force of national law. That organization does not brook opposition, nor look with kindly allowance upon those who put conscience and the Word of God above blind obedience to the decrees of the alliance.

From the twenty-fifth annual report of the Lord's Day Alliance of the United States we glean the following concerning the alliance and its attitude toward those who oppose its program:—

The Lord's Day Alliance of the United States is becoming better known every year to the people of the nation and in the halls of state and at the national Capitol. A communication was received from Dr. W. W. Davis [secretary of the Maryland Lord's Day Alliance], urging that our alliance keep in more frequent touch with Washington; that at least once every week while Congress is in session we ought to be in close personal touch with affairs. . . . We note here the fact that Seventh-day Adventists have a regular force of workers against the Christian sabbath in Washington, and we must have a care lest these troublers of Israel do violence to our Christian sabbath.

A Mordecai in the Gate

In the eyes of that organization, Seventh-day Adventists are to this world what Elijah was to Ahab and what Mor-

decai was to Haman—the “troublers of Israel” and the “Mordecai in the gate;” and there is much evidence that they feel toward us as Ahab did toward Elijah and as Haman did toward Mordecai. In fact, the thirteenth chapter of Revelation plainly declares that in the close of the conflict the promoters of compulsory religion will assume the same attitude toward the bearers of the third angel’s message that Ahab and Haman did toward the loyal people of Jehovah in their days, and will take similar means to get rid of them. The following statement from the spirit of prophecy will emphasize this thought:—

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” In the near future we shall see these words fulfilled, as the Protestant churches unite with the world and with the papal power against commandment keepers. The same spirit which actuated papists in ages past, will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God.

Church and state are now making preparations for the future conflict. Protestants are working in disguise to bring Sunday to the front, as did the Romanists. . . . The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther. The Persian edict sprang from the malice of Haman toward Mordecai. . . . The Protestant world today see in the little company keeping the Sabbath a Mordecai in the gate. . . . To secure popularity and patronage, legislators will yield to the demand for a Sunday law. Those who fear God cannot accept an institution that violates a principle of the decalogue. On this battle field comes the last great conflict of the controversy between truth and error.—“*Testimonies for the Church*,” Vol. V, pages 449-451.

The Cause of Calamity

We have maintained for years that the time will come when those who are working for compulsory Sunday observance will attribute the calamities of earth to the failure of the people to observe the Sunday, and that when the last plagues are falling upon the world, those who have stood for the true Sabbath of Jehovah will be charged with responsibility for these manifestations of the divine wrath. We have already seen indications of that trend of opinion. At a meeting of the Lord’s Day Alliance held in Washington on Jan. 24, 1915, the declaration was made that the fearful conflict now going on in Europe was because of the carelessness of the people in observing God’s law. In other words, God was punishing Europe for not keeping Sunday. It may readily be seen that it is not a far step from such an idea to the idea that they who teach the people that Sunday is not the Lord’s true Sabbath are the primary cause of that calamity.

Preparing for Aggressive Work

At the same meeting of the alliance the following declarations were made:—

As sure as you are sitting in your seats, a Sunday law will be passed by Congress. I am well acquainted with President Wilson. Before he gets out of office, I will get word to him that the time has come to clean up Washington in the line of Sunday desecration. A Sunday law can be secured more quickly by the cooperation of all the churches. The Lord’s Day Alliance is now backed by sixteen denominations, and soon will be backed by thirty. We will soon stir up every community. When we speak, we will be heard. We are already beginning to speak. By the strength of our organization we will get anything we want. We are going into schools and colleges to educate the future leaders of thought. About one year from now a big meeting will be held in Washington to crystallize all the effort for Sunday observance. We will bring influence to bear upon all Christian Congressmen. Congress has been flooded with petitions and letters from Seventh-day Adventists until one would have thought that they were in the majority in this country.

This proposed course of procedure indicates a carefully laid plan for educating the public away from the principles of freedom that have made America a refuge for the oppressed of every land, and for securing that oppressive legislation which will culminate in the decrees of oppression soon to be issued against God’s commandment-keeping children.

At the same meeting to which reference has been made, Dr. T. T. Mutchler, of Philadelphia, president of the International Federation of Sunday Rest Associations, made the following statement:—

When stringent Sunday laws are enacted and enforced, the consequence will be that the Sunday schools and churches will be filled, and the ministers and missionaries will then have a chance to reach the people and do Christian work.

Note the similarity between this declaration and one made in the *Homiletic Review* for November, 1892, by Rev. S. V. Leech:—

Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshipers, and our young men and women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils all legislation essential to this splendid result.

This was the very plea made by the leaders of the apostatizing church in the early centuries when they demanded that the public shows be transferred to some other day than Sunday. Compulsion in religious things has always been a characteristic of an apostatizing church. When the compelling power of the Holy Spirit is waning in a church, the compelling power of the civil law is brought in to supply the lack. But Jesus said, “And

I, if I be lifted up from the earth, will draw all men unto me.”

At the meeting in question, Dr. Bowdy, general secretary of the Lord’s Day Alliance, made the following statement:—

In advocating Sunday laws, we are the church in action,—securing the sabbath-day rest to the people. There is just one difficulty, and that is to get the principles of Jesus Christ into the hearts of the people. Protestantism and Catholicism will strike hands alike in this movement. As churches we must march through Congress and our State legislatures, and demand legislation for the protection of the Lord’s Day, that the kingdom of Jesus Christ may be advanced.

Dr. W. W. Davis, secretary of the Maryland Lord’s Day Alliance, made the following statement at the same meeting:—

In the next session of Congress we expect to introduce a Sunday law which will give the District of Columbia a clean white sabbath. We are going to organize our forces so that we will have a key man in every State, and he will have three leading representatives of three leading denominations in every Congressional district. These men will so organize the churches on a cooperative basis that when Sunday bills are introduced, instead of Seventh-day Adventists sending in one barrel of petitions against these bills from all over the United States, we will be able to send in one barrel from every State in the Union.

Foes of Our Country

It is not difficult to see who these people look upon as their “Mordecai in the gate,” their “troublers of Israel,” whose activities endanger their success in the work of fastening the Sunday sabbath upon all the people through force of law. With the same idea in mind, the general manager of the National Reform Association made the following declaration on Aug. 17, 1910, at Winona Lake, Ind.:—

Among all the foes of our country, we have none to fear even half so much as those who, in the name of religious liberty and of individual rights of conscience, are infringing upon the rights of the Christian people and of the state itself.

Other Forces Uniting

Most of our readers are familiar with the program of the great organization known as the Federal Council of the Churches of Christ in America. It also has set for itself the task of establishing the Sunday institution by force of law. It is working now along the line of creating a force which lawbreakers and lawmakers will respect and heed where questions in which it is interested are involved.

The World’s Christian Citizen Conference also has for one of the chief purposes of its existence the compulsory observance of the Sunday sabbath, as has also the National Reform Association, out of which it developed. All these organizations look one way and aim at

one common purpose—compulsory religion; and they are better organized and more determined than ever before to accomplish their purpose. They purpose also to unite with the Roman Catholic Church in the work of enforcing the Sunday institution upon all the people. It is the purpose of this confederation of religious forces to introduce identical bills for a compulsory Sunday in all the State legislatures, and work persistently and unitedly for their adoption at the same time that they are besieging Congress for a federal law to the same effect.

The third angel's message indicates that in the culminating struggle the inhabitants of this world will be lined up on opposite sides of one question—compulsory religion. We see the forces of the churches mobilizing for the part they are to play in that contest. They have but one foe, and they are naming that foe now. What the Word declares they would do, they are now getting ready to do. The enemy at whom they will level the shafts of their decrees will be those that are keeping the commandments of God. They are doing it now.

Our Duty Now

This prophecy, fulfilling before our eyes, should arouse us to greater diligence and greater vigilance than ever before. If we have in the past circulated religious liberty literature by the thousands of copies, we ought to circulate it now by the hundreds of thousands of copies, that the people may be duly warned of what is involved. If we have circulated the *Liberty Magazine* by scores of thousands, we ought to circulate it now by the hundreds of thousands. Every Seventh-day Adventist should be a radiating center from which would flow out a constant stream of religious liberty literature to friends and neighbors. From this year until time closes, we should be increasing our energies and our activities to enlighten the world upon these matters. The issue is joined; there is no evading it; it will not be ignored. The last test question that will be put to the inhabitants of this world will be, Will you worship in harmony with the law of the land, or refuse, and take the consequences? That the people of this world may know what they are doing when they answer that question, let us do our duty in placing in their hands such literature as will make it plain.

C. M. S.

Deliverance of Hans Brael From Roman Persecutors

IN the year 1557, Hans Brael, a member of the Baptist brotherhood of believers in Moravia, was traveling in the Tyrol, visiting fellow believers. In this region, in those times, determined efforts were being made to stamp out the witness to Bible truth, particularly Baptist

teaching; for these Baptists were especially active and devoted in working for souls.

Having visited his brethren, Brael was turning homeward toward Moravia, when he met a judge traveling with his secretary. The judge nodded and passed on, but the secretary questioned Brael, and soon found that the stranger would not deny being a Baptist. The judge was called back, and Brael was haled to court and held prisoner till he should renounce his faith. For months he was kept in an underground dungeon of the castle, where clothing rotted away, and he felt his life was surely sustained only by the interposition of God. Winter coming on, he was moved to a room in the castle, and for thirty-seven weeks remained with one hand and one foot in the stocks. One day the young man felt that the Spirit of God had given him a message for his persecutors. Van Braught says (in his "Baptist Martyrology"):

He sent for the secretary that had apprehended him, wishing him to come to him in the prison. He very speedily came and sat down, and asked what he desired that he had sent for him there. The brother said, "The only reason is that I cannot forbear showing you that, as you well know, you are the most guilty cause of my imprisonment and miserable sufferings, while never in my life did I do you any injury." The secretary sat alarmed and silent, and said not a word, except that he had been obliged to do it.

The brother said: "Yes, the judgment of God impelled you to do it, because you thirsted for the blood of the godly; it has therefore befallen you to have brought a heavy judgment upon yourself. God will assuredly visit you for it, demand it at your hands, and punish you for your sins."

The secretary was silent and could say nothing, so alarmed and stupefied was he. Thus he went away. In about fourteen days he died suddenly in the night. In one quarter of an hour was he well and dead. Great dread was upon him, so that he cried fearfully and moaned, lamenting that he had acted unrighteously and committed iniquity. . . . In the same night in which this man died, the brother experienced great joy, so that he could not, by prayer and thanksgiving, sufficiently praise the Lord; for it occurred to him in the night that he should yet be restored to the brethren and the church. In the morning there came an officer, who told him that the secretary had that night suddenly and awfully died. The fate of the secretary produced great alarm in the mind of his lordship [the lord of the castle].

These things determined the persecutors to be rid of the prisoner, and it was decided to send him to the galleys, those prison pens of the sea. But the Lord, who had not suffered his servant to perish, and who had given him the token of final deliverance, frustrated their purpose. First Brael was left to go about the castle yard for two days, "that he might learn again how to walk." Then

he was sent off with an officer on the road to the seaport. But at one of the first inns at which they halted, the officer drank himself to sleep, with the door open, and Brael walked out at liberty. "Thus God on that night delivered him," says the martyrologist, "and he came in peace and with joy to his brethren and the church of God." W. A. S.

Discouragement

HAVE you ever felt downcast, dejected, discouraged? A Christian ought never to be found in this sad condition. The outlook often may present discouraging features, but the uplook is always as bright as the promises of God. The following is quite to the point:—

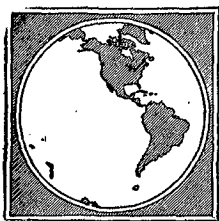
"In a fable it is told that Satan one night held a sale and offered his tools to any one who would pay the price. These were all spread out for sale, some labeled hatred, envy, malice, jealousy, sickness, despair, crime,—a motley array. Apart from the others lay a harmless-looking wedge-shaped implement marked 'discouragement.' It was much worn and was much higher-priced than the others, showing that it was held in higher esteem by its owner. When asked the reason for this, Satan replied, 'I can use this one more easily and more effectively than any of the others because so few persons know that it belongs to me. With this I can open doors that I cannot budge with the others, and once I get inside I can use whichever of the other suits me best.'"

Of Christ it is written, "He shall not fail nor be discouraged, till he have set judgment in the earth." Isa. 42:4. For almost six thousand years he has endured sin, and the rebellion and hatred of wicked men and devils. In love and tenderness he has dealt with men, who through the obstinacy of the deceitful heart have turned a deaf ear to all his pleadings. But he has patiently waited. He who knows the end from the beginning never fails nor grows discouraged.

The indwelling Christ in us knows no discouragement either. It is unbelief which creeps into the heart, causing darkness and despondency. Why should we not believe God, and be happy?

G. B. THOMPSON.

THE American Bible Society plans to put up in Balboa, at the Pacific entrance to the Panama Canal, a \$30,000 building from which Bibles will be given to the passing seamen. The plan is to give every sailor passing through the canal a Bible in his own language. The society will ship to this station 10,000 Bibles printed in 127 different languages. In this work the American Society follows the action of the British and Foreign Bible Society in its distributing work at Port Said, on the Suez Canal.



THE WORLD-WIDE FIELD



Malaysia

F. A. DETAMORE

JULY 23 I left Singapore for Java and Sumatra. The work seemed to be prospering in Java. Sister Wood had just recovered from fever. She feels that her present state of health is due to the mercy of God, and I feel so, too. Brother and Sister Wood have been in the tropics for six or seven years. Sister Tunheim was having the fever while I was there, but was of good courage. Sister Sharp had taken a vacation, but finally decided that it was not wise for her to try to remain in this country longer, so she and her husband have gone to Australia.

Brother Van de Groep and family went to Surabaya a short time before I reached there, but he had not yet found a place to live. Brother and Sister Wood, having given them their rooms, were living in a part of the hall they use for meeting. It is on the dusty street, and the noise was so great that they could not sleep at first, but they finally got used to it, and decided to stay there till after the Shanghai meeting. This did not seem wise, and as we fortunately found a place for Brother Van de Groep and family to live, we were glad that the way opened for Brother and Sister Wood to move back into their house. We need homes for the workers there very much.

Seven good persons were baptized, and a man of Dutch nationality took a firm stand for the present truth, and will be baptized soon. Another man whom I visited at Samarang decided to obey the truth. There is a good interest in the message at Surabaya, and others are becoming awakened. The workers were planning to make a special effort to sell a Dutch tract dealing with the Turkish question, as many were asking about the war. Brother Van de Groep sold thirty-nine of these in just a short time one evening.

The church members are doing well in missionary effort. One Chinese brother decided to give a part of his time regularly to the work. We hope that he will become a good worker. A Chinese sister, who was baptized there last year, showed us where she goes to pray. When she began to keep the Sabbath, she could not read, but had such a desire to study the Bible that she began to try to read it, and by the Lord's help, with perseverance, she now reads quite well. Her husband is a stonemason, and prepares tombstones. As they live in the same place where he does his work, it is very noisy. They have a place just across the alley back of their home where they keep large stones. This is inclosed by a board wall, and she used to go there

to pray. Later one of their workmen was taken sick, and they built him a little structure just large enough to get into. Now she goes into this place to study her Bible and to pray. She took us into it, and told us how happy she was to have such a good place in which to seek the Lord, and seemed as proud of it as if it were a mansion. We all bowed with her in her little sanctuary, and worshiped our Saviour together.

At Batavia I found eight ready for baptism, and the meetings we held there were well attended and seemed to be a real encouragement to all the believers. All are trying to do what they can to bring others into the truth. One Chinese, a dentist, works at his trade in the forenoon, and spends the afternoon selling papers and teaching the truth. For this service he gets a small profit on his sales, but he usually turns this back into the Lord's work. The day I left there, one young sister went out and took four orders for the Dutch paper, besides selling a large number of tracts, in just a little while. She made two appointments for Bible studies the same day, and a young man made one appointment. When all our people get fully aroused and begin to give the message, we may expect to see great developments in God's work.

I also visited at Soekaboemi, and saw a number of our members, including Brother R. Sisley, who is teaching English there. With his income he is supporting several native workers. Brother Brouwer had been canvassing in this place, and as a result of his efforts a Dutchman had accepted the truth. He is well informed, and is conscientiously walking in the light. We had a baptismal service there, and he united with us. So while we have many hard things with which to contend, we all rejoice and take courage when we see a few taking their stand with us. We know that our united influence, when on the Lord's side, will help to swell the message into the loud cry, and thus hasten the coming of our Saviour.

At Padang, I met Brother and Sister Yates for the first time, also Brother Lawrence Fox, who is teaching the mission school there. This school has a good attendance, and is self-supporting. Brother Yates is giving several studies a week regularly, and at the same time learning the language. He will necessarily be quite handicapped until he gets so that he can converse with the people in Malay. Brother Fox helps much, and does some interpreting. One young man recently took his stand for the truth at Padang, but he lost his job and has gone to another place to work, so I did not see him. One other Chinese told us that he was going to keep the Sabbath. Pa-

dang has been a hard field in the past, and though our work has been established there about fourteen years, still we have but a few real converts. Yet our workers are hopeful for the future. We believe we shall yet reap fruit from seed sown in the past. We have permission to enter other places connected with Padang by rail, and we hope soon to begin to go to these with the message. One place, Fort de Kock, is high up in the mountains, where it is cool, and is a very healthful place for our workers to go for a change.

(To be concluded)

The Native of the Kraals as I Know Him — No. 5

MRS. W. H. ANDERSON

AFTER having been in the country for several years with no change, my husband's health was such that he had to go to the coast. He drove into Bulawayo in the cart, and had two of the schoolboys with him to help him on the train with his luggage. The train was delayed for a day or two, so they had to camp near the town. There was a heavy storm approaching, so Mr. Anderson thought it unadvisable to sleep out, and took a room in the hotel. The hotel was a new brick building, and was quite a wonder to the natives, as they had not seen the like before; for at that time there were no brick dwellings at the mission, only huts made after the fashion of the native ones. As Mr. Anderson went into the room, he had the boy carry in his belongings. The room was nicely papered, and quite well furnished. The boy stood gazing in wonderment, when my husband said, "Malomo, what do you think of it?" "Well," he said, "if heaven is anything like this, I want to be there." They think the white men are very few in the world because there are so few in their country. They think that Bulawayo must be the white man's country.

When a boy comes to work for a white woman, he considers it a wonderful thing. She has so many things in her house, and when she can talk with the boy a little, he gets very inquisitive, and many times his inquisitiveness takes on a very personal nature. "Ah? Ah?" and a pause. "May we come quite close so we can see your hair? Why, it is not like hair, it is like cotton. How long is it? We shingle our heads sometimes, and the hair does not get very long. That is a very nice hat you have on, but you wear another on Sabbath. How many hats have you? Look at all your children, they have not even one hat among them. What cloth is that your dress is made of? It is not calico, such as we buy. It is very good cloth. If we could get a piece of cloth like that, it would last us a whole year. Look at my skirt; it is only a piece of cowhide; and when I stand close to you, I look so bad. I seem to have no clothing at all." And so the conversation goes on, ranging all over the whole world in which they live and move.

"Yes, the *mishishi* is a wonderful being." Just a few months after I came

here, a boy from the village came to the house, and I told him to do something. I did not know the language very well, still I could give a few simple commands. After I had spoken to him, he turned and asked one of the schoolboys, who was standing near, what I said, and the boy repeated exactly my words. I said, "Why could he not understand me?" "O, you are a white woman!" It seemed so wonderful to him to hear a white woman speak in his language that he could not believe his ears.

After they have been in the employ of the white man for a while, they become very wise. Perhaps the native doctor has given them some medicine to acquire some of the *makua's* wisdom, and indeed you have to be at hand if they are using any of your tools. A little way from the mission station is a pumping station, to supply the railroad engine with water. The water is pumped by native boys. The "boss" came along one day and found the pump throwing a very little stream of water. He inspected, and found that the boy had loosened some taps so the water could run back and not require so much of his strength to raise it. The boss tightened the taps and said, "Now, the man that made that pump said that these taps were not to be meddled with." The boy remarked, "The man that made that pump might know how to make a pump, but he does not know how to run a pump."

To know the native is to live with him and work for him. Many are the perplexities that come to the missionary. We must show an interest in all their doings, which so many times seem so ridiculous to us. Only the gospel of Christ can change the heart, whether the man is white or black. The Bible has no rival in Africa. Our greatest desire is to get the native away from his old environments, and teach him to read, so he can take the dear old Book and read it for himself. It is a very desirable but hard task to undertake. But once they let the light in and are willing to give up their heathen customs, they become changed men and women. Nineteen of the best years of my husband's life have been spent for this people. As we look over the broad field, we see but little accomplished, but by closer examination we see here a soul and there a soul, as it were, "a firebrand plucked out of the burning."

Bombay, India

G. W. PETTIT

WHEN my wife and I settled in Bombay in the early part of 1913, there was not a Sabbath keeper to be found in that great commercial city of the world, with its 987,000 souls. To us it was a strange experience to have but two members in our Sabbath school for a period of several months, just a preacher and his wife. We visited among the people and found a few who were willing to study the Word of God. Most persons were rather distant, for they had not heard of 'Seventh-day Adventists. This name sounded very strange to them.

Finally, I felt that the time had come to secure some place for public meetings. It was with great difficulty that such a place was found. The same old questions which we had been meeting for months past again came home to us very forcibly when we were asked for what purpose we wanted the property, who we were, and if we could give good bank reference in the city. I told the owners of the property that I feared we could not, as we were strangers. They frankly said that they could not do business with us unless we could give such reference. I was compelled to tell them that I could not do business with them if that was required. It finally resulted in a compromise. I told them I would pay for a telegram to be sent to the best bank in India, located in Calcutta, where they might learn our standing. The reply from the special mes-

ting a few friends from the city to attend the meeting.

Not long after, we were joined by Brother G. F. Enoch and others in the first public effort held in Bombay by our people. We began in the month of November, 1913. Our attendance was fair, but the people responded very slowly. The cool season passed by, and we were again left alone, with Miss Rose Boose, as Bible worker, to assist us in the follow-up work during Bombay's tremendous heat. In August we held our first baptismal service in a baptistery in the hall, nine persons going forward. Only one of them had ever before witnessed such a scene. A good impression was left on the large congregation which assembled, and the next month six others were buried with their Lord. We then organized a church of twenty-five members. Several months



INTERIOR VIEW OF HALL, BOMBAY, INDIA

sage was satisfactory, and we felt thankful to God that the loyal people at home back of this message had given us such a standing in the parts of the empire where our work first started, about twenty years previously. Today we have a splendid standing financially in Bombay.

The hall was secured, which was in a good location in the very best part of the city. It is forty-five by fifty-five feet in size, and will accommodate more than two hundred persons when crowded. While the building was in good repair and had a very nice marble floor, yet it had to be fitted up with seats, rostrum, pulpit, electric lights, fans, and other church furniture. This took about three months, as things go here, making about nine months since we began searching for a suitable place in which to hold meetings.

When Prof. H. R. Salisbury arrived in India to take the work as field superintendent, we were happy to have him occupy the hall the first Sabbath it was open for use. Including every Sabbath keeper in West India and all the workers, I think we had a congregation of twenty-five, as we were quite successful in get-

have passed, and they are still faithful and growing in grace day by day. A splendid tithe is coming into the treasury, enough to support a pastor. We have a live Sabbath school, paying a splendid sum into the mission treasury month by month.

This light which has come to Bombay is now shining not only here, but far out into the darkness of the empire of India. Souls who are aglow with the new-found truth are cooperating in the second public effort, which opened Nov. 3, 1914. Their labor affords a real stimulus to those proclaiming the message. Thus the Lord has caused his word to bring forth in this city, which a few months ago was desolate of believers, a loyal people who we trust may stand in the days to come as a memorial of God's grace in this land where darkness abounds. Brother Daniells preached to a large congregation assembled in the hall, Sunday, November 22. Pray for the work in Bombay.

THE bane of the world is care; the cure for care is prayer; the reward of prayer is peace.—John McNeil.



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

Assisted by Miss Lora E. Clement

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.

That Little Chap o' Mine

To feel his little hand in mine,
So clinging and so warm;
To know he thinks me strong enough
To keep him safe from harm;
To see his simple faith in all
That I can say or do,—
It sort o' shames a fellow,
But it makes him better, too;
And I'm trying hard to be
The man he fancies me to be,
Because I have this chap at home
Who thinks the world of me.

I would not disappoint his trust
For anything on earth,
Nor let him know how little
I just naturally am worth.
But, after all, it's easier
That brighter road to climb,
With the little hands behind me
To push me all the time.
And I reckon I'm a better man
Than what I used to be,
Because I have this little chap at home
Who thinks the world of me.

—Selected.

Teaching Untruthfulness

MRS. CARRIE R. MOON

By a little child the word of father and mother is accepted as absolute truth that admits of no question or doubt. Perhaps all have heard of the child whose final word in an argument concerning the truth of a certain point was, "Mamma says it's so, and when mamma says it's so, it's so."

Why is it that this beautiful faith in mamma's word is so often lost as the child grows to a reasoning age? Is it entirely the fault of the child? or may we find the reason elsewhere? A few instances of actual observation may throw some light upon the question.

A young mother—one who believed herself to be a truthful, Christian woman—told me how she managed her little girl. She lived on a street where automobiles and other vehicles, including heavy trucks, were passing very frequently. She said: "I cannot be there to watch her all the time, and I am so afraid she will go out on the street and get killed, that I tell her there is a big black man that carries off the children that go out there. I hate to lie to her, but I just have to for her own safety."

Another woman resorted to a similar method to keep her baby from falling down the cellar stairs. She told the child there was a big black bear in the cellar, thus instilling in his heart a terrible fear

of the cellar. Later this same mother had reason to weep over her mistake. The little fellow began to wonder why the bear did not harm his mother when she went to the cellar. One day he stealthily followed her into the cellar. After looking around for a moment, he indignantly exclaimed: "You said there was a big black bear down here. You told me a lie!" That boy's strongest protection against temptation and sin—faith in his mother—was gone forever.

While sitting in a railroad station not long ago, I had good opportunity to study human nature. Among those who were also waiting for a delayed train were two women, mother and daughter, with the daughter's child, who was just old enough to run around. The little one was restless, and being of an investigative turn of mind, she wanted to know all about what was going on in the large outer room. Again and again the mother went after her and brought her back to the little room, which was so lacking in attractions to the baby mind, all the time assuring her that the big policeman who was out there was just waiting to grab little children and carry them off. This warning seemed not to have the slightest effect upon the little one, and the two women and others actually laughed as they remarked, "It does not seem to frighten her much." I could not help remarking, "No, children very soon learn whether or not you are telling them the truth."

Some parents seem to know no better way to govern their children than by constant threatening. It is not uncommon to hear such expressions as, "I'll whip you till you can't stand up!" "I'll skin you alive if you do that again!" A mother of my acquaintance heard her little boy using a profane word. The child had heard some older person using the language, and very likely he did not know its meaning. Instead of taking the little fellow in her arms and carefully instructing him concerning the sin of using such words, she exclaimed: "If I ever hear you say such a thing again, I'll cut your tongue right out of your head." The child had ignorantly broken one of the commandments; the mother had willfully broken another, besides frightening and shocking the sensitive feelings of her child, and causing him to lose faith in her. Although these instances are extreme cases, yet in many families there is a constant threatening of punishment that is soon forgotten by the irate parent.

In fact, it really means nothing when the threat is made, and the children soon learn this.

Insincerity in social life, or what some regard as necessary politeness, has often caused trusting children to look at mamma in shocked surprise, and soon to decide that truthfulness is not an essential stone to place in character building. When mamma expresses regret at the approach of some tiresome visitor, and then assures the visitor that she is so glad to see her, urges her to stay longer and to call again soon, what can be the impression made upon the sincere mind of the listening child?

While I was calling at the home of an acquaintance, the landlord came to collect the rent, which was overdue. The mother met him at the door with the statement that she hadn't a cent in the house, and he would have to come next week. As soon as he was gone, she turned to me and said, in the presence of her children, "I have to lie to him sometimes. I have the money, but I want to use it for something else." Not long after this she sent her boy to the grocery to do an errand. He wanted some money to go to the moving picture show that afternoon, so he "had to lie" to his mother about the price of the goods that he bought. Whose was the fault?

A few weeks ago I heard a mother bemoaning the fact that her children did not believe in Santa Claus any more, and she did not know how to make a happy Christmas for them. It reminded me of a sad story that a young man told to his friend who was urging him to accept Christ as his Saviour. He said: "When I was a little boy, I believed in Jesus Christ. I also believed in Santa Claus. When I learned that my mother had been telling me falsehoods about Santa Claus, I thought the stories about Jesus belonged in the same bunch. Then and there my faith was shattered, and it has never been restored."

Overseverity upon the part of parents sometimes almost drives timid children to falsehood in an attempt to save themselves from severe punishment for some misdemeanor or accident. The awful fear of the stern parent chills the love and confidence that should exist in the heart of the child, and he dares not tell the truth.

O, how our hearts go out in pity to the child who fears to come to father or mother and tell all his troubles, all his faults and mistakes, knowing that he will find ready sympathy, love, and counsel! Parents should enter into every joy and sorrow of their children. Home should be the sure refuge, and father and mother the trusted confidants and counselors. The greatest treasure a mother can have is the confidence of her children. Through this faith in her, she can hold her dear ones back from the paths of sin, throwing around them a cord of love that nothing can sever. But when once this confidence is lost, it is probably gone forever. It can never be restored in the same degree as before. How important it is that parents realize the blessed responsibility that comes to

them with their children, and that they cherish most sacredly the loving confidence that God places in the heart of every little child.

Boston, Mass.

Economy in the Home

MRS. C. C. LEWIS

ECONOMY in the home consists in little savings. There are a few spoonfuls of potato left from dinner, and a little gravy. Neither seems worth saving; but, put together with a few pieces of stale bread, moistened with the remnant from the cream pitcher, with possibly an egg, a little salt, grated onion, and a pinch of sage, and baked twenty minutes, they will make a nourishing breakfast dish. An intelligent use of the "left-overs" is one of the small things that count for success in the home. There are few things more discouraging to the husband and father than to feel there are so many small leaks in the household economy that he can never get ahead.

Household Dust

MRS. D. A. FITCH

THERE are few parts of everyday housekeeping, or rather housework, more inimical to health than is sweeping. It might not be so could all the dirt remain on the floor; but it does not. Quite a share of the worst part ascends into the air, to be taken into the respiratory organs, to lodge on furniture, tables, food, and clothing. In the process of dusting the furniture the dust is again disturbed, and is breathed, while that on the food will probably be swallowed.

By proper methods much of this danger might be avoided. One woman is of the opinion that when dealing with bare floors, it is well to carefully draw the coarse dirt together with a dampened broom, and then use an extra amount of water in mopping up the fine dust. Almost any way to keep the dust from flying about to be breathed!

Carpets gather and retain a great deal of dust, with its millions of microbes of myriad sorts. Every movement on a carpet sets the dust to flying, and especially does it fly when the broom is being used in the hands of an energetic housewife.

Carpet sweepers are a decided improvement over the broom; but if the latter must be used, the breathing of much of the dust may be avoided by using the broom in such a way as not to throw the dust into the air. Notice the difference in methods of sweeping. One woman will stand behind her broom and send the dust and dirt into the air at a furious rate; while her more tidy neighbor will draw the broom behind her, allowing it to rest on the debris an instant, thus hindering the free circulation of dust, with all its dangers.

It is well to have carpets laid in such a way that the prevailing wind will take the most of the dust through an outside door rather than into the kitchen. The

nap of the carpet will decide this matter for you.

After the sweeping is done, it brightens the carpet wonderfully, and removes much dust, to wet the broom in a solution of salt water and wipe the carpet carefully, occasionally washing out the broom to remove the collected dust.

Glendale, Cal.

What Does It Mean?

It does not matter what it means, poor heart!

The dear Lord knows; to bear it is your part;

Nor think some strange thing happens unto you,

Which he would not allow so if he knew. He does know. In his all-will Fatherhood,

He knows it, and allows it for your good.

He is not hard; you do not think he is. When in the dark you find your hand in his.

When it was light, you tried to walk alone,

And thought the strength he gave you all your own.

You did not question what the blessing meant,

Just smiled and took it, satisfied, content.

You did not think it strange; you thought he knew,

And planned the sweet surprise that came to you.

Tried one, then do you take life's sweet and good,

Yet cannot trust the tender Fatherhood, But think he makes mistakes when'er he sends

Some hindrance, which your eager taste offends?

Or when he lets the wicked plot your harm,

And stirs a whirlwind when you seek a calm,

You think it strange, this trial, swift and keen,

And in your weakness ask, "What does it mean?"

I think the language of God's heart would read:

"I love my child; I know his slightest need;

"I long to prosper him in all his ways, To give him quiet nights and peaceful days;

But if I do, he'll loose himself from me, My outstretched hand he will not wait to see.

I'll place a hindering wall before his feet;

There he will wait, and there we two will meet.

"I do it not in wrath for broken laws Or willful disobedience, but because

I want him near me, I cannot wait For him to come; for he might wander late.

My child will wonder, will not understand;

Still, half in doubt, he'll clasp my outstretched hand;

But when at last upon my heart he leans, He will have ceased to wonder what it means."

— Anna J. Granniss.

God's Responsibility Not Ours

A NUMBER of men were once talking about the burdens of duty, and one of them declared that they were sometimes too heavy to be borne. "Not," said another, "if you carry only your own burden, and don't try to take God's work out of his hands. Last year I crossed the Atlantic with one of the most skillful and faithful captains of the great liners. We had a terrific storm, during which for thirty-eight hours he remained on the bridge, striving to save his passengers. When the danger was over, I said to him, 'It must be a terrible thought at such a time that you are responsible for the lives of over a thousand human beings.' 'No,' he said solemnly, 'I am not responsible for the life of one man on this ship. My responsibility is to run the ship with all the skill and faithfulness possible to any man. God himself is responsible for all the rest.'"

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."— *Selected.*

The Housewife's Exchange

NEW WAY TO SERVE GRAPEFRUIT.— When the family tires of grapefruit served in the usual way, prepare it the night before it is to be used, by cutting next the rind and loosening the fibers which hold the pulpy part of the fruit. Then cover the top of each half with a rather thick layer of honey. In the morning the fruit will have absorbed the honey, and will possess a new and delightful flavor.

TO REMOVE INK STAINS.— Ink stains are almost impossible to remove from the hands with soap and water, but if one will dampen the head of an ordinary match and rub it over the ink stains, they will disappear as if by magic.— *The Mother's Magazine.*

They Soon Learn

"OUR baby is learning that it is quite useless to cry to be noticed, so he is not crying at night," writes a young mother. "We were awake with him altogether too much the first week or two. You see he just slept all day. I had to waken him at nursing time. Then after his feeding in the middle of the night, he did not care to go to sleep; his eyes were wide open. Naturally, when he wasn't taken up, he cried and cried; and I almost cried, too. But we didn't take him up except to see that he was comfortable, and the last few nights have been much better."

"WHEN about to speak passionately, close your mouth. Don't utter a word. Pray before you speak, and heavenly angels will come to your assistance and drive back the evil angels, who would lead you to dishonor God, reproach his cause, and weaken your own soul."— *"Testimonies for the Church," Vol. II, page 82.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Review and Herald Constituency Meeting

THE twelfth annual constituency meeting of the Review and Herald Publishing Association was called to order in Takoma Park, Md., according to appointment, February 9, at 8 P. M. There were present seventy-five members of the constituency. This was the largest and most representative meeting ever held by the new association. After the organization, and a few introductory remarks on the part of the chairman, the following com-

our command to supply the rapidly growing demands for literature. The year 1914 marks a new era in the history of this movement.

The year 1914 was the most successful year of the institution, viewed from the standpoint of the volume of work, its character, and the financial returns. The chief factors which have brought this success appear to be:—

1. A growing interest in the world-wide temperance movement.
2. The aggressive attitude of the Pa-

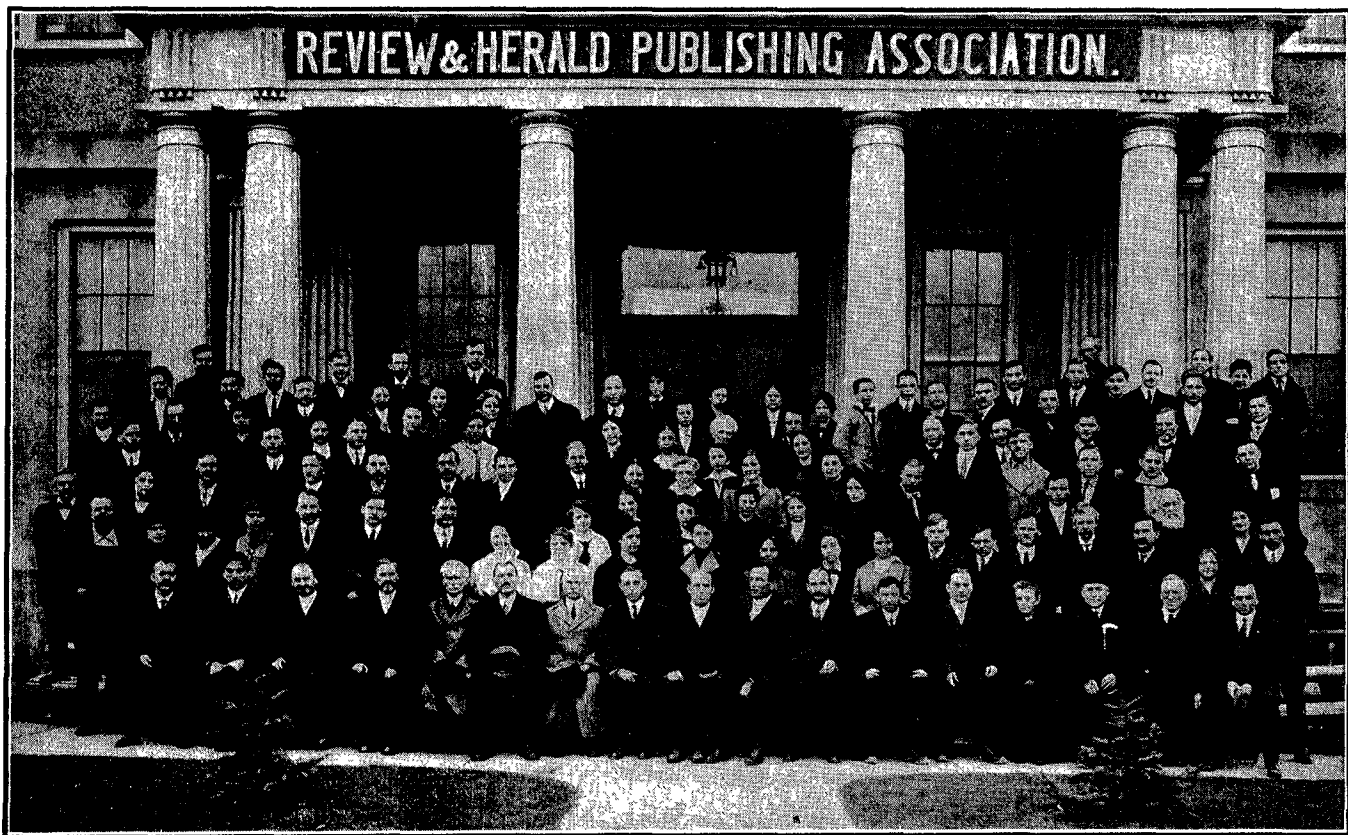
temperance *Instructor* were sold. In this experiment the manager of the periodical department established a new record for the office, in putting up these advertisements in such attractive form that they were sold for one cent per copy instead of being given away.

The "Protestant Magazine"

The February number of the *Protestant Magazine*, reporting the mass meeting held in the New National Theater, in Washington, D. C., established a new record in the circulation of this journal. The demand was so great that seven editions were published, the total number reaching 80,000 copies. The great interest which was aroused in that campaign set in motion the good work which has resulted in more than doubling the circulation of the *Protestant Magazine*.

Harvest Ingathering "Review"

The Harvest Ingathering REVIEW also reached its highest circulation mark last



mittees were appointed for the session:—

Committee on plans: E. R. Palmer, J. B. Blosser, I. A. Ford, L. W. Graham, T. D. Gibson, D. W. Reavis, J. W. Mace, V. O. Cole, A. J. S. Bourdeau, I. D. Richardson, W. W. Eastman, F. W. Stray, F. W. Paap.

Committee on nominations: N. Z. Town, B. G. Wilkinson, L. H. Christian, J. E. Jayne, H. W. Carr.

The work of the association for the past year was reported by the general manager, E. R. Palmer. The gist of this report, as it pertains to the general features of the work, is presented herewith:—

A Year of Progress

The past year, more than any other in the development of this movement, seems to mark the beginning of the quick work which the Lord will do in the sight of all the nations. It has been a year of sudden changes, important developments, and unparalleled opportunities, which have put to the stretch every resource at

3. The rapidly developing tokens that the coming of Christ is at hand.

4. A general revival among God's people.

In meeting the unusual demands of the year the following are among the publications which stand out most distinctly:—

- The Temperance *Instructor*
- The *Protestant Magazine*
- The Harvest Ingathering REVIEW
- The War Extra
- The Eastern Question Extra
- The Present Truth Series of Extras
- The Berean Library
- "Bible Readings for the Home Circle," revised
- "The World's Crisis"

The Temperance "Instructor"

The 1914 edition of the Temperance *Instructor* was by far the most successful number we have issued of this popular Temperance Annual. The circulation reached 410,000 copies, an increase of 144,000 copies over the preceding year. Also 50,000 copies of a Souvenir of the

year. Six hundred eighty-five thousand copies were published, thus showing a gain of over 75,000 copies above any previous year.

For the first time the Missions number of the REVIEW was published with a three-color cover design, although our contract with the Mission Board called for only two colors.

The War Extra

This little sheet, which has already reached a circulation of nearly a million and a half copies, passed the million mark within twenty days from the time the announcement was made, the first periodical to reach that figure toward which we have worked, and about which we have talked for many years. One day we received orders for 80,000 copies.

The Eastern Question Extra

During the twenty days following the announcement of the publication of this Extra, orders came rolling in at the average rate of 45,000 copies a day, notwithstanding the fact that the Southern

Publishing Association was issuing an Extra on the Eastern Question at the same time. One million two hundred and twenty-five thousand copies of this Extra have been sold, and it is still selling well. Three hundred thousand copies have also been sold by the Southern Publishing Association, making a total to date of 1,525,000 Extras on this subject.

The Present Truth Series

This experience with these two Extras had much to do with hastening the plan to publish the Present Truth Series. This series of twenty-five numbers, covering the principal points of our faith, and similar in form and prices to the War Extras, is now successfully launched, and the first three numbers have been printed. This series is to be issued simultaneously as Extras of the REVIEW and SIGNS; and will doubtless be republished in many countries and in many languages, in harmony with the original plan of the General Conference.

The Berean Library

The Berean Library was also developed during the year. There are now twelve numbers, the total circulation of which has reached 46,400 copies.

The Sales Departments

The book, periodical, and magazine departments represent the selling, promoting, and advertising features of our work. The blessing of the Lord has rested upon these departments in a marked manner during the past year. Substantial increases are shown in each of these important lines, over the preceding year. The following comparative figures show the volume of business and the increase in each department:—

	1913	1914	Increase	Per Cent Gain
Book department sales	\$261,413.20	\$282,626.87	\$21,213.67	8.1
Periodical department sales	158,779.02	191,963.06	33,184.04	21
Magazine department sales	73,207.55	85,030.95	11,823.40	16
Total sales	\$493,339.77	559,620.88	66,221.11	13.4
Book sales outside R. & H. territory	39,148.49	49,351.74	10,203.25	26
Net sales R. & H. territory	\$454,251.28	\$510,269.14	\$56,017.86	12.3

It is with feelings of deep thankfulness that we submit this encouraging report on each of the departments of our work, and especially so in view of the great war in Europe and the disturbances in the business world. Important changes have come about in many lines of business. The very atmosphere has seemed charged with fear, and dread, and panic. Men's hearts are failing them as they see the judgments of God abroad in the earth; but during this time of trouble, the work of God has not only held its own, but has also found new channels through which to carry the message for this time.

How different from our experience in 1893 and onward! We were not then prepared to meet such a time as this. Several important facts and principles now being demonstrated should give us renewed courage and confidence as we move forward to the finishing of the work:—

1. It has been shown that our work does not depend for its success upon peace and prosperity in the world. "One man, with God, is a majority," was the motto of John Knox. Our colporteurs, and home missionary workers also, connected with God, are on the winning side in every battle. A "highway" has been

cast up for the ransomed of the Lord, far above the temporal commotions and troubles of this life, over which they may march to victory.

2. Times of trouble are often more fruitful in which to work for God than times of prosperity; for when God's "judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26: 9. The sin, sorrow, pain, and calamity of this world are the indigenous soil of the gospel. The child of faith who sees and understands this will increase his diligence as troubles multiply in the earth. The Saviour said, "When these things begin to come to pass, then look up, and lift up your heads." Luke 21: 28. It is not time to become discouraged when the battle is raging, and the world's crisis and final victory are near.

3. These experiences of success in troublous times are demonstrating that the present organization of our publishing work, upon a gospel, educational basis, free from commercialism, is suited to the time in which we live. If these principles take deep root in our hearts and abide there, our publishing work will doubtless continue a mighty and ever-increasing factor until the work is finished and the plowman overtakes the reaper. We see many evidences that the publishing work is peculiarly adapted to such a time of trouble and unrest as this. There is no room for doubt that we are now entering upon a time of the greatest activity and of the greatest possibilities we have experienced in this work.

The Book Department

Our book department not only shows the largest volume of business in its his-

tory, but it has also, without doubt, served the needs of the field better than ever before. It has been the policy of this department to place large binding orders in ample time for books to be bound and become well seasoned in stock before shipping. We are not aware of any serious delay in filling orders during the year.

Our Western Branch, with its sale of nearly \$120,000 worth of books, a gain of \$21,779.17 over 1913, has established a new record in the denomination for a branch office. This is the first time any branch office in our territory has passed the \$100,000 mark. Energy in pushing the business, rigid economy in handling the work, and strong cooperation from all parts of the Western field have brought these excellent results, and have enabled the branch office to turn over a substantial gain financially, as shown in the treasurer's report.

The Eastern Branch, also, has enjoyed a prosperous year, though the merits of the situation would hardly be understood without referring to some trying circumstances under which the work has been carried forward. The subscription book work in the Atlantic Union Conference has been handicapped through the ill health of Brother Tolf, the general agent,

which made it necessary for him to withdraw from the field for a period of rest and recuperation. Under these conditions, which left us without a general agent in the most populous union of our territory, it was fortunate for the field, and a great encouragement to all concerned, that the general department could at that time secure Brother V. O. Cole, general agent of the Southeastern Union Conference, to fill the vacancy.

Then again, in the midst of the year, the European war broke out, and cut off the New York office from its base of supplies of much of its foreign literature.

In view of these difficulties, and the heavy expenses under which the work is necessarily carried on in a great city like New York, it is most encouraging that the New York Branch is able to show a profit out of the commission set apart for handling its business.

The Periodical Department

The periodical department, which includes the mailing department, has enjoyed a strenuous year. I say "enjoyed," for it is evident that the veteran manager of our periodical department is in his native element (and his assistants imbibed the same spirit) when the pressure of work is greatest. This department has been one of the most busy corners of the office, on account of the unusual volume of business that came to us through the increased circulation of the Temperance INSTRUCTOR, the Harvest Ingathering REVIEW, and the sale of the REVIEW AND HERALD Extras. Special mention should be made of the fact that this extra volume of work has been handled by the department without additional help, through the development of efficiency in handling the work.

The mailing department has sent out over six million pieces of mail during the year. This does not include large supplies of back numbers of our periodicals which have been furnished freely to missionary workers and tent companies. From August 15 to November 30 the Post-office Department placed a special mail car on our siding at Takoma Park, that we might load the weight mail during the day, in order that the trains might not be delayed in picking up our mail. Is it any wonder that Satan, against whose work this literature is arrayed, should begin to devise means for shutting our publications out of the mails?

Magazine Department

It is very encouraging that we are able to report a substantial gain in the sale of magazines for the year, notwithstanding the peculiar circumstances and handicaps under which the work has been handled.

The strength of the magazine work in the Review and Herald territory is indicated by the fact that 68.6 per cent of our magazine sales in 1914 were made in the four union conferences embraced in our territory.

This department has not made the showing that might have been made had we a magazine which would lend itself readily to such forward movements as were developed by the European war. Although our magazines deal with strong, important questions, these questions have been partially submerged by the tremendous interest in the war situation.

Near the beginning of the year the Protestant Magazine came to the front in dealing with the interesting developments in the work of the Papacy; and

notwithstanding the great interest in the war situation, this magazine more than doubled its circulation over the previous year. There is undoubtedly a great and interesting field before this magazine, and careful study should be given at this time to the question of making suitable provision for increasing its circulation. Study should also be given to *Life and Health* and to *Liberty*. Is it not possible that the policy of both these magazines can be so shaped as to make them lend themselves more readily to the great interest of the public in the subjects of health and temperance and our threatened liberties? Few questions are so prominently before the public at the present time as the Roman Catholic question and the prohibition movement; and the steps which have recently been taken to curtail the freedom of the press, which will doubtless be followed up with great energy, should open a wide field for *Liberty*.

The Factory

Near the beginning of the year, when the heavy sale of the *Protestant Magazine* and the *Temperance Instructor* was developing, it became evident that we could not turn out the work from our pressroom on one shift of eight hours a day; therefore we began steadily to build up our pressroom force. First, two of the presses were put on a double shift; then, a few weeks later, two more presses were added; then shortly afterward the fifth was included, and we were running the pressroom double time, or sixteen hours a day. In midsummer, when the *Extras* to the *REVIEW* were running, it was necessary to introduce the third shift for two months. For a time it seemed hardly possible to handle the work, even by running our present facilities twenty-four hours a day; and, indeed, we have turned considerable work to the College press.

The double shift was maintained in our pressroom until the end of the year. It was often necessary, also, for the folding machines and linotypes to run extra time.

All these emergencies were met by our employees with an enthusiasm and faithfulness which made it altogether a delight to be an officer or manager or foreman of the institution. While we were sometimes perplexed, yet it was agreed from the start that we could thoroughly enjoy pressure and perplexity of this kind. When we know that God's hand is on the lever, the pressure is a delight.

Not including periodicals or magazines, which constitute one half our work, the bindery has delivered the following during the year:—

Tracts and pamphlets	1,480,626
Books in board binding	34,250
Books in cloth binding	106,490
Books in half-leather binding...	6,249
Books in full-leather binding...	7,127

Total	1,634,744
Total deliveries 1913	827,174

The total cylinder press output shows 14,765,373 impressions, a gain of nearly 50 per cent over the preceding year. Over three tons of ink were used in this department.

As the result of running the cylinder presses two and three shifts a portion of the year, we were able to show a reduction of from five to twenty cents an hour in cost compared with one year ago.

The three large folding machines also show a reduction in cost of nearly twenty cents an hour. This is partially due to the automatic feeder installed on the large machine which has the most continuous use. Other savings, too numerous to mention, have also been made in the production of our work; but all these little items contribute toward the substantial results for the year.

A careful compilation of purchases of stock shows that we have used nearly 600 tons of paper, or approximately thirty-five carloads. In addition to this we have used 21½ tons of binder's board.

New Books

Among the more important of the new books published are the following:—

- "Religious Liberty in America," 448 pages, by C. M. Snow.
- "Ministry of the Spirit," 223 pages, by G. B. Thompson.
- "Pen Pictures of the Face of Jesus," 64 pages, by Rev. William P. Pearce.
- "The World's Crisis in the Light of Prophecy," 128 pages.
- "Past, Present, and Future," revised, 528 pages.
- "Bible Readings for the Home Circle," revised, 800 pages.

We have also published "His Glorious Appearing" in Hungarian and Roumanian, made necessary by the European supply being cut off by war conditions. Signatures were also secured from Europe for an edition of 2,000 copies of "The Mystery Unfolded," by L. R. Conradi.

In addition to these new books, of which we have printed 99,000 copies, we have also printed editions of other books, amounting to 171,250 copies, the two

- 5. A new gospel songbook of 128 pages.
- 6. A new temperance campaign book of 128 pages, entitled "The Shadow of the Bottle."
- 7. Though not a book, we should not overlook the development of the 25 numbers of The Present Truth Series of *Extras*, which is now well under way.
- 8. It is hoped also that the work begun on the small, cheap leaflets to be known as "The Leaves of Autumn" Series can be completed this year.

Financial Report

The treasurer's report will show that the institution has enjoyed a prosperous year financially. Compared with past years, it has been the most favorable period through which we have passed for making a good financial showing. There have been no accidents nor serious losses. The volume of business has been very large, and cost of production has been reduced on a large percentage of the work, even though the cost of most materials has increased.

A thorough, enterprising management of the treasury department, of which we can hardly speak too highly, has resulted in the prompt collection of accounts, the securing of all possible discounts on bills, and a careful handling of all features of the treasurer's work. We especially appreciate the reports from the treasury department, which have kept the management well informed of the basis on which the business was being operated, thus enabling us to handle the work intelligently.

The earnings of the institution by departments, also the percentage of gain on the volume of business, compared with the previous year, are shown in the following table:—

	GAINS	PER CENT GAIN	
	1914	1914	1913
Manufacture of books and tracts	\$ 5,613.82	2.4	2.5
Book department	6,703.19	2.9	1.25
New York Branch	699.80	1.25	2
Western Branch	7,144.13	6	5.5
Total book sales	\$20,160.94	7	6
Magazines and periodicals	\$ 9,794.00	3.5	4
Capital—interest	9,929.85	4	4
Miscellaneous	1,272.78		
Total business earnings	\$41,157.57	7.33	7.2

These earnings have been applied as shown by the following statement:—

Total earnings	\$41,157.57
Donations	\$ 582.22
Increase of reserve fund on periodical lists	2,573.62
New reserve set aside on signatures	1,571.74
Increase of reserve fund on book department stock ..	4,137.34

Total	8,865.12
Net gain	32,292.45
Tithe to the General Conference	3,229.25
Added to present worth	\$29,063.20

combined making a total of 270,250 copies.

Work in Progress on New Books

Work is now going forward on several new books, as follows:—

- 1. Revised edition of "Facts for the Times."
- 2. Revised edition of "Gospel Workers."
- 3. Revised edition of Bell's old Complete Grammar.
- 4. Revised edition of "Temperance Torchlights."

Indebtedness Reduced

The interest-bearing debts of the association have been reduced \$15,380, leaving the total of bills payable at \$99,511.32. This is the first time for many years that bills payable account could be expressed in five figures.

Accounts payable and accrued interest have also been reduced \$7,607.65, making an actual reduction in our outstanding notes and accounts of \$22,987.65. Cash on hand at the close of the year shows an increase of \$4,068.83. If this difference in cash on hand had also been applied

on bills payable, our indebtedness would have been reduced \$27,056.48.

Since January 1 of the present year, bills payable have been further reduced by \$6,857.17, leaving our bills payable account \$92,654.15.

Nearly all the notes we have paid have been transferred to other institutions which were paying five and six per cent interest, thus assisting them in placing their notes upon the four-per-cent basis, which is the highest rate paid by this institution. About \$10,000 has been transferred to the Southern Publishing Association during the past year.

Total Indebtedness

Deducting from our liabilities the reserves which have been set aside for emergencies, our indebtedness in notes and accounts is \$111,790.10. This real indebtedness of the institution is fully covered by cash on hand and by manufactured and raw materials, leaving free from debt the real estate, buildings, equipment, investment in book plates, and accounts receivable.

The Outlook

From a human standpoint the outlook is ominous. We cannot tell what a day may bring forth. The past few months have brought sudden changes in our institutional work in several countries. No one can tell how soon the United States may be involved in similar conditions. Any day we may find ourselves grappling with the realities of war and trouble. All our plans should be laid with such probabilities in view. We should stand ready, also, to meet every emergency and opportunity which the world's crisis may bring to God's people; for we have no doubt that God will use his people more

mightily than ever before in the finishing of his work.

We desire the prayers of the members of this constituency, and of all God's people, that the Review and Herald Office, like Daniel, may stand in its "lot at the end of the days."

This report was followed by those of the treasurer and the auditor.

Auditor's Report

"To Whom It May Concern:—

"After having made a careful examination of the books of account and the vouchers on file of the Review and Herald Publishing Association, a corporation, covering the last fiscal year, I can certify that the revenue statement and balance sheet is a correct presentation of the affairs of the corporation at the close of Dec. 31, 1914, as disclosed by said books of account. The net increase to capital account amounts to \$32,819.24.

"J. J. IRELAND, Auditor.

"Dated this 8th day of February, 1914, Washington, D. C."

The committee on plans presented the following recommendations, which were unanimously adopted:—

Recommendations Adopted

"Whereas, The blessing of the Lord has rested in a marked manner upon the work of the Review and Herald Publishing Association during the past year, as shown in the large increase in the distribution of literature, in the protection of employees from sickness and accident, in the preservation of the manufacturing plant, and in financial prosperity, therefore—

"1. Resolved, a. That we render grateful thanksgiving to God for his calling to this delightful service, and for the

blessing which has rested upon this department of his work, both in the institution and in the field; and that we unite in rededicating our lives and all we have to God, to be used as he may direct in the finishing of his work.

"b. That a well-organized campaign be inaugurated, having as its object the placing of our church paper, the REVIEW AND HERALD, in every English-speaking family of Seventh-day Adventists in the United States and Canada; and we suggest that the North American Division Conference, through its Home Missionary Department, take the lead in this campaign, and that it extend at least over the entire camp meeting season, or for six months, from May 1 to Oct. 1, 1915.

"Whereas, The Temperance Instructor has become favorably known by leading temperance workers in the United States and Canada, where it is proving a strong factor in advancing the temperance cause, and is opening channels of opportunity for our people to come into favorable contact with temperance people,—

"2. We recommend, That active support be given to the circulation of the Temperance Instructor by enlisting both young and old in its sale from house to house; and that definite efforts be made in all conferences to bring this Temperance Annual prominently before temperance organizations, and especially so in connection with important elections and temperance campaigns.

"In view of the acute crisis which has been reached in the controversy with Rome, and the widespread interest to read on this subject,—

"3. We recommend, That the board of trustees adopt a liberal policy in promoting the circulation of the Protestant Magazine.

"Whereas, The great issue and important developments, such as the temperance movement, the work of the Papacy, the liberty of the press, and the European war, have seized upon and are holding the attention and interest of the public, and have partially submerged the questions usually discussed in Life and Health and in Liberty; therefore—

"4. We recommend, a. That the managing board give careful study to the policy of these magazines, and ascertain if it will not be possible so to revise their scope that they will lend themselves readily to these great issues which are of thrilling interest.

"b. That we approve the plans which are being developed to bring out a line of cheap books, Extras, and leaflets; and that we cooperate in every possible way in the effort to build up a system of active home missionary work, which shall include the following items: (1) Regular work with a set of the Berean Library; (2) systematic distribution by individuals and tract societies of the twenty-five numbers of the REVIEW AND HERALD Extras; (3) the free distribution of the Leaves of Autumn Series.

"Whereas, The prosperity of the publishing work in our territory during the past year has resulted primarily from the strong cooperation of the leaders in our union conferences, and of principals and students in our leading training schools; therefore—

"5. We recommend, a. That a sufficient sum from the profits of the institution be added to the tithe paid to the General Conference, to enable the General Conference to appropriate to Emmanuel Missionary College \$1,000, to

Financial Statement Condensed

Dec. 31, 1914

Assets		
Cash on hand and in bank	\$ 11,098.87	
Accounts receivable	34,744.66	
Real estate, buildings, and plant	130,528.58	
Investment in book plates	30,162.50	
Manufactured stock, raw materials, etc.	110,416.48	
Total assets—home office		\$316,951.09
Branch Offices		
Western Branch	\$ 17,514.98	
New York Branch	16,278.17	
Total investment in branches		33,793.15
Total assets		\$350,744.24
Liabilities		
Notes payable	\$ 99,511.32	
Accounts payable	8,431.28	
Accrued interest unpaid	1,873.85	
Reserve for sickness and emergency fund.	672.79	
Reserve for bad accounts	84.52	
Reserve for unexpired subscriptions	19,753.68	
Reserve for book dept. stock (12½% of inventory) ..	10,441.49	
Reserve for royalties	105.83	
Reserve for signatures	1,571.74	
Reserve for taxes	692.99	
Reserve for tithe	3,229.25	
Total liabilities		\$146,368.74
Capital		
Present worth Dec. 31, 1913	\$171,556.26	
Profits for 1914	29,063.20	
Donations received during 1914	267.29	
Final settlement Battle Creek investment.	3,488.75	
Present worth Dec. 31, 1914		204,375.50
		\$350,744.24

South Lancaster Academy \$1,000, and to Washington Missionary College sufficient to pay the interest account for the year 1914.

"b. That the board be authorized to increase the number of scholarships to five, to each of the four union conferences in our territory, on the same conditions made on previous scholarships.

"Whereas, The new book, 'The World's Crisis,' is meeting a real need, and is being sold rapidly; therefore—

"6. We recommend, a. That we do our utmost to give this book the large circulation which its importance demands; and that other books, in similar cheap, attractive form, be issued from time to time to meet current issues, and that earnest efforts be made to interest the rank and file of our people in the sale of such books.

"b. That the following outline of the present policy of the Review and Herald Publishing Association, as presented in the manager's report, be continued:—

"(1) To supply the needs of the field which depends upon this institution for its publications.

"(2) To cooperate with the conferences in all features of their work, without assuming any features of the responsibility which properly rests upon conferences to distribute literature.

"(3) To employ in the institution only such persons as will properly represent this movement, and hold themselves subject to call from the Mission Board for work elsewhere, in either home or foreign fields.

"(4) To keep the office equipment on a sound basis of efficiency, which will enable us to handle quickly and well the requirements of our field.

"(5) To pay off our interest-bearing debt as rapidly as consistent with the earnings and needs of the institution.

"(6) To pay a tithe of our annual net gain to the General Conference, and aside from this, limit our donations to small urgent items and scholarships until the interest-bearing debt is paid; and then place all the net gain of the institution subject to calls from the worldwide field.

"(7) To maintain a strong editorial staff, which will be able to make our periodicals the telling factor they ought to be in the work. Our editors should also be prepared to write new books and tracts, improve the old ones, and prepare up-to-date literature for emergencies.

"(8) To pay to the credit of a reserve fund royalty at the regular rate on all books that we own, and use this fund—as needed—for the purchase or production of manuscripts, and for the revision and improvement of our literature.

"(9) To build up and maintain strong selling departments so that nothing will be lacking in cooperation with the field, both in promotion of the work and in taking care of the business.

"(10) To handle all publications on such a basis that they will yield a small margin of profit for the upbuilding of the work of the institution, and for the assistance of other needy institutions and enterprises.

"(11) To handle our business on the cash basis recommended by the General Conference Publishing Department, giving credit only to such publishing houses, tract societies, and mission fields as pay their accounts monthly.

"(12) To keep the institution free from commercial work, and equally free

from a commercial spirit in handling our work."

The committee on nominations presented the names of the following persons as members of the board of trustees for the ensuing two years: W. T. Knox, G. B. Thompson, J. L. Shaw, C. S. Longacre, H. H. Cobban. These persons were elected by a unanimous vote of the constituency.

This annual meeting was perhaps the most encouraging ever held in connection with the Review and Herald Publishing Association. The material prosperity of the past year, as shown in the substantial reduction of the indebtedness of the association, with the increased facilities for carrying on the work, and the work of promotion in the way of new publications being undertaken, shows that the Lord has indeed blessed in the effort that has been put forth. It was cause for gratitude that so many of our brethren from the field, representing the publishing work particularly, could be present to take part in the meeting.

Following the constituency meeting, the board proceeded to organize and elect its editors and heads of departments for the ensuing year. The organization for 1915 is as follows:—

Officers: President, F. M. Wilcox; vice president, W. T. Knox; manager, E. R. Palmer; assistant manager, E. L. Richmond; treasurer, R. Hook, Jr.; secretary, I. A. Ford. Department managers: Superintendent, E. L. Richmond; book department, I. A. Ford; periodical department, D. W. Reavis; magazine department, A. J. S. Bourdeau (manager), Mrs. N. A. Porter (office manager); South Bend Branch, J. W. Mace; New York Branch, L. W. Graham.

The following editors were appointed for the papers and magazines issued by the association: REVIEW AND HERALD, editor, F. M. Wilcox; associate editors, C. M. Snow, W. A. Spicer; contributing editors, A. G. Daniels, I. H. Evans, L. R. Conradi, R. C. Porter, G. B. Thompson, W. T. Knox. *Youth's Instructor*: editor Mrs. Fannie D. Chase; associate editor, Mrs. Adelaide B. Evans. *Health and Temperance*: editor, Dr. G. H. Heald; associate editors, Dr. H. W. Miller, L. A. Hansen. *Protestant Magazine*: editor, W. W. Prescott; associate editor, W. A. Spicer. *Liberty*: editor, C. S. Longacre; associate editors, C. M. Snow, C. P. Bollman; contributing editors, K. C. Russell, J. O. Corliss, W. F. Martin, S. B. Horton, C. B. Haynes. *Sabbath School Worker*: editor, Mrs. L. Flora Plummer; associate editor, Miss Rosamond D. Ginther. *Christian Education*: W. E. Howell; associate editors, J. L. Shaw, Frederick Griggs. *Church Officers' Gazette*: editors, Edith M. Graham, C. L. Benson.

The following-named persons were chosen members of the book committee: E. R. Palmer, F. M. Wilcox, W. W. Prescott, I. A. Ford, C. M. Snow, R. Hook, Jr., G. H. Heald, N. Z. Town, D. W. Reavis, A. J. S. Bourdeau, E. L. Richmond, W. W. Eastman, C. P. Bollman.

FOLLOWING a Sabbath school consecration service and the week of prayer meetings in Strode Industrial Academy, nineteen persons were baptized, and twenty-seven new members were added to the church.

Missionary Volunteer Department

M. E. KERN *General and N. Am. Div. Secretary*
C. L. BENSON *Assistant Secretary*
MEADE MACGUIRE *N. Am. Div. Field Secretary*

The Power of Example

THE present generation of mature people is the teacher of the rising generation,—by example and precept. The young people's problem cannot be solved without the sympathetic and active cooperation of parents, church officers, and conference workers.

We are very glad that some of our Missionary Volunteer plans are equally well adapted to the needs of all. Eight years ago this summer a standard was set up for our Adventist young people to attain to,—a standard of knowledge. We said, "Every Missionary Volunteer should be able to pass a good solid examination in Bible doctrines and denominational history, and thus become a Member of Attainment." Gradually the great importance of this plan has been dawning upon our young people. In 1914 there were more than one and a half times as many certificates of Attainment granted as during the preceding six years.

This increase has been quite largely due, I feel sure, to the interest taken in the matter by our workers. On our list of certificates granted is at least one college president, several conference presidents, and many other workers.

It has been a great pleasure to these Bible teachers to take the test and thus reach the standard set, even though they were able to do more than was required. There is something very satisfying to the normal individual in striving for and reaching a goal. These workers have also considered it a privilege to thus show their interest in our Missionary Volunteer work and set an example to the young.

The Missionary Volunteer secretary of a conference writes: "Yes, indeed, I do think that every conference worker should be a Member of Attainment. We have been trying to gain that goal in this conference. We have a good start. Our president, both secretaries, and the field agent have all obtained their certificates, and all the other ministers are planning to take the examinations. The elder of the church where I live will soon take the test. I think all our societies are studying for it. I am so glad for this advance move; I only wonder why it was not taken years ago."

The power of example is well illustrated in the following from a church-school teacher: "Recently I received my Standard of Attainment certificate, and I put it in a neat little frame and hung it in the back of the room. I noticed that last month the standings in the Bible examinations and class work were much better, and a patron of the school told me that one of the boys told her that he was going to try to get a certificate like mine."

Examinations are given in one or both subjects during the first week of March and of September of each year. They are given by the church elder or some one appointed by him, and the papers are corrected by the conference Missionary Volunteer secretary. Who that reads

these lines will prepare for the September examination? We have been known as a denomination of Bible students. Are you one? 1 Peter 3:15.

M. E. KERN.

Doctrines and Missions

To know the truth and to make it known,—these are surely the two matters of supreme importance for the Adventist youth.

Brother Guy Dail, secretary of the European Division Conference, when he learned what our Missionary Volunteer studies were to be this year, wrote: "I am glad that you continue to give special attention to the Bible doctrines and to missions, for 1915. Yes, my brother, these are the two subjects that must absorb the attention of the coming young

thusiastic over the mission studies. One young woman expressed the sentiment of all, I feel sure, when she said, 'I never felt so interested in the programs for the Volunteers as I do this quarter.'"

The following letter from Prof. Otto John, leader of the society at the Washington Missionary College, is of interest as showing how our college students appreciate the studies outlined in the *Church Officers' Gazette*. This society makes use of the "Topics for Advanced Study" furnished for such societies:—

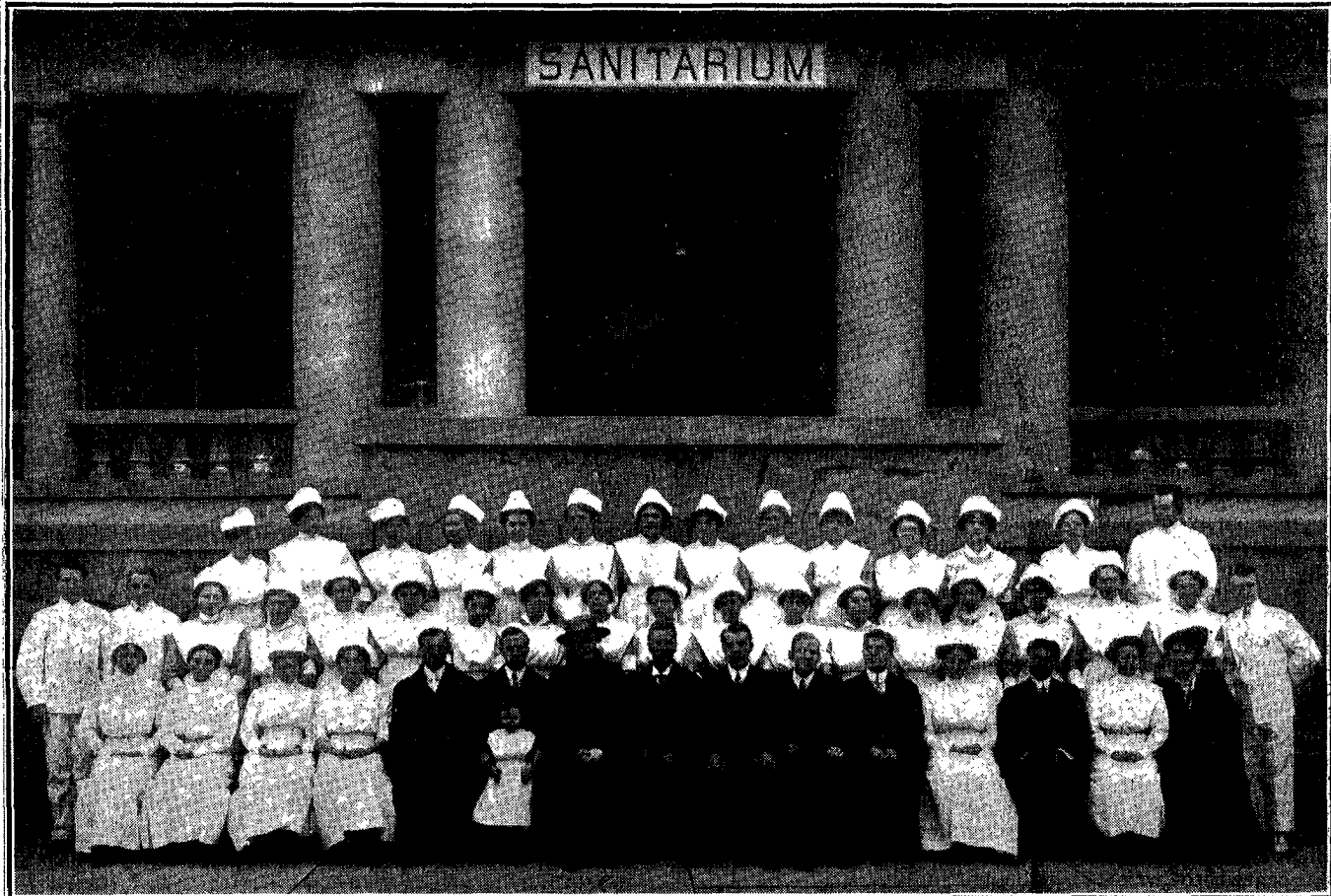
"You will doubtless be interested in learning something about the success that the Sligo Missionary Volunteer Society has had in using the studies prepared by the department. The society has been using these studies for several months, with excellent results. Especially is this true of the series on Bible doctrines. The

Medical Missionary Department

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

The Washington Sanitarium

FOR some time the Washington Sanitarium has enjoyed an unusually good patronage; and judging from the reasons given us for so many coming to our institution, it is because of the good name that the Sanitarium is receiving here in the East through its former patients. Since the Sanitarium has discontinued taking mental patients, the number of well-to-do persons coming to the Sani-



PHYSICIANS AND NURSES OF THE WASHINGTON (D. C.) SANITARIUM

men among us. I say coming young men in the real, true meaning of that word,—the young men who are going to be looked upon with approval by the only One whose approval is worth much—by the Founder of our missionary operations." Brother Dail sees the terrible inroads this great war is making in our ranks, and is looking toward America for strong young people to fill up the ranks of the workers. And he sees clearly that our youth, to become workers, must understand the great truths of the Bible, and know the story of our missionary movement.

How important, then, that our Missionary Volunteer Societies everywhere should be encouraged to improve this opportunity for studying these fundamentals. The fact that these studies contain food for serious thought does not make them less interesting. What a pity if this should be true anywhere. A conference Missionary Volunteer secretary writes: "All our societies are very en-

attendance at our meetings has been excellent, and a large number have personally expressed their appreciation of the programs.

"I truly believe that a series of related subjects is more helpful to our young people than promiscuous topics; also, that by having a general outline and helpful references already prepared it gives those rendering the program more time for thorough preparation and planning for its presentation." M. E. KERN.

THE new church in Seoul has been completed. It is in the heart of the city and is easy of access. The last Sabbath in November the church from outside the East Gate, where our headquarters are located, met with the church in the city, and celebrated the ordinances of the Lord's house. There were one hundred and ten present at the meeting, and about eighty took part in the ordinances.

tarium for recuperation and health is increasing. The best rooms in the institution have all been occupied, and our nurses have been heavily taxed in caring for our large number of guests.

The training school is now operating a full three-year course, having fourteen nurses in the freshman class, ten in the junior class, and six in the senior class, making a total of thirty nurses in training. In addition we are employing some graduate nurses in conjunction with our city treatment rooms and city hospital. The number of nurses that are being used in private homes here in Washington and the surrounding vicinity is gradually growing, and it looks as if we should be compelled to do more in the training of nurses than heretofore, as our work begins to come more prominently before the people in this populous section of our country.

The sanitarium-trained nurse is coming to be recognized as one whose training is superior to that of the hospital nurse.

and our nurses have before them great possibilities in creating an influence favorable to our denominational and medical work. We have been greatly encouraged by the work that our graduate nurses have been doing in homes and in the communities in which they have been nursing. It is greatly to be hoped that the nurses of this denomination shall in some way be connected with our several medical institutions, if not working directly under their employment, at least be working in sympathy and in cooperation with them.

The recent reports of the progress of our work during the interval between our Sanitarium annual constituency meeting held last May and the one held in February this year, show that the patronage of the institution had made a little increase during this period over that of the last few years, and that there was an increasing amount of surgical work coming to the Sanitarium. During the past nine months ninety-four persons were operated on at the Sanitarium, all of whom made good recovery. The Sanitarium has installed a new anesthesia outfit, using nitrous oxide at the begin-

where patients are received who cannot afford the prices required to maintain them at a sanitarium. The rates are within the reach of nearly every one, being but a dollar a day. Some of our people are taking advantage of this institution, which we have established for the purpose of giving to all classes the very best care possible.

H. W. MILLER, M. D.

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

Home Missionary and Publishing Convention in the Review and Herald Territory

THIS, the second of three conventions voted by the fall council to be held in the North American Division during the early part of 1915, convened February

ence and help made the daily program both pleasant and profitable.

During the last two days of the convention, the Review and Herald Publishing Association held its annual constituency meetings in the Takoma Park church. These meetings were well attended not only by the convention and the entire Review and Herald force, but by the brethren and sisters of the church. The report rendered by the manager, Brother E. R. Palmer, was indeed inspiring. The institution enjoyed the most prosperous year of its history during 1914. Over half a million dollars' worth of literature was sent out from its presses. This enabled it to make an excellent financial showing; not only could it report a large gain for the year, but its liabilities were reduced to a degree that was very gratifying. Everything was done by the institution that could be consistently done to make the stay of the delegates pleasant and profitable. Board and lodging were provided for them in the homes of our brethren and sisters, and the expenses were met by the Review and Herald.

A number of special meetings were



DELEGATES TO THE HOME MISSIONARY AND PUBLISHING CONVENTION

ning of the operation, which cuts short the period of unconsciousness in every operation from fifteen minutes to one-half hour.

The Washington Sanitarium, in an attempt to broaden its field as an educator in health and temperance, has undertaken the publication of an eight-page journal, called *The Sanitarium Exponent*. This paper is well illustrated. It deals especially with health problems and health reform in language that is readily understood by the laity, and we believe members of our church will find its pages not only interesting, but well worth their time to read. The subscription price is but 25 cents a year. Sample copies of this paper will be gladly sent to any one sending a request for the same.

Each day from fifteen to twenty persons receive treatment, examination, and consultation at our city treatment room, which, though in operation but a few months, is showing remarkable signs of prosperity.

Our city hospital has been doing a splendid work. A daily average of from fifteen to twenty of the poorest people of Washington receive care and treatment there at the nominal rate of ten cents a treatment. This little institution, which is very neatly kept, has several private rooms and three large wards.

1-10, in the General Conference chapel, at Takoma Park, D. C. The twenty-two conferences forming the three unions of the Review and Herald United States territory were represented by twenty-two tract society secretaries, twenty-two field missionary agents, three general agents, thirteen conference presidents, two union presidents, and twelve workers from the Review and Herald Publishing Association and its branches; two delegates from the Eastern Canadian Union were also present.

The first hour of each day was devoted to a short study of the Scriptures, followed by a devotional meeting. We were favored by having some of our leading brethren present to take charge of these meetings, which served to give a strong spiritual mold to the day's work.

The different phases of our literature work represented in the publishing and home missionary departments were freely discussed from the viewpoints of the different classes of workers present. The program of subjects which had been previously prepared was carefully considered in a series of round-table discussions, in which all present were given opportunity to take part, thus receiving the combined instruction and counsel of the entire delegation. The Holy Spirit was with us day by day, and his pres-

ence and help made the daily program both pleasant and profitable.

The consideration of the home missionary work was an interesting and profitable feature of this convention. The counsel and instruction of Elder F. W. Paap and Sister E. M. Graham were appreciated.

The last day of the convention, the entire delegation of over seventy spent five enjoyable hours in visiting the places of interest in the capital.

The closing meeting of the convention was held the night of the tenth, and although it was expected to make it a short meeting it continued for two hours, with unabating interest because of the spirited testimonies borne by nearly all, giving expression to their appreciation for having had the privilege of attending the convention and for the help they believed it would be to them as they returned to their fields of labor. They felt they were returning home more than repaid for the time and expense of coming, as they had received many valuable suggestions and much information that would help them more successfully to carry forward their work in their home conferences.

W. W. EASTMAN.

NOTICES AND APPOINTMENTS

Camp Meetings

COLUMBIA UNION CONFERENCE

West Pennsylvania	June 17-27
Eastern Pennsylvania	June 17-27
Chesapeake	June 24 to July 4
New Jersey	July 1-10
Ohio	Aug. 19-29
Virginia	Aug. 5-15
West Virginia	Aug. 26 to Sept. 5

Constituency Meeting of South Lancaster Academy Corporation

NOTICE is hereby given that the thirty-first annual meeting of the constituency of the South Lancaster Academy Corporation will be held in the South Lancaster church, South Lancaster, Mass., on Tuesday, March 23, 1915, at 10:30 A. M., for the purpose of filling vacancies in the constituency, electing the board of trustees for the ensuing year, and transacting such other business as may properly come before the meeting.

ROLLIN D. QUINN, *President*;
HENRY W. BARROWS, *Clerk*.

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*.

Requests for Prayer

"PLEASE pray for me that I may be restored to health," writes an Ohio sister.

A friend in the West asks prayer for her husband, that he may overcome the taste for tobacco.

An afflicted sister in Colorado desires prayer for her own restoration to health, and for the strengthening of her husband's faith.

An aged sister in New Jersey desires our prayers for the full recovery of her grandson who is soon to undergo an operation.

We have this word from an Arizona sister: "Please pray that my father, sister, and two brothers may be fully converted to this truth, and that my brother and I may be restored to health."

Addresses

MR. S. W. ABEL, 912 North Bishop Ave., Dallas, Tex., desires the present address of Mrs. E. Loomis.

The address of Elder D. T. Shireman has been changed from Hickory, N. C., to R. F. D. 1, Box 95C, Morganton, N. C.

The Seventh-day Adventist Church of Brazito, N. Mex., desires to hear from Brother and Sister G. L. Edgerton and Brother John Peipmeir immediately. Address J. E. Noyes, Mesilla Park, N. Mex.

The Seventh-day Adventist Church of Detroit, Mich., desires information concerning the whereabouts of the following-named persons: James E. Sangler, Mrs. M. B. Schill, Clara Bell Vargason, Fannie Vose, Elizabeth Heegel, Wilmena Jones, Tillie O. Litka, Sybel Underwood Tomkins, Susan Sullivan, William Hamer, Fanny Cook, Adeline Phelps. Address the church clerk, Mrs. H. Rogers, 1026 Warren Ave. West, Detroit, Mich.

Publications Wanted

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

W. S. Cruzan, Bromley, Ala.

E. A. Mitchelbee, West Middlesex, Pa.

Jennie White, Harlem, Idaho. *Signs, Liberty, Protestant Magazine*, and tracts.

Mrs. Cora Channing, 1115 Fayette St., Vicksburg, Miss. Papers and tracts.

Emma Kincaid, 2557 A (rear) Hebert St., St. Louis, Mo. Papers and also English and Hebrew tracts.

Mrs. Roy Covert, Onaway, Mich. *Signs, Watchman, Liberty, Protestant Magazine, Life and Health*.

Mrs. Daisy Teeter, Bosworth, Mo. *Instructor, Signs, Life and Health, Protestant Magazine, REVIEW*, and also tracts.

Obituaries

MELFORD.—Mrs. Sophronia E. Melford fell asleep in Jesus Jan. 26, 1915, at her home, in Pittsburgh, Pa., after an illness of several months. She was born in Mughs Township, Ohio, Sept. 14, 1862. When she was ten years old the family moved to Zanesville, Ohio, and in 1882 she was married to Edward Melford, who survives. In 1896 they came to Pittsburgh, but previous to this time Sister Melford had heard and accepted the third angel's message. She died with the hope of a part in the first resurrection.

A. N. DURRANT.

HEFLING.—Mrs. Eliza Hefling died Jan. 24, 1915. She was born in Lexington, Ky., in 1842, and at the age of seventeen years was married to Coleman Hefling. Six children were born to this union. Some time before her death Sister Hefling decided to obey the commandments of God, but not being able to attend services she did not join the church. However, she gave constant evidence of thorough conversion and a love for present truth. She was buried in the Pleasant Vale Cemetery, in Oregon, the writer conducting the funeral service.

T. L. THUEMLER.

LINDALH.—Walburg Lindalh was born in Stockholm, Sept. 25, 1858, where she grew to womanhood, and was married to Oscar Lindalh on March 8, 1885. Shortly after this they came to America, and settled in Nebraska City in 1887. Less than a year after coming to this country she heard the third angel's message and united with the Seventh-day Adventist Church. She fell asleep at the age of 56 years, 4 months, and 11 days, leaving her husband, three sons, and two daughters. The writer spoke words of comfort from Job 14:14.

GEO. J. SELTZER.

BRISHIN.—James H. Brishin was born in Plattsburg, N. Y., May 7, 1833, and died in Topeka, Kans., Nov. 27, 1914, aged 81 years. At the age of twenty-seven he was married to Rebecca Gingery. Of their six children five are left to mourn. In 1883 Brother Brishin settled in Kansas, and united with the Seventh-day Adventist Church in Topeka, of which he remained a faithful member until claimed by death. He gave a part of his best years in service for his country during the sixties. Besides his children, two brothers and one sister are left to mourn.

W. H. CLARK.

ENCK.—Alice Enck was born Dec. 3, 1869, and fell asleep in Jesus Feb. 2, 1915, at her home, in Galion, Ohio. She was the eldest of five children, and about twenty-two years ago received a severe spinal injury, from which she never recovered, though her last illness was of short duration. She was a patient sufferer, never murmuring nor complaining. Her faithful Christian life was an inspiration to all who knew her. She was a member of the Seventh-day Adventist Church, at Corsica, Ohio, and now sleeps in Jesus, awaiting the call of her Master. The writer conducted the funeral service.

M. V. EUSEY.

JOHNSON.—Died, Jan. 18, 1915, James E. Johnson, aged 74 years. At the time of his death he was senior deacon and treasurer of the Second Seventh-day Adventist Church (colored) in Pittsburgh, Pa. Seven years ago he was led into the truth through reading the *Signs of the Times*, and was baptized by Elder W. H. Green. He was highly respected by all who knew him. The writer conducted the funeral service.

A. N. DURRANT.

CLARK.—Flura Davis Clark, of Wolcott, Vt., died at her home on Jan. 12, 1915. She was born in Richford, Vt., March 6, 1858. Some time after her marriage she embraced present truth, and remained faithful until her death. Sister Clark was a devoted wife, a loving mother, and a kind neighbor. Her husband and eight children are left to mourn. The writer conducted the funeral service, speaking words of consolation from Heb. 12:5, 6.

H. J. FARMAN.

LONNEKE.—Ferdinand Lonneke was born in Germany, Feb. 3, 1831. He came to America at the age of twenty-five years, and settled in Illinois, but afterwards moved to Montgomery County, Iowa, where he spent the most of his later life. He accepted the third angel's message in 1905. Brother Lonneke died in Arkansas City, Kans., Jan. 15, 1915, aged 84 years. Two sons survive. He was laid to rest in the cemetery at Elliott, Iowa, awaiting the call of the Life-giver.

ALICE LONNEKE.

WEEDEN.—Mary Gotham was born in the State of New York, June 24, 1850, and died at her home, in Coldwater, Mich., Jan. 10, 1915. She was married to Hiram Weeden on Sept. 9, 1866, and to them were born nine daughters and two sons, eight of whom are left to mourn, together with the husband and father, two brothers, and one sister. Sister Weeden united with the Seventh-day Adventist Church thirty-two years ago, and was a faithful member to the end of her life. Words of consolation were spoken by Elder R. U. Garrett.

MRS. WILLIAM LARDER.

MILLER.—William T. Miller, of Brownington, Mo., was born in Monroe County, Kentucky, Feb. 9, 1853, and died at the home of his sister, in Clinton, Mo., Jan. 17, 1915. During his illness he became acquainted with present truth, and though not a member of any church, manifested an interest in the beliefs held by Seventh-day Adventists, and read a number of our books. A sister and a brother are left to mourn. The whereabouts of his only son is not known. The writer conducted the funeral service.

H. A. AUFDERHAR.

SCHWARTZ.—Mrs. Alesa Schwartz was born in Germany, April 29, 1839. At the age of eighteen she came to America and made her home in Pottsville, Pa. Jan. 10, 1864, she was united in marriage with Lewis Schwartz. To them were born six children, two dying in infancy. Later the family moved to Williamsport, Pa., and in 1877 death claimed the husband and father. In 1887 mother accepted present truth through efforts of Elders J. W. Raymond and Joel Robinson, and became a charter member of the church organized at that time in Williamsport. Until her death she was a faithful, God-fearing Christian—a mother and a friend to all who knew her. She fell asleep in Jesus Jan. 9, 1915, in her seventy-sixth year. One son and three daughters are left to mourn.

W. F. SCHWARTZ.

JUDSON.—Died, Jan. 10, 1915, in San Pasqual Valley, San Diego Co., Cal., John Bacon Judson. He was born at Shelburne Falls, Vt., Nov. 23, 1829. When he was twelve years of age his family moved to Bristol, Ind., and in 1852 to California. Seven years later Brother Judson was married to Miss Rebecca Pettit, and they made their home in Bloomfield, Sonoma County. Of their six children, five are left to mourn. In the early days of our work in California, before the organization of a conference, Brother Judson accepted present truth through the efforts of Elders J. N. Loughborough and M. E. Cornell and Dr. M. G. Kellogg. He was ordained to the ministry by Elder James White. For thirty-nine years his home was in San Pasqual Valley, and he was well known and loved throughout the community.

W. M. HEALEY.

MOORE.—Died at his home, in Onawa, Iowa, Dec. 28, 1914, Thos. H. Moore, aged 79 years. He was born in Tyrone, Ireland, April 5, 1839. The family came to America when he was two years old. In 1856 he was married to Elizabeth T. Towne in Fairfield, Iowa. Eight of their thirteen children are living. The deceased served his country three years as a member of Company B, Nineteenth Iowa Infantry. Thirty years ago he brought his family to Monona County, and they settled near Onawa, where he died.

STEEN JENSEN.

MUSGRAVE.—Elizabeth Brown was born in Chaler Township, Allegheny Co., Pa., in December, 1832. At the age of twenty-two years she was married to Benjamin Musgrave, and together they accepted present truth through the labors of Elder Cudney in Nebraska, about thirty years ago. In 1892 the family moved to California, and for the last five years lived at Loma Linda. For years Sister Musgrave was a great sufferer, and on Jan. 30, 1915, she fell asleep, at the age of 82 years. Her companion is left alone to mourn his loss.

CLARENCE SANTEE.

RUSTAD.—Caroline S. Rustad died at the Norwegian Hospital, Brooklyn, N. Y., Feb. 3, 1915, at the age of 50 years. She had been in poor health for some time, and was taken to the hospital for an operation, from which she never rallied. Sister Rustad was born in Norway, Jan. 6, 1865. With her husband and two children she came to America in 1906. Last summer, during our tent effort in Brooklyn, she accepted present truth, and was baptized in September, becoming a faithful active member of our Scandinavian church. We believe that she sleeps in Jesus.

H. C. J. WALLEKER.

BAKER.—Jonathan Hall Baker was born Aug. 22, 1826, in New York State, and died at the home of his daughter, in Nevada, Iowa, Jan. 24, 1915. He was married to Mrs. Elizabeth Umbarger in 1852, and to this union were born three daughters and one son. Brother Baker moved to Illinois when a young man, and later to Kansas, where he accepted the third angel's message at the age of thirty-seven. Through his efforts the work of this denomination was started in Wichita, which led the writer and his parents to accept present truth. Our brother's hope in God was bright, and he fell asleep confident of a part in the first resurrection.

A. R. OGDEN.

KENISTON.—Hattie M. Thomas was born in Farmington, Maine, Dec. 21, 1867, and died at her home, in Leominster, Mass., Jan. 6, 1915. On May 24, 1900, she was united in marriage with Charles W. Keniston, at Machias, Maine. Three children were born to them. She is survived by her husband and two children, three brothers, two sisters, and a number of other relatives. Sister Keniston had a rich Christian experience, and in 1898 identified herself with this people. At the time of her death she was a member of the Leominster Seventh-day Adventist Church. She will be greatly missed in her home, and the church will also feel the loss of a devoted, faithful member.

O. F. BUTCHER.

MORTON.—Gladys Nannie Morton was born in San Pasqual Valley, California, June 10, 1889, and died at the home of her parents, in Atwater, Cal., Jan. 11, 1915. She had consecrated her life to the Lord's work, and fell asleep in the blessed hope of coming forth in the first resurrection. Her last words were full of love and longing for all her relatives and acquaintances that they might be right with God. She was betrothed to Brother Floyd G. Ashbaugh, one of our missionaries laboring in the Philippine Islands; and at the time of her decease arrangements were in progress for her appointment as a missionary to that field. She leaves a father, mother, grandmother, four brothers, and other relatives to mourn their loss, but not without hope. Two funeral services were held,—one at her home, conducted by the pastor of the Methodist Church; and the other at Fresno, Cal., conducted by the writer, assisted by Elder B. E. Beddoe.

N. P. NEILSEN.

ALFORD.—Addison C. Alford was born in West Virginia on Feb. 22, 1835, and died at the home of his daughter, in Greenfield, Ind., Feb. 1, 1915. Brother Alford was the father of six children, only one of whom survives. His wife died March 17, 1901. He united with the Seventh-day Adventist Church at Maxwell, Ind., about twenty-eight years ago, under the preaching of Elder William Covert, and remained faithful. The funeral services were conducted by the writer.

H. M. KELLEY.

WALKER.—Marietta Walker was born in Huntingdon, Pa., Feb. 2, 1843, and died at the home of her daughter, in Portland, Oregon, aged 71 years, 10 months, and 24 days. She was united in marriage with William Walker on Sept. 26, 1860, and to them were born eleven children. Three of these are left to mourn. Sister Walker was reared in a Christian home, and later in life united with the Seventh-day Adventist Church, of which she remained a faithful, active member until called by death. We truly believe that she sleeps to come forth in the first resurrection.

E. W. CATLIN.

BEAM.—Myrtle Alice Sell was born near Powersville, Mo., July 1, 1881, and died at the home of her parents, near Glen Elder, Kans., Jan. 19, 1915. Her childhood was spent in Kansas. Nov. 1, 1909, she was united in marriage with William Leroy Beam. One year ago the family moved to Colorado, and in September Mrs. Beam became ill. She was with her mother in Kansas when her death occurred. Her husband, three children, parents, and five sisters are left to mourn. Her hope was in the Lord, and she fell asleep trusting in his goodness and believing in his mercy.

* * *

YOUNG.—Mary L. Borrowdale was born in Haddonfield, N. J., in 1822, and died in Coldwater, Mich., aged 93 years. She was married to Andrews C. Young in 1847, and was left a widow in 1873. Of her seven children five are living. In 1897 she began to observe the true Sabbath, and in 1909, after attending a series of meetings conducted by Elder N. H. Pool in Coldwater, Mich., fully accepted present truth and was baptized, uniting with the Seventh-day Adventist Church. We laid her away to await the call of the Life-giver, believing that she will come forth in the resurrection morning to share the home of the redeemed.

W. A. WESTWORTH.

JOHNSTON.—Died in Keene, Tex., Dec. 14, 1914, William Thomas Johnston. He was born in Kentucky, March 4, 1839, and was married to Susan A. Doyle in 1860. Some years later they moved to Texas, where Mrs. Johnston died. In 1874 he was united in marriage with Annie May Dawson. Brother Johnston accepted the third angel's message in Collin County, Texas, in 1881, under the labors of Elder J. M. Huguley, and devoted several years to work in the ministry. After feeble health had put an end to his public labors, he was always at his post in church, Sabbath school, and the weekly prayer meeting. Truly he was "faithful unto death," and his help will be greatly missed. His three surviving daughters hope to meet him in the resurrection morning.

W. A. McCUTCHEN.

ADAMS.—William Harrison Adams was born in Boone County, Indiana, Dec. 11, 1843, and died in Smithland, Iowa, Jan. 29, 1915, of injuries resulting from an accident. He was a pioneer in Woodbury County, Iowa, and was well and favorably known throughout the community. He was a member of Company K, Seventh Iowa Cavalry, serving during the Civil War. While on a furlough Mr. Adams was married to Helen J. Smith on March 20, 1865. With three of their four children she is left to mourn. Also two brothers and one sister of the deceased are living. Although he was not a member of the Seventh-day Adventist Church at the time of his death, he knew and believed present truth, and was trying to arrange his affairs so that he might keep the Sabbath. Funeral services were conducted by the writer.

W. A. MCKIBBEN.

HEITT.—Sally Ann Heitt was born March 10, 1856, and died Dec. 27, 1914. The funeral service was held in the Memorial Church, Washington, D. C. She had been a faithful Sabbath keeper for a number of years. Words of comfort were spoken by the writer from Deut. 30:19. We laid her away in the blessed hope, to await the call of the Life-giver.

R. E. HARTER.

VANSCIVER.—Clara Amanda Vansciver was born in Sweden, July 16, 1854, and died in Mount Rainier, Md., near Washington, D. C., Jan. 2, 1915. Sister Vansciver was beloved by all who knew her, being of a kind and cheerful disposition, unselfish in her devotion to the cause of God, her family, and the poor and needy. Funeral services were held in the Mount Rainier church.

R. E. HARTER.

MURRAY.—Sally Jane Snyder was born in North Carolina, May 14, 1849, and died at her home, near Cedardale, Okla., Jan. 16, 1915. In 1885 she was married to James Murray. Of their five children only one is living. Sister Murray embraced the third angel's message over thirty years ago, under the labors of Elder H. Shultz in Nebraska. She was fully reconciled to the Lord, and fell asleep with the expectation of a part in the first resurrection.

R. W. SUFFICOOL.

PHILLIPS.—Phoebe Geneviva Phillips was born May 25, 1858, in Jay County, Indiana. Her parents moved to Wisconsin when she was nine years of age, and Feb. 4, 1882, she was married to John M. Phillips. Four years later she accepted the third angel's message through the efforts of W. S. Hyatt, Frank Westphal, and S. D. Hartwell. She departed this life at her home, in Bethel, Wis., Feb. 13, 1915. Though a great sufferer during her last illness, she trusted fully in her Saviour, and was faithful unto the end. She is survived by her husband and three children, a mother, and four brothers.

P. A. HANSON.

SHANNON.—Samuel K. Shannon was born in Pennsylvania in 1836, and died in Reno, Nev., Feb. 11, 1915. He came West in the early days of gold excitement. Some literature containing present truth fell into his hands, and after giving it a careful reading he decided to obey, was baptized, and united with the old St. Clair church near Fallon. In 1879 his membership was transferred to Reno, and Jan. 5, 1884, he was elected elder of that church, which office he held at the time of his death. There were no relatives to attend his funeral, but many friends gathered to show their love and respect for this aged man of God.

J. D. ALDER.

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THE chapel first provided in Mukden, Manchuria, proved too small to accommodate the people attending service, so permission was obtained of the owner of the compound property to remove a wall, adding a large hallway to the chapel. Brother Petersen writes that the people have shown great interest in the subjects presented, and some have already expressed a desire to unite with us.

AFTER spending a few months in the Central West, B. E. and Mrs. Connerly sailed from New Orleans, La., March 6, on their return to the West Indian Union Conference. Brother and Sister Connerly have spent several years in this field, laboring in Porto Rico and Panama. They greatly enjoyed their furlough among the mountains of Colorado, with its invigorating climate. On their return they may be assigned to Venezuela.

FRANK C. KELLEY and wife, for four years missionaries at Bogota, Colombia, and for six years in Mexico, have been spending several weeks at the Washington (D. C.) Sanitarium, acquainting themselves with the work, and receiving some needed medical attention. They left last week for Santa Barbara, Cal., where they hope to continue their work as self-supporting missionaries to the Spanish-speaking people, a large number of whom are to be found in that part of the State.

PROF. J. G. LAMSON, principal of the Cedar Lake (Mich.) Academy, writes of the great refreshing from the Spirit of the Lord recently experienced in this school. Nearly eighty, he says, are looking forward to church membership. Three fourths of these never before made a profession of religion. He attributes the success of the effort to the loyal, praying members of the church. "They asked God for definite things, and received definite answers." The report of this effort has already been made in the REVIEW by Elder C. F. McVagh, president of the West Michigan Conference.

THE report of the Review and Herald Publishing Association in this number, although somewhat lengthy, will be read with interest. We rejoice in the prosperity which attended the sale of our publications last year, but even this circulation of literature is but an earnest of what we shall see before the work closes. There is still a great unwarned world. Let us work earnestly while the day lasts.

Educational Sabbath

AT the autumn council of the General and North American Division Conference Committees, Sabbath, April 10, was set apart for an educational program in all our churches. Appropriate readings have accordingly been prepared for the day by the Department of Education, on the theme "Education in the Home."

It was understood when this day was appointed that these readings would take the place of the regular monthly missionary readings usually provided for the second Sabbath of each month. Accordingly, the Mission Board will not send out any readings for April, and the Educational Sabbath Readings will be sent to all those who usually receive the missionary readings. Let all our churches, companies, and isolated members make this Sabbath a day of study and prayer for the uplift of Seventh-day Adventist homes.

"Watchful Waiting"

THE situation in the war zone of Europe has presented no startling developments during the last few days. The interest of the world centers at Constantinople, the subjugation of which one of the largest fleets ever assembled in active warfare is endeavoring to accomplish. Conflicting reports regarding results yet achieved come from different war centers.

While but little has been accomplished by the Russian fleet in its attack on forts at the Black Sea entrance to the Bosphorus, considerable has been done by the French and English warships in forcing an entrance to the Dardanelles. This strait, it appears, has been cleared for about one half of its length of all fortifications. How long it may take to complete this work and bring about the fall of Constantinople no one can tell. Indeed, just how and when the prophecy regarding the fall of the Ottoman Empire will be fulfilled we cannot safely predict, and it is both wise and well for us not to speculate too greatly over this. It is for us to wait and watch. The term "watchful waiting" as applied to our attitude toward this subject just now is most appropriate.

Let us not run ahead of God's providences. Let us not seek to be wise above that which is written in figuring out the details as to how prophecy may be fulfilled, but let us watch the unfolding of events, and when we see the developments which clearly mark the progress of the fulfillment of the prophetic word, stand ready as watchmen on Zion's wall to give the trumpet a certain sound. Let us guard our statements and not give expression to wild or sensational predictions regarding this question. We need to study and watch and pray that we may be kept from wrong conclusions, and that we may discern clearly the signs of the times.

Directory of Medical Workers and Institutions

SOME time ago, because of lack of room, the list of medical workers was left out of the Seventh-day Adventist Yearbook. Such a list, containing all Seventh-day Adventist physicians so far as it has been possible to secure data, with addresses, qualifications, etc., together with a list of sanitariums, treatment rooms, and food stores, has been prepared with much care, and published in the January issue of the *Sanitarium*. Any one interested in such a list may obtain a copy by sending 25 cents to G. H. Heald, M. D., Takoma Park, Washington, D. C., or to the Medical Department of the General Conference.

UNDER date of March 3, Elder W. C. White sends this notice regarding his mother's condition, for publication in the REVIEW: "Since I wrote you last, mother has had some sleepless nights and restless days; but through it all, her faith and courage and cheerfulness continue. The physicians say that her condition continues to be unusually encouraging, and now that she can sit up a few hours each day, it is hoped that her strength may be revived. When told of the messages of sympathy that come from old friends, she says, 'Tell my old friends that I do not forget them.' This note in the REVIEW will be accepted, we trust, as an answer to the letters of sympathy and love from dear friends in many places."

A LETTER from J. W. Westphal, in charge of the South American Union Conference, mentions that he expected to start for Chile about March 1, and go on up into the Inca Union Mission, which embraces Peru, Ecuador, and Bolivia, to meet with the few workers there for general meetings and counsel. This would keep him away from home until about August 1. During this visit the Argentine Conference would be without the service of its president, to which office Brother Westphal was appointed on the death of Elder Haak. If the homeland needs laborers for the ripened harvest, surely such fields beyond present to us pitiful pleas for reinforcements. The Mission Board hopes to secure help for Argentina soon.

LAST week R. J. and Mrs. Brown and their child left Washington, en route for China. They will visit relatives in Oklahoma and Texas on their way to San Francisco, leaving there early next month. Brother Brown came to Washington last summer from Richmond, Va., to connect with the office of the District of Columbia Conference, where he has since faithfully and efficiently labored. As they go to their distant field of labor, the prayers and best wishes of their friends will follow them.

OF late we have had more than the usual number of reports from the field. A number of these are awaiting their turn for publication. We appreciate these good reports, and shall soon be able to find room for them.