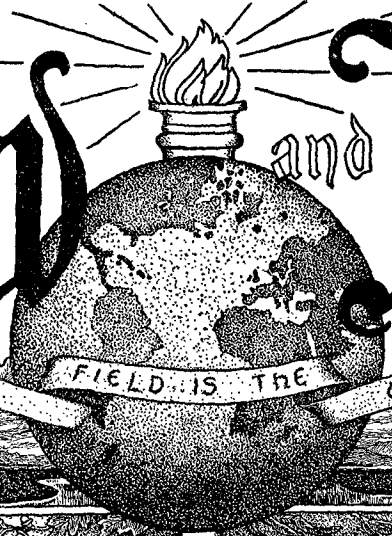


The Advent Review and Sabbath Herald



THE FIELD IS THE WORLD

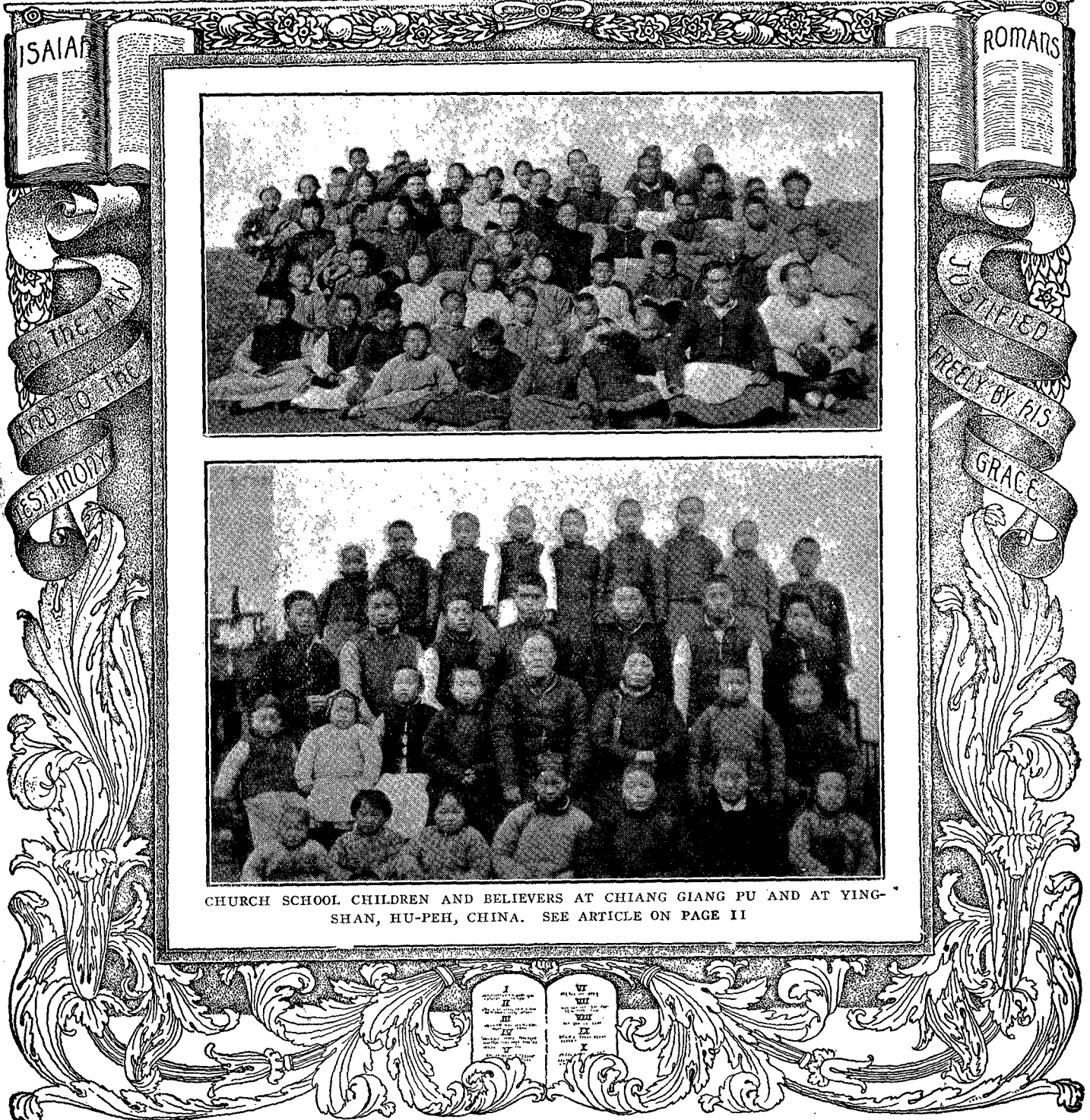


Vol. 92

Takoma Park Station, Washington, D. C., Thursday, March 25, 1915

No. 15

THE GOSPEL TO ALL NATIONS



CHURCH SCHOOL CHILDREN AND BELIEVERS AT CHIANG GIANG PU AND AT YING-SHAN, HU-PEH, CHINA. SEE ARTICLE ON PAGE II

THE WORK AND THE WORKERS

WRITING under date of March 8, Elder C. W. Flaiz, president of the North Pacific Union Conference, spoke of his own experience with the last number of the *Protestant Magazine*: "The March number of the *Protestant Magazine* came to our table last evening, and I read it through at one sitting. . . . In its field it is rapidly becoming authority; and as these problems are agitated, its circulation will surely increase."

ELDER R. H. MARTIN, who is located at Wilmington, Del., reports his experience in the following statements: "You will be glad to know that we circulated over 1,000 Free Press Extras in this city. They counted immensely with those not of our faith. I was literally besieged for them until Congress adjourned." The petition page of the Free Press Extra was used very widely, and a great number of petitions against the postal bills were sent to Congress.

BROTHER A. F. HARRISON, general missionary agent of the Southwestern Union Conference, knows how to set a good example to others in the work of circulating our literature. After reading the March number of the *Protestant Magazine*, Brother Harrison was so impressed with its value that he went out and in two hours secured eleven subscriptions. If each worker would follow his example, the circulation of the magazine would be largely increased.

THE last two editions of the first quarter of the *Liberty Magazine*, amounting to 40,000 copies, are exhausted, and still the orders are coming.

"I LIKE the *Protestant Magazine* very much," writes Pastor H. H. Burkholder, of Ohio. "And I find pleasure in passing on to its editor a word of appreciation for his vigorous defense of primitive Christianity and jealous regard for the fundamental principles upon which our national government was founded."

THIS second number of the *Liberty Magazine* shows how the Catholic Church introduced a religious controversy into Congress for settlement, and was defeated in its efforts not only to restrict the freedom of the press, but also to secure special legislation authorizing the appropriation of government funds for its sectarian schools among the Indians. This number also deals with the prohibition question and recent Sunday prosecutions, hearings, and the defeats of many Sunday bills. It sparkles with interest from the first page to the last.

BROTHER WM. SCHMIDT, one of the students attending Washington (D. C.) Missionary College, reports the recent sale of \$11.85 worth of literature in a house-to-house canvass of just two hours in the city of Washington. During that time he took one order for a \$5.00 binding of "Patriarchs and Prophets," one for a \$4.50 "The Desire of Ages," sold 11 copies of the "War" *Liberty*, and 5 copies of the new campaign book "The World's Crisis." A number of the other students are also making their way through college by the sale of literature one or two afternoons each week.

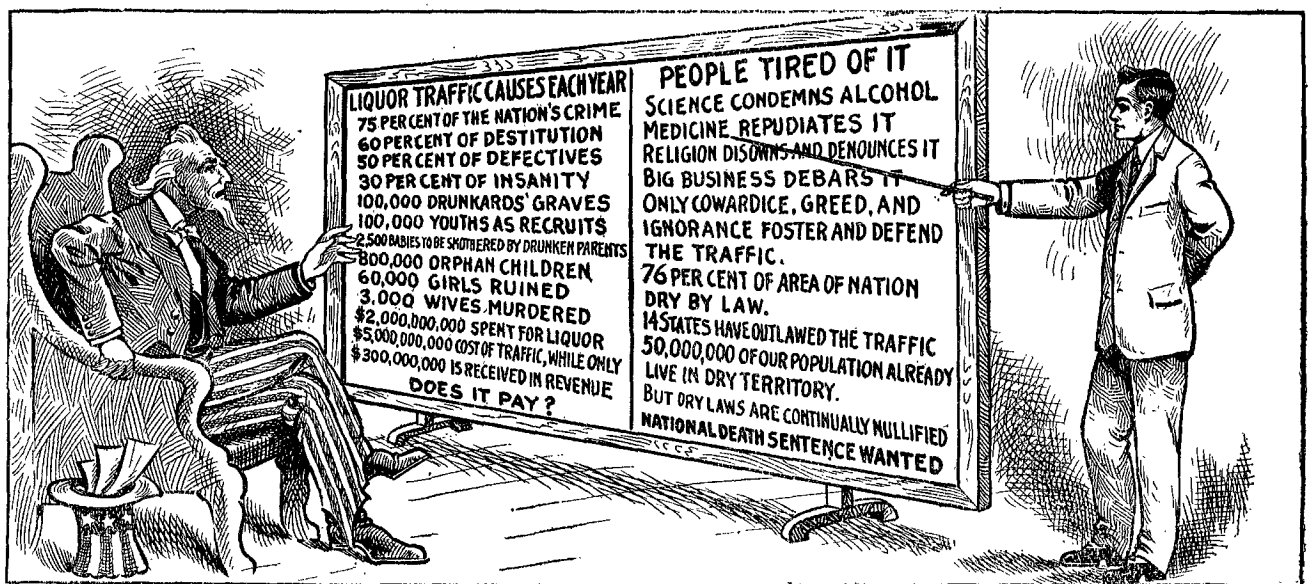
THE issue of *Liberty Magazine* for the second quarter is now ready. It is called the Eastern Question and Free Press Number. It gives the most interesting part of the Congressional hearing on the three bills which aimed to restrict the freedom of the press. This will make it an easy seller because of the nationwide stir over the important questions discussed in this issue.

Liberty Magazine for the second quarter deals with the European war and the Eastern Question in the light of prophecy. The picture on the front cover is a living and thrilling war scene, and ten striking war pictures are scattered through the body of the magazine. The back cover design is a striking cartoon on an attempt to abolish the freedom of the press. The pictures of those who spoke at the Congressional hearing for and against the postal bills which were designed to muzzle the press, accompany the speeches made. It is a very attractive and commanding number. Its very looks will sell it.

A FREE copy of the first quarter of *Liberty Magazine* was sent by our different conferences to every judge and lawyer in most of the States in the Union. Our people in the cities should now take the Free Press number to all these prominent men. By following up the work in this way, there will be no trouble in selling them other copies or in taking yearly subscriptions. Why not have the missionary society or the young people's society order a club of 50 for \$2.00, or 100 for \$4.00, and try the plan? Some one ought to follow up this work in our cities and make effective the good work already begun.

The Instructor Temperance Annual

Teaching Uncle Sam Some Facts He Needs to Know



UNCLE SAM: "WELL, I DECLARE, I DID NOT KNOW IT WAS SO BAD! GUESS I WILL LET THE PEOPLE HAVE THE NATIONAL DEATH SENTENCE THEY ARE DEMANDING."

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

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 25, 1915

No. 15

GENERAL ARTICLES

Behold Your God!

(Concluded)

MRS. E. G. WHITE.

NONE knew better than Isaiah the depths of sin into which Judah had fallen. None knew better than he their need of a Saviour. "Ah sinful nation," he exclaimed on one occasion, "a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." Isa. 1: 4. But when the prophet, like Saul of Tarsus at the gate of Damascus, had been given a view of his own unworthiness, there had come to his humbled heart the assurance of forgiveness, full and free, and he had arisen a changed man. He had seen his Lord. He had caught a glimpse of the loveliness of the divine character. He could testify of the transformation wrought through beholding Infinite Love. Henceforth he was inspired with longing desire to see erring Israel set free from the burden and penalty of sin. "Why should ye be stricken any more?" the prophet inquired. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Verses 5, 18, 16, 17.

The God whom they had been claiming to serve, but whose character they had misunderstood, was set before them as the great Healer of spiritual disease. What though the whole head was sick and the whole heart faint? what though from the sole of the foot even unto the crown of the head there was no soundness, but wounds, and bruises, and putrefying sores? Verse 6. He who had been walking frowardly in the way of his heart might find healing by turning to the Lord. "I have seen his ways," the Lord declared, "and will heal him: I will lead him also, and restore comforts unto him. . . . Peace, peace to him that is far off, and to him that is near, saith the Lord: and I will heal him." Isa. 57: 18, 19.

The prophet exalted God as creator of all. His message to the cities of Judah was, "Behold your God!" "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it:" "I am the Lord that maketh all things;" "I form the light, and create darkness;" "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." Isa. 42: 5; 44: 24; 45: 7, 12.

"To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa. 40: 25, 26.

To those who feared they would not be received if they should return to God, the prophet declared:—

"Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40: 27-31.

The heart of Infinite Love yearns after those who feel powerless to free themselves from the snares of Satan; and he graciously offers to strengthen them to live for him. "Fear thou not," he bids them; "for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . I the Lord thy God will hold thy right hand, saying unto thee. Fear not; I will help thee. Fear not, thou worm Jacob, and ye

men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." Isa. 41: 10-14.

The inhabitants of Judah were all undeserving, yet God would not give them up. By them his name was to be exalted among the heathen. Many who were wholly unacquainted with his attributes, were yet to behold the glory of the divine character. It was for his name's sake that he kept sending his servants the prophets with the message, "Turn ye again now every one from his evil way." Jer. 25: 5. "For my name's sake," he declared through Isaiah, "will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. . . . For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." Isa. 48: 9-11.

The call to repentance was sounded with unmistakable clearness, and all were invited to return. "Seek ye the Lord while he may be found," the prophet pleaded; "call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55: 6, 7.

Have you, reader, chosen your own way? Have you wandered far from God? Have you sought to feast upon the fruits of transgression, only to find them turn to ashes upon your lips? And now, your life plans thwarted, and your hopes dead, do you sit alone and desolate? That voice which has long been speaking to your heart, but to which you would not listen, comes to you distinct and clear, "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction." Micah 2: 10. Return to your Father's house. He invites you, saying, "Return unto me; for I have redeemed thee." Isa. 44: 22. "Come, unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55: 3.

Do not listen to the enemy's suggestion to stay away from Christ until you have made yourself better, until you are good enough to come to God. If you wait until then, you will never come. When Satan points to your filthy garments, repeat the promise of the Saviour. "Him that cometh to me I will in no wise cast out." John 6: 37. Tell the enemy that the blood of Jesus Christ cleanses from all sin. Make the prayer

of David your own, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Ps. 51:7.

The exhortations of the prophet to Judah to behold the living God, and to accept his gracious offers, were not in vain. There were some who gave earnest heed, and who turned from their idols to the worship of Jehovah. They learned to see in their Maker love, and mercy, and tender compassion. And in the dark days that were to come in the history of Judah, when only a remnant were to be left in the land, the prophet's words were to continue bearing fruit in decided reformation. "At that day," declared Isaiah, "shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images." Isa. 17:7, 8.

Many were to behold the One altogether lovely, the chiefest among ten thousand. "Thine eyes shall see the King in his beauty," was the gracious promise made them. Their sins were to be forgiven, and they were to make their boast in God alone. In that glad day of redemption from idolatry they would exclaim, "The glorious Lord will be unto us a place of broad rivers and streams. . . . The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." Isa. 33:17, 21, 22.

The messages borne by Isaiah to those who chose to turn from their evil ways, were full of comfort and encouragement. Hear the word of the Lord through his prophet:—

"Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." Isa. 44:21-23.

"In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." Isaiah 12.



"HIM that cometh unto me I will in no wise cast out."

The Age-to-Come Doctrine

— No. 3

Do Old Covenant Subjects Need a Second Probation?

J. O. CORLISS

THE hope of a post-mortem probation is the basis of every element of the Russell age-to-come theory. Underlying this doctrine, however, and in fact its mainstay, is the advocacy that no salvation is possible outside of new covenant provisions. Another step in the argument is that, inasmuch as those living prior to the first advent of Christ had not the benefit of new covenant provisions, which rightfully belonged to them, justice demands that the second coming of Christ must give them, through a second probation, the kind offices of his grace.

The proof of this assumption must, of course, rest in the evidence of Scripture statements as to the nature, design, and compass of new covenant relations. Very much is said, and in various ways, about a "due time" reserved for those who were kept in ignorance of the saving provisions of the new covenant, on account of not having lived during its reign. Upon this single expression is hung nearly every conclusion drawn for the edification of people in the age-to-come belief. But the Bible use of this utterance in connection with the work of Christ for humanity is not that those who lived in the Mosaic age are entitled to a second probation, to be awarded at the second coming of Christ, but that the ransom for man, as provided in the original plan, and pledged in Eden, that the "seed of the woman" should finally bruise the serpent's head (Gen. 3:15), would be testified to the world in "due time." 1 Tim. 2:6.

This was done at different times, through all the prophets, whose words of saving comfort were dictated by the Spirit of Christ, which was in them, and which led them in their earthly life walks. 1 Peter 1:10-12. These were "due times" (plural) when Christ was testified of through the divine word (Titus 1:3); and in the due time predicted for his appearance at these previous times, the Lord himself appeared and testified for himself of his mission to the world. Then again, referring to the "fullness of the time" in which the Saviour should come to earth, which was the "due time" for Christ to testify personally to the original plan, it will be seen that his testimony covered the needs of every age. He really did redeem those who had lived under the law. So also did he provide the way for those to become sons of God who should live at a later period. Gal. 4:4, 5; John 1:12.

Having positively redeemed those faithful ones of a former age, the best of evidence is in the fact that they had the benefit of a covenant which could save them, and embraced its provisions; for we have the positive statement that there is no other name under heaven whereby men can be saved except the name of Christ. Acts 4:12. But did the

people of that remote age really believe in Christ as a Saviour?—Most assuredly. Abraham actually saw the "due time" of Christ's testimony to God's plan of salvation, and was made glad by the sight. John 8:56. It was this which strengthened him to forgo the experience of a temporal, earthly abode and willingly to wait for that heavenly city to descend, in complete fulfillment of Christ's mission for the lost. Heb. 11:10; Rev. 21:3-5. God being no respecter of persons, the same faith which stimulated Abraham, could not justly have been withheld from others of his day. This being true, they could have no ground for hope in a second probation for a better knowledge of the ways of the Lord.

Moses also acted by faith in his choice of a life course. That faith, too, centered in Christ, and in the reward that only he can bestow. Moses chose rather to suffer affliction with God's people than to enjoy the pleasures of Egyptian popularity for a brief period, because he esteemed, or accounted, the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward. Heb. 11:24-26.

At the time indicated by the foregoing Scripture reference, Egypt was the prominent nation of earth; and being accounted the son of Pharaoh's daughter, Moses was at least a member of the royal family, and entitled to all the honors attending that high position. His hope in Christ must have loomed large indeed, to give up such splendid earthly prospects for a reward discovered only by faith. But his faith had a sure foundation; for day by day he and the whole house of Israel drank of the spiritual and eternal rock that went with them in their journeyings, and that rock was Christ. 1 Cor. 10:1-4.

It is true that in the atonement services of that time, probably the brightest emblem of heavenly glory was seen within the most holy apartment of the sanctuary, and by the high priest alone. But for the benefit of the multitude this same Shekinah was held aloft by night over the camp, as an assurance that the people therein were held under the watchful eye of the Lord Jesus, who was their leader and protector. By day the moving cloud intelligently directing the marching course of the multitude, was plainly visible to every eye which might be turned toward it. As the cloud and pillar were not hidden from any, neither were the blessings that followed in their wake. With all these things displayed in the world's presence, would it be strange if aliens were attracted to the standard of Israel? And if some took their place under that standard, would not all others have the same privilege?

Could an impartial Creator refuse relief to any such?—No, indeed: on the contrary, in view of such possible contingencies, the infinite plan of redemption, provided at the very beginning, and that by an omniscient Being capable of discerning the minutest contingency of a

needy race, included ample stipulations for the admittance of "strangers" to a place in God's earthly family. Not only so, but "one manner of law" was to govern both these and the house of Israel. Ex. 12: 19; Lev. 16: 29; 19: 34. Read these texts carefully, and then say candidly whether these needed a second probation in order to learn the ways of God. How could they need it after being granted the privilege of God's household members, and being treated exactly as God's own chosen people had been treated?

Besides these, time and space would fail to tell of Gideon, of Barak, of Samson, of Jephthah, of David, of Samuel, and of all the prophets, "who through faith subdued kingdoms, wrought righteousness, obtained promises." Some of God's witnesses were scourged, others stoned, and a few, at least, sawn asunder. Such were obliged to wander about covered with the skins of animals to avoid being tormented with cruel imprisonment. Did these have the faith of martyrs? Indeed, they were as loyal to God as ever were Christians of the Dark Ages, and have left a record in heaven of "good report," to meet them at the reception of the eternal promise to all of Christ's followers. Heb. 11: 32-40.

But one may say, All these cases were Old Testament history characters, and lived under what Pastor Russell and his followers claim to have been the old covenant. If his contention be true that none but those having the benefit of new covenant promises can be accepted of God, how could these have been saved without a second probation? Such a question is pertinent in view of the age-come theories, and must be clearly answered. Only the limits of space for this study forbid taking up that point now, but it must be reserved for another study. It is enough to say now that the expressions old testament and old covenant do not always mean the same thing.

It is true that they both have the one derivation, but technically they differ, on occasions. For instance, the old covenant, so called, was a local arrangement made with the Hebrew people, by which they were to become a peculiar nation, while all the books of the Bible relating to happenings prior to Christ's first advent are placed under the title of the Old Testament. Very many of these events, therefore, took place in the period of the two thousand five hundred years which preceded the making of the old covenant at Sinai. It follows from this that most of those events, at least, were on record long before the old covenant was in operation, and do not belong under the jurisdiction of that instrument.

The question then arises, Under what arrangement did God regulate the doings of his people during those first twenty-five hundred years of the world's history? This is an interesting point of inquiry which must wait for another study.

Glendale, Cal.

The Schools of the Prophets

—No. 3

The Word of God—the Bible

M. E. CADY

IN the previous article, we found that the youth in the schools of the prophets learned to read "the parchment rolls of the Old Testament Scriptures." We also learned that one of the chief subjects of study was "the law of God, with the instruction given to Moses." Undoubtedly the Word of God held the first place in all the instruction given in each of these schools established by the prophets, according to the plan God had given to Samuel.

In those schools the students did not have the complete Bible, but only that portion which had been written up to their time. In the two schools established by Samuel at Ramah and Kirjath-jearim, only the first five books of the Bible, known as the Pentateuch, were then written; and these were not in book form, but on parchment rolls. The following from the spirit of prophecy will give us some idea of how the Word of God was studied and taught in the schools of the prophets:—

"The manner of instruction was far different from that in the theological schools of the present day, from which many students graduate with less real knowledge of God and religious truth than when they entered. In those schools of olden time it was the grand object of all study to learn the will of God, and man's duty toward him."—*"Patriarchs and Prophets,"* page 593.

"The great truths set forth by the types in the service of the sanctuary were brought to view, and faith grasped the central object of all that system,—the Lamb of God, that was to take away the sin of the world."—*"Education,"* page 47.

"As they studied the word and works of God; his life-giving power quickened the energies of mind and soul, and the students received wisdom from above. The instructors were not only versed in divine truth, but had themselves enjoyed communion with God, and had received the special endowment of his Spirit."—*Id.,* page 46.

"A spirit of devotion was cherished. Not only were the students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in him, and how to understand and obey the teachings of his Spirit. Sanctified intellect brought forth from the treasure house of God things new and old, and the Spirit of God was manifested in prophecy and sacred song."—*Id.,* page 47.

"True knowledge gives us the ability to apply to ourselves the great, grand truths of the Bible. To know how to apply and communicate truth is a great science. Let it be plainly understood that the teacher makes a great mistake who thinks that he has no more to learn. The teacher who thinks that because of age and acquisition of knowledge he has no more to learn, should understand that

he needs to know how to communicate the truths of the Word of God in a pleasing, simple style that will bring out their attractive beauty. Some place the crib so high that those whom they teach cannot reach the food. They forget that the students have not had one-nundredth part of the opportunities that they have had to gain a knowledge of God. They are too high up on the ladder to reach down a helping hand, warm with tenderness and love, and deep, earnest interest. Let them step down from their exalted position, and say to the students: 'I will no longer stand so far above you. Come up with me. We will see what we together can gain from a study of the Scriptures. As Christ has said, "Take my yoke upon you, and learn of me," so I say to you, Let us step together. Let each one say, "Nothing that I am is credited to me." Christ is the One who imparts all knowledge. You and I will find our power in learning from God how to understand the truths of his Word, and how to place these truths before others in their beauty and simplicity. As I try to teach you, I receive ideas from the Great Teacher. Thus I multiply my resources. I am learning how to advance to greater knowledge of the precious Book that brings to you and to me sanctification through the truth. I desire to consecrate to God all that I have and am. I give myself to him. I ask him to fill my heart with his love and meekness.

"Let us draw together. I have nothing that you cannot receive if you will open your mind to Christ's teaching. The Lord has given his life for you and for me. The Bible is your guidebook and my guidebook. Let us study it together. By asking questions you may suggest to me ideas that I had not seen before. It may be that your way of expressing the truth that we are studying will bring great light into our class. If my explanation of the Word of God differs from your previous understanding, do not hesitate to state your belief. Precious light will shine upon us as in the meekness and lowliness of Christ we study together.'

"This is the way in which the schools of the prophets were conducted. Time was given in the class for a study of the ideas presented. Hearts were warmed, and the voice of thanksgiving was heard. The sacred gospel was humanized, as in the teachings of Christ. Much was accomplished for both teachers and students. Time was given for each one to partake of the heavenly repast,—to study the truths presented, and then to add the ideas that he had received from God."—*"Testimonies,"* MS., July 27, 1902. See also "Counsels to Teachers," pages 435, 436.

"The Holy Spirit was eagerly sought for in the schools of the prophets; its transforming influence was to bring even the thoughts into harmony with the will of God, and establish a living connection between earth and heaven."—*Id.,* June 19, 1908.

The Spirit of God was so manifestly

present in the schools of the prophets that when Saul, the son of Kish, just after his anointing, came into the presence of a company of the sons of the prophets; he began to prophesy with them. The Spirit of God was present in such power that when, later in life, Saul turned away from God and sent a company of men to capture David at Ramah, these men were not able to resist the influence of the Spirit of God, and began to prophesy. They returned to Saul, and acknowledged that a spirit was there which they could not resist. A second and a third company were sent, and had the same experience and gave the same testimony. Finally Saul determined to go and take David. But he and his company were overpowered by the Spirit, and prophesied also, as the others had. 1 Sam. 10: 9-13; 19: 18-24.

Not only were the Scriptures studied diligently and the exalted principles of truth applied to the daily life, but the Word of God was made the basis and foundation of all the education given in all lines of study.

"The Holy Scriptures were the essential study in the schools of the prophets, and they should hold the first place in every educational system, for the foundation of all right education is a knowledge of God."—*Counsels to Teachers*, page 422.

"Let the school be conducted along the lines of the ancient schools of the prophets, the Word of God lying at the foundation of all the education given."—*Id.*, page 208.

The Sin of Covetousness

D. H. KRESS, M. D.

"STRAIT is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." This applies today just as verily as in Christ's day. The sin which bars the greatest number from finding the way to life is the sin of covetousness. Much is said in the church about pride, intemperance, and the need of living a pure life, while the sin of covetousness is seldom referred to, possibly because of its commonness.

The prophet Jeremiah, in referring to a backslidden church, whose members were saying, "We are wise, and the law of the Lord is with us," said, "Every one from the least even unto the greatest is given to covetousness." He accused the pastors of unfaithfulness in rebuking this sin. "From the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Jer. 8: 8-11. They prophesied peace to the church while covetousness was the ruling trait in the lives of its members.

Men may ease their consciences by paying an honest tithe, by giving one, two, or three dollars each week to foreign missions, and by keeping the Sabbath, and yet they may be covetous. God demands more than tithes and weekly offerings. Field Marshal Earl Roberts, just before going to the front in the present

great war, in which he laid down his life, said: "There is but one duty for the British citizen at the present time: men and women, young and old, rich and poor, all alike must place everything at the service of the state. Nothing must be held back; time, energy, money, talents, even life itself, must be freely offered in this supreme crisis."

The cause of Christ certainly demands nothing less than this today. This has always been the requirement. But it has not been much dwelt upon, for fear, possibly, that few would unite with the church. Jesus did not encourage the covetous to connect with him. He said to those, who, no doubt seeing much in his life that they admired, desired to follow him, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14: 33. To the rich young man, who came running and kneeled down before Christ, saying, "Good master, what shall I do that I may inherit eternal life?" Jesus said, "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." This young man was nominally a commandment keeper. He no doubt paid his tithe, made offerings, and kept the Sabbath; but he was unwilling to forsake all. Although he was considered an ideal young man in the community in which he lived, the sin of covetousness proved his eternal ruin. We are informed that "he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples," we are told, "were astonished at his words." Mark 10: 17-24. All who would be followers of Christ must renounce ownership and accept a stewardship. Covetousness is not confined to the rich. It is just as common among the poor. It dwells in every heart by nature. "From the least of them even unto the greatest of them every one is given to covetousness."

In the time of refreshing referred to on page 126, Vol. IX, "Testimonies for the Church," when the sick would be healed, miracles wrought, and a spirit of intercession would be seen such as was witnessed before the day of Pentecost; when great blessings would be received by the true and humble people of God, we are told, "Some refused to be converted. They were not willing to walk in God's way, and when, in order that the work of God might be advanced, calls were made for freewill offerings, some clung selfishly to their earthly possessions. These covetous ones became separated from the company of believers." Covetousness, it seems, will be the point on which the final test will come to all believers.

In "Early Writings," pages 266-269, we read: "I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing, and keeping all the commandments of God. . . . 'Go,' said he, 'make the possessors of lands and money drunk

with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. . . . We must keep in our ranks all the means of which we can gain control. . . . Make covetousness and the love of earthly treasures the ruling traits of their character. . . . When any shall attempt to give, put within them a grudging disposition, that it may be sparingly." We are also told that "as the servants of God appoint meetings, Satan with his angels is on the ground to hinder the work. . . . The grace of God and the light of truth may melt away their covetous, selfish feelings for a little, but if they do not obtain entire victory, Satan comes in when they are not under a saving influence, and withers every noble, generous principle, and they think that too much is required of them. . . . Every selfish, covetous person will fall out by the way. Like Judas, who sold his Lord, they will sell good principles and a noble, generous disposition for a little of earth's gain. All such will be sifted out from God's people." Until the sin of covetousness is called by its right name—idolatry—and is cleansed from the church, we cannot expect God to open the windows of heaven and pour upon his church the latter rain.

In the same book, page 71, we find the following: "I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in his sight. O, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God."

Before the day of Pentecost the church of Christ was cleansed from the sin of covetousness. The needful preparation for the reception of the Holy Ghost had been made by all who were there assembled, and the outpouring of God's Spirit for service was the result. Men and women went forth from that meeting and sold their possessions and goods, and "brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." Acts 4: 32-35.

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Matt. 13: 44. It is possible to find the treasure, and admire it for a time, but never actually come into possession of it, because of unwillingness to sell all to make the purchase. It requires all to buy the field. The one who appreciates the true value of this treasure, who places the right estimate upon it, will not find it a hardship to make this exchange. For joy thereof he "sellet all that he hath, and buyeth that field."

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EDITORIALS



THE Scriptures of Truth recognize the difference between the holy and the profane, between the things consecrated to holy service and those designed for common use. Because Nadab and Abihu failed to recognize this distinction, the wrath of the Lord was visited upon them. The priests were required to take holy fire from the altar and put it in their censers when they went in before the Lord. The record is that Nadab and Abihu took common fire and "offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord."

God has made a distinction between the tithe, which he declares to be holy, and the nine tenths of our income. He has made a distinction between the seventh day of the week and the six laboring days. We cannot with impunity put forth our hands and take the Lord's money and turn it aside to our own uses. We cannot with impunity trample upon the Sabbath of the Lord. There may not flash forth from his presence at the moment we do it a fire that will consume us, as the fire of God consumed Nadab and Abihu, but their experience is set forth as a warning of what inevitably will be visited upon those who have violated the holy things of God, as they violated them. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8: 11.

Willing Service

THE service acceptable in the sight of heaven is willing service. God is not dependent upon us. The gold and the silver are his. The cattle upon a thousand hills are the creatures of his hand. He gives to man all that he possesses—life and health and every temporal blessing. He places within his reach the great gift of eternal life, made possible by the sacrifice of his only begotten Son. In return for these innumerable

and immeasurable blessings God asks of man a willing service,—a service so weak and feeble and imperfect that compared with God's beneficence to man, it is of infinitesimal value. Selfishly rendered, this service is abhorrent to the great God, but rendered willingly and lovingly, it becomes a sweet sacrifice.

Anciently, in the building of the sanctuary in the wilderness, Moses was commanded to receive of the people gifts for its construction. The command was: "Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord." Overflowing gratitude possessed the hearts of Israel. The record is that they brought gifts of gold and silver and precious stones, and all manner of material, for the construction of the sanctuary and its instruments. The people responded most liberally. Those who had charge of the work reported to Moses: "The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." Ex. 36: 5, 6.

This same spirit possessed the people of God in the early days of the Christian church. "And as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet."

This spirit of sacrifice and of willing service has been the true spirit of the gospel in every age. That spirit should possess the children of God today. If the Israel of God were as liberal in his service today as in the days of Moses and in the first century of the church, there would be no lack of means with which to carry forward this work. Our tithe funds would be greatly increased: the offerings for missions would be

doubled and trebled. As the spirit of consecration rests upon our people, this kind of giving will be seen. Let us pray God for the spirit of consecration, which must precede the spirit of power with which this message will close its work.

Constantinople the Coveted Prize

FOR centuries Constantinople, around which the war vultures of Europe are now gathered, has been a coveted prize among the contending nations of Europe and Asia. Its history has been a record of sieges since its erection by Constantine the Great, in 330 A. D., on the site of the ancient Byzantium. The Huns, the Slavs, the Persians, the Arabs, the Turks, and others have repeatedly sought to gain possession of this strategic port.

Four hundred and sixty-two years ago, in April, 1453, there was begun the memorable siege by which the city passed from the hands of the Christian forces to the control of the Ottoman Turks, under the leadership of Mohammed II. The Turkish army consisted of 70,000 men, with 320 vessels. The forces of the Christians did not exceed 9,000. It required fifty-three days for the capture of the stronghold, which was accomplished May 29. The emperor Constantine died in unsuccessful resistance. After this date, from an object of siege the city became a center of invasion on the part of the Moslem forces. Turkish influence was widely extended, and all Europe trembled before the victorious onslaughts of the Ottoman arms. Turkey reached the height of its power under Solyman, who ruled from 1520-66.

"The first check to Ottoman aggression was received beneath the walls of Vienna in 1529." Following this date the decline of the empire was rapid. Achmet III (1703-30), who was contemporary with Peter the Great, was probably the first Turkish ruler to feel the pressure of Russian ambition. Since that period Constantinople has been the one geographical position above all others coveted by the northern colossus. The following quotation from the *New York Times* of February 26 enumerates in order the attempts on the part of Russia to possess herself of this important seaport:—

For two centuries Russia has sought to reach the eastern Mediterranean through Turkey, and is now fighting her tenth war in the effort. After each defeat she has turned her attention elsewhere. The Russo-Japanese War developed from an attempt of Russia to secure the coveted port on the coast of Asia. The delicate condition of Anglo-Russian diplomacy during the latter half of the last century was due to Russia's desire to obtain a foothold on the Persian Gulf. This condition was finally dissipated, however, by the Anglo-Russian treaty of 1907, which paved the way to the present Triple Entente. Balked in

the Far East, and then in the middle East, Russia's attention reverted to the Near East and Turkey.

Here is a brief record of Russian attempts for the last two hundred years to reach the sea via Turkey, and of England's opposition:—

In 1709 Russia attempted to reach Turkey via the Black Sea, and was defeated.

In 1739 Russia, aided by Austria, tried to reach Turkey through the Balkans; but at the close of the war the Turks had invaded Russian territory.

The war of 1768-74 was in retaliation for that of 1739. Russia invaded north-eastern Turkey and swept the Turkish ships from the Black Sea. All that saved Constantinople then was the plague which broke out in the Russian army.

In 1788 Russia attacked Turkey along the Danube, and her troops had reached the southern confines of Bulgaria, as it was prior to the late Balkan War, when Turkey sued for peace.

The war of 1806-07 was brought about by the intrigues of Napoleon's agents at the court of the sultan, who desired to divert Russia's attention from the march of the French on Moscow. England came to the support of Russia this time. Admiral Duckworth sailed through the Dardanelles, and threatened to bombard Constantinople unless Turkey joined England and Russia against Napoleon. The Turk was still making evasive answers when peace was concluded.

In 1810 a Russian army advanced as far as Bazardjik, but could not proceed on account of disease and the lack of provisions.

A similar invasion was repeated in 1828-29, with great preparations on Russia's part and with the proclaimed objective of Constantinople. This was the famous war in which Greece gained her independence, and by which Russia freed part of what is now Roumania from Turkish rule, but it was cut short by the plague.

Then came the Crimean War of 1853-54, in which Russia's avowed objective was again Constantinople, and which drew England, France, and even the kingdom of Sardinia to the defense of the Turks. In this war the allies carried hostilities into Russian territory north of the Black Sea, and, in the end, even Austria rose and forced Russia to evacuate the part of Roumania she had freed from Turkey thirty years before.

In the war of 1877-78 Russia, thinking to allay any apprehensions in western Europe, declared herself to be the champion of Christendom; but her objective was, as ever, the same—Constantinople. As a result of the Crimean War, Russia had been prohibited by the allies from maintaining a fleet on the Black Sea, and so now she entered Turkey through Roumania, and was actually saved from disaster by the Roumanian troops at Plevna. The new Servian state also aided Russia, and her victory seemed assured, when again England intervened by sending a fleet through the Dardanelles to the defense of Constantinople. Disease, lack of provisions, and the threatening British fleet brought the campaign to a close, and again, and perhaps for the last time, saved the ancient capital of Turkey from the Russians.

Constantinople is the twelfth largest city in the world, possessing approximately 1,300,000 inhabitants, a cosmopolitan mixture of all nationalities and re-

ligious beliefs. The city is situated on the Golden Horn, at the junction of the Sea of Marmora and the Bosphorus. Its capture, by the Allied forces would undoubtedly have a great influence in the shaping of the political fortunes of Europe and of the whole world. That the Turk would be expelled forever from Europe is admitted by all. Into whose hands the rich prize would pass is more of a problem, and time only will settle the question.

We live in the days of thrilling and momentous events. Before our very eyes, the words of the prophetic seer, penned more than twenty-five hundred years ago, are being fulfilled. The rapidly fulfilling signs demonstrate that our hope has not been in vain. Let us prove faithful to our trust, faithful in sounding abroad the message of the coming of the Lord. We may not hope to save the nations of earth, but among all the nations of men, Christian, Mohammedan, and heathen, will be found those who will welcome the good news of life and liberty and peace and rest in the gospel message of the Lord Jesus.

F. M. W.

Actual Deliverance in the Promises

AMONG other testimonies to the Lord's delivering providences borne by Mr. A. E. Glover in his story of the flight from the province of Shan-si during the Chinese Boxer uprising of some years ago, is the following narrative: Having escaped many times from those who were seeking their lives and who were yet unable to strike the blow, the fugitives spent a night on top of a high hill, where they hoped to hide from pursuers. Next day they were burning up under the tropical sun, having had no water for such a time that their tongues were indeed failing for thirst. All the waves and billows of trouble seemed to have rolled over them at last, and Mrs. Glover sank fainting and lay prostrate and helpless on the ground. Mr. Glover says:—

As I watched her panting and gasping for breath, with no power to alleviate her suffering beyond supporting her head, it seemed as if I heard the serpent's hiss: "Yea, hath God said? Where are his promised mercies and loving-kindness now? Has he not forgotten to be gracious?" The cruel taunt was winged to the heart of my beloved, too; and in an agony of soul she cried out from the deep darkness: "Oh, God has forsaken us! It can only be that we are not in his will, or he would surely never have suffered us to come to this." Her distress physically was such that I felt sure she was dying; but it was as nothing to the trouble of her soul.

Now indeed it seemed as if the enemy's triumph was assured. The cup of sorrow was overfull; and conscious that this was the "scourging" of the Lord, I was dumb under his rebuke. My heart was utterly broken before him. But

"when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The moment of our deliverance was at hand. . . .

Scarcely had the words of anguish passed my precious one's lips when God put into Miss Gates's mouth the most wonderful song of praise I have ever heard. Kneeling by the side of her prostrate sister and holding her hand, she poured forth passage after passage, promise after promise, from the Word, exalting his name, declaring his faithfulness, and proving his unchanging and unchangeable love, sworn to us in the everlasting covenant and sealed to us in the blood of his own beloved Son. Never shall I forget the music of that heavenly utterance. It was as if heaven were open above us, and the strains of the harps of God were being borne to us from glory. My beloved Flora drank it in—O, how eagerly!—with the avidity of a soul athirst for God, the living God. Together we drank "out of the wells of salvation"—with what joy I cannot express—deep drafts of the pure river of water of life, flowing freely to us now from the throne of God and of the Lamb. The time had come at last for him to reveal himself to us. Our eyes were opened, and we knew him; and the word of his promise was fulfilled to the letter, "A Man shall be . . . as rivers of water in a dry place, as the shadow of a great rock in a weary land." Instantly the darkness was past, and the true light was shining again.

With stammering tongues the little party repeated to the very finish the six stanzas of the hymn,—

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear."

Having found a bit of shelter in the shade, the party still tarried to escape the blazing sun, while the children were moaning for water, with tongues so swollen that they could not articulate the word. Just then came another blow. Miss Gates swooned away and fell unconscious to the ground. Mr. Glover continues:—

It was a new and critical emergency, in the presence of which all the old helplessness came over me. As my dear wife and I were pleading with God for her recovery, I heard a word behind me as distinctly as if it were spoken in my ear: "Up, get thee down and tarry not." I said to my wife, "Come, darling, we must gather up what strength remains to us and go down to the water. It is not the will of God that we should remain here any longer." Then, taking Miss Gates by the arm, I bent over her and said: "Dear sister, we must be going without delay. In the name of the Lord Jesus, get up." In a moment consciousness was restored, and she rose up with strength renewed from on high.

With such a confirmation that the thing was of God, and in the assurance that the Lord our God, he it was who was going before us, we left our hiding place and once more adventured ourselves into the open. There below us, away in the not far distance, was the thin streak of silver glancing in the sunlight; the "still waters" to which our Shepherd-Lord

was leading us at last. What that sight was to our longing eyes I can never tell—the joy of pointing it out to the darling children, and of seeing the faintest smile dawn over the sad, suffering little features!

In a few moments they were actually wading into midstream, putting their lips to the surface and drinking to the full.

W. A. S.

The "Pentecostal" and Other Movements

UNDER the above heading the editor of the *Overcomer*, January, 1910, gives the following illustration of counterfeit religious exercises:—

In confirmation of our statement that evil spirits can and do find entry to the bodies or minds of true children of God, and that the door has been peculiarly opened to them through the medium of "tongues," we give the following extract from an article in a German paper. The writer says:—

"It still remains a burning question as to whether the speaking in tongues that we know today is Scriptural or not. In my opinion we have sinned in that we have neglected the simple command of the Lord, to 'try the spirits whether they are of God.' . . . The Lord led me, in Baak and other places, into contact with the 'spirits' which are manifested in the so-called 'tongue movement.' . . . And now that I have come into contact with the spirits, I must say a word of warning against this demoniacal power which has gained an influence over so many of the children of God. To this end I will give a short account of my experience among them:—

"This year we had our tent in A—. Our brother — [the leader in A—] had been present at the tongues conference in England and Amsterdam, and later in Muelheim and Ruhr. He himself did not speak with tongues, but he was in favor of the movement. Many of the members of the *gemeinschaft* (community) in which this brother is a minister, received the gift of tongues by that laying on of hands of brethren who took part in the conference at Muelheim. Different things that he observed made him doubtful, and eventually skeptical, in the matter. He resolved to investigate, that is, to 'try the spirits,' and came to the conclusion that it was with demons that they had to reckon. During this trying of the spirits, which as far as I can judge was Scriptural, among much else, the following occurred: One spirit announced through a child of God, in tongues, 'Cursed be Jesus Christ.' Another brother who spoke in tongues, and whose spirit was tried, said, 'Worship me.' The spirit in this man demanded direct worship, which the Holy Spirit does not do. (John 16: 13-15.)

"In the early part of September I came into personal contact with one of the spirits. . . . A sister who had received the gift of tongues by the laying on of hands at the conference at Muelheim, when it had been proved that the spirit by which she spoke was a demon, wished to be set free. For several hours we prayed with and for her. The spirit, which had previously spoken of Golgotha and the blood, of glory and of revival,

now began to abuse us in tongues in the most fearful manner. When we commanded him to depart in the name of Jesus, he told us simply we need take no further trouble, he did not intend to go, we had better depart. Then the spirit began threatening the sister in tongues.

"He was furious with her that she had betrayed him, and he threatened to destroy her. The more we prayed, the more he raged, and cursed, and swore, and threatened us. I am not at all an emotional man, but I had the impression that the room was full of demons. The spirit flung the sister about the room, tore and bit her body in a fearful way. . . . We ourselves heard the spirit cursing and swearing in tongues. The words used were so awful that I cannot write them down. I understood a good deal without the sister's interpretation, for at times the spirit spoke in Latin, Italian, and sometimes French. Unfortunately I could understand only fragments without interpretation, as the spirit spoke very rapidly. It is awful to think that these demons, raging, swearing, and threatening to murder us, up to this time had spoken to the children of God, of Golgotha and revivals, and other spiritual matters, and had been believed. What is to become of the people of God if they believe such demons?

"These speakers with tongues act in the same way as Spiritualists and their mediums."

"Prove the Spirits"

The following extracts are from an article under the above heading, which appeared in the *Overcomer* of June, 1910. The questions are outlined by Mr. Evan Roberts, the leader of the remarkable revival movement in Wales, in order that Christian workers might be set praying and seeking light so that they might know the workings of God and the counterfeiting workings of the enemy. The following are some of the questions and answers:—

Do you know it possible for a Christian to be deceived, even when true and faithful?

Yes. The believer can be deceived through lack of knowledge. Ignorance opens the way for evil spirits to work. They can counterfeit the workings of God to the soul, so that he believes that the "light" which comes to him is from God. As he accepts any false light from deceiving spirits, he is deceived.

Do you know it possible for a soul to surrender itself to evil spirits, believing it to be surrendering to the Holy Spirit?

Yes. The believer, having believed the lie, now yields himself up to the "light" he thinks has come from God. The evil spirit thus gains possession upon the ground of the lie. The more whole-hearted the devotion, the deeper the surrender, and hence the deeper the deception. This is how I was deceived. I was whole-hearted for God, obedient to the light God had given; knew the Lord as my Saviour and sanctifier, but evil spirits deceived me. They came to me with what looked like some new truth from God which had the apparent support of Scripture, and was something I thought would make me more useful in God's service. I longed to have God's highest and best, and the deceiving spirits worked upon that. I believed their lies,

and was deceived. I believed that the experience they gave me was from God; sometimes I had misgivings which brought unrest, but the deceiving spirits were careful to tell me that "unbelief" came from Satan, and, fearing to disobey God, I continued in my bondage. They would not allow me to question the experience I had received, and this was one subtle way they kept me deceived.

Do you know of any doctrines of demons? Enumerate the ones you know of.

Yes. "Doctrines of demons" may be under the guise of holiness and sanctification, and so subtle are these demons in their deceptive teaching, that it is only the man of deep experience who can detect them; for they will float a ton of truth to launch one lie, and carefully keep the lie covered until they gain possession.

The times are perilous. The last days have been reached. Deceptions abound. The Bible says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

False manifestations are evidence of true manifestations. There is to be a genuine outpouring of the Holy Spirit in the latter days, more powerful than Pentecost in apostolic times. Joel 2: 1, 23-32. The last days of this prophecy include the last day of human history. It began to be fulfilled moderately in apostolic days. It will reach its climax in the very last days. Joel 2: 23. Satan runs ahead, doing great things with the counterfeit; but the Lord follows in due time, doing great things through the genuine outpouring of the Holy Spirit. Joel 2: 20, 21.

Commenting on the gospel commission, and its accompanying power, H. L. Hastings says:—

Better "all authority," as in the American Revised Version. The word is not *dunamis*, power, but *exousia*, authority, including ability, place, rulership, right to exercise power. The word *dunamis* is used in Acts 1: 8. "All power is given unto me." Did you ever think how much power there is on earth? There is the power of the wind. Do you know of anybody who can control that? There is the power of the waves. Do you know of anybody who can master them? There are the powers of nature—the heaving of the tides, the swelling of the seeds in the earth, the mighty upspringing that clothes the field with grass. There is the power of the clouds. There is the power of heat, in which the strongest iron that ever was forged will melt. There is the power that pours down floods from on high. . . . Think of the millions of glowing orbs that flame through the skies. Think of this world rolling in its mighty orbit. Think of the sun sweeping on in its eternal pathway. Think of the power that moves these things. Some people do not understand how the sun could be made to stand still. Well, if you will tell me what keeps it going, I will tell you how it was made to stand still. All power in the universe; . . . all power over men; all power over devils; all power over everything—"all power"! You have no power over the

winds, but he spoke to the winds, and they obeyed him. You have no power over the waves, but he said, "Peace, be still," and there was a great calm. You have no power over "all manner of diseases," but he spoke to the sick, and healed them. You have no power over evil spirits, but he cast out devils with his word. You have no power over the dead, but he called them from the silence of the tomb, and bade them live.

Such is the power of the Word of God that it speaks to hearts today with transforming power, and they are changed from a state of hopeless, helpless despair into the character and hope represented in the life of Christ. Its miracles of divine grace are abundant. We have not passed the age of miracles. Every man who ever tested the call of Christ to a transformed life as revealed in the Word by the touch of faith, is a witness to its efficacy and power. And the word of his power ever has been, now is, and ever will be a miracle-working power.

R. C. PORTER.

Promoting a Revival

AN evangelist was once asked for suggestions as to the best methods of promoting a revival. He said, "Go home, get into your closet and stay there until you are revived." This blunt instruction contains the secret of how to have a revival, either personally or as a church. If all the members of the church do this, the church will be revived. Are you cold and lifeless, praying a little from a sense of duty, rather than from a longing of the soul for closer communion with God; praying short, formal prayers; feeling you hardly have time to pray when there is so much to do? To your closet, O man, and the God who seeth in secret will reward you openly. Matt. 6:6. Victory obtained in the closet will be seen in the life.

Is there a need in the church? Is the prayer meeting waning? Is the missionary meeting dead? Is a spiritual paralysis creeping over you? Are some backsliding and losing their first love? Is the withering hand of covetousness getting a grip on some who once were faithful in rendering to the Lord that which belongs to him? Are worshipers of mammon rather than of God found in the church? Are some of the youth drifting with the world's tide of pleasure and sin, and being ensnared with the wiles of the wicked one, and do you find yourself unable to hold them spiritually? If so, *pray*. You can do nothing until you have fervently and earnestly *prayed*. Confess your own coldness and unfaithfulness and lack of zeal, and supplicate the throne of God for deliverance for yourself and your brethren. Do not let go of the arm of God too soon. Pray through to victory. Like Elijah, continue until the cloud appears, and the reviving

shower falls, and the spiritual drought is ended.

Following Pentecost, we are told, "when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." Acts 4:31. Prayer first, then the shaking! Nothing will remove the spiritual stupor, and bring life among the dry bones, like supplicating the throne of God. But prayer will do it.

Back of every revival it will be found that somebody has gone to praying. Before Pentecost they "all continued with one accord in prayer and supplication." Acts 1:14. Continued prayer, then Pentecost—this is God's order.

The mighty work of foreign missions, which is bringing the light of the gospel to the benighted millions of the earth, was born in a haystack. When Samuel J. Mills and his four companions prayed during a thunderstorm that August evening, in the shelter of a haystack, the greatest movement since Pentecost was launched. Something took place in heaven. God heard prayer. Prayer, then missions!

The *Missionary Review*, after a careful study of modern missions, says: "From the day of Pentecost, there has been not one great spiritual awakening in any land which has not begun in a union of prayer, though only among two or three; no such outward, upward movement has continued after such prayer meetings have declined; and it is in exact proportion to the maintenance of such joint and believing supplication and intercession that the word of the Lord in any land or locality has had free course and been glorified."

The strength of our mission work is not in the number of laborers in the field, or the amount of gold and silver in the treasury, but in the earnest prayers which are ascending to God from earnest hearts that fear nothing but sin.

"Mr. Moody tells of one of the most memorable hours in his life when unexpectedly he had crossed the ocean and was in England without any intent of holding a religious service. One Saturday at noon he had gone into the meeting in Exeter Hall, on the Strand. At the close a minister greeted him, and asked him to come and preach for him the next morning. Mr. Moody said: 'I went to the morning service and found a large church filled with people; and when the time came, I began to speak, but it seemed the hardest task of my life. There was no response from the audience. They seemed as if carved out of stone or ice. I was having a struggle all the time, and wished myself in some other place, but I had promised to speak also at night.

"At night it was the same thing,—house filled, people outwardly respect-

ful, but no interest or response. When about halfway through my sermon, there came a change. It seemed as if the windows of heaven had opened, and a bit of breath blew down. The atmosphere of the building seemed to change; people's faces changed. It impressed me so that when I finished speaking, I gave the invitation for those who wanted to be Christians to rise, and to my immense surprise the people got up in groups. I turned to the minister and said, "What does this mean?" He said, "I do not know, I am sure." "Well," I said, "they misunderstood me, and I will explain what I meant." So I announced an aftermeeting in the room below, explaining who were invited,—only those who wanted to be Christians,—and then dismissed the service.

"They went to the lower room, and the people came crowding, filling all available space,—seats, aisles, and standing room. Mr. Moody talked again a few minutes, and then asked those who would be Christians to rise. This time he knew he had made his meaning clear. They arose again in groups and by scores. Mr. Moody said: 'I turned and said to the minister, "What does this mean?" He said, "I am sure I do not know." Then the minister said to Mr. Moody: 'What'll I do with these people? I do not know what to do with them. This is something new.' He replied: 'Well, I'd announce a meeting for tomorrow night and Tuesday night, and see what comes of it. I am going across to Dublin;' and he went, but he had hardly stepped off the boat when a cablegram was handed him from the minister, saying: 'Come back at once. The church is packed.'

"So he went back, and stayed ten days. The result of those ten days was that four hundred souls were added to that church, and that every church near by felt the impulse of this great revival.

"What was the explanation of that marvelous Sunday and the days following? There was some secret hidden beneath the surface. Mr. Moody discovered it. A member of the church, a woman, had been taken sick some time before; then she grew worse; then the physician told her that she would not recover, but that she would likely be shut in her room for years. She began to think of the deep meaning of this affliction. She thought of her life, and said, 'How little I have done for God! Practically nothing, and now what can I do shut in here?' Then she said: 'I can pray; I can pray for my church; I can pray for the manifestation of God's Holy Spirit.' Then after every service she asked those who returned home if there was any special word concerning the work in the church. One Sunday noon her sister came in from service and asked,

'Who do you think preached today?'—
'I do not know. Who?'—'Why, a
stranger from America, a man called
Moody, I think.'

"The sick woman's face turned a bit
whiter, her eyes looked scared, her lip
trembled, and she said: 'I know what
that means. There is something coming
to the old church. Do not bring me any
dinner. I must spend this afternoon in
prayer.' And so she did. That night
in the service the startling change came.
Afterwards she told Mr. Moody himself
how, nearly two years before, there came
into her hands a copy of a paper that
told of Mr. Moody and his work. She
was led to pray that God would send
that man into their church in London,
and every day of her life for two years
this had been her prayer; and now, by
a seeming strange coincidence, God had
answered, and abundantly answered, in
the salvation of hundreds of souls."

O the blessing of interceding with God
for lost souls! It is said that in a little
town in Scotland the Christian people
spent the whole night in prayer, and the
following day a revival began, and five
hundred persons were converted.

More than a century ago a number of
students in a great university rose early
each morning, and during the winter in-
terceded with God for a revival, and it
is said that every student in the uni-
versity surrendered to Christ.

"Dr. J. G. K. McClure tells about an
invalid woman residing in Springfield,
Ill., who had been bedridden for seven-
teen years, and was almost helpless. For
many years she had been praying to God
in a general way to save souls. One
day she asked for pen and paper. She
wrote down the names of fifty-seven ac-
quaintances. She prayed for each of
these by name three times a day. She
wrote them letters telling them of her
interest in them. She also wrote to
Christian friends, in whom she knew
these persons had confidence, and urged
them to speak to these persons about
their soul's welfare, and to do their best
to persuade them to repent and believe.
She had unquestioning faith in God. In
her humble, earnest dependence upon
him, she thus interceded for the unsaved.
In time every one of those fifty-seven
persons avowed faith in Jesus Christ as
his Saviour."

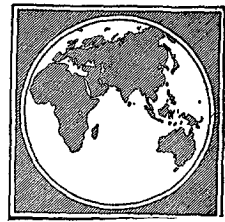
In every church there should be found
those who, like this woman, are praying
for a revival among their neighbors and
friends.

G. B. THOMPSON.

HARDLY a country in the world but
in one way or another is uniting just now
in celebrating the fiftieth anniversary of
the founding of the Salvation Army. This
organization holds property today
valued at \$32,000,000, and carries on a
charitable work that ranks it among the
leading philanthropies of the age.



THE WORLD-WIDE FIELD



Among the Outstations of Hu-peh, China

R. F. COTTRELL

ON Nov. 27, 1914, at 6:30 A. M.,
Brother Li Wei Ching, Mrs. Cottrell,
and I started by train to visit Ying-shan,
our most northern outstation in Hu-peh
Province. On leaving Hankow, we first
passed through a low, marshy tract, and
after that a good agricultural district.
By eleven o'clock the mountains near the
Ho-nan border were reached, and at a
place named Kwang Shui (broad water)
we left the railway, and pursued the
remaining fifteen miles by sedan
chair.

Three of our brethren had
walked to the rail-
road station to
meet us, while oth-
ers came a part of
the way to extend
their welcome. As
it had been quite
impossible to rent
a suitable chapel
in the city of Ying-
shan, we found the
place of meeting to
be at a little mar-
ket village about
three miles in the
country. Although
there had been no
regular evangelist
at this place for
several months, we
were pleased with
the way in which
the church school
and the Sabbath
school were con-
ducted, and with
the earnest desire
to study the mes-
sage. One inquirer
requested us to
perform Christian
marriage for his
son. A former Taoist
priest, who united
with us a year ago,
made arrangements
to become a colpor-
teur. The accompa-
nying picture shows
his brother and one
of the idol shrines
near his home, where
he had in the past
so frequently wor-
shipped and officiated.
Here we had the
pleasure of receiv-
ing nine candidates
by baptism, and we
hope a church may
soon be organized.

Returning a part of the way to Han-
kow by the modes of conveyance already
mentioned, we next visited Siao Gan,
a city of 40,000 inhabitants, where we
had a chapel and church school for over
two years. The rented buildings occu-
pied by our mission are large and well
constructed, but being in a quiet section
of the town, are not suitable for a strong
evangelistic campaign. We hope a better
location may soon be found.

At this place, three followed their Lord
in baptism. One of these was a man
eighty-three years of age. As it was a

cold winter day, some feared the feeble
old man could not endure the ordeal, but
he reassured them. Entering the water
with a radiant smile, he was baptized
without shudder or struggle, and on near-
ing the shore, gently brushed aside the
extended hands, saying, "Please don't
trouble, I am well able to walk without
help."

To the next outstation is seventeen
miles, and of this distance we traveled
ten miles by rowboat, four miles on foot,
and the remaining three by sailboat.
Reaching Chiang Giang Pu, we remained
but one night, promising the people that



A former Taoist priest, and the shrine where he often officiated before learning to love Jesus. The center idol is the vil-
lage god, and those on the right and left are the gods of rain
and wind, respectively.

we would return in a few days, and make
them a longer visit.

A half day's trip by chair brought us
to Ying-cheng, where we stayed one
night and spoke to a small company of
inquirers, and on the following day went
to Lodien. The surrounding country has
a somewhat rough, wild appearance, and
here and there, either on mountain top
or encircled by moat, are large inclosures
surrounded by high walls, to serve as
refuges or fortresses for the people in
case of war or bandit raid.

The people, too, seemed quite un-
touched by civilization; and as no for-
eign woman had previously visited that
section, large crowds followed us every-
where, and could not be kept out of the
house even while we ate our meals. A
goodly number at this place applied for
baptism, and a few candidates were ac-
cepted; but after careful consideration
it was decided to ask all to wait for a
time to study the gospel more fully.

During this visit, we were given the
use of the town theater for public meet-
ings, and many thus heard the "good
tidings" for the first time. A number
of substantial persons are here enrolled
as believers, and the outlook for the fu-
ture is most promising.

Returning to Chiang Giang Pu, where we have a school for boys and girls, we received an enthusiastic welcome. The mission compound was decorated with mottoes, flags, and banners, and at night was illuminated with Chinese lanterns. For a part of one evening, the boys stood in line on one side of the open court, and the girls on the other. One side sang a hymn, and the instant it was finished the opposite row started another, and so on, alternately. As a number of the children had good voices, splendidly trained for interior China, the exhibition was pleasing and commendatory. And as we sat listening, Brother Chen, for fourteen years a raving maniac, but who had been clothed in his right mind in answer to the earnest prayer of our brethren, passed quietly in and out, serving cups of hot water to the assembled guests.

During our visit here, ten were baptized, and three young men were accepted as students for the training school in Shanghai. Although a little early, the annual offering was also taken, which amounted to \$56.40 Mexican, a splendid gift, and one that meant real sacrifice to most of the givers.

Returning to our home, we spent the week of prayer with the Hankow and Wu-chang churches. Each of the readings was translated verbally. Our Chinese brethren and sisters gave a loyal response, and covenanted with God that by his help during the next year they would live and work for Christ as never before. The native annual offering in these two churches was \$66 Mexican.

The week following, we visited the new outstation in Chichuen, which by steamer and sedan chair is a two days' trip from Hankow. At this place the brethren and sisters warmly welcomed us. A private school building is freely given, which serves for the present as chapel, and home for the evangelist. The believers are mostly farmers of a substantial class, and on Sabbath afternoon six of their number were buried in baptism. We trust that this is but the first fruits of a large ingathering in this new locality.

During 1914, Mrs. Cottrell and I have traveled 1,300 miles in visiting our Hunan and Hu-peh outstations. In so doing, we have journeyed by steamer, sailboat, rowboat, railway train, sedan chair, wheelbarrow, on horseback, and on foot. In all this journey, we have not once traveled in the rain, nor been delayed because of bad weather. Although there has been frequent rain during our stay at various places, when the time came for us to leave, the clouds lifted. For this kind providence we wish to bear special testimony to the favoring hand of our Heavenly Father. About two hundred believers have presented themselves as candidates for baptism, and it has been my privilege to administer this blessed rite to one hundred and three. The others have been advised to study the gospel message a little longer before taking this step.

The opportunities for work in Central China are apparently limited only by the

lack of workers and the scarcity of funds. Could our young people in America but know the conditions, the volunteer corps for missionary service would be doubled; and could the members of our homeland churches see the needs as

as the people crowded around, we used him as an interpreter, telling them what we could about Jesus and his soon coming. The interpreter told them that what we said was true, though he himself was Mohammedan.

Only a few years ago this was the land of the head-hunters, and it is claimed that there are still wild tribes back in the hills who have not been conquered. We were not afraid, for we felt the constant presence of our Lord and Master, and we prayed much for the poor people who know him not.

On Friday, August 28, we arrived in Si Pirok, and found Brother Immanuel Siregar well and of good courage. He made request over a year ago for permission of the government to teach the Bible here, but he recently received a negative answer. He is permitted to teach English, however, so he has started a school. We did not know that he had started the school till we arrived, though it was opened last March. Some things were not as they should be, and we found some difficulty in adjusting them, but I am glad to say that after much prayer and several days of counsel, we feel that the Lord has helped us to come to an understanding.

There is a great interest in the truth, and men are coming almost constantly to learn about it. Persons who heard of our coming walked from thirty to fifty miles to see us. One man and his daughter walked about fifty miles. He has been a minister for years, but has given up his position, and has decided to obey the Lord and keep the Sabbath. He has been a teacher in the training school for Battaks, and has a splendid reputation, being well respected by his fellow workers of the past. He is not yet fully established in all points of the truth, but shows a very teachable disposition, and I hope that the time will come when we can baptize him, and that he will help us give the message to the Battak people. This must be done largely by the native worker, but must be supervised by a foreigner.

TOEROETONG, SUMATRA, SEPTEMBER 5. — This letter was begun several days ago, but I had to leave it to go and visit Brother Immanuel Siregar's school, and have not had time to write more since.

This has been the Sabbath, and I have stopped here for the day. It is two days from Si Pirok. The first day I traveled on horseback, and carried my luggage on a pack horse. The roads are too steep, rough, and stony for a carriage. The boats are so far apart that I could travel this way and get to Penang by way of Medan sooner than to wait for a boat; and it is cheaper, too. It will also afford me a better chance to study the people and become acquainted with the field. Brother Yates left me at Si Pirok, and returned by way of Siboga, so I am quite alone. Today, I have called on some in this place who are interested in the truth from visiting with Brother Immanuel, but I could talk so little Bible in Malay that I could not do much. Some have learned that I am here, and have come to see me. I have given out some



Photo by R. F. Cottrell

Brother Chen, demon possessed fourteen years, restored by the power of the third angel's message.

they really are, I believe there would be five dollars where now there is one, to proclaim this closing message in the great heathen fields.

Malaysia

(Continued)

F. A. DETAMORE

BROTHER YATES accompanied me to Battakland, and we left Padang on Sunday morning, August 23, going by rail to Ft. De Kock, where we remained that night. The next morning we started early on our long journey by carriage overland through the mountains of Sumatra. It took us till Friday to reach Si Pirok, where our native brother is working as best he can. It was a splendid trip for us, and we were compelled to practice our Malay, for we met but one or two during the journey who could speak English. We had a beautiful view of the country, and saw the Malay in his native state, as we climbed mountains and again descended into the valleys, passing village after village of naught but native huts, and stopping nights in government houses kept only by natives, all of whom were Mohammedans.

Feeling that we might never pass that way again, we resolved to do something to leave a testimony of truth behind us, so we took a large package of papers in the Malay language. At first we planned to give these out, but later decided to sell what we could, and give only when we thought best; we began on the train, and succeeded in selling many papers all along the way, and left a goodly number as presents to those who could read. At one place we found a Malay who could speak English; and

papers in Malay, and pray that some seed may fall upon fruitful ground. My heart goes out in pity to these poor souls. How quickly they respond to love and tender treatment! Many of them are Christians, but the majority are Mohammedans. They all seem very willing to listen to the truth, and the Mohammedans seem surprised to know that I do not eat *babi* (pig). As they do not eat it, they are glad to meet a Christian who is in sympathy with them on this point.

Tomorrow morning I shall resume my journey, going as far as Baligi by carriage, and thence by boat across Toba Lake, and again by carriage to Medan, where I plan to take the train to the sea, and from there go by ship to Penang, and on to Kwala Lumpur by train. It has been a very profitable trip, all things considered.

Though hard in many ways, still the view of the country, the sight of the masses of people in their native state, the opportunity to leave a few papers in their language, and the hope to be able to do more at some not-far-distant time for their eternal salvation,—all this has more than overbalanced the lack of food and comforts. I have scarcely tasted water since I left Padang, for fear of disease, but have been able to get green coconuts, and these have been a splendid substitute. I have lived principally upon rice and eggs.

Our crying need is for consecrated men who have tact and wisdom, to patiently teach this people the way of salvation in a simple way. My own heart has been melted as I have seen how they grasp the lessons of divine truth. Two men came to see me at Si Pirok, and when I asked how they were getting on they replied that the way was clear, but that they lacked power to obey. I gave them a Bible study on the principles of obedience, showing that the power is not in man nor in his promises, but in God and the promises of the new covenant; that it is ours to choose to obey when the temptation comes, and it is God's to give what we choose, and that is sure victory. I wish you could have seen their faces light up with joy, and they declared that they would try more intelligently to trust God's power. I beg of you to remember these perishing souls in your prayers.

BROTHER C. L. BUTTERFIELD, of Korea, writes:—

"This has been by far our best year in Korea. There has been a good increase in church membership, Sabbath school attendance, and a gain of over fifty per cent in tithes and offerings over last year.

"For all this we thank God and take courage. I have just returned from a country trip, during which I found several new believers rejoicing in the truth. So it is in many places; as the printed page is being scattered throughout the length and breadth of the land, many are accepting the truth with joy."



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.

Thy Mother

LEAD thy mother tenderly
Down life's steep decline;
Once her arm was thy support,
Now she leans on thine.
See upon her loving face
Those deep lines of care?
Think—it was her toil for thee
Left that record there.

Ne'er forget her tireless watch
Kept by day and night,
Taking from her step the grace,
From her eyes the light.
Cherish well her faithful heart,
Which through weary years
Echoed, with its sympathy,
All thy smiles and tears.

Thank God for thy mother's love,
Guard the precious boon;
For the bitter parting hour
Cometh all too soon.
When thy graceful tenderness
Loses power to save,
Earth will hold no dearer spot
Than thy mother's grave.
—Kate Hogan.

Pictures and Their Care

L. A. HANSEN

PICTURES give the finishing touch to the furnishings of the house. Their selection and placing require discrimination. They should be appropriate to the room and harmonize with its furnishings.

Do not hang inharmonious pictures together. Do not mix paintings, drawings, etchings, and bric-a-brac. An etching should not be placed beside a strong oil painting, nor where it will be completely overshadowed by the painting. The same may be said of a delicate water color.

Highly glazed pictures or pictures under glass should not be hung opposite a window where the glare of light will be reflected, obscuring the detail of the picture. Pictures should be hung so that the light falling on them will make them show to the best advantage.

A picture has an unconscious influence in its suggestions. It is not merely a decoration. There is a psychological side to the use of pictures. Being kept year after year, they usually find a permanent place in the home. They become a part of lifetime associations. It is worth while to give thought and care to securing only those which are really suitable for particular places. The mere fact that

it is a picture does not afford sufficient reason for giving it place on the wall, in the home, and in the family, as it were.

If the entrance to the house is used merely as a hall or passageway, it should have but few pictures, and they of a design that can easily be taken in at a glance, as persons are not expected to linger there long. Architectural subjects are suitable. Simple frames should be used, in harmony with the simple furnishings. If the hall is used for a reception room, it should be furnished accordingly, and the pictures should be in harmony with the background.

Pictures for the dining room should be bright and cheerful. Welcome and good cheer should be depicted in all its furnishings. The wall coverings are important, and should preferably be soft-toned. Pleasant things to look at during the meal hour will be helpful to good digestion.

We used to see an arrangement called "A Memorial," consisting of the picture of a departed one, with crape costume, dark-bordered handkerchief, etc. Possibly it had a picture of a tombstone. Its effect was like that of a perpetual funeral. If such memorials are still in the home, their place is certainly not where they will often be seen by the family members, or at any time by guests. Such things do not serve as decorations. Their finishing touch is not the right kind. Their psychological effect would better be spared.

Portraits of family members belong in the bedroom, rather than in the living room. Good judgment rather than sentiment should rule in the matter of what portraits are kept hanging on our walls, determined by whether their presence is helpful or otherwise.

Do not think that "anything" will do for the bedroom. The pictures should be restful and conducive to peaceful thoughts. Beautiful landscapes are appropriate. Seeing a nice picture on awakening in the morning is helpful. The bedroom is not the place for such pictures as "The Assassination of President Lincoln," "The Early Christian Martyrs," or "The Last Hours of John Bunyan."

The nursery should have pictures that will start the little folks aright, educating their eyes from the beginning to that which is of the best. What older person does not remember well the pictures of childhood association? Children are at-

tracted by pictures. Growing up with certain ones before their eyes and in the mind, must have some influence on the developing character.

The living room may have a miscellaneous collection of pictures. These should not emphasize too much the personal likes or individual taste of any member of the family, but should be suitable for all the family and for visitors. They should not be all black and white, else the room will be too dead and dull; use some color.

Individual taste of the young men or ladies of the family may be better considered in their own rooms. Here the pictures may reflect school life, or other suitable individual taste.

The frame should be appropriate to the picture, and yet in harmony with the background of the picture and the furnishings of the room. The picture should fit into the room, and not stand out as something separate and distinct. The frame determines this very much.

Oil paintings require gilt frames. Water colors may be framed in gilt or wood. Black and white pictures go in simple frames. Brown etchings and chalk drawings may be put in broad, smooth frames of natural oak. White enamel frames are for bathroom pictures, though some water colors combine well with gold and enamel.

Clean ornamental gilt frames with a soft clothes brush. Rub the ends of the hair over a lump of beeswax, then brush over the ornaments with a rotary motion, working the brush into the bottom of the ornaments. The wax gives a clean, fresh appearance to the frame, and removes dust without spoiling the frame.

Takoma Park, D. C.

The Use of Tincture of Iodine in the Home

E. DOLPHUS HAYSMER, M. D.

TINCTURE of iodine is probably the most used drug in the world in "first aid to the injured" work, and is generally employed to paint the skin in order to sterilize it preparatory to operations. Its use has marked an important era in antiseptic surgery. It is, however, remarkable in how few homes this drug is to be found, and its common use is to paint inflammatory parts rather than to kill germs.

Germs cannot live in alcohol, and iodine is one of the greatest antiseptics. When these are combined, as in tincture of iodine, we have a most useful and powerful antiseptic which is easily and safely used.

All cuts and bruises should be thoroughly painted with iodine as soon as possible after the injury, and once a day until well. A dressing may or may not be applied after the painting, depending on the nature and extent of the injury. No matter how small the scratch or abrasion, this treatment should be used. In large wounds it is equally applicable, and should be applied before the physician arrives. Often the smallest injuries when improperly treated result in serious

inflammations, and at times even in blood poisoning. I have known of two cases of fatal blood poisoning occurring in the last three months from small wounds received while shaving.

Tincture of iodine should be kept in every home, and used whenever an injury is received. It is easily applied with a simple applicator made by twisting a small piece of cotton on the end of a toothpick. This can be dipped in the iodine, and the affected part painted.

Iodine will smart in most cases, but its great value in preventing infection will greatly outweigh any objections to its use. The too frequent use may result in blisters; this can be avoided by either using it less frequently or diluting it with an equal part of alcohol. If too much is applied, the excess may be removed by sponging with alcohol. It is well to remember that iodine stains can be removed with ammonia water.

Hastings, Nebr.

How I Taught My Little Girl to Read

MRS. F. B. YOUNG

My little girl learned to read by the sentence method. I wrote sentences on the blackboard, and had her tell me what I had written, not allowing her to give any part of the sentence until she could give the whole readily. Then we took up the word method, and she learned very readily. When she was perfectly familiar with about eighty words, I let her have the book ("True Education," No. 1). She is now reading on page 42, and seems to enjoy it very much. She likes to write, and does a great deal of it. Inclosed is a little letter in her own wording and spelling. I knew nothing of it until it was folded and handed to me. We have just moved to this place, and she takes great delight in writing to her city playmates. Please advise in regard to what copy book she should use, or is she too young for one?

Too Much Attention Injurious

MRS. HELEN M. STEWART

THE truth of the principle expressed in the heading of this article came home to me with particular force during my experience as nurse. I have often said to busy nurses, "Give people a chance to get well." One little babe I attended was simply being worn out by constant treatment. Baths, temperature, medicine, and injections followed one another in rapid succession, leaving very little time for rest and sleep.

I try to avoid this evil with my two little boys, aged three and a half and four and a half years. During the hot weather we are up early in the morning. After breakfast and prayers are over and papa has gone to work, I try to devise some errand for them to do. This brings them into contact with their little friends and neighbors, and sometimes I have two hours without interruption for general housework. Then James

usually comes in just to make sure I am here.

The long hot afternoons when the little folks must not be exposed to the sun are nearly as difficult to manage as the wet days in winter. We have no delightful barn with hay or corn piles, and other joys. Our trees are not grown enough for shelter yet, and, besides, the insects in the grass are very troublesome. Sometimes I let the children go over to the carpenter shop and play with the gardener's children, but I cannot watch them there, so I do not like them to be away very long. This afternoon we had one of our summer storms, so we had to stay indoors. It was a great comfort to have the air cooled off. Finally, as an antidote for the fidgets, I suggested the Sabbath blocks, as they had not been in use for a week or two. This kept the boys occupied until nearly supper time.

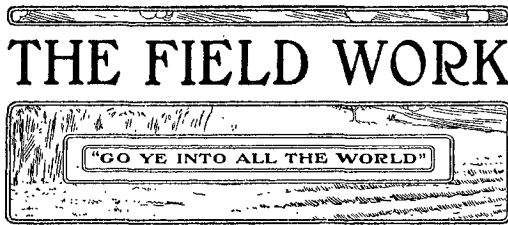
I have felt lately that I ought to devote some time to teaching the little folks their letters, some little verses, etc. I cannot sing a note, so it is not possible to teach them that way, which I really think appeals to children more quickly than any other method. Some of the sisters think it is absurd to think of teaching them anything definite yet. Please advise me what to do. This afternoon as we watched the clouds racing up from the Rio de la Plata, James said, "*Los cielos se van!*" (The clouds are moving.) So I explained about the clouds and the wind. The children are not at all afraid of thunder and lightning. "*La luz*" (the light), James calls it. I have been careful that they should not get the idea that there is anything which they need fear.

South America.

Beauty of Character

THERE is always a certain amount of enchantment about a beautiful character. We all know what it is to meet those whose quality and beauty of character we admire and esteem. How it thrills us with the dignity of its gracious mystery, its rare, delicate sympathy, its natural charm! Every one in this transitory life of ours has in his mind the ideal of what he would like to be; and the loftier and nobler the ideal, the more godlike will the character become. Each character, with its beautiful thoughts and beautiful actions, is an exquisite proof, a living, practical witness on earth, of the power and glory of God.

What are the effects of a strong and beautiful character upon those with whom it comes in contact? In the first place, it is the divine inspiration which it continually inspires in the hearts of others toward the love of moral beauty. In the second place, it is the example of such a character, with its tremendous influences for good, which cannot be overestimated. It shines forth with radiant beauty like some bright, serene star, guiding with the glory of its light the footsteps of wanderers, lest peradventure they stumble through the darkness of the world.—"*Great Thoughts.*"



A Visit to the Atlantic Union

I RECENTLY enjoyed the privilege of spending a little time in the Atlantic Union, and was much encouraged at the evidence of growth seen in the work.

I spent a day with the Massachusetts Conference Committee. The headquarters of this conference are now located in Tremont Temple, Boston, one of the most central and accessible places in this great center of population. Elder Allen Moon is carrying on an aggressive work, seeking to develop churches in the cities, of which there are many. The great need everywhere is for strong young men of deep piety and consecration who will enter the ministry and become efficient in the winning of souls to Christ.

The Melrose sanitarium is enjoying a splendid patronage. An excellent spirit pervades the entire institution, and it was a great privilege as well as a blessing to mingle with the large family gathered in this institution. While I was here, a plan to increase the mission offerings was placed before the family. The plan is indorsed by the union, and consists in asking those who are financially able, to pledge to foreign missions one or more dollars a week; or if not able to give so much, fifty or twenty-five cents a week. Pledges are taken for any sum above twenty cents a week. This plan we believe to be a most excellent one, in that it places before those who are financially able a goal of more than twenty cents a week. These pledges are paid into the Sabbath school, or through any other regular church channel. I believe this plan will be attended with excellent results. The sanitarium family responded most heartily, and a sum equal to almost fifty dollars a week was pledged by those connected with the institution, or about twenty-five hundred dollars for the entire year.

I spent one Sabbath with the students and church at South Lancaster. The Lord is greatly blessing the South Lancaster Academy. The attendance is the largest this year of any in the history of the institution. A splendid class of Christian students is gathered in this school, from which a strong force of workers should go forth into the field as laborers. We hope many of them will become strong ministers of the word. The academy family also entered heartily into the dollar-a-week plan, and pledged an amount about equal to that of the sanitarium family.

February 23-28 the annual session of the Greater New York Conference was held, the meetings being in the Central Baptist Church in Brooklyn. This church, which has been leased for several years at a reasonable rental, affords a most excellent place to meet. The main auditorium will seat about one thousand persons. On Sabbath this was entirely filled.

Elders R. D. Quinn, K. C. Russell, and G. B. Starr, Dr. D. H. Kress, Profs. B. F. Machlan, C. L. Benson, and W. W. Prescott, Mrs. G. B. Starr, and the writer

were present during some portion of the session, and shared with the local workers in the burdens and blessings of the meeting.

The business of the conference was marked with unity and the blessing of the Lord. Elder J. L. McElhany, who has rendered faithful and efficient service as president, having accepted a call to the Pacific Union Conference, Elder J. E. Jayne was unanimously elected president. Elder Jayne is familiar with the needs and perplexities of this great metropolis. He was present at the meeting, and enters upon his work with the confidence and support of all the people and the workers, and hopefully and courageously takes up the responsibilities he is asked to carry.

The reports rendered at the meeting indicated progress during the past year. We believe the present year has in store even greater blessings, and a more abundant ingathering of souls. It is a great work to carry this message to the millions of all nationalities gathered in this conference. Only God can make it possible. Let all remember the work and workers here in their prayers.

G. B. THOMPSON.

The Passing of the Debt From Mount Vernon Academy

It will be a matter of interest to the readers of the REVIEW to know that this year sees the total indebtedness lifted from Mount Vernon Academy. An institution dedicated to the proclamation that Christ is soon to return is a precious one, and no one who loves the advance of the message can suffer it to be laden with the reproach of debt. It was under the distinct advice of the spirit of prophecy that the institution at Mount Vernon was converted from a sanitarium into an academy. But it was started with a heavy debt, and from that day to this it has labored under a heavy indebtedness. At times the interest to be paid was so heavy that the building suffered sad neglect for the want of repairs.

Until 1908 the academy was managed by the Ohio Conference. That year the Columbia Union Conference was formed, and as Ohio entered the new union, it turned over the academy to union control and union possession. In 1909, when I became connected with the Columbia Union Conference, the debt of the academy was \$32,951.21, with the building in need of immediate repairs to the amount of about \$5,000.

From the year 1909 there was, each year, an encouraging and growing improvement in the operating gains of the institution. The brethren throughout the union responded liberally to the call for donations, but the great need for repairs during the first few years did not permit these donations to effect great reduction in the debt. The constant appeals, however, throughout the field, began to show results, until the last two years the marked responses have enabled us

to pay off the entire indebtedness. For this we offer our heartfelt gratitude to God.

At the academy board meeting held three weeks ago, it was voted to request the faculty to arrange for a jubilee program to be held during the closing exercises at the end of the present school year, celebrating the victory achieved in clearing Mount Vernon Academy of its debt.

At this board meeting the Columbia Union Conference Committee took up the question of the debt upon Washington Missionary College. It was voted to appropriate from the surplus proceeds of the missionary receipts for 1915, fifty per cent to apply on the debt of the Washington Missionary College. We hope this year to make a good showing in affording assistance to this splendid College, and also to clean off the last remaining portion of the old debt on the sanitarium at Philadelphia. When this is done, all the old institutional indebtedness of the Columbia Union will be gone. The record of the union on institutional indebtedness stands as follows:—

	Mount Vernon Academy	Pennsylvania Sanitarium	Total
1909	\$32,951.21	\$	\$
1910	30,675.47	82,075.39	112,750.86
1911	30,884.64	45,989.46	76,874.10
1912	28,332.88	17,107.76	45,440.64
1913	26,484.35	9,926.23	36,410.58
1914	18,000.00	9,926.23	27,926.23
1915	NOTHING	9,926.23	9,926.23

When we consider that during the same period, the union has increased her tithe receipts from \$70,585.50 in 1908 to \$142,798.40 in 1914, and her weekly offerings to foreign missions from \$18,679.56 in 1908 to \$70,085.25 in 1914, we can readily see that God has been building up his work in this part of his vineyard. There has been a mind to work upon the part of all the laborers in the union. The united effort of all, workers and people, has lifted the burdens.

B. G. WILKINSON.

West Pennsylvania Conference

THE year 1914 brought its cheer and blessing to our brethren and sisters in this conference. A deep interest has been taken by our conference workers and churches in the upbuilding of the work in this part of the great harvest field.

Progress Made in 1914

We have great reasons to thank our Heavenly Father for the progress made last year. We can say, "Truly God is good to Israel." We know that it is not by might, nor by power, but by the Spirit of God that this conference has been able to make a favorable showing. We rejoice that we made up our full quota on the Twenty-cent-a-week Fund, which amounted to \$8,216. Elder R. T. Dowsett's visit in the conference was much appreciated. He and the writer visited twenty-one churches, receiving in cash and pledges about \$1,400 for missions.

Our tithe showed an increase of nearly two hundred dollars over the previous year. Six new Sabbath schools were added, with an aggregate membership of sixty-six. Sabbath school offerings to missions amounted to \$3,982.28, being \$742.23 more than the previous year. Literature sales amounted to \$15,000, and, best of all, 116 persons were baptized.

Future Work

We are now more concerned over the future than the past. What will be our record this year? We all realize that as the end of time draws near, our responsibilities to God in soul winning are increased. Thorough organization and plans are needed in order to reach success. Our conference committee held its annual meeting at the conference office February 22 and 23. It was voted that each worker in the conference visit every church in his district, instructing the members how to do missionary work, and at the same time presenting the plan for raising funds to make up the full quota of twenty cents a week per member for missions.

The Atlantic Union Conference asks all who can to pay one dollar a week for missions. Some cannot pay this much, while others can give more. This plan has worked well in that union conference, and it saves making such a heavy call for offerings at the camp meetings.

We know that all appreciate the need of funds for missions, and we trust, when cards are presented for signature and a statement of the amount you will pay this year, that you will consider for a few minutes what God is doing for you, and that you will realize that what you give is given to God. You are dealing with God, and not with *men* only.

The conference executive committee, in looking over the field for a place in which to hold camp meeting, has voted to hold it at Homestead Park, Pittsburgh, in June. The date of the meeting will be June 17-27.

Our courage is good. We are trusting, with divine guidance, to reach a higher standard than ever before. Our greatest need is the Holy Spirit. If the Spirit is with us, we shall be led every step of the way.

F. H. ROBBINS.



Minnesota

EVERY loyal Seventh-day Adventist is deeply interested in the onward progress of the gospel message.

We are grateful for the victories gained in the distant fields. When we read of the courage and faith of our dear missionaries, of how the work is growing under such trying circumstances as those under which many of them have to labor, we wonder sometimes why more is not accomplished in the homeland. The work is all one, and the same Lord is over all. The blessed message must go to all, to every nation, kindred, tongue, and people.

It is in this generation that the gospel work is to be finished. God is calling his people to greater faithfulness and more earnest efforts in service for the lost.

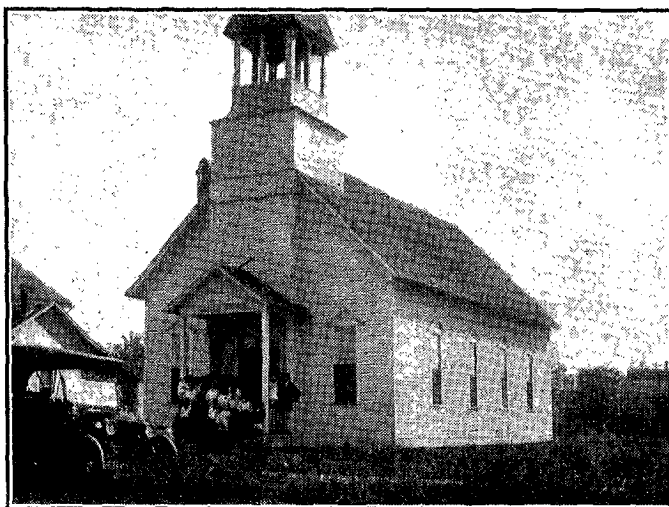
There has been manifest in our conference a very deep interest in the growth of the work in the fields beyond. Some faithful laborers have been sent out to the mission fields from Minnesota. This has kindled an interest that is not easily quenched, and in view of the perilous times and the unmistakable evidence on every side that our Lord will soon come, our dear people seemed to have renewed their interest the past year, and put forth greater efforts than ever to assist in carrying forward the work. Their liberal gifts and hearty response to harmonize with the general plans, gave evidence of their confidence and untiring interest in

the finishing of the work in the homeland and abroad.

While our interests have been with the many mission fields, and special efforts have been put forth to assist them, the work in the homeland and in our own conference has not altogether been overlooked.

We are indeed thankful for the degree of success that has attended the faithful efforts of the laborers and believers in Minnesota. In every department there has been some advancement made.

The reports show that about 190 were baptized last year. The tithe was \$40,939.42. This was an increase of \$3,523 over the previous year. We raised our full quota for missions, and in excess of this we sent in over \$1,600. Our total



CHURCH BUILDING AT WELSH, LA.

amount was \$19,521. This was over \$4,000 more than was given in 1913.

The book sales were materially increased, amounting to nearly \$20,000, and the sales on magazines neared the \$8,000 mark.

In the Sabbath school department there was an encouraging growth, and the offerings were increased \$2,000, the total amount being \$9,321.

The educational department has been strengthened. A number of new church schools were started, and our academy has been filled to the utmost capacity. Some had to be turned away.

The Missionary Volunteers have shown an interest in their department, the membership has been considerably increased, and a noble class of young men and women have taken the Reading Course and passed the Standard of Attainment examination.

We greatly appreciate the hearty support and cooperation of the workers and constituency, and we recognize that in order to achieve anything for the Master, there must be, on the part of all, a surrender of heart and a willingness to be under the management and leadership of the Holy Spirit.

G. W. WELLS.



Six New Church Buildings

THE Louisiana Conference has erected an average of two church buildings a year for the past three years. For many years the First Seventh-day Adventist Church of New Orleans (white) met in rented quarters, and it was not until about three years ago that they had the privilege of worshipping in a building of their own. The building they secured had formerly been owned by the Disciple

Church, and later by the Christian Science people. It was bought for \$4,000, and is a credit to our work in New Orleans. It is located on the corner of Camp and Melpomene Streets, is easily accessible, and in a good locality, except for the noise consequent upon the traffic in the vicinity.

The Second Seventh-day Adventist Church (colored) had likewise occupied rented quarters in a private house since its organization, but last year the effort was begun in earnest to secure a permanent home. A lot, well located in a colored section of the city, near a car line, was secured, and a very creditable stucco building was erected, which provides an excellent meeting auditorium and a church-school room. The white church

is free from debt, but there is still \$1,000 to be paid on the colored church. The property is worth at least \$3,500. Pictures of these buildings have appeared in the REVIEW.

A little over a year ago a church was organized and a church building erected near Arcadia. It was good to be able to organize this church in its own home, completed and free from debt. The dedication of the building followed the organization. This church

has since conducted a school at this place.

Ever since its organization our church at Welsh has met in its own building, about one mile in the country. On account of the distance and the frequently muddy roads, it was quite impossible to get the townspeople to attend services in this church. The building had depreciated considerably, and last fall it was sold and converted into a rice storehouse. Shortly afterwards an opportunity presented itself to buy the Congregational church building, in town, which was well located. This organization had so gone down that but few members remained. There seemed to be no prospect of its reviving, and our church secured the building and a lot and a half for only \$500—\$200 more than had been realized from the country church building. Since that time fully \$200 has been expended in furnishings, installing electric lights, etc., and on the twenty-seventh and twenty-eighth of February it will be dedicated to God and his message for this time, free from debt. A picture of this building appears above.

We had a most profitable canvassers' institute in this church, from January 28 to February 6, and night services are still being kept up, with a good interest. At this writing (February 18) it is impossible to tell the results, but we are hoping for some substantial additions.

Some years ago we had a church organization and building in Mansfield. This church had been brought into existence by the untiring labor of some of our faithful sisters. Later the building was burned to the ground. Since that time the lot has been vacant, but in the latter part of last year some of these same sisters set out to raise again a memorial

for God on this spot. How well they have succeeded is illustrated by the accompanying picture. This building was formerly a Methodist church building; the membership having outgrown it, sold it to these sisters, who solicited donations from their friends to pay for it and move it onto their lot. It will be observed that the building needs repairs. These dear sisters have gone as far as they can. Though in feeble health themselves, they have worked most earnestly to secure means for this purpose. We plan to hold a tent meeting in Mansfield this summer, in the hope of reviving the work and of completing this building for a permanent church home. We are hoping that God will put it into the hearts of friends of his cause to give these sisters a helping hand in finishing this enterprise.

They have everything paid for as far as they have gone, but the building is receiving damage now while it stands as it is. It should have a new roof and a coat of paint, and needs much in interior finishing and furnishing. Mansfield is a growing town, in the oil and gas belt, and the lot is well located, in the center of the city, so the church should be a strong factor in spreading the truth, if properly finished.

The Shreveport church had for about

fifteen years met in their church building five miles in the country; but it had become evident that they were not reaching the 30,000 persons of the city, and so it was decided by vote to disband the country organization and reorganize in the city. This organization was accordingly effected last spring. Since that time the work has grown materially, and they are now struggling to secure a permanent church home. Their meetings at present are held in the council chamber of the city hall; but they have bought a lot, which is fully paid for, and are now straining every nerve to provide means with which to erect a suitable meeting-house. They, too, need our sympathy, prayers, and financial help.

These buildings give stability to our work, which we believe will count for much in the advancement of the Lord's cause in this needy field.

R. W. PARMELE.

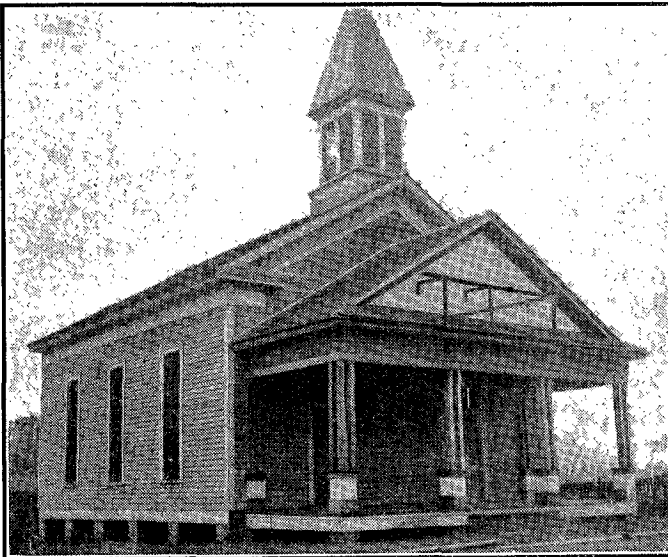
Selling "The Great Controversy"

I REJOICE to report that the Lord has spared my life thus far, and enabled me again to take up the sale of that torch-light of truth "The Great Controversy." I began work January 26, after a rest of several weeks at the Loma Linda Sanitarium, in California. Time would fail me to tell of all the marked answers to prayer and of the Lord's loving care, for his mercies are new every morning. I believe it is Heaven's order that our canvassers combine medical with religious books in their work; and following the instruction of the Testimonies on this point, I am also working with "Practical Guide to Health" and the relief

edition of "Ministry of Healing." However, if I could leave only one book in a home, from all our wealth of denominational literature I should choose "The Great Controversy." It contains all the message — enough truth to save any soul that will give heed to it. Marvelous possibilities are wrapped up in the circulation of this wonderful book. Some years ago the Lord told us that if "The Great Controversy" had been circulated as Heaven designed, great things would have been accomplished. Let us pray that God may richly bless the colporteurs, for time is short, and now — "The work that centuries might have done,

Must crowd this hour of setting sun."

WALTER HARPER.



CHURCH BUILDING AT MANSFIELD, LA.

Brazil

IN the month of November, 1914, it was my privilege to visit the new Sabbath keepers in Minas Geraes. Since the first of the year, Brethren R. M. Carter and H. Simon have been selling our good books in this state. While engaged in this work they found some persons who had already read our literature, and were, as a consequence, somewhat interested. Others became interested as a result of the literature received from the brethren laboring with these different persons as opportunity afforded, which resulted in a number of them beginning to keep the Sabbath.

In the city of Barbacena I found five adults keeping the Sabbath; in Palmyra three families (six persons, not counting children) are keeping the Sabbath; in Juiz de Fora thirteen have begun to obey the fourth commandment; and in Guarany, which I could not visit at this time, there are others. At all the places I visited I held meetings, and these were especially well attended at Juiz de Fora. We hope soon to have a worker in this section.

Returning to Rio de Janeiro Brother Carter accompanied me, in order to assist some colporteurs who had just made a beginning in selling our literature at the nation's capital, and a good report has since been received of the work being done.

Even though the financial crisis is making itself felt more and more, our faithful colporteurs are working away courageously, and with a fair measure of success. We thank God for this, as our message-filled books and papers so many times answer the question in many

minds, though perhaps not even formed into words, "What do these things mean?"

As a whole, the reports coming in from the various parts of our union are encouraging. And as we consider how highly we are favored in our field, as compared with many other places where the turmoil of war and revolution causes a condition that greatly hinders if not entirely stops the work, we do feel grateful to our God for the special blessings we enjoy. Our desire is to push the battle to the gates, and thus hasten the day when, the work finished, the Master will come to take his storm-tossed and waiting children to their eternal rest.

F. W. SPIES.



Back at Work in China

THE time since our arrival has been spent in settling and in getting hold once more of the mission work. The days seem all too short for what we want to do.

We had a pleasant voyage across the Pacific, and down the China coast to Hongkong. The first few days out of Seattle were a little rough, but the "Sado Maru" proved to be a very steady little boat, and there was no great amount of seasickness. After that short spell of rough weather it was very smooth down to Hongkong.

We had a good visit with our workers in Japan, and found them all of good courage and enjoying good health. The buildings for the headquarters, near Tokio, were nearly ready for occupation.

At Shanghai we had the pleasure of viewing the new quarters for the publishing work and the new homes for the workers. I am sure it would do the hearts of our people good if they could see what a change has been wrought in the condition of our work there. The workers have cozy, comfortable homes, which have been put up at a very moderate expense. The publishing house is roomy and convenient, and is so far ahead of the quarters they were occupying when we left China that there is no room for comparison. The orders for literature come in so fast that they have not been able to fill up their shelves with a proper stock of tracts.

The workers in Shanghai gave us a very cordial reception, and did everything to make us feel that we were welcome. We spent two days with them, and all wished that our visit might have been longer.

Arriving in Hongkong, we were met by Elder B. L. Anderson and Brethren Ham and Nagel. We accompanied them to Canton to attend a committee meeting, and there we had a chance to see the new homes for the Canton workers. It certainly rejoices our hearts to know that they are out of those old unhealthy quarters and into clean, sanitary homes where they can get pure, fresh air. Surely this is money well spent, and I only wish that our brethren in the homeland could realize the great difference it makes to the work in that place.

The two workers were stationed at Swatow and Kwang-si. Brother and Sister Bates went to Swatow, while Brother Thomas and wife went with Dr. Law Keem to open up work in the interior of Kwang-si province.

Our voyage up the coast to Amoy was uneventful. We stopped a few hours at Swatow, and saw the new house there,

and also visited with Brother Ang. We found Brother Ang's daughter carrying on a fine girls' school with about eighty pupils. The prospects for work in that section are very good.

And now we are at home again. It seems good to be back once more after all this time. We enter upon our work with fresh vim and courage. We are all feeling very well. The children enjoy the beach and the abundance of fresh air, while my wife seems better than she has for years. The message never seemed plainer than it does now, and our hope was never brighter. We rejoice to see the signs of the soon coming of our Saviour. Surely the time is short in which to work, and we want to improve it well. Pray for us that we may be given grace and wisdom sufficient to do the work that is before us.

W. C. HANKINS.

Nebraska

NEBRASKA CITY.—In June, 1913, I was asked to come to this place and conduct a tent effort. At that time there were five or six members in the little church. We now have thirty-six baptized members, and others are ready to take this step. A new church building has been erected, and for this we are thankful, as well as for the fruit of our labors.

After our last State camp meeting I was called to Seward to follow up the interest there, and the Lord blessed the effort with fifteen converts. Will not you continue to pray for the success of the laborers in this part of the great harvest field?

GEORGE J. SELTZER.

The Kansas Sanitarium

I RECENTLY spent several weeks at the Kansas Sanitarium, and since that experience feel more certain than ever before that our medical institutions are filling an important place in this closing work.

Under Dr. L. A. Sutter, as medical superintendent; Brother R. C. Carson, as business manager; and Miss Clara D. Larson, as matron and head nurse, the sanitarium is well conducted, and enjoys an excellent patronage. The young people in training are of an excellent class, consecrated, and anxious to benefit spiritually as well as physically those who come to them for help. The Lord has especially blessed in the many difficult and dangerous surgical operations that have been performed, and it is a marvel how soon patients are able to be up and return to their homes, praising the Lord.

I have sometimes thought that our own people fail to appreciate fully the importance of our sanitariums. Frequently they employ worldly physicians, and if the case proves to be a serious one, often pay much more than the price of several weeks' treatment in one of our institutions, in which they may have the daily care of Christian physicians and nurses.

Since my return home I have come in touch with a friend who went to an outside institution in Kansas City for a surgical operation, about the time I went to the sanitarium at Wichita for that purpose. He told me that his expenses were over \$400, whereas mine were less than \$200. I praise the Lord for the medical missionary work. Let us rally to its support as never before.

JAMES C. ATKINSON.

Newspaper Publicity Pays

A CERTAIN manufacturing company spent \$1,500,000 in the year 1913 in advertising a ten-cent article. Their advertisements appear regularly in ten thousand newspapers and magazines. They use other advertising methods, of course, but at least seventy-five per cent of their total expenditures for advertising purposes was paid for space in papers and magazines. It is wholly a matter of dollars and cents with them, and they naturally put their money where it will accomplish most, and they consider newspapers better for advertising purposes by seventy-five per cent than all other methods combined. As a result of their extensive advertising, they created an international demand for their merchandise, and were therefore able to send out during 1913 forty-five thousand carloads of their goods.

When one has something for the public, it is incumbent upon him to create a public demand for it. The best way to reach the public is through the newspaper, the recognized avenue to the public mind. Enterprising business men make free use of this method of advertising, although they have to pay for every inch of space they use. Everybody reads the newspapers, and if a thing is kept before the public it will be noticed by the public. People are bound to read the papers. If they do not, they cannot keep up with the times; and when they are asked if they have read something that has been presented in the papers, they are chagrined if they have not.

The Saviour said, "The children of this world are in their generation wiser than the children of light;" but this ought not to be. If it is policy for the men of the world to use legitimate means to bring themselves and their business before the world, it is expedient that we use the same methods to bring the great message of salvation before the world. The Lord has graciously given us the third angel's message with all its possibilities for good, and the eternal destiny of countless thousands hangs upon their attitude toward this message. It is apparent therefore that we are duty bound to impress the sacred importance of the message upon the minds of men and women everywhere.

We should improve every opportunity and use the best methods available. The message intrusted to us to give to the world is past due, and the Lord is entreating us to hasten the work. The wise man's counsel to the sluggard is, no doubt, applicable to some of us: "Go to the ant, thou sluggard; consider her ways, and be wise." Why should we not be as quick to utilize the columns of the newspapers for the proclamation of the third angel's message as the children of this world are to advertise their merchandise?

How Do Newspaper Men Regard Us?

As a rule newspaper editors have no prejudice against us. They are in business to publish anything that is of interest to the public, and are usually glad to use important notices of our meetings, and short, pointed articles prepared especially for them. For a number of years the writer has furnished articles on the Sabbath question and other doctrinal points of our faith, and at times has run series of articles in city papers; and

with but few exceptions has not had articles rejected. On a number of occasions Catholic editors have given us considerable space and have been friendly toward our work. Under such circumstances we have found it necessary to be cautious not to use unwise and offensive expressions. Indeed, propriety demands this under all circumstances.

We met one editor who was not favorable toward us. I proposed to pay him for a display advertisement of our meetings. He had never run an advertisement of this kind before, and wrote an editorial calling attention to it. Afterwards he was willing to use anything we gave him. It is not always necessary to run display advertisements; in fact, a short article, well written, will be read by more persons than displayed matter, but there are times when it is profitable to use display advertisements.

We were running a series of articles in the daily paper this summer. The articles were creating quite an interest, but the ministers of the city went to the editor and told him they would boycott his paper if he continued to run the articles. The editor himself was very much interested, but the business manager and proprietor refused to use any more of the series. We took the matter good-naturedly, and have since been privileged to furnish articles on different points of our faith. Because an editor refuses to use a certain article which we may think is all right, we need not think he will not publish anything for us. Editors are always glad to get copy that will be of interest to their readers, if it is properly prepared. I know of a man who worked an article over seventeen times before he could get it before the public; but when he finally did succeed, it was a masterpiece, and was read by thousands of persons. It is better to write an article over seventeen times and have it read by thousands of persons than to write it once and have only seventeen persons read it.

Dr. T. De Witt Talmage appreciated the value of newspaper publicity. In one of his sermons he said: "Whoever else may be crowded or kept standing, or kept outside the doors, I charge the trustees and the ushers of this church that they give full elbowroom to all these journalists, since each one is another church five times or ten times or twenty times larger than this august assemblage, and it is by the printing press that the gospel of the Son of God is to be yet preached to all the world. May the blessing of the Lord God come down upon all the editors, and all the reporters, and all the compositors, and all the proof readers, and all the typesetters!"—*"Life and Sermons of Talmage," page 80, part 1.*

H. M. KELLEY.

Laws believed to have been written about 2,500 years before Christ, and to have remained buried in the sands of Babylonia for more than 4,000 years, are now in the process of being deciphered at Yale University. The tablet containing them is thought, at this point in the work of deciphering it, to be the very earliest law code in existence, antedating even that of Hammurabi. The tablet is written in the Sumerian language, which was the language of southern Babylonia prior to its conquest by the Semites or Akkadians in the time of Hammurabi.

Texas

SUNDAY night, February 14, was a precious season for the colored church at Corsicana. The coming of Christ in its relation to the present European struggle was presented. At the close of the discourse a call was made to those outside the ark of safety to give their hearts to God. Five came forward for prayer. May these surrender themselves to God and be counted among those who will await the coming of Christ.

In view of our expected meeting in June, the members are trying to scatter our literature widely throughout the city. Please remember the work here in your prayers.

M. G. NUNES.

Educational Department

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

The Ministerial Reading Course for 1915

REGISTRATIONS for the new course for 1915 are still coming in from far and near. We shall be glad to receive them as long as any one feels he can complete the reading by the end of the year. Reports on completed work in the course for 1914 are reaching us at a good rate. By the end of March, our roll of charter members will be much increased.

Take Notice

As we had planned the course for 1915, the book "Medical Science of Today" was to be completed by March 31, and the new "Gospel Workers" begun April 1. It has been found impossible, however, for the publishers to bring out this new book in time to fit into this schedule. We are, therefore, substituting "The Minister as Shepherd" as the second book, to cover April and May, and plan to begin "Gospel Workers" June 1. All orders for this book are being kept on file, and will be filled as soon as the book is off the press. Our reading offer includes only the cloth edition, but any one who wishes the limp leather binding can secure it by sending us fifty cents additional.

Our First Book

Reports on the completion of our first book, "Medical Science of Today," are already beginning to come in. The following all reached us the same day:—

"I have carefully read through twice the first book of the Ministerial Reading Course for 1915, 'Medical Science of Today.' It seems to me that you have made a very good selection in this book. I hope you will be as fortunate in the future in making selections among the medical books for us preachers. For one, I am anxious to have some medical books in our Reading Course.

"O. F. FRANK."

"I have just finished reading 'Medical Science of Today,' and have found it to be both interesting and instructive, so much so that I have read some parts of it several times. Of course I had a vague idea of some of the achievements and accomplishments of modern medical and surgical skill, but it is very gratifying to have some plain, reliable, definite information concerning the origin, dis-

covery, importance, and value of the different departments of modern medical science.

W. A. SWEANY."

"I enjoyed reading the book very much, and received much practical help from it.

L. O. GORDON."

"I am almost ready for the second book. This reading has been of unmistakable inspiration and value to me.

"P. A. FIELD."

"I appreciate more and more the educative value of this systematic reading, and will do what I can to encourage others to share the blessing of the course.

W. G. FORSHAW."

It is understood that this course is open to all classes of gospel workers.

W. E. HOWELL.



COME, heavy-laden one,
Where'er thou art;
Lay at the Master's feet
Thy broken heart;
Cast thou on him thy care;
Though hard thy cross to bear,
Jesus, who answers prayer,
Sweet rest will give.

—Fanny J. Crosby.

News and Miscellany

Notes and clippings from the daily and weekly press

—A presidential mandate has been issued by Pres. Yuan Shi Kai, of China, instructing the minister of education to prepare the way for a uniform system of public schools to be established throughout China. The schools, according to the plan, are to be modern, patterned after Western ideas to a large degree, but not to the extent of discarding the best teachings of China's ancient sages, "to whom the culture of the nation is due."

—After being in session almost continuously for the two years of its existence, the Sixty-third Congress came to an end on March 4. This also marked the close of half of President Wilson's term of office—the first Democratic administration since Cleveland's last election, in 1892. Among the important measures passed by this Congress were the following:—

Underwood tariff act.

Federal reserve act.

Clayton act to strengthen Sherman antitrust law.

Act to establish a federal trade commission.

Repeal of Panama tolls exemption for American coastwise shipping.

Act to regulate cotton exchanges.

Act providing for a government railroad in Alaska.

Act to admit foreign-owned or foreign-built ships to American registry.

Arbitration treaties with many foreign nations renewed.

Twenty-two peace commission treaties ratified.

Appropriations made total the enormous amount of \$1,132,982,839.76.

President Wilson expressed his satisfaction with the work of Congress in a statement in which he said that the longer it is tested the more will "the purpose and quality of its statesmanship" appear.

—The formation of the American Legion, an organization of first reserves for national defense, has been announced in New York City. The project contemplates the establishment of a first reserve of between 250,000 and 300,000 men, including many formerly in the army, the navy, and the militia, who will be ready for instant response to any call in an emergency.

—The president of Haiti—Danlimar Theodor—has abdicated his office of presidency and taken refuge on the Dutch steamer "Frederick Hendrik," in the harbor at Port au Prince. Local officials have taken charge of the capital and are maintaining order. The United States will send a commission to the republic to put its finances in such a condition as will satisfy foreign creditors and restore order.

—The United States government has granted the use of the steamer "Vulcan" to carry 900 tons of foodstuffs to the starving Jews of Palestine. The distress in Palestine is due to the arrest of those economic activities on which the economic welfare of the people depends. The entire population of the Holy Land has been threatened with starvation this winter. The cargo will go to Jaffa and thence to Jerusalem in care of the United States consul. The food will be distributed under the direction of the consul and representatives of the American Relief Committee.

—Denouncing the drink traffic as doing "more damage to the country than all the German submarines put together," Chancellor Lloyd-George, in an address delivered at Bangor, Wales, recently, announced that the government was about to take drastic measures to handle the liquor situation. He referred to the fact that Russia had abolished the use of vodka, and France that of absinth, stating that the Russian minister of finance had said to him that "the output of Russian workmen had increased from thirty to fifty per cent since the sale of vodka had been prohibited." "While it is not proposed to go to the extreme of either France or Russia," the chancellor added, "we have great powers to deal with drink, and we mean to use them."

—On March 1 the United States took one of its most forward steps when the law forbidding illicit sales or distribution of habit-forming drugs became effective throughout all States and Territories. The new federal law is stringent, compelling druggists to inventory and account continuously for all opium and allied drugs in stock or dispensed. Many States have drastic laws against commerce in opium and cocaine drugs, of which there is an estimated 4,000,000 victims in the United States, but the users of the drugs have been enabled to import the drugs from adjacent States. All this law-evading interstate traffic is now forbidden. A druggist now cannot fill prescriptions unless he knows them to be made by physicians formally registered and licensed by the federal authorities, and these prescriptions can be filled only once. Federal inspectors will visit the drug stores, examine the records, and investigate cases where physicians buy unusually large quantities of prohibited drugs. Violators of any provisions of the statute face a \$200 fine, or five years in prison, or both.

—The modern system of waterworks, built by the American engineers, which will supply 12,000,000 gallons of water daily to Panama, Balboa, Ancon, and other canal villages, went into operation recently. The supply comes from a river which at one time was thought fatal even for bathing.

—A nation-wide and ultimately world-wide boycott upon the purchase and use of Japanese products is the announced aim of a new Chinese society organized in San Francisco, March 1. The embargo has been started by Chinese-Americans in an attempt to force Japan to recede from her demands upon the Chinese government.

—Fourteen miles out of Washington and twenty-six from Baltimore, there exists one of the most interesting communities in the United States—a town composed entirely of Negroes. It is an up-to-date place in every way, with water, good streets, and other improvements. Colored people living in that part of the country formed a stock company six years ago, with a capital of \$200,000, and purchased this tract of land on the electric car line that connects Washington, Baltimore, and Annapolis. Prosperous colored people are building good homes in the town, where all the work is done by workmen of their own race.

—Although, as the *Literary Digest* points out, the word jitney is not found in the dictionaries, it is rapidly assuming a definite meaning to dwellers in Western cities. The "jitney bus," as it is called, is an automobile operated for the accommodation of passengers at the rate of five cents (one jitney) a passenger. It was started in cities along the Pacific Coast several months ago, and immediately became popular. Now the movement is spreading toward the East, threatening to cut deep into street car service monopolies. The *Digest* gives the following figures as to what is being done in Pacific Coast cities in this direction:—

CITY	NUMBER DAILY	
	CARS	RECEIPTS
San Francisco	300	\$ 2,400
Transbay cities	450	3,600
Los Angeles	1,050	8,400
Portland	75	600
Seattle	500	4,000
Totals	2,375	\$19,000

Home Missionary Department

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

Home Missionary Work in the Regions Beyond

ENCOURAGING letters are coming from different countries, telling of the advance of the home missionary movement among the members of our churches. In all parts of the world those who love the Lord are responding to his call to share in finishing the work.

Malaysia Mission

Elder Detamore writes as follows:—
"I feel confident that this missionary

movement is just the thing to get our work going in a new way, for when all our members are awake, they can do more in some ways than our ministers can. They cannot all preach and give Bible readings, but they can have an influence which often goes farther than argument to convince persons of the truth. They can give out reading matter, and invite their friends to the meetings, and also put them in touch with those who are prepared to instruct them in the doctrines.

"In various parts of the field interests are springing up as a result of the reading of our publications. Not long ago a woman up the east coast of the peninsula wrote to a brother here in Singapore: 'I am writing to ask you if you will kindly let me know what are the things one ought to do in order to become an Adventist.' This woman has been reading the *Signs of the Times* for quite a while. She and her husband are beginning to keep the Sabbath.

"Another letter from the same place came about the same time, this one from a man who has read our publications. He says: 'Terrible and astonishing things are being enacted in Europe and Asia at this present time, owing to this great war. I and a few friends here, Christians and Hindus, having read some of your publications, will be very much obliged to you if you will please forward at your earliest convenience tracts on subjects relating to this period of events now passing on this earth of ours. We are also willing to buy Adventist publications. We should like to know if we can get a copy of your tract "The Eastern Question."'

"Here is a very interesting letter from a native in Amboina, between the Celebes and New Guinea. He has never seen a Seventh-day Adventist, but has read some of our literature, and for more than a year has been sending for books and tracts and has been selling them. He has even sent them to his friends in New Guinea and other places, asking them to help sell them. I quote a few statements from his letter:—

"Indeed the signs are fulfilling every day. Does the war still rage? Indeed he is a very sad plague. . . . You remember me about the subject of the Sabbath question. Herewith I give to your notice that since two months every Sabbath day in the afternoon I have kept in my house the Bible reading in Malay, which you have sent to me. I am glad indeed to see some people accept the important message about the second coming of our Saviour Jesus Christ. We hope the Lord will bless me in this good work. I beg to remit herewith the sum of twenty guilders. This is the value of the books. Please acknowledge receipt. I hope I shall send you more afterwards, when the men will send the money from Aru Island and New Guinea.'

"These are a few of the calls which are coming, and we have no one to send to teach these people the full truth. We are greatly in need of more workers. Every laborer is loaded to the full capacity.

"Our people are taking hold of the missionary work with commendable zeal, and we hope to keep them aroused all the while. We ordered quite a good supply of the Ingathering REVIEW, but it has not yet reached us. Our people in Java have received theirs, but we do not seem to get ours. I hope the papers will not be

held up. Everything has to pass through the censorship, and some papers are kept out. In Java the work has started well, in spite of the hard times there. One sister has given out 93 REVIEWS, and has received about \$60 gold for them."

Sister Tunheim writes from Java:—
"I have got about half our church members doing some missionary work. I wish that you could see the big report each Sabbath that we write on the black-board, of all the tracts and papers that they have sold or lent. They have averaged more than 300 tracts and papers sold each week of late, besides subscriptions, readings, and visits. On Saturday night after the Sabbath we spend about two hours with these workers to help them get a training for the work. Half of this time we spend in teaching them how to canvass, and the other half in how to give Bible studies. They are all taking a great deal of interest in this work, and I believe that we shall have some good workers here after a while."

South American Union Conference

A letter from Sister L. P. de Everist contains the following:—

"We have felt the effect of the war very much down here. Even before the outbreak of the war we were already in the throes of a great crisis, and its effects have been felt considerably more since the war; but notwithstanding it all, the work has gone on rapidly, and there has been a great awakening among our people. The Argentine Conference held its annual camp meeting last month, and every one present said he had never witnessed such a spirit of consecration on the part of those attending, and such a manifestation of the Holy Spirit.

"Our people in general have shown great interest and enthusiasm in the sale of the War number which was issued early in September. Since then another was issued for October, and now a third is being prepared for January. This is got out by our Spanish missionary paper *El Atalaya* (the Watchman).

"So far very little has been done in pushing this paper, as you may know when I tell you that the monthly circulation is never more than 5,000. But by a little effort we were able to dispose of over 35,000 copies of the first War number, and we hope that for the third number we shall pass that figure. However, we do not wish to rest satisfied with this; our aim is to bring the regular monthly circulation up to 50,000 if possible.

"When the first War number came out, we closed the printing office and the general office for one day, and the workers, twelve in number, went out for a general campaign. Some were out the whole day, others only half, but we all sold over 700 papers. It was the first time I had done any work of that kind. Starting out was very hard, but I afterwards enjoyed the work thoroughly, and in two hours had sold the thirty numbers that I had taken, and had to borrow some from my companion. Since then I have been out several times, always with good success.

"The Camarero sanitarium and academy took 10,000 between them, and I believe were very successful in their sales.

"A brother heard of a country auction, went out with 114 copies of the special number, sold them all within an hour, and could have sold two or three

times that many if he had had them with him.

"A camp meeting was held in Rosario, an important city of Argentina. This city was well canvassed with Nos. 1 and 2 of the War special by those who attended the workers' meeting. During camp meeting Dr. Habenicht received a letter from a prominent family in this city requesting information about the sanitarium, as they had seen it advertised in the War number of the *Atalaya*. So we see how ways are opened by different means for the people to get the message, for everybody in the sanitarium is a wide-awake missionary, especially since the home missionary work was started in the church there."

Brazil Union Conference

Brother Paul Hennig writes:—

"You ask about our special literature on the war question. We have put out our third edition of the *Alvorada*, our first War special. It has been selling very rapidly. It is a twenty-four-page magazine with twenty-five striking illustrations, and sells for about six cents a copy. Now we are preparing the second number of this magazine. Our lay members went to work with it.

"In the city of Sao Paulo, where we are now living, we have organized a Portuguese and German church for missionary work. All seemed to take hold of the work with interest."

These experiences are encouraging, for they show that the efforts to save souls are increasing. The more work we all do now, the sooner we shall reach our eternal home.

E. M. GRAHAM.

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	June 24 to July 4
Virginia	Aug. 5-15
Ohio	Aug. 19-29
West Virginia	Aug. 26 to Sept. 5

For Missionary Purposes

THE following properties have been given in part or in whole to missionary work. Those purchasing them will be serving a twofold purpose; they will obtain value received for their investment, and much of the means invested will be used in the spread of the truth. We consider several of these places real values for the price asked:—

One five-room house and large lot in Graysville, about four blocks from the post office and about five blocks from the school. Plastered, newly papered, good condition. Twenty fruit-bearing trees, good well, chicken house in good condition, and small but good cellar. Price, \$475.

One three-room house and lot in Graysville, near preceding place, fair condition; a bargain at \$125.

One splendid farm in Graysville, less than half a mile from school; 350 fruit trees, 50 grapevines; 38 acres in place, all good land. House with five rooms, good condition. Price, \$3,000.

One large lot near the sanitarium at Orlando, Fla. A fine building site. Cost, \$150. Will sell for cash at \$100 if taken at once.

Three lots in Athens, Tenn. Any one interested in property at this place should correspond with us for further particulars. These lots will sell cheap.

Three good farms at Daylight, Tenn., near the Cumberland Industrial School; near a church. Two in cultivation with good improvements, and one not in cultivation but suitable for tilling. Any one desiring to settle near a school and church and yet desiring to be in the country would do well to investigate these properties.

One large sawmill at Daylight, Tenn. Will sell at a bargain. One-fourth mile from school. Timber lands with mill. Good opening for right person.

Any one interested in any of the above-mentioned properties should address the writer at Graysville, Tenn.

W. H. BRANSON,
President Cumberland Conference.

North Carolina

WILL our friends who have occasion to correspond with the North Carolina Conference or Tract Society please bear in mind that Brother J. W. Winn has resigned as secretary and treasurer of the conference and tract society, and that Brother C. R. Callicott, of Atlanta, Ga., has been selected by the conference committee to fill the office of secretary and treasurer of the conference. All correspondence pertaining to his office should therefore be addressed to him at 234 Summit Ave., Greensboro, N. C.

J. H. BEHRENS, President.

West Virginia Book Society

NOTICE is hereby given that the fourth annual meeting of the Seventh-day Adventist Book Society will be held in the Parkersburg church, located on Mark Street, Parkersburg, W. Va., at 10:30 A. M., Wednesday, April 14, 1915, for the purpose of electing a board of directors and officers of the board, and for transacting such other business as may properly come before the meeting.

W. J. TANNER, President;
J. S. BARROWS, Secretary.

The District of Columbia Conference Association

THE seventh annual session of the District of Columbia Conference Association of Seventh-day Adventists will convene in Memorial Church, corner Twelfth and M Streets N. W., Washington, D. C., at 10 A. M., Monday, April 12, 1915, to elect officers for the ensuing year; and to transact such other business as may properly come before the association.

R. E. HARTER, President;
A. J. BRISTOL, Secretary.

The District of Columbia Conference

THE seventh annual meeting of the District of Columbia Conference of Seventh-day Adventists will be held April 11, 1915, at Memorial Church, corner of Twelfth and M Streets N. W., Washington, D. C. The election of the conference officers and various other matters of interest to every loyal Seventh-day Adventist will come before the meeting. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for every ten members. The first session will be held April 11, at 9:30 A. M.

R. E. HARTER, President;
R. C. TAYLOR, Secretary.

Obituaries

Prof. E. D. Kirby

AFTER a valiant but losing struggle with the dread disease, tuberculosis, Prof. E. D. Kirby fell asleep at his home in Mesilla Park, N. Mex., Feb. 11, 1915. Professor Kirby was born in the State of Missouri Nov. 6, 1857. At an early age, with his parents he moved to Kansas, where his early education was gained. He was graduated from the

State normal at Emporia. Later he was graduated from Ann Arbor (Mich.) University, and followed the profession of teaching as his life work. In 1879 he was married to Amanda Stearns, who has labored by his side all these years, and then nursed him to the end. Shortly after their marriage Professor Kirby and wife accepted the truth of the third angel's message through reading our literature. In 1889 he began teaching in Battle Creek College, and remained there for twenty years. About five years ago he moved to College View and taught for a time in Union College. About two years ago, on account of failing health, he moved to New Mexico, in the hope that the dry, sunny climate would help him; but he grew steadily weaker. Brother Kirby's life was characterized by close application to his work, and by a brave, generous disposition, which won for him a large circle of friends. These and the many students who have in their contact with him received the impress of his life, serve as living monuments to his memory. Although he suffered greatly during the closing months of his life, yet his faith in the Lord shone brightly and helped him to bear his sufferings patiently. He died an overcomer's death, leaving the companion of thirty-five years and one son to mourn their loss. Simple funeral services were conducted by the writer, who spoke from Rom. 8: 19-23, on the hope of the sons of God.

BURT BRAY.

PRICE.—John Washington Price was born in Ohio, Feb. 20, 1824, and died Jan. 31, 1915, aged 91 years. He came to California in 1875, and settled in Woodland, where the family lived until six years ago, when they moved to Sacramento. Brother Price witnessed the falling of the stars in 1833. He kept his first Sabbath Aug. 20, 1870, and through the remainder of his life this truth was the dearest thing in the world to him. He took an active part in home missionary work, especially the distribution of literature. He now rests awaiting the call of the Life-giver.

MRS. E. H. OSBORNE.

BARNES.—Died in Hartland, Maine, Feb. 13, 1915, Mrs. Abbie H. Barnes, aged 89 years, 10 months, and 22 days. Sister Barnes was among the first to accept the truth in the State of Maine, and during the following years was a faithful servant of the Lord. Her cheering testimonies at the yearly camp meeting, and the influence of her godly life, were an inspiration to many, and we feel confident that she sleeps in hope. Her loss is keenly felt by two sons, two daughters, one sister, and other relatives.

P. B. OSBORNE.

(Atlantic Union Gleaner please copy)

ROBERTS.—Mrs. Jane Roberts was born in Wales, Aug. 18, 1845, and died in Loveland, Colo., Jan. 21, 1915. In 1870 the family came to America, living for a time in Wisconsin and Iowa before coming to Colorado. Under the labors of Elders L. McCoy and R. C. Porter, Sister Roberts accepted present truth in Kellerton, Iowa, uniting with the church there. From that time until her death she was an earnest, consecrated Christian, and died with a firm trust in her Saviour. Her companion and six children are left to mourn.

E. E. FARNSWORTH.

SEAWARD.—Lucinda Stiles was born near Lima, Ohio, in 1846, and died at her home, in Sterling, Kans., Feb. 12, 1915. She was married to Jacob Seaward in 1866, who, with five daughters, survives. Although always frail, her kind, unselfish life proved a blessing and an inspiration to those with whom she had to do. Little deeds of kindness won her many friends. The last two years of her life were filled with suffering, but her faith and patient endurance were remarkable. Elder B. H. Shaw conducted the funeral service.

LESTA F. SEAWARD.

AITKEN.—Died near Waurika, Okla., March 7, 1915, Myrl Norman, son of John and Allie Aitken, aged 1 year, 11 months, and 7 days. The bereaved family sorrow in hope. Funeral services were conducted by the writer.

I. A. CRANE.

SUGGITT.—Alta Suggitt died Feb. 12, 1915, in Clyde, Ohio, aged 86 years. She leaves one daughter. For thirty years her life was one of devotion to her Lord and Master, for whose soon coming she longed. Pastor Hill of the United Brethren Church assisted the writer in the funeral service.

D. E. LINDSEY.

JAMES.—Henry James, aged 77 years, died on Feb. 12, 1915, at the Toledo State Hospital, in Ohio. For several years he knew and loved this truth. His wife, who has been a member of the Seventh-day Adventist Church for years, with three daughters and two sons, is left to mourn. Words of comfort and admonition were spoken by the writer.

D. E. LINDSEY.

RAWLES.—Died in the Providence Hospital, Seattle, Wash., Feb. 14, 1915, Sister Amanda Bell Rawles, aged 36 years. She enjoyed a good Christian experience, and we believe that her peace was made with God. She sleeps in Jesus, awaiting the call of the Life-giver. Her husband and one child, together with her mother and two sisters, mourn, but they look forward with hope to the resurrection morning.

J. F. PIPER.

WHITE.—Susan Fields was born in Martin County, Indiana, in the year 1829, and died at the home of her daughter, in Cherokee, Kans., March 1, 1915. She was married to J. W. White, and of their nine children, six survive, three of whom were present at the funeral. About thirty years ago Sister White accepted the doctrines held by Seventh-day Adventists. She was an earnest Bible student, and died with a bright hope of meeting her Saviour in the resurrection morning.

A. B. CAMPBELL.

BOYCE.—Esther L. Chilson was born in Memphis, Mich., in 1843, of parents who were pioneers in the eastern part of the State. In 1862 she was married to Cornelius H. Boyce, and for thirty-six years they resided in Memphis, after which the family moved to Battle Creek, where she died. Seven of her ten children are left to mourn the loss of a loving mother. Sister Boyce was a faithful member of the Seventh-day Adventist Church, and her death is mourned by many who were for years associated with her. She sleeps in the bright hope of a part in the first resurrection.

W. A. WESTWORTH.

NELSON.—Martin Nelson was born in Bergen, Norway, Dec. 22, 1842. He came to America in 1864, and later served in the Union army until the close of the Civil War. He made his home in Chicago, Ill., and in 1869 was united in marriage with Annie Mary Edwardson. To them were born seven children, three of whom survive. Mrs. Nelson died in 1888, and some years later he was married to Maren Sand, who, with two sons and three daughters, is left to mourn. In 1904 the family moved to Magnolia Springs, Ala., where Brother Nelson fell asleep in the blessed hope, Jan. 19, 1915. Through the labors of the late Elder O. A. Olsen he was led to accept present truth in 1873, and remained a faithful member of the Scandinavian Seventh-day Adventist Church in Chicago, Ill., until his death. Services were conducted by the writer.

O. A. FRIEGER.

WINSLOW.—Henry Clay Winslow was born in Lubec, Maine, Feb. 18, 1836, and died in Chicago, Ill., Feb. 11, 1915, at the age of 79 years. Brother Winslow accepted the third angel's message in 1863, and united with the church in Portland, Maine. He followed the sea from his early years, and finally became a captain, owning his own vessel, which was confiscated during the Civil War, he being detained in New Orleans, where he spent his time caring for the sick and wounded. He was married to Rebecca D. Howland, of Topsham, Maine, in 1865. Sister Winslow and three of their four children are left to mourn. In the early days of the message the family lived in Battle Creek, Mich., but about twelve years ago came to Chicago, where he held the position of church elder. Brother Winslow was active in all lines of church work, and an earnest Christian. His death was the result of an unavoidable surgical operation.

G. E. LANGDON.

GRAHAM.—Maggie A. Graham was born near Troy, Ohio, Nov. 30, 1844. On Aug. 30, 1863, she was united in marriage with George Graham. Sixteen years ago Sister Graham heard and accepted the third angel's message, remaining faithful unto death. Her husband and seven of their ten children are left to mourn, together with many friends.

E. J. VAN HORN.

HICKS.—William A. Hicks fell asleep Jan. 23, 1915, in his eighty-fifth year, at the home of his daughter, in Binghamton, N. Y. He is survived by three brothers and one sister. About fifty years ago he accepted the message for these last days, and until his death rejoiced in the ever-increasing light of the third angel's message. Through the circulation of denominational literature he did much to advance the cause of truth. Funeral services were conducted by Rev. Samuel Dunham, assisted by the writer.

DE GROVE TURK.

SMITH.—W. L. Smith, of Hoffman, Okla., died suddenly on Feb. 8, 1915. He was born in Ohio, April 14, 1841. Miss Margaret Seward became his wife in 1860. The family moved to Battle Creek, Mich., in 1888, and later to Indiana. There the light of present truth came to him and he was baptized, becoming a member of the Seventh-day Adventist Church. Some years afterwards he left the truth, and his religious experience was never renewed. His aged wife, two sons, and a daughter are left to mourn.

C. M. McDONALD.

MILLER.—Mrs. Abigail Miller, *née* Perry, was born in Canada in the year 1837, and died at the home of her daughter, in Milton Junction, Wis., Feb. 5, 1915. The funeral service was conducted by the writer, from the Seventh-day Baptist church, assisted by the pastor, Reverend Jordan. Sister Miller was for many years an earnest, consistent member of the Milton Junction Seventh-day Adventist Church, and fell asleep in the bright hope of a part in the first resurrection. Two sons, two daughters, four brothers, and one sister survive.

C. E. WELLMAN.

STREET.—Sarah Jane Love was born in Michigan, Jan. 1, 1834. During her early youth she lived with an Adventist family, and through reading the REVIEW AND HERALD was led to accept present truth. In 1855 she was united in marriage with Sherman Street, of Eaton County, Michigan. They settled near Pottersville, and there made their home until 1888, when he died, and she went to live with their daughter in Battle Creek. Her faith and hope in God were unflinching, and she rests in the hope of a soon-coming Saviour, in whom was all her trust. The funeral service was conducted by the writer.

W. A. WESTWORTH.

McKINNON.—Mrs. Catherine McKinnon fell asleep Feb. 9, 1915, aged 77 years. She was born in Edinburgh, Scotland, and June 10, 1862, was married to Archibald McKinnon. A few years after the close of the Civil War they moved to Nova Scotia, and later came to the United States. Their entire family, with one exception, accepted present truth in 1886, at Eastmanville, Mich., and the four daughters became Bible workers. Sister McKinnon was an active missionary, eagerly grasping every opportunity to distribute literature and tell others of her soon-coming Saviour. Her husband, one son, and three daughters survive.

R. I. KEATE.

AUSTIN.—Caroline R. Cummings was born in Cornish, N. H., Jan. 12, 1821, and died at the home of her daughter, in Battle Creek, Mich., Feb. 5, 1915, at the advanced age of 94 years. With her husband, H. M. Austin, to whom she was married in 1840, she began the observance of the Bible Sabbath in 1854. Throughout the long years that followed, she was a consistent Christian, and to know her was an inspiration. During her long illness she was cheerful and patient, courageous until death brought release. There are left of her immediate family one son and three daughters. The funeral was conducted by the writer, assisted by Elder R. S. Owen.

W. A. WESTWORTH.

STEMM.—James Stemm was born Sept. 15, 1830, and died in Springville, Tenn., Jan. 3, 1915. He was converted early in life, and at the time of his death had been a member of the Seventh-day Adventist Church in Springville for over thirty years. He loved the message, and was always ready to do what he could for its advancement. During the early days of the message in Tennessee, Brother Stemm was among those who served in the chain gang for the truth's sake. His death is mourned by two sons and two daughters, but they sorrow in hope.

C. F. LOWRY.

NELSON.—Ella May Hill was born in Minnesota, June 19, 1878, and died in College View, Nebr., Jan. 20, 1915. When eleven years old she gave her heart to the Lord and was baptized. Seven years later she went to Battle Creek, Mich., and spent three years in training as a missionary nurse at the sanitarium there. She was married to N. C. Nelson in July, 1898, and together they took the medical course. After a short practice, failing health compelled her to lay aside this work, and during the last four years of her life she was a great sufferer. Her husband and four children, together with her mother, three sisters, and three brothers, are left to mourn. The writer, assisted by Elder Charles Thompson, had charge of the funeral service.

E. T. RUSSELL.

CLYMER.—Francis Harris Clymer was born in Hancock County, Ohio, Dec. 10, 1838, and died Jan. 18, 1915. Dec. 25, 1860, he was united in marriage with Amy Bowen, who died in 1871. Four of their six children are still living. March 2, 1875, Brother Clymer was married to Sarah A. Guisinger, and to this union were born two sons, who, with their mother, are left to mourn. About the year 1871 Brother Clymer embraced the faith held by Seventh-day Adventists, and for many years was elder of the church at Gilboa, Ohio. The family moved to Mount Vernon, Ohio, in 1895, and his membership was transferred to the church at that place. The funeral service was conducted by Elder E. K. Slade, assisted by Reverend Dallas, pastor of the United Brethren Church.

N. S. ASHTON.

RITCHIE.—Grace Io Smith was born Sept. 22, 1874, near Detroit, Mich. She was reared in a Seventh-day Adventist home, and at an early age was baptized, and united with the church at Willis, Mich., where she retained membership until her death. Sister Ritchie was graduated from the training school at Battle Creek, Mich., in 1904, and for the two years following was director of the gymnasium in the Battle Creek Sanitarium. In 1906 she connected with the Melrose (Mass.) Sanitarium, and two years later, May 5, 1908, was united in marriage with James H. Ritchie, who, with their two children, her father, and one brother, is left to mourn. She died at the St. Helena (Cal.) Sanitarium, Feb. 6, 1915. Sister Ritchie was an active church worker, and fell asleep in the hope of soon meeting her Saviour.

R. W. MUNSON.

SUTTON.—Charles E. Sutton was born in Brooklyn, N. Y., May 19, 1848. When he was eleven years of age, his parents moved to Michigan, and for some time made their home in Battle Creek. At the age of fourteen he enlisted as a drummer in the Missouri Cavalry, and after three years of service was discharged at Nashville, Tenn. Returning home, he followed the trade of carpenter and millwright for many years. In 1874 he was married to Miss Sarah Madison, of Bellevue, Mich. Their two children are left to mourn. The family spent twelve years in Nebraska, later returning to Michigan, where Mrs. Sutton died. Here he was married to Mrs. C. J. May, and through her efforts was led to accept present truth. Brother and Sister Sutton went to South Carolina in 1908, where he engaged in the canvassing work until ill health compelled his return to Michigan. He died at their home, in Owosso, Jan. 20, 1915. His companion, two children and three step-children, one brother, and one sister survive. The funeral service was conducted by Elder Byron Hagle.

* * *

SMOUSE.—Averyll Ronald Smouse, son of Brother and Sister A. R. Smouse, died in Nevada, Iowa, Feb. 17, 1915, aged 9 months. The parents, relatives, and friends left to mourn are comforted by the blessed hope of the resurrection morning. A. R. OGDEN.

JONES.—E. C. Jones, of St. Charles, Mich., fell asleep in Jesus Feb. 7, 1915. He was born in New York State, and came to Michigan in early youth. Two years ago he heard and accepted the truths of the third angel's message, and united with the St. Charles Seventh-day Adventist Church. From that time he was a faithful, earnest Christian. He is survived by his wife, one son, one daughter, and other relatives.

IRA J. WOODMAN.

WILSON.—Hannah M. Benson was born March 8, 1840, and died at her home, near Otsego, Mich., where she had lived for more than fifty years, Feb. 14, 1915. She was united in marriage with William Wilson in the year 1859. In 1865 she united with the Seventh-day Adventist Church of Otsego, remaining a faithful member until called by death. Four children survive. Sister Wilson will be greatly missed by a large circle of relatives and friends, who feel that in her death they have met with a personal loss.

C. A. RUSSELL.

ROCELL.—Matilda F. Rocell was born on the eastern shore of Maryland, March 9, 1863, and died in Baltimore, Md., Feb. 18, 1915, aged 52 years. Sister Rocell saw the light of the Sabbath truth over seventeen years ago, and united with the Third Seventh-day Adventist Church of Baltimore. She was loyal to the message, performing faithfully what she felt to be her Christian duty. She spent much time distributing literature and helping the needy. Her loss will be keenly felt by her family, and by the church as well.

GUSTAVUS P. RODGERS.

ADAMS.—My beloved husband, Harry Adams, fell asleep in Smithland, Iowa, Jan. 29, 1915, aged 71 years. His death resulted from an accident, after which he lived only a few hours. About eighteen years ago he accepted present truth, and was baptized in Nevada, Iowa, but for some time before his death he had not been observing the Sabbath. However, he believed the third angel's message, and was trying to shape his work so as fully to obey its teaching. He was always kind and cheerful. I, with three children, two brothers, and one sister, am left to mourn.

HELEN J. ADAMS.

CHINNOCK.—Sister Alice S. Chinnock died at her home in Oakland, Cal., Jan. 3, 1915. She was born in North Bloomfield, Ohio, March 25, 1832. Her maiden name was Green. She was married to William Chinnock April 6, 1850, and in 1905 was left a widow. Most of her life was spent in her native town, where she heard Elder J. H. Waggoner preach, and accepted the third angel's message in 1864. Sister Chinnock was the mother of ten children, seven of whom are living and were present at her funeral. She was an earnest, consistent Christian, possessed of a zealous missionary spirit, and anxious that her loved ones should fully enjoy the "blessed hope" which was so dear to her.

A. O. TAIT.

WOOD.—Mrs. Lydia Vanlaw Wood died in Mosier, Oregon, Feb. 8, 1915. She is survived by her husband, one son, and one daughter. Sister Wood was an invalid for some time, and during the last two years of her life was confined to an invalid chair. Hers was a broad Christianity. Her duty did not cease at her own fireside. Being a woman of broad intellect and wide reading, she was particularly fitted to help her associates, and ever sought to lead those with whom she came in contact out of the paths of discouragement and into the higher life. For some years she was an active member of the church in Oakland, Cal., but during the last twenty years of her life her home was in a little Columbia River settlement, where she sought by every means at her command to spread abroad a knowledge of the loving-kindness of the Lord.

* * *

WALLACE.—Asahel Darius Wallace was born in Elgin, Ill., Sept. 13, 1849, and died in San Diego, Cal., Feb. 13, 1915. He leaves a wife, one son, and four daughters, all residents of California. W. M. HEALEY.

CUFF.—Ella G. Cuff was born in Baltimore, Md., Aug. 30, 1886, and died Feb. 20, 1915. She was a consistent member of the Third Seventh-day Adventist Church of Baltimore at the time of her death. During her long illness she was patient and courageous. Her husband, mother, and a half brother are left to mourn. GUSTAVUS P. RODGERS.

BELL.—Died in National City, Cal., Feb. 18, 1915, Richard John Bell, aged 70 years. He was a native of England, but for nearly half his life resided in Southern California, a faithful member of the Seventh-day Adventist Church. His death is mourned by his wife, three sons, and three daughters.

W. M. HEALEY.

WELLS.—Martha J. Ritchie was born in Decatur County, Indiana, May 6, 1840, and died at the home of her son, in Shelbyville, Ind., Feb. 18, 1915, aged 75 years. She was married to Samuel Wells when nineteen, and eight children were born to them. Seventeen years ago Sister Wells accepted present truth, and was a consistent Christian, ever looking forward to the soon coming of her Saviour.

E. A. BRISTOL.

BURT.—F. M. Burt died at his home, in Dinuba, Cal., Feb. 20, 1915, aged 65 years. He was born in 1850, in the State of Massachusetts, and for many years was a believer in present truth. For a time he was connected with the Battle Creek Sanitarium. Nine years ago the family moved to California. Brother Burt was a consistent Christian, devoted to the church of his choice. He is survived by his companion and one son. The writer conducted the funeral service, assisted by Pastor Boyd of the Methodist Church. I. G. KNIGHT.

OCHS.—John Ochs was born in Otis, Rush Co., Kans., Aug. 5, 1880, and died in Wilcox, Wash., Feb. 12, 1915, after a brief illness. He accepted present truth and united with the Seventh-day Adventist Church at the age of nineteen. In 1904 he was united in marriage with Mathilda Bitzer. His wife and daughter, parents, seven brothers, and three sisters mourn their loss. Brother Ochs was fully reconciled to the will of God, and fell asleep peacefully, hoping for a part in the first resurrection. The funeral services were conducted by Prof. I. C. Schmidt and the writer. W. H. THURSTON.

MARTIN.—William Martin was born in Whitley County, Indiana, Sept. 1, 1837, and died in Springdale, Ark., Jan. 30, 1915. He was married to Miss Nancy Johns. In 1884 they accepted the third angel's message through the efforts of Elders D. A. Wellman and J. W. Scoles. When the Arkansas Conference was organized, he was called to the work of treasurer, a position which he held for a number of years. His life was ever consistent with his profession, and he enjoyed the fullest confidence of his brethren and friends. He is survived by three children, one of whom is Elder W. F. Martin, of College Place, Wash. C. J. DART.

WHITE.—Died in Loma Linda, Cal., Dec. 28, 1914, Elder Robert White. The funeral service, in charge of Elders F. M. Burg and C. McReynolds and the writer, was held in the San Bernardino Seventh-day Adventist church, where he officiated as pastor for a number of years. Brother White was born in England in 1847. When he was a child, his parents came to the United States and settled in Wisconsin, where, in later years, he accepted the third angel's message. About seven years ago he moved his family to Loma Linda, where his daughter, Dr. Julia A. White, is employed in the sanitarium. His last brief illness was borne with Christian fortitude. He loved the message with all his heart, and longed for the Saviour's appearing. His aged wife, one daughter, and one son are left to mourn. A. J. BURDEN.

PEASE.—Died in Tacoma, Wash., Feb. 9, 1915, Cecil B. Pease, aged 17 years, 9 months, and 17 days. He suffered much during his short life, but he loved the Lord, and found comfort in his service. We laid him to rest in the Tacoma cemetery until the resurrection morning. Words of comfort were spoken by the writer. J. F. PIPER.

HALE.—Mark Hale, deacon of the Seventh-day Adventist Church in Wade, Pa., died in the hospital at Pottsville, Pa., after a brief illness, Jan. 31, 1915, aged 26 years. Brother Hale was a faithful Christian, respected by all who knew him. The funeral was largely attended by his associate workers in the anthracite coal mines. Brother Hale's death is mourned by his wife, parents, brothers, and sister, but they sorrow not as those who have no hope. The funeral service was conducted by Elder A. R. Bell and the writer.

H. M. J. RICHARDS.

COCHRAN.—Eva Lotzie Cochran was born in Sweden, March 29, 1882, and died in Fortmosa, Fla., Feb. 25, 1915. She was baptized and united with the Seventh-day Adventist Church Nov. 15, 1908. With her husband, Brother A. N. Cochran, she had been laboring for some time in Cuba, when stricken with the illness which proved fatal. She was brought to the Florida Sanitarium, where everything possible was done to lessen her suffering. Through her long illness Sister Cochran manifested that loving, cheerful, courageous spirit which is characteristic of one living near the Lord. Her husband is left to mourn. Words of consolation were spoken by the writer.

LEROY T. CRISLER.

BUTLER.—Emma Frances Butler was born Dec. 25, 1850, in Milford, Ill., and died at her home, in Ute, Iowa, Feb. 7, 1915. She was united in marriage with D. A. Butler on Aug. 22, 1869, at Canton, Iowa. They settled at Smithland, in the western part of the State, and there their five children were born, three of whom are left, together with the husband, three sisters, and one brother, to mourn their loss. Sister Butler accepted present truth under the labors of Elder J. Bartlett in 1874, and later united with the church at Smithland, when it was organized by Elder R. M. Kilgore. Afterwards the family moved to Onawa, Iowa, where she held her membership at the time of her death. She was a devoted wife and mother, a true friend, and an earnest, sincere Christian. The funeral service was conducted by the writer, assisted by Pastor G. R. Coleson of the Christian Church.

W. A. MCKIBBEN.

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MISCELLANEOUS 21-23

BROTHER and Sister H. L. Tolhurst sailed for the Friendly Islands from Australia, February 3. They went by way of Fiji, spending a few days with workers there on their way to Tonga Island.

THE Mission Board will send out no Second Sabbath Readings for April. By vote of the autumn council, this Sabbath is to be devoted to studies prepared by the Educational Department. Readings will be sent to the churches for that day.

IN a recent letter Brother Burt B. Aldrich writes encouragingly of the progress of the work in the Canary Islands. Several have already begun to keep the Sabbath, and others are interested. A large amount of literature has been scattered in this isolated field.

RECENTLY a hurricane visited Fiji and destroyed the boys' home, or *bure*, which furnished accommodations for fourteen students attending the Buresala school. Other damage— young coconuts blown from trees, flooded gardens, etc.— resulted from the terrible wind- and rain-storm. No lives are reported lost at the mission.

ENCOURAGING reports come from our sanitariums concerning the excellent winter patronage which they have been enjoying. A report appears in this issue of the REVIEW concerning the work of the Kansas Sanitarium. Brother L. M. Bowen, manager of the St. Helena Sanitarium, writes of the work there: "The future of our work looks bright. We have a thoroughly consecrated and willing family of helpers, which, as you know, is very important in sanitarium work." A letter received from Brother Warner, of the New England Sanitarium, tells of the excellent patronage and the good spirit in the institution. A note from Dr. Haysmer, of the Hastings sanitarium, speaks encouragingly of the work in that institution. We understand that prosperity is also attending the sanitariums in College View, Nebr., and Boulder, Colo.

To a Bible colporteur a Japanese who belonged to the crew of an Indian steamer, said, "Do you know that I hate you?" The colporteur replied, "Do you know that I love you?" Result: Instead of being cursed by this crew as on a former trip through Suez Canal, this time they pressed about him, shook hands with him, and asked for more Bibles. Love wins. This is the power of the Word.

SEVERAL of our brethren from Washington are now on the Pacific Coast attending meetings which are being held there. Dr. and Mrs. H. W. Miller and Brother L. A. Hansen are attending the medical convention being held in Southern California. Elders I. H. Evans, W. T. Knox, N. Z. Town, and W. W. Eastman are in attendance at the bookmen's convention and other general meetings which are being held on the Pacific Coast.

BROTHER I. A. FORD, who, with his wife, is now visiting our work on the Pacific Coast, writes, under date of March 9, of the excellent bookmen's and home missionary convention which was being held in Mountain View. At the same time the annual meetings of the Pacific Press Publishing Association were being held. This association we are glad to note made an excellent gain in its operation during 1914. This gain totaled \$32,000. After setting aside certain reserves, they added to their capital account \$28,000. In addition to improvements in the plant, the installment of new machinery, etc., they were able to reduce their bills payable \$14,000. We rejoice that both our Eastern and Western publishing houses have been able to show such a splendid year's business.

IN a communication from Elder Daniells, he tells of his recent visit to Burma. Among the good things reported, is the establishment of a mission among the Karens. Conditions were such that immediate steps were taken for the erection of mission buildings, as soon as papers could be made out for the mission site. Lumber is very cheap on account of the war; and there being many men unemployed, labor is also cheap, making it a very favorable time to build. About \$2,500 is needed in establishing this important mission among the people for whom Judson labored one hundred years ago. A launch will also be needed in carrying on the work among the many villages that can be reached from Salween River.

OF his mother's condition Elder W. C. White writes us under date of March 8: "During the last few days mother has been sitting up with more comfort than at first. Each day she sits for three or four hours in her big bay window, which, on these pleasant days, is flooded with sunshine. Sometimes we think she is growing stronger, and have hoped that some day she might be able to walk again; but she feels that her work is done, and expects that soon she will be at rest. Wednesday morning, about ten o'clock, she began to talk with her nurse about selecting books for the young that would strengthen their minds. The nurse called me, and I wrote down, as fully as I could, what mother said to me." The article to which Brother White refers will be published later in the REVIEW.

A LETTER from Elder I. H. Evans, written from Loma Linda, Cal., reports that there is an excellent class of students in the school there, and that the teachers seem to be of good courage. "The sanitarium is full of patients, not a single room in the main building being vacant." We trust that the Lord may give great wisdom to the brethren in Loma Linda in the heavy burdens they are carrying in connection with the work, and that the strength of his prospering hand may be added to their efforts.

WORD comes from Pitcairn Island that a profitable "camp meeting" (without tents) had just closed. As the meeting was closing, a boat was sighted, the first one for over six months. Think of waiting six months to get mail from friends or to send anything to them! "It is the best gathering of its kind ever held on the island," Sister Adams writes. The people camped in booth huts. While they feel lonely at times, they are happy in their work, and of good courage. They hear that Pitcairn Island is to be made a wireless station, and that there is to be a monthly boat service established, by a new line through Panama Canal to New Zealand.

True or Recreant, Which?!

A SOLEMN responsibility has been thrown upon Seventh-day Adventists in the knowledge which has been given them of the special times in which we are living, and of the meaning of some of the stirring issues which are now engaging the public mind. We have believed and taught for years that there would arise in the United States a movement having for its aim the enforcement of religious laws; that there would be formed in this country an image to the papal beast. Slowly and insidiously, but none the less surely, this movement is gathering strength in preparation for the final struggle. For years we have published a journal devoted to the advocacy of religious liberty principles, and designed to expose the subtle errors of the movements which are seeking to subvert the liberties of the people.

At the present time there are questions of this character which should be met in nearly every section of our country. Our people should be quick to use the literature which has been prepared to meet these issues. The *Liberty Magazine* should be placed in the hands of every legislator and of every public teacher. Shall we prove true or recreant to the trust committed to us? Shall we give the trumpet a certain sound? Shall we raise the standard of truth and endeavor to rally the people to right principles, or in indifference and neglect shall we pass on oblivious to the situation which exists? Surely we cannot afford to be otherwise than true and loyal.

Knowing the meaning of the things that are taking place on the earth, we surely would not be true to our fellows if we failed to place before them the knowledge which we possess. Every reader of the REVIEW should read *Liberty*. And reading it, he will be inspired to carry to others the message of truth which it contains. Let us be true to the responsibility which a knowledge of this message places upon us.