

The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, May 13, 1915

No. 24

THE GOSPEL TO ALL NATIONS

He Watches Over Israel

He watches over Israel, and sweeps
The fullness of His mercy into one
Great ocean of eternal deeps ;
No helm need I, no guide,
When at my side
Is the Master of a hundred suns.

He watches over Israel, nor sleeps,
Lest I should stumble in the closing dark,
Like some poor leper as he creeps
By rugged rut or notch.
Without His watch,
My faltering feet would never reach the mark.

He watches over Israel, and keeps
The greatness of His mercy to the close ;
He slumbers not, nor sleeps.
In all my little flight,
By noon or night,
I know that He will lead me to repose.

— Pall Mall Magazine.

ISAIAH

ROMANS

THE
GOSPEL
TO
ALL
NATIONS

THE
GOSPEL
TO
ALL
NATIONS



For the Finishing of the Work

A Story of the Providences of God During the Past Eight Months

Something Has Happened

ALMOST daily during the past few months this phrase, "Something has happened," has been impressed upon us, and has carried conviction and courage to the hearts of our people. We have entered upon a new era in the history of this movement. Mighty agencies, both from above and from beneath, are in conflict, and every day brings new and almost startling changes and developments.

The Daily Mail

As we go through the daily mail and read the letters from officers and people, with orders for large supplies of literature such as we never dreamed of receiving before, we often exclaim, "Something has happened!"

New Sets of Figures

The progress of our work is being estimated by new successes and by new sets of figures. Large orders, which at one time brought surprise and joy, are now handled as a matter of fact. We have talked for years of publications some day reaching 100,000 copies per issue. Now we are not surprised at a circulation of a million copies of any of our Extras. The 100,000 mark is left far behind every month. This great change has come about during the brief period of eight months.

An Important Personal Question

I have often asked myself this question, which I am trying to answer in the right way, and now pass on to our readers: Is it possible that the loud cry of the third angel's message will come and go, and we let it pass as commonplace, without recognizing it? There is danger of our becoming so accustomed to the working of God's mighty hand among us that we fail to recognize its import and its importance.

The War Extra

When the great European war broke out, the hearts of men were greatly stirred, and there sprang to the lips of the people, regardless of creed, the question, "What do these things mean?" Instinctively they turned to Seventh-day Adventists—who teach the prophecies—for an answer. The day that war was declared, when on my way home from the office a man of the world stopped me and said, "Mr. Palmer, what do these things mean?" The question, coming from an earnest inquirer, struck me as a vital one, requiring an intelligent, proper answer. I replied as best I could, giving him my conscientious conviction. He said, "I am inclined to believe you are right, and that the prophecies you have been preaching are coming true."

This little circumstance led to our calling a committee of editors the next morning to consider what could be done to answer this question. The result was that the War Extra was published. The outcome has been most encouraging. During the twenty-one days following the announcement of this Extra one million copies were sold. This was the first time in our history that a million copies of any one periodical had been distributed.

The circulation of this little sheet has now reached 1,450,000 copies. Our people should remember that this War Extra, prepared by Brethren Wilcox and Spicer, editors of the REVIEW AND HERALD, is as timely as ever. Interest in this terrible, heartbreaking war has not decreased. The whole world is still ask-

ing the question, "What do these things mean?" We have a duty to discharge in answering this question. No community within reach of Seventh-day Adventists should be overlooked.

The Eastern Question Extra

When in the development of the war it seemed evident that Turkey would become involved, we began to make preparations to answer questions which would naturally arise as to the meaning of that event. We were therefore not taken by surprise on the morning when the daily papers contained the announcement, "TURKEY ENTERS THE WAR."

Within one hour after this announcement appeared, our editors were preparing copy, the artist was selecting illustrations, the Publishing Department of the General Conference was preparing circular letters, and our periodical department was writing the announce-

CHEAP LITERATURE

For the Finishing of the Work

Special Review Extras

- * The War Extra, or The Coming Conflict. "What Do These Things Mean?"
- * The Eastern Question Extra, or God's Message for Today. Approaching Armageddon.

The Present Truth Series

- Extra No.
- 1 * The Bible the Word of God.
- 2 * The Origin of Sin and the Plan of Salvation.
- 3 * A Great Prophetic Dream; or The Kingdoms of This World and the Kingdom of God.
- 4 * The Second Coming of Christ.
- 5 * The Signs of Christ's Coming.
- 6 The Millennium.
- 7 The Home of the Saved.
- 8 The Four Great Beasts of Daniel 7 and the Work of Antichrist.
- 9 A Great Prophetic Period—the 2300 Days.
- 10 The Sanctuary.
- 11 The Judgment and the Judgment-Hour Message.
- 12 The Law and the Gospel.
- 13 The Bible Sabbath.
- 14 The Change of the Sabbath.
- 15 Conversion, or the Way to Christ.
- 16 The United States in Prophecy.
- 17 Christian Liberty.
- 18 The Seal of God and the Mark of the Beast.
- 19 The Threefold Message of Revelation 14.
- 20 Life Only in Christ.
- 21 Spiritualism.
- 22 Spiritual Gifts.
- 23 Health and Temperance.
- 24 Support of the Gospel Ministry.
- 25 Synopsis of Present Truth.

The prices of all the above Extras, postpaid, are as follows:—

15 copies	.....	\$ .10
25 "	.....	.15
50 "	.....	.30
100 "	.....	.50
1000 "	.....	4.00

Order from your conference tract society

Note.—Those numbers preceded by a star (*) are already published. Others will be published in their order at the rate of one copy each month.

ments. During the next twenty days after the announcement of this Extra, our orders amounted to 45,000 copies per day.

The Washington Post-office Department placed a special mail car on our siding daily for these Extras, so that trains might not be delayed in taking on the heavy mail. Including 300,000 copies circulated by the Southern Publishing Association, we have now distributed 1,550,000 copies of the Eastern Question Extra. It is wonderful how this little sheet is going. Recently we received a single order for 10,000 copies.

With the Allies bombarding the defenses of Constantinople by land and sea, with the Turkish government preparing to transfer its capital to Asia Minor, and with the whole world on tiptoe in anticipation of what this may mean, could we

place in the hands of the people anything more timely than this little sheet, in which Elder Spicer has presented the Eastern Question, Elder Wilcox has explained God's message for today, and Brother C. M. Snow has given the meaning of this great world war in the light of approaching Armageddon?

"The World's Crisis"

It is wonderful how God uses the smallest and weakest means for the beginning of his mighty work. By such means it becomes evident that the glory belongs to God, and not to man. About the first of December, 1914, a lady colporteur wrote a letter to the Review and Herald Office, asking that the subject matter of the two War Extras, with other subject matter, be made up into an illustrated twenty-five-cent book. She promised to take a thousand copies if we would do this. The suggestion placed in simple form what we had been contemplating, but the thought had not been crystallized into action. This letter was immediately placed before our editors, and arrangements were at once made for the preparation of the copy for the book "The World's Crisis."

In thirty days from the time this suggestion was made, the book was ready for distribution; and during the first three months since its publication was announced, we have sold in the United States 150,000 copies. This is from four to ten times as many copies as we have usually sold in a year of our best-selling books. Orders for this book one day amounted to 8,000 copies. Is it surprising therefore that we keep saying over and over again, "Something has happened"?

"Happenings" Are Sometimes God's Providences

A little incident occurred in securing paper for this book, which indicates how God has managed some features of this work without our human calculation. After printing the first 25,000 edition, we ordered paper for a second edition of 40,000. By some unexplained accident or providence, the order was duplicated by the paper mill, and stock was shipped to us for 80,000 copies.

We immediately notified the mill that the paper was here subject to their order, for we had no use for it. They requested us to store the paper in our stock room, and pay for it whenever we were able to use it.

The sale of this book was so unexpectedly large that before the 40,000 edition was completed, it was necessary to go to press with a third edition of 40,000 copies. As it requires thirty days to get paper from the mills, we could not have supplied these books on time had not our previous order for paper been duplicated so as to give us the extra supply.

It has seemed evident from the time such a book was proposed by the lady colporteur that the hand of God has been over its publication and circulation; for not only has the Lord helped us in the publication of this book, but he has also gone out with our people, old and young, and has helped to sell it with great success.

With grateful hearts we recognize God's leadership in the publication of his truth, and feel assured that we have entered upon that time spoken of by the prophet when he "saw another angel come down from heaven, having great power; and the earth was lightened with his glory."
E. R. PALMER.

The Advent Review And Sabbath Herald

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

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GENERAL ARTICLES

An Inspired War Song

J. S. WASHBURN

WHEN God, as a "man of war," in the great crisis of the ages goes forth to fight the last battle for his truth and for his people, his children will sing a glorious song of supreme faith and trust and of holy boldness and confidence, in the midst of the wreck of nature and of the whole world and the total ruin of civilization, a song divinely inspired for the time of war and trouble. This song is the forty-sixth psalm, which was written for the very day in which we live and for the terrible final conflict.

It is evident that it was written for the time of war. "The nations raged, the kingdoms were moved." Verse 6, R. V. "He maketh wars to cease unto the end of the earth." Verse 9. And referring to the time when God himself destroys them which destroy the earth, this great war song says, "He breaketh the bow, and cutteth the spear in sunder; he burneth the chariots in the fire." Verse 9.

It is evident also that it was written for the time of the coming of Christ; for in that day "the mountains shall depart, and the hills be removed" (Isa. 54: 10); "the mountains shall be thrown down" (Eze. 38: 20); "the mountains quake at him, and the hills melt; and the earth is upheaved at his presence, yea, the world, and all that dwell therein" (Nahum 1: 5, R. V.). "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46: 2, 3.

Among the Hebrews in time of greatest trouble and persecution the forty-sixth psalm was sung because of the comfort and strong consolation of its wonderful promises and assurances. It is stated by Christian Hebrews that the forty-sixth psalm was the song sung by Paul and Silas in the Philippian dungeon when the walls fell down. If this is true, it certainly was appropriate for the time and the occasion.

Luther in times of greatest darkness and peril, when it would seem that there was no help for the Reformation in

heaven or on earth, often would say to Melancthon, "Come, Philipp, let us sing the forty-sixth psalm." And as they sang these words of assurance in God, "a very present help in trouble," into their heavy, troubled hearts came flowing peace and hope and courage and power. This psalm was the basis of Luther's great Reformation hymn,—

"A mighty fortress is our God,
A bulwark never failing."

But although a comfort and a strength in every time of need, this psalm is pre-eminently an Adventist psalm, a song for the 144,000, for all who live amid the perils of the last days. Amid the increasing and almost overwhelming temptations of today, when Satan has come down with great wrath, knowing that he has but a short time; in the midst of danger and ruin and death, when hearts tremble for loved ones; on the terrible fields of battle, when the hearts of the strong men fail for fear, and the knees of the mighty smite together,—we may not only *pray* with strong assurance, but we may also *sing* this inspired battle song. As Israel of old sang in the face of overwhelming dangers, and their song brought victory, so let us sing today the song of trust and power.

If ever there was a time when the souls of men should turn in devotional song, as well as in prayer, to our Refuge, the Lord of hosts, the God of Jacob, it is in these solemn hours of human history, when war and perplexity among the nations have caused the foundation pillars of human civilization to tremble upon their base. The temple of human civilization may fall, and the end may come, but "the Lord of hosts is with us; the God of Jacob is our refuge." So proclaims this wonderful inspired psalm.

And we shall actually sing this great battle hymn, in the very height of the great conflict, in the time of trouble. One of the most remarkable statements in that wonderful book, "The Great Controversy," on pages 638, 639, is the following:—

"A marvelous change has come over those who have held fast their integrity in the very face of death. They have been suddenly delivered from the dark

and terrible tyranny of men transformed to demons. Their faces, so lately pale, anxious, and haggard, are now aglow with wonder, faith, and love. Their voices rise in triumphant song: 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.' While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates ajar."

Let us sing this glorious psalm today, that we may be able to sing it when heaven and earth are removed, and God alone is strength and refuge.

Philadelphia, Pa.

"Inasmuch"

D. H. KRESS

PAYING tithe, giving to foreign missions, assisting in building up institutions for the education of our children, and sanitariums for the healing of the sick, all have their place in our service for Christ; but none of these can take the place of personal ministry. That which will finally confront every professor of Christianity will be, Have you fed the hungry? Have you clothed the naked? Have you visited the sick and ministered unto them? And it will be said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

This is a work that is strangely neglected by the church at present, and yet there was never a time when the need for such work was greater. Some one will say, You hardly know whom to trust, there are so many who are unworthy of aid. This may be true, but because iniquity abounds, shall we allow our love to grow cold? Only those whose love endures to the end shall be saved.

Such ministry would bring a great blessing to individuals and to the church. Not merely is there spiritual help in it, but there is *health*. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him. . . . Then shall thy light break forth as the morning, and thine *health* shall spring forth speedily." Isa. 58: 7, 8.

I am doubtful whether we can expect our health to spring forth unless this work is taken up by us. Praying only will not bring healing. Is not this the great obstacle in the way of God's answering our prayers for the sick? When we are saved from sickness, we are saved to serve.

"If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus."—*"Testimonies for the Church," Vol. IX, page 82.* If all these blessings await those who serve, is it not worth a trial? Again we read: "The heart of him who lives, not to please himself, but to be a blessing to those who have so few blessings, will thrill with satisfaction."—*Id., page 37.* "Those who give their lives to Christlike ministry know the meaning of true happiness. Their interest and their prayers reach far beyond self. They themselves are growing as they try to help others."—*Id., page 42.*

Despondency and unhappiness lie at the foundation of a great deal of sickness. A large proportion of our diseases may be traced to mental causes. But when despondency disappears and the heart thrills with happiness and satisfaction, the obstacles which retard health restoration are removed, and God can do miraculous things for us, which would otherwise be impossible.

We have poor persons in our own churches who could be greatly helped and encouraged by a little Christlike sympathy and brotherly love. We have sick among us who ought to have aid. God blesses some with means that they may be a blessing to those who are less fortunate. When the manna fell, they that gathered much had nothing over, and they that gathered little had no lack. All were provided for. So it was after Pentecost; for "distribution was made unto every man according as he had need." Acts 4:35. The gospel must again be preached to the poor.

The Ambassadors From Babylon

MRS. E. G. WHITE

IN the fertile valleys of the Tigris and the Euphrates there dwelt an ancient race, which, though at that time subject to Assyria, was destined to rule the world. Among its people were wise men who gave much attention to the study of astronomy; and when they noticed that the shadow on the sundial had been turned back ten degrees, they marveled greatly. Their king, Merodach-baladan, upon learning that this miracle had been wrought as a sign to the king of Judah that the God of heaven had granted him a new lease of life, sent ambassadors to Hezekiah to congratulate him on his recovery, and to learn, if possible, more of the God who was able to perform so great a wonder.

The visit of these messengers from the ruler of a far-away land gave Hezekiah an opportunity to extol the living God. How easy it would have been for him to

tell them of God, the upholder of all created things, through whose favor his own life had been spared when all other hope had fled! What momentous transformations might have taken place had these seekers after truth from the plains of Chaldea been led to acknowledge the supreme sovereignty of the living God.

But pride and vanity took possession of Hezekiah's heart, and in self-exaltation he laid open to covetous eyes the treasures with which God had enriched his people. The king "showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not." Isa. 39:2. Not to glorify God did he do this, but to exalt himself in the eyes of the foreign princes. He did not stop to consider that these men were representatives of a powerful nation that had not the fear nor the love of God in their hearts, and that it was imprudent to make them his confidants concerning the temporal riches of the nation.

The visit of the ambassadors to Hezekiah was a test of his gratitude and devotion. The record says, "Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." 2 Chron. 32:31. Had Hezekiah improved the opportunity given him to bear witness to the power, the goodness, the compassion, of the God of Israel, the report of the ambassadors would have been as light piercing darkness. But he magnified himself above the Lord of hosts. He "rendered not again according to the benefit done unto him; for his heart was lifted up."

Disastrous were the results which were to follow. To Isaiah it was revealed that the returning ambassadors were carrying with them a report of the riches they had seen, and that the king of Babylon and his counselors would plan to enrich their own country with the treasures of Jerusalem. Hezekiah had grievously sinned; "therefore there was wrath upon him, and upon Judah and Jerusalem." Verse 25.

"Then came Isaiah the prophet unto King Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not showed them.

"Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt

beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

"Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken." Isa. 39:3-8.

Filled with remorse, "Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah." 2 Chron. 32:26. But the evil seed had been sown, and in time was to spring up and yield a harvest of desolation and woe. During his remaining years the king of Judah was to have much prosperity because of his steadfast purpose to redeem the past and to bring honor to the name of the God whom he served; yet his faith was to be severely tried, and he was to learn that only by putting his trust fully in Jehovah could he hope to triumph over the powers of darkness that were plotting his ruin and the utter destruction of his people.

The story of Hezekiah's failure to prove true to his trust at the time of the visit of the ambassadors, is fraught with an important lesson for all. We need to speak of the precious chapters in our experience, of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. When mind and heart are filled with the love of God, it will not be difficult to impart that which enters into the spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will find expression in words that reveal the character of the heart treasure.

Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word spoken in season will be as a nail in a sure place. Tomorrow some of these souls may be where we can never reach them again. What is our influence over these fellow travelers?

Every day of life is freighted with responsibilities which we must bear. Every day our words and acts are making impressions upon those with whom we associate. How great the need that we set a watch upon our lips and guard carefully our steps! One reckless movement, one imprudent step, and the surging waves of some strong temptation may sweep a soul into the downward path. We cannot gather up the thoughts we have planted in human minds. If they have been evil, we may have set in motion a train of circumstances, a tide of evil, which we are powerless to stay.

On the other hand, if by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same beneficial influence over others. Thus hundreds and thousands are helped by our unconscious influence. The true follower of Christ strengthens the good purposes of all with whom he comes in contact. Before an unbelieving, sin-loving world, he reveals the power of God's grace and the perfection of his character.

The Age-to-Come Doctrine — No. 10

The True Israel

J. O. CORLISS

PASTOR RUSSELL freely admits the uselessness of any attempt to harmonize his views of gospel equity with the general ideas held by the Christian world. But he is so sure of his own ground of faith as to aver that no other system of theology even attempts "to harmonize in itself with every statement of the Bible," while his own scheme, according to his claim, perfectly agrees with every inspired text. See "Studies in the Scripture," Vol. I, page 348.

This apparent self-satisfied bias is not so strange to those who understand his methods of Scripture interpretation. That his integrity may not suffer reproach, he takes pains to have it distinctly recorded that "whenever a literal interpretation *would do violence to reason*, and also place the passage in direct antagonism to plain statements of Scripture, such passage should be considered figurative." See Volume II, page 144. This citation makes it clear that the author believes some Scriptures antagonize others, and that *human reason* must sit in judgment in any case as to which text must lose its literal meaning in order to harmonize with the other or others with which it appears in conflict.

But does it not seem strange that one who claims so much for his Scripture views, should find such clashing inspired sentiments as to require some of them to be humanly symbolized to constitute a harmonious whole? No Bible student will deny that the precious volume contains symbolic utterances. But for all these inspired prophecies which deal in figurative speech, uniform rules have been established in the Word of God itself by which to apply these expressions. No such definite system, however, is followed by Pastor Russell; for in the simplest and plainest language used by Christ and the apostles, he finds words to which he gives meanings that no rule of interpretation can establish, and which wrest them from the subject of the context—and this simply to make them fit some theory he is trying to establish.

On this point, however, space forbids that more than one example out of many be cited. Pastor Russell concludes that the Adventists are sadly misled when teaching that literal fire will accomplish the destruction of the world. The use made of that word by Peter, it is affirmed, was intended only as a symbol of the renovation of present-day customs in human society. See Volume II, page 162. Yet in Volume I, page 110, when speaking of the burning of Sodom, he there gives the word fire its literal interpretation. The common mind is hardly able to see why the word should be literal in one case and figurative in the other, except it be for some predetermined purpose.

On the other hand, Pastor Russell declines to see anything emblematic in New Testament references to the name of

Israel. Dealing with Paul's treatise on Israel's blindness, in the eleventh chapter of Romans, he insists that the casting away of that people was but a temporary expedient, until the fulfillment of Gentile opportunities, when that unfortunate nation will again become the heaven-favored people. In other words, he teaches that their limitations are confined only to the time when the bride of Christ has been selected, that is, "when the Deliverer (Head and body) being complete, divine favor will return to fleshly Israel, and the glorious Deliverer will turn away ungodliness from Jacob."

By this he would teach that the selection of the "bride of Christ" is the choosing of an elect company who will be received by Christ at his coming. These are to constitute the "body of Christ" who will then assist the Master in turning away ungodliness from Jacob in Israel's second probation. In this way, he says, all Israel will be saved. See Volume I, page 300. But this is not all; for, carrying out this same thought in anticipation, he says, on page 298: "Ultimately every blessing promised to Israel, except those pertaining to the elected classes, will have not only its actual fulfillment in that people, but also its antitypical fulfillment in all the families of the earth."

If the meaning is apparent on the face of this language, it would be difficult to learn what more the most ardent Universalist could ask to confirm his faith in the complete salvation of the entire race. Of course, in saying so much, it was necessary to explain away the literal rendering of Christ's words in Luke 13: 24-28, which was quite fully noticed in last week's paper, under the title of "The Nature of God's Sealing Work." But this was supposed to be one of the Scripture statements which do "violence to reason," and was therefore necessarily made subject to the rule of symbolic interpretation. There is one other text, however, that must have been overlooked in this conclusion about all the families of the earth receiving salvation with Israel in a second probation. It will be remembered that the Saviour spoke of a certain class who would "go away into everlasting punishment," while the righteous would be enjoying eternal life. Matt. 25: 46. This scripture is so plain that to believe the Bible at all, one is forced to receive this text as meaning just what it says.

But while denying the conclusion reached that fleshly Israel, and "all the families of the earth" with them, are sure of salvation, regardless of their life records, we cheerfully indorse the thought of the apostle that "all Israel shall be saved." Rom. 11: 26. Yet in considering this statement it is well to study the line of reflection which led to that deduction. This entire chapter, it will be noticed, is given to a lament on account of Israel's false course, and a direct warning to Gentiles, who have been awarded the privileges discarded by the Israelites in the gospel economy, saying that should the Gentiles pursue a

similar course as their predecessors, they, too, will be cut off.

Referring definitely to this fall of Israel from God's grace, and the adoption of Gentiles to supply the defect, the apostle says that his effort is designed to bring about the possible salvation of *some* of his lost people. See verses 14, 15. From this it appears that he had no hope of saving all of them. The salvation of even a portion of them would be like bringing the dead to life. They, as former branches of God's own olive tree, had been broken off, and the Gentiles, being but branches of a previously wild, unfruitful olive, had been grafted onto the original tree in place of the several limbs, and were thus enjoying the fatness of the true olive root, as had before been the pleasure of those now cast off. Being thus made members of the Israelitish body, for purely spiritual considerations alone, they were therefore warned that, as the former members of *fleshly Israel* had lost their *spiritual standing* through unbelief, so they, too, would be "cut off" if unbelief were indulged by them.

True, on such ground, discarded Israel might, upon repentance and faith, rejoin the ancient family tree, but otherwise they would forever remain outcasts. So long, indeed, as fullness of time would be granted to the Gentiles, but no longer, blinded Israel would stand on an equal footing with the Gentiles to connect with God's great family tree, and partake of its life-giving root. However, when the fullness of Gentile times is measured off, then all such hope will forever be gone, because the places made vacant by Israel's backslidings will have been filled, and those in possession of the positions, whether Jews or Gentiles, will be *accounted as Israel*. Hence, in view of this fact the apostle adds, "And so [after this manner] all Israel shall be saved."

This would be entirely legitimate because, God being no respecter of persons (Acts 10: 34), he has no higher regard for *fleshly Israel* than for those of another nation. It was with this in mind that the Lord enlightened Peter to see that "in every nation he that feareth him, and worketh righteousness, is accepted with him." True, certain promises were made to Abraham and his seed, that through these all families of the earth might be blessed. Gen. 12: 3. To this end, Christ died that these promised blessings might come on the Gentiles through him as the Seed of Abraham. Gal. 3: 13-16. So Abraham was to be not only the father of Israel's fleshly tribes, but also the "father of *all them that believe*, though they be not circumcised." Rom. 4: 11-13. Gal. 3: 29.

This view not only harmonizes all references to the Abrahamic promises, but obviates, as well, the alleged necessity for fleshly Israel to have a new probationary life at the coming of Christ. Let the Word of the living God be the reader's meat and drink, rather than fanciful conclusions which are unwarranted by the teachings of Inspiration.



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EDITORIALS



Proof of Life After Death

A NUMBER of papers have recently come out with the statement that man is no longer dependent upon divine revelation for proof of life after death; that science has helped to demonstrate this fact in the recent investigations of Sir Oliver Lodge, president of the British Association for the Advancement of Science. The scientific proof which Sir Oliver offers is that he has communicated with those who have passed from this life, or with the spirits of the dead.

This claim directly contravenes the statements of Holy Writ. The Scriptures of Truth declare emphatically that when man dies, his thoughts cease (Ps. 146: 3, 4); that he has no knowledge of anything that is done under the sun; that he possesses neither love nor hatred nor envy, and that "the dead know not anything." Eccl. 9: 5, 6; Job 14: 21.

The question arises as to which testimony should be believed, the testimony of the Sacred Record, or that of Sir Oliver Lodge and the scores of Spiritualist mediums who pretend to hold communication with the dead. That Sir Oliver Lodge communicated with invisible, unseen intelligences we do not for a moment doubt. But they were not the spirits of those who once lived on this earth. They were the spirits of devils impersonating the dead.

In this science the necromancers of old were much farther advanced than Sir Oliver Lodge. But against this spirit communion the Lord by his prophets faithfully warned his children. See Deut. 18: 6-12. If the practice of pretended communication with the dead was an abomination in the sight of the Lord in the days of ancient Israel, it is none the less an abomination in his sight today, and should be so regarded by all believers in the Scriptures of Truth. That the last days should be marked by a revival of this ancient form of devil worship and devil communion the Bible plainly indicates. See 1 Tim. 4: 1-3; Rev. 16: 12-14.

May the Lord save us from the deductions of scientific research and philosophical reasoning which lead us to reject the plain statements of the Scriptures of Truth.

F. M. W.

The Spirit of Inquiry

WORKERS in South Africa say that a new spirit of inquiry for light upon the prophetic scriptures is surely spreading widely among the people.

"I recognize that you are the only people who can tell us these things." So a business man in another town wrote to Elder H. J. Edmed the other day, offering cooperation in arranging for lectures on fulfilling prophecy.

At the workers' meeting last week, Sister Edmed said in her testimony of gratitude to God for the manner in which he is leading the workers to interested souls: "Never in the twenty-six years of my connection with this message has the outlook appeared so encouraging; never have I seen such a spirit of earnest inquiry and such readiness to hear among the people; never have I seen such evidence that the Lord is working with power to advance the truth. It seems truly a touch of the latter rain, a sign that the Lord is going before us to prepare the way for a new experience in the work in South Africa."

For this new experience, in deeper fullness, the little band of workers in the Cape Conference are unitedly praying, and in the churches the rank and file of the believers are cooperating.

After one of Elder Edmed's meetings last week, a woman said to him: "I have seen events leading on to a crisis these three years past; and I have prayed God to send some one who would tell me the truth about these things that are coming upon the earth. God has heard my prayer," she added, "and last Sabbath I kept the Sabbath of the Lord for the first time."

As the workers think of the indifference and prejudice of years ago, and now see how hearts are being stirred

up to inquire of Seventh-day Adventists for light, they are filled with rejoicing. The new time has come evidently in South Africa.

W. A. S.

Cape Town.

The More Important Question

MANY are asking the question, "How soon will our Lord return?" The disciples, in the days when our Saviour was on earth, were anxious to know the time of his return. They said: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. 24: 3.

The Saviour indicated to them that there was danger in dwelling upon the time. Their safety lay in knowing him and in being ready whatever the time might be. So he prefaced his answer with this admonition: "Take heed that no man deceive you." But the time he could not reveal. Again he said: "Be ye also ready; for in an hour that ye think not the Son of man cometh." Matt. 24: 44. Which, then, is the more important question, "When will he come?" or, "Am I ready now to meet him?"

We know that he will come soon. Are we just as certain that we are ready to meet him as we are that he will come soon? If we are not, then the chief business of our lives should be to get ready. It will do us no good to know that he will come soon, and for him to come soon, and we be unready for the event. Some say it makes no difference when he comes if only we are ready; but it does make a difference, else our Saviour would not have given us the signs by which we are to know when his coming is near. The signs were given for a purpose—to indicate the nearness of that great event; and God would never have given them if it were of no consequence that we should know when his coming is near at hand.

The Saviour cautioned his disciples and cautions us upon the point of being ready. These are his words:—

"Take ye heed, watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13: 33-37.

The "lord of the house" did not demand of his servants that they should know when he would return, but he did demand that they be ready to receive him when he should return. He made no provision for their knowing the exact time; but he did make provision for their

not being found unready, no matter when he should return. And the Saviour, in his earnest admonitions to us, is seeking to guard us against the awful calamity of being unready to meet him when he shall return for his own. He has gone to the far country. He has gone to receive for himself a kingdom and to return for the subjects of his kingdom. To those who are not ready, his coming is sudden. To those who are ready and waiting, his coming does not seem sudden. They have been praying for it, hoping for it, looking for it, expecting it, and have been crying, "How long, O Lord, how long?" To those to whom it comes suddenly it brings disaster and death. That is intimated in our Saviour's words of warning, "Lest coming suddenly, he find you sleeping."

Paul was writing of our Lord's return when he penned these words:—

"But concerning the times and the seasons, brethren, ye have no need that ought be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, . . . and they shall in no wise escape." 1 Thess. 5:1-3.

It is to those who are dwelling in a "fool's paradise" of peace and safety, that the coming of our Lord is sudden and brings destruction with it. They have arranged a program which they hope is to go on forever, or at least for centuries; and their minds and their thoughts have been taken up with the working out of that program. Universal peace is essential to the complete fulfillment of their projects. So they work for world-wide peace, and are absorbed in plans for bringing it about. And when they think they have accomplished it, and the world is declaring itself at peace, the crash comes, the light of the glory of the Almighty bursts through the sky, the mighty voice of the Archangel rolls through the world, and the trumpet of God awakes the sleeping saints. What brings joy inexpressible to the faithful, vigilant watchers, brings consternation and destruction to those who were not expecting the event and were unready for it.

But there is no reason why we should be unready. God has made every provision necessary for our preparation. He has told us what is necessary, and he has opened a way whereby we can obtain it. "Let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. Again: "We are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6:16. He who is seeking daily and hourly to have the purpose of God the ruling function of

his life will not be taken unawares and overwhelmed in the ruin of this world when the Redeemer returns to this earth. That attitude of mind, that consecrated determination of purpose, keeps the one who has it in constant touch with the opening providence of God. That is the key to the triumph of every overcomer, and it is exemplified in the life of Jesus. Of that exemplification the apostle speaks in these words:—

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name." Phil. 2:5-9.

As he was slain for our transgressions, "to whom the stroke was due;" as he was punished, "the just for the unjust," he demonstrated to the universe that he not only was not seeking his own exaltation, but that he was seeking to exalt those who had debased themselves and forfeited all right to exaltation. That is the spirit which wins the approbation of God, the spirit of sinking self to elevate others. Now we are admonished to "have this mind" in us "which was also in Christ Jesus." That "mind," or purpose, made him a victor over the world, the flesh, and the devil. It will do the same for us. But how shall we obtain it? The Lord has answered that question:—

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Eze. 36:26.

The new heart is given by God himself; but it is not given contrary to the desire of the individual. It comes in answer to earnest prayer. If the fountain of all our desires is right, we shall not be wrong. If we have in us the heart, the purpose, that was in Christ Jesus, it will lead us, as it led him, to walk in harmony with the will of the Father, and always be ready for whatever the Father may have for us. But we are mortal, fallible; we may purpose and may not always carry out that purpose. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1. We are not complete in ourselves, but we are "complete in him." Col. 2:10. "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4:12.

To be a victorious Christian, it is necessary that we do more than merely give assent to the fact of salvation through

Christ and try to figure out just when he will come. There will be something positive and progressive about the triumphant Christian. There is something to be done. The Spirit, speaking through Paul, gives us this view of Christian activity:—

"For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ." 2 Cor. 10:3-5.

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8, 9.

"One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. . . . For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." Phil. 3:13-21.

"Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no one take thy crown. He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God, and mine own new name." Rev. 3:10-12.

The great question which every Christian should ask himself is this: Am I ready to meet my Saviour now?

C. M. S.

Synopsis of Present Truth—No. 5

The Sure Word of Prophecy

(Concluded)

The Desolation of Babylon

WHILE Babylon was still the mightiest city of the world, with the period of greatest glory yet before it, the Lord revealed its ignoble end. By the prophet Isaiah, he declared:—

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And

the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged." Isa. 13: 19-22.

Never could a more doleful future have been pictured for a city full of splendor, the metropolis of the world. About one hundred and seventy-five years later the Medes and Persians were at the gates. Her time had come, and Babylon's rule ended.

But still, under Medo-Persia, and later, under the Greeks, the city itself was populous and prosperous and beautiful. The skeptic of the time may have pointed to it as evidence that here, at least, the Hebrew prophet had missed the mark.

Apollonius, the sage of Tyana, who lived in the days of Nero and the apostles, has left an account of Babylon as he saw it, as late as the first century of our era. Still the Euphrates swept beneath its walls, dividing the city into halves, with great palaces on either side:—

The palaces are roofed with bronze, and a glitter goes off from them; but the chambers of the women and of the men, and the porticoes, are adorned partly with silver and partly with golden tapestries, and partly with solid gold in the form of pictures.

And of the king's judgment hall he reported—

that the roof had been carried up in the form of a dome, to resemble in a manner the heavens, and that it was roofed with sapphire, a stone that is very blue, and like heaven to the eye; and there were images of the gods, which they worship, fixed aloft, and looking like golden figures shining out of ether.—*Philostratus's "Life of Apollonius," book I, chap. 25.*

Evidently Babylon was still "the land of graven images," and the desolation foretold by the prophet had not yet befallen its palaces. But that prophetic word, written eight hundred years before, was still upon the scroll of the Book, the sure word of God, who sees the end from the beginning.

The view given us by Apollonius is perhaps the last glimpse we have of Babylon's passing glory. Even then for centuries the walls had been a quarry from which stones were drawn for Babylon's rival, Seleucia, on the Tigris. And Strabo, the Greek geographer (who wrote also in the first century), had described Babylon as "in great part deserted," adding,—

No one would hesitate to apply to it what one of the comic writers said of Megalopolitae, in Arcadia, "The great city is a great desert."—*"Geography," book 16, chap. 1.*

Already pagan writers had begun to describe its condition in the very terms of the prophecy uttered so long before. And now what is its state? The doom foretold has fallen heavy upon the city, upon its palaces, and "upon the graven

images of Babylon." For a century and more, travelers' accounts have frequently borne witness to the exact fulfillment of the prophecy in the remarkable desolations of that city, once mistress of the world.

"Babylon shall become heaps," said the prophecy, "and owls shall dwell there." This is what Mr. Layard, the English archeologist, found on his visit in 1845:—

Shapeless heaps of rubbish cover for many an acre the face of the land. . . . On all sides, fragments of glass, marble, pottery, and inscribed brick are mingled with that peculiar nitrous and blanched soil, which, bred from the remains of ancient habitations, checks or destroys vegetation, and renders the site of Babylon a naked and a hideous waste. Owls (which are of a large gray kind, and often found in flocks of nearly a hundred) start from the scanty thickets, and the foul jackal skulks through the furrows.—*"Nineveh and Babylon," page 484.*

By the native Arabs the ruins are called *Mudjelibe*, "the Overturned." See "Encyclopedia of Islam," article "Babil." The prophecy said, "Neither shall the Arabian pitch tent there." The words might be construed to mean that the famous site would never become the place of a Bedouin village. But it is literally true, say travelers, that the Arabs avoid the place even for the temporary pitching of their tents. They consider the spot under a curse. As late as 1913, one of our missionaries, W. C. Ising, visited the site, where Professor Koldewey was excavating the ruins of Nebuchadnezzar's palace. He wrote:—

Involuntarily one is reminded of the prophecy in the thirteenth of Isaiah, and many other places, which, in course of time, have been fulfilled to the letter. No one is living on the site of ancient Babylon, and whatever Arabs are employed by the excavators have built their mud huts in the bed of the ancient river, which at the present time is shifted half a mile farther west.—*European Division Quarterly, Fourth Quarter, 1913.*

Thus the centuries bear testimony to the fulfillment of the prophetic word. The Lord not only spoke the word in warning and entreaty for those to whom it first came, but it is written in the Scriptures of Truth as a testimony to all time that the Bible is the word of God, and that all his purposes revealed therein and all the promises of the blessed Book are certain and sure.

Fulfilled prophecy is the testimony of the centuries to the living God. The evidence of prophecy and its fulfillment is God's challenge and appeal to men to acknowledge him as the true God and the Holy Scriptures as his word from heaven:—

"I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass. Because I knew that thou art obsti-

nate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee. . . . Thou hast heard, see all this; and will not ye declare it?" Isa. 48: 3-6.

Surely no one can look at the evidence in history of the fulfillment of prophecy without seeing that of a truth the One who spoke these words knew the end from the beginning; and finding the living God in the sure word of prophecy, one must be prepared to listen to his voice in all the Scriptures, when it speaks of sin and the way of salvation through Jesus Christ.

Further, the prophetic word also has much to say of events yet future, of the course of history in modern times. It behooves us to give heed to what that word speaks concerning our own times and the events that are to take place upon the earth before the end. The apostle Peter (2 Peter 1:9) exhorts us to the study in these words:—

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

W. A. S.

Seasons of Refreshing

THE round of yearly service in our church calendar brings us several seasons of refreshing. The week of prayer service last winter was one of great blessing. Another time of refreshing is promised in the camp meetings soon to be held in various parts of this country. No expense will be spared in making the coming meetings profitable occasions. Careful selection of locations will be made by our conference brethren, and all reasonable and necessary facilities for comfortable camp life will be provided at minimum expense. Able speakers, men of God, will attend the meetings, to labor for souls. The Lord himself will be present to bless, for he always keeps appointment with his children.

The church as a whole, we are convinced, will enjoy a great spiritual refreshing from the presence of the Lord. We hope this will be the experience of every member of the church. The blessing enjoyed will be in proportion to the effort put forth by every believer. Material blessings, favorable physical surroundings, good weather, or even good sermons will not be sufficient of themselves to bring the blessing of Heaven into the individual heart. There must be earnest personal seeking of God. There must be a putting away of sin and an opening of the heart to the divine influences of the Holy Spirit. Let every Seventh-day Adventist begin to plan now to attend the meeting in his conference, and let him begin to prepare his heart by seeking the Lord for a present blessing as an earnest of the greater blessing

which he may receive as he unites with his brethren in seeking God at the camp meeting.

Some there are among our dear people who will be deprived of these seasons. Sickness or stress of circumstances in one way or another will keep some away. Let these remember that if through no neglect or indifference on their part they are kept from this communion with the saints, they may receive God's gracious blessing where they are. O, how good it is to realize that the giving of God's blessing is not confined to Samaria, nor to Jerusalem, nor to any locality on this earth! Every believer has direct access to the throne of grace, and he needs no intermediary, or priest or prelate, to present his case to the Father. He may come directly into the audience chamber of the great King, and there unburden his soul and open his heart fully to his great heavenly Friend. Let us not neglect to avail ourselves of this blessed privilege.

F. M. W.

The Northwest India Mission

THE Northwest India Mission was set off at the biennial conference held in Calcutta, Dec. 18-28, 1914. It embraces the Punjab Province and its states, the Northwest Frontier Province, Kashmir, and Sind. Occupying the extreme northwest corner of the Indian Empire, it extends from the Himalayas southward along the eastern boundaries of Afghanistan and Baluchistan to the Arabian Sea. The population is given at 33,000,000, divided as follows: Punjab Province and its states, 24,000,000; Northwest Frontier Province, 2,000,000; Kashmir, 2,000,000; Sind, 4,000,000. Delhi, the capital of the empire, and Simla, the summer headquarters of the government, both lie within the boundaries of this mission. The scope of the territory, the number of people, and the variety of races all combine to give almost boundless opportunities for missionary endeavor. It is a most interesting field, and the conditions in the Punjab Province make that part of the territory very promising.

The circumstances connected with our entering the Punjab and creating this new division are most interesting and encouraging. These were told by Elder Wellman at the Calcutta conference. He said:—

In the fall of 1913, while traveling down to Lucknow from Simla, I met on the train an Indian preacher, Mr. S. Samuel, of the Plymouth Brethren Mission of the Gujranwala District of the Punjab. We became acquainted, and for the eight hours we traveled together, kept up a constant conversation on the points of our message. When we parted, Mr. Samuel asked for literature, and pressed me to visit his work and tell his people the views I had explained to him.

In December I made a brief visit to the Punjab, and spent a part of two days

in these villages. I was impressed by what I found here, and felt that we might here make a beginning in this most promising province. Returning to Lucknow, I explained the situation to Professor Salisbury, and we decided to visit these people as soon as he could find the time to do so. In March, 1914, we carried out our plan, spending two full days in the villages, visiting several places. We were deeply impressed that we ought not to hesitate to enter this field, which seemed to have opened so providentially. Brother Frank Loasby was immediately called to work here, and he and his wife settled in Lahore in May, 1914. In October, Dr. V. L. Mann and his family joined Brother and Sister Loasby, and together these brethren have been working among the villages the best they could under the circumstances.

Leaving Simla, Professor Salisbury and I visited this section of the Punjab. At Lahore we met Dr. Mann and his

have their way. I must say, however, that my heart was touched by the simple, whole-hearted earnestness of these people who wanted to tell us how glad they were to have us come to see them. I told the brethren who were with me that God will hold us responsible for the influence we exert over these people.

Our reception proceedings ended with a light repast of rice and fruit which they had prepared for us. When all was over and we were left to retire, it was midnight, and we were very weary.

We were up early the next morning for a strenuous day's work. When breakfast was over, we were requested to meet a company of about fifty gathered in an open lot near the station for a religious service. Native hymns were sung, a Scripture lesson was read, and



OPEN-AIR DISPENSARY — DR. MANN AT A VILLAGE IN PUNJAB PROVINCE

family and Brother and Sister Loasby. They were all well and happy, and full of courage regarding their new mission. At the close of the Sabbath we four men, and Brother Gardner, a native, left Lahore for the country, to spend a few days among the villages. We reached Dhaban Sing, forty-five miles from Lahore, about 9:30 P. M. Here we were met by Brother Samuel, our native preacher who first led Brother Wellman to this district. With Brother Samuel were fifteen or twenty men who had gathered from a number of surrounding villages to welcome us to their district. We were surely given a rousing reception. According to native custom, twenty or more homemade bombs were exploded at intervals of about one minute as a salute. We were then placed in a two-wheeled vehicle and taken some distance from the station; and then to do us full honor, the horse was taken from the cart and four men drew us back. This was a new kind of reception to me, and one I should have objected to under ordinary circumstances. But the brethren assured me that the better way would be to keep still and let our hosts

prayer was offered. Then Brother Samuel read an address to us from those present. As I should like to have our brethren in America know the situation we met way up here in the northwest corner of India, under the Himalayas and by the side of Afghanistan, I here give this address as it was read to us in the best English Brother Samuel could command:—

An Address for the Elder Daniells, the President of the Seventh-Day Adventist Mission

DEAR SIR: We are very thankful to the Elder Daniells because he has taken a great trouble in coming to us from a very far country. We realize that he has suffered the inconveniences of the terrible route. We are convinced that he has shown a favorable consideration for the strayed souls of this province, therefore he has made a sincere sympathy in coming to us, for which we are exceedingly obliged and grateful.

Now we supplicate God the Father that he bestow the dew of grace upon him, and moreover, fill him with both the secular and spiritual blessings, and besides this he may confer on his whole . . . the heavenly gifts.

We beseech God the Son that he may reveal on him the needs of more workers for the Punjab Seventh-day Adventist Mission work, because the field is vast,

but the workers are very few, consequently we are quite sure that God will send more laborers into his vineyard.

We implore the Holy Spirit that he will draw the attention of the elder toward those oppressed boys and girls who have been expelled from the boarding schools of the other missions because their parents have joined the Seventh-day Adventist mission. So we have a true hope that the Lord will manage the education of these poor people, and the hope maketh not ashamed.

Now the glory of the Father, and of the Son, and of the Holy Ghost be forever and ever, amen.

Your brother in Christ,

[Signed] S. SAMUEL,

Assistant Missionary (and others).
Seventh-day Adventist Mission,
Martin Pur, Punjab.
Dec. 12, 1914.

It will be noticed that in this address these people take the name of "Seventh-day Adventist Mission," and that Brother Samuel signs it as "Assistant Missionary." Several villages are represented, but we do not know how many people are living in them.

Now we are quite aware that these people have nothing approaching a clear conception of our message and work. From their manner of living in the villages we visited, we could scarcely recognize them as Seventh-day Adventists. Quite possibly some of them may have selfish aims back of what we see. All this we have taken into account, and yet after making great allowance we believe with all our hearts that the providence of God has led us into this field among these people.

In responding to their address, Professor Salisbury and I explained to them the best we could the meaning of our message, the object of our missionary enterprises, and our methods of work. We also told them we believed the providence of the Lord had brought us to

Salisbury and I started off with Dr. Mann and Brother Loasby to visit some of the near-by villages. In order to transport the dispensary and stereopticon outfits, we were obliged to get some of

ther and mother, an uncle and aunt, and other relatives, all believing that they were members of the "Seventh-day Adventist Mission." We were especially impressed with the superiority of his



FOLLOWERS WHO HAVE TAKEN THE NAME OF SEVENTH-DAY ADVENTIST MISSION, PUNJAB PROVINCE

our new brethren to draw them in the one-horse wagon we found it possible to secure. After going a mile we came to a place where the vehicle could be taken no farther. Then the men carried the boxes another mile on their heads. The doctor set up his dispensary outfit on an open plot of ground. Quicker than one would think it possible, the whole village seemed to have been notified, and the people with ailments of all sorts began to flock around the dispensary. This was a revelation to me of the terrible condition and needs of these villagers, and the untold amount of good a medical missionary can do for them. The doctor seemed quite at home, and by his every act showed his love and tender sympathy for these unfortunate, suffering people.

Thus we tramped about until it was too dark to do more, and then found our way back to the railway station, where we were to sleep for the night.

Early the next morning we left for another large center thirty or forty miles south. The particular village we wanted to visit was Martin Pur, a Christian village in which there was not living one

professed heathen. This is very rare in India. Brother Samuel, with a large circle of relatives, lives in

uncle and aunt. They had a good house, a nice little farm, and well-kept cattle. They received us with manifestations of Christian love. Tears were in the old man's eyes as we bade them good-by. We believe these people are not far from the kingdom, and that, like the woman at the well of Samaria, they need only to hear the message of life to take their stand for the Saviour.

What may ultimately be found by weeks of visiting among these people no one can tell. But we do feel that "a great door and effectual" has been opened to us in the Punjab, and that no time should be lost in beginning work. Dr. Mann and Brother Loasby are all wrapped up in this field and its work. But they are seriously crippled by the conditions in which they are placed. Their homes are from thirty to fifty miles from these villages. There is not a dwelling nearer in which they can place their families. They had no conveyance for traveling from village to village and transporting their tent, bedding, cooking outfit, and dispensary and stereopticon outfits. They had been trying to itinerate without a conveyance. After doing a little of this itinerating with them, I handed them several hundred rupees that one of our doctors had placed in my hands to use where I thought necessary for medical missionary work, and told them to buy two good bullocks and an itinerating wagon.

But they need more than two bullocks and a covered wagon. They need a bungalow in the center of these villages, so that they can be on the ground to look after the people. Just as soon as they begin active work, they will have to conduct Sabbath services, and, too, the doctor will have hundreds of patients to care for.

The brethren showed me the town on the railway line which they believe will make a good center from which to work.



AT RIGHT: DR. AND MRS. MANN AND THREE CHILDREN; AT LEFT: MR. AND MRS. LOASBY

them in much the way that it took Paul to Macedonia, and that we sincerely hoped that a great blessing would come to all of us by our association together.

The meeting having ended, Professor

this village. We found Sister Samuel more than an ordinary Indian woman. Her house was clean, and everything impressed us very favorably. We met Brother Samuel's fa-

In every direction are to be seen villages in which thousands of people are living. It is proposed to erect a hospital in this center, from which the doctor and nurses can go out to the villages, and to which a certain class of the serious ill can be brought. There is at present in the treasury at Lucknow the sum of \$6,000 which has been appropriated for this hospital; but when the war broke out, the Mission Board requested that all building operations not fully under way be suspended for a time. We have asked the board to grant us permission to proceed with the erection of this hospital at once, and are hoping the request will be granted. There is not a hospital, nor a dispensary, nor a doctor nearer than Lahore, forty miles distant. We shall have a commanding position there. While Dr. Mann carries on the medical work, Brother Loasby will push forward with the evangelistic work. These brethren are united heart and soul in these two lines. They have a clear vision as to what is needed, and how to do the work. It did my heart good to see their faces turned from the city to that forest of villages. And Sister Mann and Sister Loasby are as eager to get into the country as are their husbands.

It would have been a pleasure to tarry longer with these dear fellow workers. We felt the peace and blessing of the Lord in their home, and in all our association with them. We cannot help feeling the keenest interest in their mission.

Now the Northwest India Mission needs a superintendent. As there was no one to take the superintendency at the time of the conference, it was laid on Professor Salisbury's already heavily loaded shoulders. We must have a man of experience and consecration to take this great mission. The Punjab Province is one of the greatest in all India. It is one great alluvial plain; and since the British government has completed a system of irrigation, this plain has been turned into one of the most productive spots on the earth. The Punjabis are a progressive people. A report made public by a large influential committee while I was in that part of the country, takes strong ground for the education of women, the removal of the purdah, the destruction of the caste system, etc. It is in the Punjab that the great mass movements toward Christianity are taking place. Now is the time for our movement to be set on foot in the Punjab. What a work could be done if the Mann-Loasby combination were multiplied a hundredfold! Here indeed is a field for medical missionaries. May the Saviour of men lay the burden of this work on the hearts of those who will count it a joy to go to these suffering, hopeless, groping millions with the light of life.

A. G. DANIELLS.

Note and Comment

Freedom of the Press

It is interesting to note some of the comments which have been made by leading journals regarding bills, recently introduced into Congress, having for their aim the restriction of the liberties of the press, and the estimate these journals place on the attitude of Seventh-day Adventists toward these measures. The San Francisco *Examiner* ridicules the idea of danger. In its issue of February 11, which has an editorial under the heading "Adventist Friends Unduly Alarmed," it says this of the bills which were introduced:—

There are no more alert and constant defenders of religious liberty than our friends of the Seventh-day Adventist persuasion. They watch with hawk eyes for legislation that might trench on that freedom.

At present the Adventists are disturbed by House Bill No. 20780, which would direct the Postmaster-General to exclude from the mails any book, periodical, pamphlet, picture, or publication whatever which reflects upon or criticizes any form of religious belief practiced or held sacred by any citizen of the United States.

We think our friends are unduly troubled by this bill. It is hardly conceivable that it will pass, in the first place, and if it did the courts would not permit it to be enforced. One of the few fundamental guaranties of the Constitution is the liberty of speech and publication.

Of course, the bill is ridiculous in itself, and would meet as much opposition from church men of all creeds as from believers in no creed.

Our Seventh-day Adventist friends should save themselves worry. A law so absurd will never be enforced while the American people retain their distinguishing characteristic, which is a keen perception of the ridiculous.

The San Francisco *Chronicle* in its issue of February 14 deals with the question more seriously. Under the heading "Freedom of the Press," it makes the following sensible observations regarding the character of the bills:—

There is a bill before the House of Representatives at Washington which, if passed in its present form or in any form preserving its spirit, would strike a more serious blow at the freedom of the press than anything which has ever been formulated with a view to restricting human liberties.

As the president of the Adventist conference now being held in Oakland, observes, if such a law were enacted even the Bible would be excluded from the mails, because it reflects upon many forms of worship. Similarly, every other sacred volume could be objected to, since every declaration of a specific form of faith or religion is a reflection upon some sect claiming exclusive possession of divine truth.

Within the limits of Christianity there are many published rituals, prayer books,

hymn books, and other compilations which could be construed as reflections upon other varieties of belief within the same faith.

In short, there is practically very little that is written which could not be interpreted as a reflection upon some peculiar religious people. Peace advocates could object to those who use the name of God in connection with military declarations, while the militants might object to those who preach peace in the name of religion.

But why multiply the possible absurdities when the basis of criticism of such a foolish law should be that religion is not a state department, and certainly not a subject for regulation by the post office?

And here is the great anomaly of the proposed law. Designed to prevent reflections upon particular religions, it is itself the greatest of all insults to religion, since it implies that the spirit of toleration cannot coexist with the spirit of faith. It is a blow at all criticism from the higher to the comment of one church upon another.

• • •

"What Are Amusements For?"

REPLYING to this question the editor of the *Sunday School Times*, in his issue of February 6, makes these sensible comments:—

We need amusements in life. We ought not to try to get along without them. But what are amusements for? They are for re-creation: they should re-create our strength, mental and physical; and they should do this in a way that harms no one. They are not the chief business of life; they have a place in life in order that we may turn from them better able to do our best.

There are plenty of amusements that fulfill these conditions. But card playing and dancing are not among them. Card playing, while perhaps innocent in itself, has two objections. It is a game of chance. Skill enters into it also. But chance is a chief factor in the game; and card playing tends to place an unhealthy emphasis upon chance as a factor in life. Moreover, card playing has associations that are demoralizing. It is a game that, while played in all classes of society, is peculiarly appropriated by the most disreputable. It would surprise everybody to see such men as D. L. Moody, or J. Wilbur Chapman, or Billy Sunday, or John G. Paton, or Robert E. Speer playing a game of cards. Are the card players in any community conspicuous for their active, evangelistic Christian service?

Dancing is openly disreputable. It sanctions physical liberties between men and women that would not be tolerated under any other circumstances. It would at once lose its grip on society if there were no dancing between the sexes,—men dancing only with men, and women only with women. Can we imagine our Lord Jesus Christ, while on earth as a man, dancing?

• • •

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee."



THE WORLD-WIDE FIELD



In the South American Union Conference

J. W. WESTPHAL

I AM glad to say that the work here is onward. We have many reasons to believe that the Lord is working with us. In various departments we see improvements. Our missionary paper is continuing to have a good circulation. People are more ready to buy our literature now than ever before. We are hard at work translating the new book "The World's Crisis," and within a few weeks we hope to have it ready for circulation.

The last of December, sixteen believers were baptized at Rosario, the second city of Argentina, and a number of others will be baptized soon. A year ago we had in that city only our workers. Now we have a church of more than forty members.

I have been engaged for several weeks in a public effort with Elder Casebeer in the city of Buenos Aires. Our location has not been the most favorable, but there has been a fair attendance. One person has begun the observance of the Sabbath, and others are very deeply interested.

Brother Sherman has just returned from selling our missionary paper in the vicinity of that city, and is greatly encouraged over interested persons whom he found. One aged woman who had been to the meetings but twice, was greatly interested in what she heard; but on account of determined opposition on the part of her husband to anything religious, she cannot attend regularly. She said that we are different from other people; that there is a different spirit among us, and that there is power in our message. Thus the truth is finding its way into the hearts of the people.

From Chile reports come of continued progress, converts being baptized every month.

The workers in our publishing house are kept very busy. The sanitarium has the largest patronage in several years. Our school is to open in two weeks. Our two principal teachers were occupied in public efforts during the summer. In the Alto Parana Mission there were more baptized than during the previous year. So we have every reason for encouragement.

But we have many needs. Our working force is small. The Argentine Conference is greatly in need of a president. I have taken this responsibility until a new man arrives; but as I shall have to leave early in March for the west coast, to be away some months, Argentina will be practically without a director, and that at a time when faithful work should be done in our churches to

unite them in active missionary work. Our brethren are much more active than in the past, but a greater work remains to be done.

Our Indian work in Peru greatly needs additional help. Elder Pohle, of Bolivia, is also earnestly calling for more help. In these high altitudes we should have sufficient laborers to be able to send part of them to the lower altitudes without injury to the work. There are a great many possibilities among this downtrodden people.

A Missionary's Passport

S. G. WHITE

A PASSPORT is issued by a country to one of its citizens, giving his nationality, stating the name of the country or countries through which the recipient expects to travel, and making known what purpose the person has as the object of the journey, and the length of time for which the permit is issued. If properly signed and stamped, it permits the holder to travel through the specified countries with the assurance of a safe conduct while engaged in the pursuit of the business named on the passport.

Should one holding a passport meet with misfortune, it enables him, on the credit of the country to which he belongs, to receive necessary succor with the assurance that such help will be repaid by his government. It has behind it all the power of the holder's country to protect, but in no case does it give the person, while in a strange land, the right to deal with insults received or with hindrances placed in his way to retard his progress. All these have to be referred to his home government for redress. Abuse inflicted upon a member of one country while traveling in a strange land has to be answered for by the offender as if the slight was offered to the country. In just so far as the country visited respects or fears the power which issues the passport will it allow passage and make sure that all hindering causes are cleared away.

Love Our Passport

Jesus commanded his disciples that they should "love one another." By this shall all men know that ye are my disciples," citizens of heaven. See John 13:34, 35. God so loved that he sent Jesus; and as Jesus was sent, so he sends us into the world to proclaim the same message, and with the same credentials, love. John 3:16; 17:18.

After we have received our passport, we hear our King saying, "Go ye . . . and teach all nations." Matt. 28:19. It matters not where, how great the difficulties, or what the danger, we go fearing nothing, as our passport, perfect

love, "casteth out fear" (1 John 4:18), and we realize that behind that word "go" is "all power . . . in heaven and in earth" to protect and guide, "even unto the end of the world." If we are called upon to suffer abuse, it is not an individual matter. We refer it all to the government sending us, knowing that all will be settled; for the Lord has said, "I will repay." Rom. 12:19.

Make a study of your passport. Does it reveal your citizenship? Has it imprinted not only a little picture of yourself in one corner, but across the whole face of it a likeness of your King? In order to be genuine, it must reveal God. God is love.

Changsha, Hunan, China.

Literature Work in Uruguay

JAMES T. THOMPSON

IN order to acquire the language more quickly, and become acquainted with the people and country, I am selling literature, going into the country far from railways, where I hear and speak nothing but the Spanish. With horse and cart the long distances between the *estancias* (ranches) are covered, and the people visited in their homes. Some of the large *estancias* have large, well-built houses. The more ordinary houses are built of sod, with thatched roof, and the bare earth for floor, while the peon often lives in a place that in the homeland would be deemed poor shelter for animals. When not at work, the peons spend their time largely in gambling and drinking, and it is very rare to find one who can read. Even among them the stranger is cordially received.

We have long looked upon South America as the stronghold of Catholicism in the Western Hemisphere; and so it is. But here it cannot be said that Catholicism has a very strong hold on the people. Instead, we have a situation that is a result of Catholicism, and much more difficult to meet; namely, infidelity, and antagonism to everything religious. Nevertheless, events taking place in the world today lead many to ask, "What do these things mean?"

A few days ago I stopped at a *pulperia* (grocery store), and canvassed the proprietor for my book. He listened respectfully until I had finished, and then asked, "This is Protestant propaganda, is it not?"

"Its principles are believed by all Protestants," I answered, "for it is all founded on the Bible."

"What is the difference between Protestantism and Catholicism?" was the next question.

"To tell all is more than I can do with my limited knowledge of the language," I answered; "but here are some of the fundamental differences," and I proceeded to explain.

"Well, I want to know," he said, "so bring me one of those books and I shall read it."

His neighbors expressed surprise that he ordered the book, and are unanimous in saying that he is a bad man. Later I delivered the book, and he seemed anx-

ious to know if the end is near. A conviction that it is seems to have filled his heart with fear. May the presentation of Jesus the Saviour lead him to repentance and give him peace.

By what means shall the message be brought to these people, who seem to be too indifferent to attend a meeting, and who live so far apart that it would be out of the question to get them together? No other way seems possible than through personal visits to their homes, and leaving the message with them in books and papers.

Japan (Concluded)

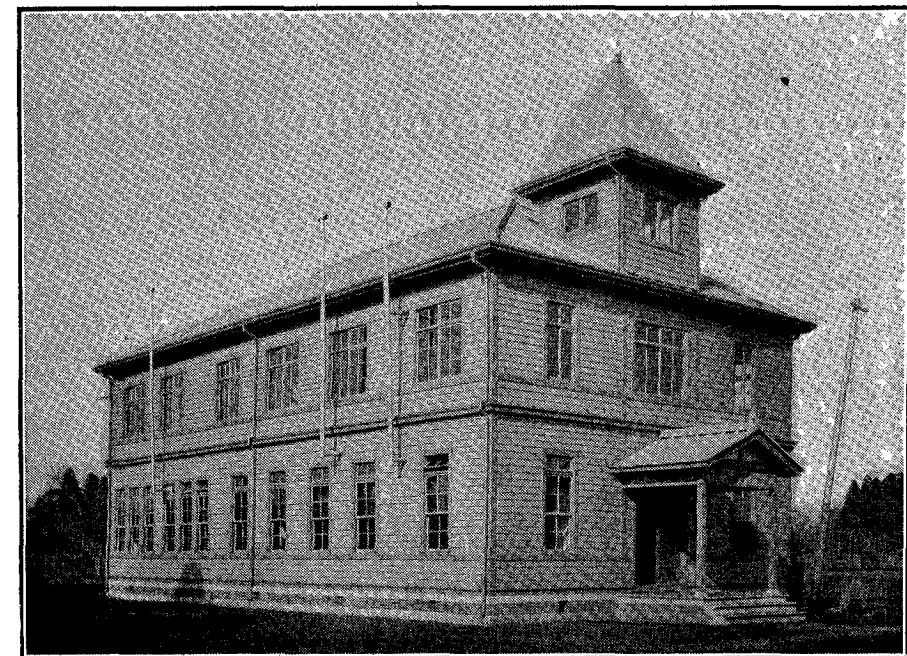
F. H. DE VINNEY

LAST spring we leased nearly three acres of improved land in Tokio Ken, within six minutes' walk of Ogikubo, a station on a steam railroad, about five miles from one of the important centers of the city. The electric cars now come within a little more than two miles of us. And as the city has secured a natural park two and one-half miles beyond our compound, and is now improving it, and will extend the electric car line to it, this will give us a five-minute service to any part of the city in the near future.

During the summer there has been erected in the mission compound an office building of brick, twenty-five by thirty-six feet, of two floors, with rear extension, thirty-six by forty-seven feet, for the printing plant, and a schoolhouse and dormitory combined, of wood, thirty-six by sixty-six feet. The first floor of the latter consists of a roomy front hall, chapel, and four classrooms, two of which can be used for the church school.

There are also three foreign houses of wood, twenty-four by thirty-six feet, including front porches, the upper being inclosed in glass for sleeping purposes, with rear extension, Japanese style, for servants' quarters, bath, etc. These houses are the homes of the superintendent, principal of the school, and field agent, who will always be connected with the headquarters. Then there are eight Japanese houses, for the editors of the papers, translators, printers, and other mission employees.

One more foreign building, for the



SCHOOL BUILDING, JAPAN MISSION COMPOUND
First floor—Front, hall; center, chapel; rear, class rooms. Second floor—Dormitory.

manager of the printing plant, who will also act as the secretary and treasurer of the mission, a small church building, and a dormitory for the young women attending the training school, will be needed to complete the headquarters plant. We have the money to build; but on account of the war and its influence on the price of building material, it was thought best to defer building until later, when prices settle down to normal again.

The mission's compound and its buildings give it a standing with the government and the people that it has not had in the past. It has been urged upon those under conviction, that we had nothing permanent and were liable to get discouraged, give up our work, and leave the country at any time; and if they cast their lot with us they would be left alone, without help, advice, or sympathy—a laughingstock. But now they see that we have come to remain, and that in dealing with us they are dealing with responsible persons.

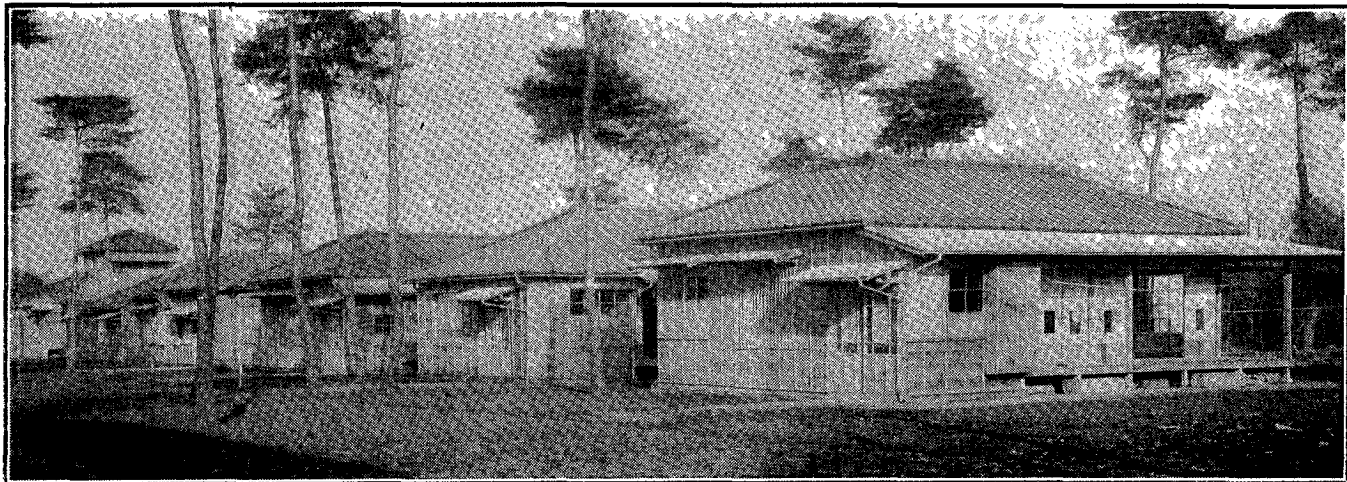
The work of the Lord is now going on in its own buildings, upon its own land, and we are settled in our new homes. The surroundings are quiet and pleasant. Our homes are healthful and convenient,

and the mission workers contented and happy. We have every reason daily to thank God, who has made all this possible; the generous brethren and sisters at home, who have been mindful of our lives, health, and comfort, and have given by sacrifice the means which has enabled us to buy and build; and the brethren of the General Conference, who have never failed to stand by us with counsel and encouragement through the trying times of uncertainty and waiting which are now past.

Now is the time for work, and we are hopeful for the future in Japan, and determined not to be found lacking with all these splendid facilities at our hand, nor to depend upon or expect that now they will do the work that can be accomplished only by a personal connection with the power of God, and with the personal touch with the sin-sick souls in this great, darkened nation, so in need of Christ and his divine compassion and healing.

Tokio.

“AND he said unto them, Go ye into all the world, and preach the gospel to every creature.” Mark 16: 15.



JAPANESE HOUSES, JAPAN MISSION HEADQUARTERS

These houses face the west, and are across the compound from school building and foreign houses shown in last week's issue.



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.

He Giveth His Beloved Sleep

Of all the thoughts of God that are
Born inward unto souls afar,
Along the psalmist's music deep,
Now tell me if there any is
For gift or grace surpassing this:
"He giveth his beloved sleep."

"Sleep soft, beloved," we sometimes say,
Yet have no tune to charm away
Sad dreams that through the eyelids
creep;
Yet never doleful dream again
Shall break the happy slumber when
"He giveth his beloved sleep."

His dew drops mutely on the hill,
His cloud above it saileth still,
Though on its slopes men toil and reap.
More softly than the dew is shed,
Or cloud is floated overhead,
"He giveth his beloved sleep."

And friends!—dear friends!—when it
shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let one, most loving of you all,
Say: "Not a tear must o'er her fall"—
"He giveth his beloved sleep!"

—Selected.

Life Sketch of Mrs. C. C. Lewis

LORA E. CLEMENT

THE REVIEW last week announced to its readers the passing to rest of Mrs. C. C. Lewis. We are sure that this word carried sorrow to many hearts. It seems fitting that we should present in this department, which Sister Lewis has conducted with such loving, sympathetic ability during the past year, a record of her life experience.

Elizabeth Ann Wiley was born in Camilla, near Toronto, Canada, Aug. 11, 1857. When she was eleven years old, the family moved to Cuba, Mo., and nine years later moved by wagon to north-western Kansas, the deceased driving one of the teams. They settled in Long Island, Phillips County. This is still the family home, and several brothers and sisters, as well as other relatives, reside in the vicinity.

During these strenuous pioneer days on the Western plains the subject of this sketch worked out to help support a large family of younger children, and enjoyed but few school privileges until she had grown to young womanhood. However, she always had an earnest desire for an education, and encouraged by a woman for whom she worked, studied privately,

and later attended school for a short time at Republican City, Nebr. Struggling along in this way, she prepared herself to teach a small country school.

About this time, through the efforts of Elder C. L. Boyd, she was led to accept the third angel's message; and, although the way seemed hedged about with impossibilities, she determined to attend Battle Creek College. From her slender salary she managed to save enough to pay railroad fare, and the fall of 1877 found her in school.

Returning home after two years, she took up a claim near Oxford, Nebr., and



MRS. C. C. LEWIS

this she held until it was sold for enough to enable her to return to college, where she spent a large part of three or four years. During this time she supported herself by teaching in the summer and working in the Review and Herald bindery on Sundays of the school year.

The deceased was married to Charles C. Lewis Dec. 12, 1882, at Sumner, Mich. There they taught a winter school, and in the summer assisted Elder A. O. Burrill in the conduct of a tent effort in St. Louis, Mich.

During the following four years Mrs. Lewis was connected with Battle Creek College as teacher and preceptress. As a worker in the Battle Creek church she assisted in organizing the first kindergarten Sabbath school conducted by Seventh-day Adventists.

The scene of her next labor was the Minnesota Conference school at Minneapolis, where for two years she had charge of the girls' home. The five years following were spent in College View,

Nebr. Here she was able to do but little public work, as her own children claimed her care; but she introduced the kindergarten method into the Sabbath school, and edited a little monthly paper entitled *Early Education*. This was discontinued when the family moved to Texas and connected with the Keene Academy. There she sacrificed the joy of private home life to answer the call of duty, and took her children into the dormitory, serving as preceptress and matron until five years later, when Professor Lewis accepted the presidency of the Walla Walla College. During their two-year stay there Mrs. Lewis had charge of the church school. The next six years were spent at Union College, where she was preceptress in the ladies' dormitory, and taught a number of classes.

At St. Helena, Cal., she enjoyed for three years a rest from public labor, but shortly before coming to Takoma Park about two years ago, at the earnest solicitation of the General Conference Educational Department, she became editor of the Home Education department in *Christian Education*. Her work closes with the current issue of that magazine. Mrs. Lewis also had charge of the Mothers' Normal Course of the Fireside Correspondence School. From her own wide and varied experience she had a wealth of material for use in the preparation of lessons, and the second series of the course was more than half finished when sickness seized her pen and laid it down. Her efforts were deeply appreciated by our mothers the country over, and many drew upon her sympathetic interest in the problems of young and old, and the sound, candid advice she was able and willing to give regarding their solution.

Nine months ago she was requested to take charge of the Home department of the REVIEW AND HERALD. It is through her work in this capacity that a large number of our readers have learned to know and love her. The work for our homes lay so very near her heart that she found it difficult to believe she must soon lay it aside. Only a few weeks after entering upon her duties the first symptoms of her disease appeared, so subtle in their working that the true nature of her malady, cancer of the right femur, was not discovered until the beginning of the present year.

Earnest prayers were offered for her recovery, and with steadfast faith and earnest pleading she claimed the promises of God. "I am not afraid," she often said, "and it is all right if my work is done, but I do not believe it is finished." Her heart yearned to serve a little longer, and the loving Father granted this boon. She rallied and for three months, although confined to a bed of suffering, was able to continue her literary work. The messages received from her friends during this time of waiting were appreciated; and aside from the preparation of articles, she wrote and dictated many letters, remembering with special solicitude young people whom she had "mothered" during the years of her preceptress work. Life was sweet to her, and the future held

bright promises, but with unwavering trust and a courage that never faltered, she bowed with reverent submission to the will of an all-wise Father. In one of her last intelligent moments she sighed: "I am so tired. I long to be at rest. Tell the dear people that all is well."

"If charity, unselfish giving,
If noble life be worth the living;
If eager helpfulness unbought,
If kindly deed, if loving thought;
If gentle wish to soothe or share
Another's sorrow, pain, or care;
If cheerful word, if sunny smile,
In this sad world are worth the while;
If heart from pride and envy freed,
If quick response to every need,
If outstretched hand, if willing feet,
If love, if sympathy, be sweet;
If shining attributes like these
Entitle one to sweet surcease
Of toil, to lasting joy and peace,
Then surely, dear, dear friend of mine,
Such blessed recompense is thine."

Mrs. Lewis died at her home in Takoma Park, Md., April 22, 1915, aged 57 years, 8 months, and 11 days. Her devoted husband, one son, and two daughters sorrow with us, but the poignancy of their grief and ours is lessened by the assurance that her hope, "both sure and steadfast," is anchored within the veil; and that she will awake to see the King in his beauty when he comes to claim his own.

Our Epitaphs

WE are all very busy—busy writing epitaphs. We do not let a day pass without doing something in this line, and we are all busy, not in writing epitaphs for others, but in writing our own. And we are making it very sure that people will read what we have written when we are gone. Shall we not be remembered? If not by many, we certainly shall by a few, and that remembrance we are making sure of by the tenor of our lives.

Our characters are the inscriptions we are making on the hearts of those who know, and who will survive us. We do not leave this office to others. We are doing it ourselves. Others might falsify and deceive by what they might say of us. But we are telling the truth. The actions of our passing life are facts visible, plain, undeniable. We engrave them on the minds of all observers. How interesting the question, What kind of epitaphs are we writing? Will they be read with joy or sorrow? Remember the epitaphs we write are not for the marble that tells where we lie, but for the memory of every one that knew us.—"Great Thoughts."

"THE only way to be patient, to be calm, to be ready for all effort and all endurance, is to hold in the soul the thought of the great truths of God, greater than any passing event or crisis. To live thus in the presence of eternal laws and lofty ideals is to have power, and conquer."



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Out of the Mouths of Babes

THE statement made in the spirit of prophecy that children would yet take up the message of the third angel and proclaim it with wonderful power, is having a striking fulfillment in New York City. A little eleven-year-old Jewish girl who has been converted to the truth through the efforts of one of our sisters, is going about among Jews, Protestants, and Catholics, telling them with earnest conviction of the soon coming of her Messiah a second time to bring judgment with him. She has already given the message to the scholars and teachers of the public school she attends, and has created quite an interest on the part of many to know more about these things. Many persons are asking her questions; they want to know who these Christians are that keep the Jewish Sabbath, about whom she talks so much.

The child has been able to grasp very quickly the truths in the Old and New Testaments concerning Christ; and all she talks about is Jesus and his soon coming and the Sabbath truth. She is a bright, pretty child; and when she is speaking about her faith, an animated, intelligent look shines out of her eyes that makes one forget she is only a child. When I saw her at the Washington Heights Lecture Hall Sunday evening, she was up in the very first row of seats, taking a prominent part in the song service.

The little girl's parents are bitterly opposed to Christianity, and are doing everything to discourage her. However, she is remaining firm in the love of the truth. Remember her in your prayers.

HAROLD MAYER.

"The Call of the Hour Is Answered by the Coming of the Man"

IN every crisis in the history of the world, the Lord has had a people willing to meet the issue. "Thy people shall be willing in the day of thy power."

Before the flood, when "the wickedness of man was great in the earth," and "every imagination of the thoughts of his heart was only evil continually," a crisis arose: God found in Noah a man whom he could trust to meet the issue; and as a result of his efforts, a remnant was saved.

Soon after the flood the world was again found in wickedness. The people began the erection of the tower of Babel. Confusion of tongues and a scattering of the people resulted. Later, idolatry became well-nigh universal. Abraham was called out, to begin a new order of things. He was a keeper of God's law, and he knew when God spoke.

A few hundred years later we find the servants of God in Egyptian bondage, greatly oppressed. Moses appeared on the scene, called of God to meet the

crisis; and although he was permitted to lead Israel only to the border of Canaan, yet at this point God found in Joshua one who would lead them across Jordan, and before whom the walls of Jericho would fall.

Little more than two hundred years after this, the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of Midian. They were in great distress, and earnestly poured out their hearts to God for help. A poor farmer's boy was chosen to free them from Midian. In trembling modesty he hesitated until the Lord gave him a sign that he would be with him. God chose only three hundred men out of thirty-two thousand to help Gideon fight the battle, but these were men that had no divided interest,—men who depended, not on the strength of man, but on the power of God. A great victory was gained. Thus it can be seen that with every call, God gives his Spirit to accomplish the object of the call.

Later, Nineveh was about to be destroyed, the wickedness of that great city having come up before the Lord. Jonah was called to give the warning message, but he rose up to flee from the Lord's presence. In turning aside, he had a hard experience. He was delivered from the sea only to hear the same call to service. The warning was given, the Spirit of God was in the message, and a great city of sixscore thousand people who knew not their right hand from the left was saved. Thus a great work and a quick work was accomplished through the efforts of frail humanity coupled with the power of God.

In a later period all the Jews were under sentence of death. Esther and Mordecai were present to meet the issue and to cause the guilty Haman to hang from his own gallows. We are told that the "decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther."

Next, the time came for the Redeemer to appear. Although the church as a whole was asleep, yet the Saviour had a few humble souls to make the announcement to the world. This offended the Jews, who felt that God had passed them by, to communicate with ignorant shepherds and uncircumcised heathen. The time came when Jesus was to begin his ministry. John the Baptist appeared on the scene, to introduce him to the world.

Afterwards came the long struggle of the Dark Ages, but God preserved such men as the Waldenses, Wyclif, Huss, Jerome, and Luther, to meet every issue that Satan was able to bring upon the world.

Now, at the close of this great drama, the real climax of all ages and the culmination of the gospel work in the earth, when the last great issue is on, cannot we believe that God will have a people who will meet the demands of the hour? Or, to put it in other words, Would it not be a strange thing if God had not:

a people at this time to meet the present issue? Surely God still has power in the earth, and he says, "Thy people shall be willing in the day of thy power." The great questions for us to settle are, Who is that people? Am I one of them?

Methods That Will Be Largely Used in This Closing Work

"In a large degree through our publishing houses is to be accomplished the work of that other angel who came down from heaven with great power, and who lightens the earth with his glory." But, says one, We believe the Lord calls the ministers, but do you really believe that he calls the canvasser? Listen! "The canvasser is engaged in an honorable business, and he should not act as though he were ashamed of it. . . . He who is called of God to so sacred a work should feel that its accomplishment demands all his energies."

We know that God will not slight us in this call, and for our encouragement I wish to say that nothing but sin can prevent us from hearing this call to service. When Isaiah got a new glimpse of the Lord, and his iniquity was taken away, he heard the call, and quickly sent back the response, "Here am I; send me." "The call of the hour is answered by the coming of the man."

V. O. COLE.



Work for the Colored in Virginia

By invitation of Elder W. C. Moffett, the president of the Virginia Conference, I spent two weeks with him, visiting the colored churches in that State.

The first company we visited was at Wytheville, in the southern part of the State. We spent the Sabbath there, speaking twice to them. There are about twelve believers composing the company. Elder J. B. Mallory had spent two weeks there encouraging the believers and following up an outside interest. It is hoped this company will soon be organized into a church.

We spent Sunday, April 4, in Roanoke and Lynchburg, visiting the members in Roanoke and speaking in Lynchburg at night to a well-filled house. There is only one colored Sabbath keeper in Lynchburg, and none in Roanoke. There is a large colored population in both cities, and we hope something will soon be done to reach them with the message of the soon-coming Saviour.

From Lynchburg we went to Danville, where we have a small church. We were glad to meet Elder W. H. Armstrong and wife at this place, who have done faithful work for both races, bringing several into the truth during their short stay. At one time there was a strong colored church in this place, but by apostasy and removals the membership has been greatly reduced. They have a good church building, which will be repaired and used in an effort to rebuild the membership. There are some faithful souls there, and with the earnest efforts being put forth, I am sure good results will follow. There are about ten thousand colored persons in Danville.

One day was spent with the church at News Ferry, conducting a night meeting and visiting. This church is located in a prosperous farming section. We found the believers of good courage in the message.

After one night in Chase City, where we have one Sabbath-keeping family, and

where Elder Moffett spoke in the Baptist church on the Eastern Question to a very attentive congregation, we reached Richmond for Sabbath, April 10. We met with the two churches on the Sabbath, and spent the afternoon visiting the sick ones, reading and praying with and for them. May the grace of the Lord sustain his suffering children. We have the sick with us always. May the day of deliverance from sin, with all its consequences, hasten on.

Sunday we met with the churches in Newport News, Portsmouth, and Norfolk. We have small churches in the three places, but only one church building, which is at Newport News. In Portsmouth a hall is used, and in Norfolk a room in the home of one of the members. The Lord came near in all the services, and gave us a new vision of the greatness of the work committed to our hands, and inspired in us a new determination to be more active in the spread of the present truth. In these cities are many thousands who must have the privilege of hearing the message. Two church schools are being conducted. We visited them, and noted with interest the progress being made by the children in their studies. No doubt some of these children will be used to proclaim the warning in the closing scenes of this world's history. "A little child shall lead them." Elder Moffett informed me that he was planning to invite Elder Mallory to begin a tent effort in Newport News soon, to be followed by the camp meeting.

There are between eight and nine hundred thousand colored persons in Virginia. We have about one hundred and fifty Sabbath keepers, two ordained ministers, one retired minister who does what he can, one Bible worker, and two school-teachers laboring to bring the third angel's message before all these people. While the laborers are few, they are of good courage. The outlook for the work in this conference is encouraging.

C. B. STEPHENSON.

Oklahoma

OKLAHOMA CITY.—The work in Oklahoma is steadily progressing, and its advancement brings courage to the hearts of the believers. Many have been the blessings that have strengthened the faith of the workers as they have toiled to bring to the people a saving knowledge of the gospel.

All who study the signs of the times in the light of the prophetic word, must see that we have reached the closing scenes of this world's history. In view of these times, we feel that a great responsibility rests upon us to enlighten all who will listen to the word of truth. If we do this work faithfully, we believe that many will escape "the wrath to come" who might be lost if we neglected to do the work committed to us.

We are glad that we are able to say that the missionary spirit is growing among our people. A number of missionary conventions have been held with encouraging results. The grace of giving is also developing more and more in our people as they learn of the great needs of the mission work.

During the year 1914 the receipts of the conference, in tithe and general mission funds and donations to the conference corporation obligations, were larger

than for any previous year. The tithe was \$34,709, which is an increase of \$10,359 over the previous year. But \$2,500 of this came in a little too late to appear in the report of 1914, as the treasurer had just closed his books when this amount was received, so it will go into this year's report. Even then this was the largest yearly tithe in the history of the conference, and \$7,859 more than that of the year before.

The Sabbath school offerings show an increase over the previous year of \$1,253.50. We are trying to double this increase this year.

The book and periodical sales fell a little short of the year before, there being no sale for the cotton. A large portion of the population depends for a living on cotton raising, and although the cotton crop was the largest in the history of the State, it did not find a market. We also fell short on the Twenty-cent-a-week Fund, reaching only seventeen and three-fourths cents a week per capita; but we are bending every effort to reach our goal in every apportionment this year.

The educational work has steadily grown until this year's work has exceeded that of any previous year. A uniformity of textbooks is adopted in nearly all the schools. The grades are equal to those of the public schools.

Our teachers are doing thorough work, the majority of them having received their education in Keene Academy and Union College. Students finishing the eighth grade are required to take the State examination questions in the common branches. The two intermediate schools are worthy of mention because of the good work they have done. There will be nearly twenty-five students who will finish the eighth, ninth, and tenth grades at the close of the spring term.

Almost every school has taken an interest in the Junior Society work. About twenty schools have been organized into the work of the society or the consecration service. What has been accomplished in this work has been almost entirely the effort of this year.

Our schools number twenty, with twenty-six teachers and some student help and an enrollment of over five hundred. The terms have been lengthened in a number of schools. Conditions were never more promising than at present. A spirit of cooperation has existed among patrons, teachers, and conference workers.

The outlook for the future prosperity of the educational work was never better. It has been "a year of precious blessings" for the educational work. The large army of young people among us gives promise of strength to the work in general.

JOHN ISAAC.



Southern New Jersey

THE Lord is adding his blessing to the work in the southern part of the State of New Jersey. During an excellent union meeting held in the Bridgeton church in January, six members were added to the church in that place, and others were interested, whom we hope soon to see added to the church.

On February 28 the writer baptized seven persons, all men. These with one sister, were added to the church at Cape May Court House. Of the seven brethren baptized, six were the husbands of

sisters in the church, and the heads of families. Four of these have since entered the canvassing work. Three of the seven baptized were brothers. Their mother, who had long prayed and labored for the conversion of her boys, rejoiced to see her three sons buried with their Lord in baptism.

The conference president, Elder A. R. Sandborn, and the writer spent April 9 and 10 with the churches at Pleasantville and Atlantic City. The Lord's Supper was celebrated with these believers, and all enjoyed the services very much.

Excellent work is being done by the believers in Ramah, Jericho, Shiloh, Fairton, and other parts of this field, where some are being interested in God's saving message and brought into the truth. In Vineland several have become much interested in the truth, whom we hope soon to see added to the church there.

In other parts of southern New Jersey a number of persons are awaiting baptism and acceptance into the church. The Lord is working upon the hearts of sincere seekers everywhere, and soon these dear ones will be gathered into the garner of God.

In Cape May Court House the church building has been painted and repaired. In Bridgeton the church building has been painted, wired for electric lights, and otherwise repaired. We hope to occupy until He comes, and to be prepared for an abundant entrance into God's everlasting kingdom.

GEORGE W. SPIES.

Bermuda

SINCE my last report three adults have accepted present truth, and six have been baptized. Two of these were new converts, and the other four were children of believers. The condition of the finances is good, and the work is considerably more than self-sustaining, though the expenses have been quite heavy for the past two years. The tithe for 1914 was £219 2s. 10d.; Sabbath school offerings were £46 13s. 3d.; the Harvest Ingathering Offering was £5 8s. 10d.; and the Annual Offering was £1 9s. 9d., the total tithes and offerings for the year being £272 14s. 8d.

The church has recently organized a missionary society, which, with the young people's society, has ordered a sufficient quantity of literature to supply every family on the island, and we expect to see much good accomplished as the result. The brethren and sisters are all of good courage, and are determined to do their part in the closing work of the third angel's message.

EUGENE LELAND.

The Work Among the Foreigners in the United States

MANY of the faithful readers of the REVIEW watch with great interest the progress of the work in the homeland and abroad. Many have no doubt been following the progress of the work among the many different nationalities here in this country with marked interest. Reports, however, have not been many and long, and probably some of our brethren have been tempted to conclude that this foreign work in the home field is having but very little success and making but slow advancement.

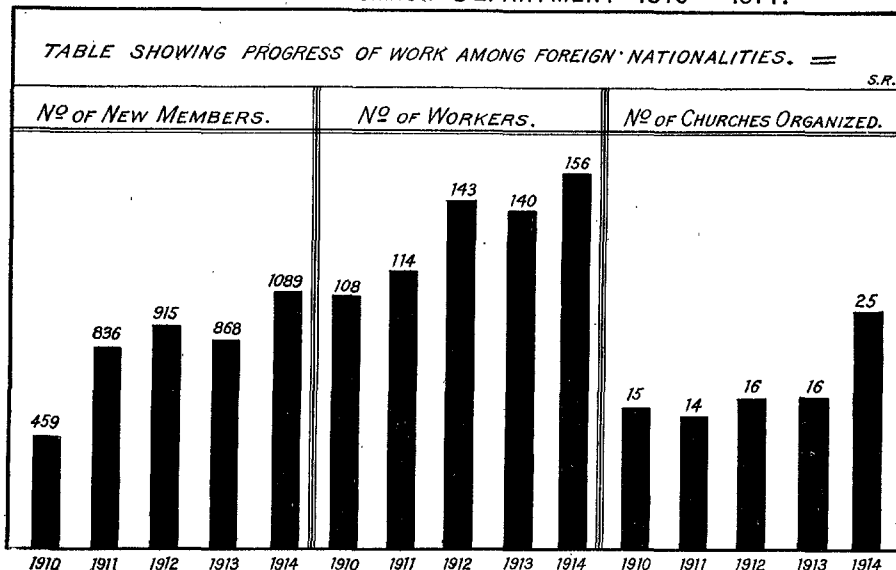
It was a source of great encouragement to our deceased and beloved Brother O. A. Olsen to see the advancement the work made during 1914. His burden for the foreign work was a great one, and his thoughts were constantly occupied with plans and methods by which the most could be accomplished to win precious souls. Brother Olsen wished that much more could have been done; but on account of the lack of so many things, among which men and means are the more prominent, the work could not move so rapidly as we all desired. Nevertheless we are very thankful to God for the results attained.

During 1914 we carried on work in this country among eighteen different nationalities: Germans, Swedes, Danes, Norwegians, Italians, Frenchmen, Hungarians, Roumanians, Bohemians, Finns,

made among all these other nationalities enumerated above. Take, for instance, the Russians. During 1914, ninety-two Russians accepted the message under the faithful and earnest labor of four or five workers. At one place alone—Yale, Va.—more than fifty accepted the truth at one time. Altogether we now have a Russian constituency of more than 250.

Then we have the Servians, with only one ordained minister and one licentiate. Twenty-three new members were baptized among that nationality during 1914, and we now have three good Servian churches, two in Canada and one in St. Louis, Mo. Among the Roumanians eleven were added to the Roumanian companies in Ohio, all through the faithful and self-sacrificing labor of one licensed minister. Among the Italians

NORTH AMERICAN FOREIGN DEPARTMENT 1910 - 1914.



Lithuanians, Servians, Jews, Russians, Hollanders, Japanese, Slavonians, and Spaniards. Four years ago, during 1911, we labored among ten different nationalities. Thus eight nationalities were added during the four years. This we feel we can call an advancement.

By looking over the accompanying table, which has been specially prepared for this article, it will readily be seen whether progress has been made or not. On the table we have listed only three items: number of new members, that is, Sabbath keepers won during each year; number of workers; and number of churches organized. It will be seen that while 459 new members were gained in 1910, returns for 1914, which have just been compiled, show that 1,089 accepted the message. During 1910 and 1911 respectively we carried on the work with 108 and 114 workers, while in 1914 the force of laborers had increased to 156, another substantial gain.

When we look upon the number of churches organized during the last four or five years, it will be seen that practically the same number were organized during the quadrennial period 1910-13; but when we reach 1914, a marked rise sets in, and twenty-five new churches were added in one single year.

While, of course, much the greater part of this foreign work is being done among the Germans and the Scandinavians, among whom the work has been in operation for several decades, yet we have been very interested in taking note of the marked progress that has been

seven new members were gained and added to the Italian church in Chicago. The Slavonians report eight new members. And so we could go on and mention some here and some there gathered out from among all these many different peoples.

During the beginning of this present year, work has been started among another foreign nation, the Icelanders. Brother David Guldbrandsen, after completing his course at the University of Christiania, Norway, spent some time in Iceland, perfecting himself in the Icelandic tongue, and also doing colporteur and other missionary work. He has now been called to North America, and has taken up work in Winnipeg, Manitoba, Canada, where there is a large settlement of Icelanders.

Thus, little by little, we reach one after another of these many foreign peoples, who are waiting to receive the third angel's message; but an immense task is still before us in giving the truth to the scores of nationalities who are yet unreached. Great privileges and opportunities present themselves in the coming to our very doors of these many foreigners, and we have certainly reached a time in the history of this denomination when every wide-awake member should not only do something to bring the message of salvation to this great host of our fellow men, but put both heart and soul into a gigantic effort for the saving of benighted souls in this country.

STEEN RASMUSSEN,
North American Foreign Department.

News and Miscellany

Notes and clippings from the daily and weekly press

— A nine-foot tunnel is about to be constructed in London for the conveyance of mail. It will contain two tracks with island platforms at the eight stations from Paddington to Whitechapel, inclusive. The trains will be run without operators from distant control stations at an average speed of twenty-five miles an hour. At the island platforms there will be electric elevators to transfer the mails to the sorting offices.

— A vapor-bath train has been constructed by the Russian government for its soldiers at the front. By this device 2,000 men can bathe in twenty-four hours. While they are engaged in this healthful exercise, their clothes are taken from them and disinfected in drying vats. When the czar inspected this bath train, he was interested to learn that 250 pounds of soap would be consumed whenever it was used for twenty-four hours continuously.

— What is said to have been the largest single real estate transaction in the history of Chicago was made known the other day. This was the purchase of the Fine Arts Building by the trustees of the estate of Charles A. Chapin for \$3,000,000. There have been other real estate transactions in which more money was involved, but where more than one piece of property changed ownership. This is said to be the largest price for a single piece of property.

— Russia has given an earnest of its pledge of the promised freedom of Poland at the close of the war. A law has just been promulgated granting local municipal self-government to all towns in Poland. This gives Polish committees a measure of self-government equal to that enjoyed by any Russian incorporated town and district. Another feature of the law is the great care with which provision has been made to give a fair measure of representation to the Jewish population.

— The legislature of Texas is considering a plan to divide the State. If a majority of the people of the whole State so vote, the western half may be set off as the "State of Jefferson." People generally may not know that Texas has peculiar privileges in the matter of subdivision. The act of Congress that admitted it to the Union gave it the right to divide itself into as many as five States, without any action on the part of Congress. It would make five States, each larger than New York.

— The great \$6,000,000 corporation of the Dennison Manufacturing Company, with offices on Franklin Street, Boston, and factories at South Framingham, has been turned over to its 2,400 employees, who will have full control of the concern. Only the eight-per-cent preferred stock, with a more or less fixed income, is retained by the original owners, who will have no voice in the affairs of the company. Every employee of the company is to share in the profits. Each employee receiving more than \$1,200 a year will be given common stock, with voting privileges.

— More than 60,000 cases of cold-storage eggs recently reached Europe from China, by way of the Panama Canal and New York City. Printing is not the only "art preservative" that the Chinese have mastered.

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

The Last Crisis

THE Scriptures bring to view the last crisis between commandment keepers and the beast and his image, in the twelfth, thirteenth, and fourteenth chapters of the book of Revelation. The last issue which will be raised in the final conflict is the enforcement of the mark of the beast by the image of the beast. The image of the beast in the United States must constitute an organization or federation of organizations which is a facsimile, or likeness, of what the beast was in the Roman Empire.

The Roman church united with the Roman state constitutes the beast of the book of Revelation. Analogy would force us to conclude that an image to the beast in the United States would have to constitute a legally established religion in this nation. The prevailing religion in the United States is Protestantism. If any religion is ever established in the United States, it will be apostate Protestantism or a union of Protestantism and Romanism.

The mark of the beast must be a religious institution which demands worship. It must be a religious institution originating with the beast, or it could not be denominated "the mark of the beast." The image of the beast has accepted a papal institution as a part of its own worship. The mark of the beast is religiously held by both Protestants and Catholics. It is upon this issue, namely, the enforcement of the mark of the beast, that both Protestants and Catholics unite.

The image of the beast is to compel all people to worship the image of the beast and to receive the mark of the beast. In order to accomplish this it will be necessary for the state to do the compelling. The state will have to enforce the mark of the beast by law, otherwise people could not be compelled to accept it.

What religious institution has Protestantism accepted from Catholicism which it is asking the state to enforce by law? Of all the dogmas which Protestantism has accepted from Romanism there is only one religious tenet which is strictly papal that Protestants are requesting the state to enforce by law and thus compel all the people to observe it, and that is Sunday as a day of rest and worship. No other religious institution held in common by Protestants and Catholics is being enforced by law.

Thus compulsory Sunday observance must of necessity be "the mark of the beast" which the image of the beast will seek to enforce, first by means of the boycott in the commercial world, and lastly, after the boycott has failed to bring the desired results, by the death penalty.

This was the exact mode of pro-

cedure which the Papacy pursued in compelling people to observe Sunday at the time the Catholic Church was in supreme command. The image of the beast, or apostate Protestantism, the prophecy asserts, is to pursue a similar course in the United States.

In Volume V of the "Testimonies for the Church," pages 449-451, we read:—

"The same spirit which actuated papists in ages past, will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God. . . . To secure popularity and patronage, legislators will yield to the demand for a Sunday law. Those who fear God cannot accept an institution that violates a precept of the decalogue. On this battle field comes the last great conflict of the controversy between truth and error."

In Volume VII, page 141, occurs this significant statement:—

"The substitution of the laws of men for the law of God, the exaltation, by mere human authority, of Sunday in the place of the Bible Sabbath, is the last act of the drama."

This shows conclusively that the last great issue which will bring on the final crisis is the compulsory Sunday law controversy between God's loyal followers and those who have forsaken his law.

In our last article, we furnished facts showing the National Reform Association to be the leading aggressive factor in this great Protestant movement in the United States to secure a union of church and state. This association has many allied organizations aiding in this backward and revolutionary movement in America.

The first organized ally of the National Reform Association was the W. C. T. U., which was induced by the National Reform Association to second its efforts to secure Sunday legislation, the recognition of Jesus Christ as the governor of the nation, and the establishment of all the laws and usages of the Christian religion as a part of the fundamental law of the land. The W. C. T. U., at the request of the National Reform Association in 1887, added the department of Sabbath observance to its organization, and Mrs. J. C. Bateham, of Ohio, was put in charge of this new religio-political department.

That the W. C. T. U. had fully accepted the platform principles of the National Reform Association is quite evident from the following W. C. T. U. authoritative utterances:—

"A true theocracy is yet to come, and the enthronement of Christ in law and lawmakers; hence I pray devoutly, as a Christian patriot, for the ballots in the hands of women, and rejoice that the National Woman's Christian Temperance Union has so long championed this cause."—*W. C. T. U. Monthly Reading for September, 1886.* "The Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be this world's king, yea, verily, this world's king in its realm of cause and effect,—the king of its courts, its camps, its commerce; king of its colleges and cloisters; king of its customs and constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics."—*W. C. T. U. National Convention.*

1887. See "Religious Liberty in America," by C. M. Snow, pages 281, 282.

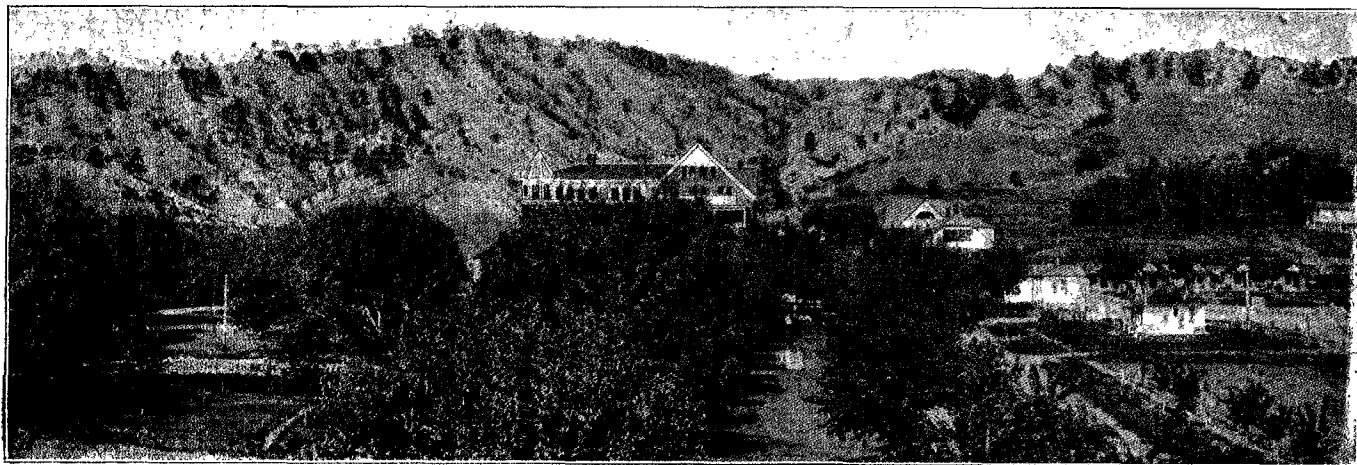
In 1887 the American Sabbath Union was organized, and at once allied itself with the political schemes of the National Reform Association by adopting the platform principles of that union in its own constitution, and working hand in hand with the National Reformers to secure compulsory Sunday observance in Congress and the State legislatures.

The following year the Third Party Prohibition party, at the instigation of the National Reform Association, adopted its platform principles in its own constitution by favoring a union of religion with the state, the Lord as supreme ruler of the nation, "to whose laws all human laws should conform."

The following were listed among the delegates and visitors: Drs. H. W. Miller, H. A. Green, J. D. Shively, E. D. Haysmer, L. A. Sutter, Kate Lindsay, F. H. Weber, Anna B. Durrie, N. C. Nelson, C. H. Morian; Brethren I. H. Evans, W. T. Knox, N. Z. Town, R. A. Underwood, A. T. Robinson, E. G. Fulton, R. R. Cook, E. J. Baker, A. F. Kirk, Burton Castle, R. L. Carson, T. S. Dock, E. L. Austin, Chas. Beeby, H. L. Holmden, A. W. Lane, W. W. Ruble, C. L. Taylor, M. B. Smith, Ralph Emery, J. P. Hansen, E. M. Frost, and L. A. Hansen; Sisters Rosella Collie, Flora Huenergardt, Ada J. Madison. There were also a number of nurses and other workers from the Boulder Sanitarium in attendance at some of the meetings.

Those acquainted with the adverse conditions under which this sanitarium has operated for a long time will the better appreciate learning that last year's business showed an operating gain of over \$5,500, after generous allowance for depreciations, and that, even after the large interest account had been paid, a net gain of over \$2,000 was shown. The financial statement of the treasurer shows great care and detail in the accounting department, covering a comprehensive departmental cost system.

A feature especially noticeable is that while there is felt an urgent need for certain improvements and additional equipment, much care and economy is shown in expenditures in this direction, the workers being willing to get along



THE BOULDER-COLORADO SANITARIUM, CONSISTING OF A LARGE MAIN BUILDING AND TWENTY-TWO SMALLER BUILDINGS

The secretary of the National Prohibition Convention held in 1888, made the following significant statement:—

"I want to see the day come when the church shall be the arbiter of all legislation, State, national, and municipal; when the great churches of the country can come together harmoniously, and issue their edict, and the legislative powers will respect it, and enact it into laws."

There are more than a score of Protestant organizations which have been won over to the platform principles of the National Reform Association. We are told that "the National Reform Movement, exercising the power of religious legislation, will, when fully developed, manifest the same intolerance and oppression that have prevailed in past ages."

C. S. LONGACRE.

Medical Missionary Department

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

The Medical Convention at Boulder, Colo.

THE last of a series of three medical conventions was held at Boulder, Colo., April 4-6. The sanitarium work of the Central and Northern Union Conferences was well represented, the superintendent and manager of each of the sanitariums being present, with the exception of Dr. H. W. Barbour of the Iowa Sanitarium, who was unable to attend on account of emergency work.

A committee on plans consisted of W. T. Knox, Dr. H. A. Green, Dr. J. D. Shively, A. T. Robinson, and L. A. Hansen. The members of the committee on training schools were Dr. H. W. Miller, Dr. L. A. Sutter, Dr. Kate Lindsay, Dr. E. D. Haysmer, and R. A. Underwood.

The program of the convention was much the same as of the previous two conventions, the same general agenda paper being followed in all. The discussions took the same general course as that followed in the other conventions, and the same excellent spirit prevailed throughout. Nothing occurred to mar the unity of the meeting or to detract from the object of the convention. The unanimous sentiment was that the occasion was one of entire blessing.

While it was recognized that some expense is involved in thus bringing these workers together in these conventions, it was also recognized that it has cost much more not to hold more frequent medical conventions. All felt assured that our medical missionary work will greatly profit by these three conventions, and that the future bids fair for the carrying out of the principles for which our health work stands.

Some additional recommendations were adopted at the Boulder convention, all of which will appear in due time, with a summary of the discussions.

The Boulder-Colorado Sanitarium

This is perhaps the most proper time and place to make special mention of the Boulder-Colorado Sanitarium and its work. The medical convention gave the visitors a good opportunity of becoming better acquainted with this splendid institution and its fine family of workers. We feel no hesitancy in speaking of this sanitarium and its progress in most favorable terms.

as economically as possible until conditions will permit securing added facilities. At the same time, the appearance of the institution does not betray any lack of means nor does the grade of work done indicate anything wanting. Things look good, work is up to the standard, and results are excellent. A saving could probably be effected and the earnings increased with a little more equipment.

The last three years have seen a constant growth in patronage, the winter's business showing its part in the increase, which is especially desirable, this having been the dull season, and presenting the biggest problem of finance to the management. The summer's patronage will run to about 130 patients, while the winter's work falls below what is necessary to meet operating expenses.

It looks as if considerable increase in the winter's patronage might be secured if there were general cooperation on the part of all our people who could help to send patients to Boulder. The institution is well prepared to care for them, and any one can feel free to recommend people to the institution. There is considerable territory that could contribute patronage. With some public city work that may be entered into by the institution, and with field work by its constituency, the winter patronage should soon be almost equal to that of the summer season. This would mean a great deal to the sanitarium in its financial outlook and its work in general.

Another medical institution near by offers strong competition in some lines. Some physicians who while friendly to our institution are more closely affiliated with the other, are giving it support that might otherwise come to us. A more up-to-date equipment in some lines, new

buildings, and some other advantages help to draw business to the other institution. Nevertheless, our own is enjoying a growing local patronage.

Four doctors are associated with the Boulder-Colorado Sanitarium. Through medical society meetings and by other means, they have pleasant relations with the medical fraternity and other people of Boulder. They are offered opportunities of doing public work of an educational nature. Likewise does the business management sustain relations with the commercial bodies and business men of the city that help in keeping this sanitarium favorably before the public.

Considerable is being done in caring for those unable to pay regular rates—possibly more than the institution can afford in its own present needy condition. A liberal spirit in this direction is shown, and this should be appreciated by our people; it offers another good reason why they should help in securing a paying patronage.

While there has been irregularity in the definite oversight of the spiritual work of the sanitarium, there prevails a reasonably good spirit in this matter. A large share of the burden of this part of the work now falls on Sister Ada J. Madison, who acts as Bible teacher for the students, gives readings to patients, looks after making provision for patients' public worship, and sees to providing suitable entertainment for patients. She is busy, and profitably so.

Health educational work is being carried forward by the medical staff. Dr. H. A. Green (superintendent), Dr. Kate Lindsay, Dr. Anna B. Durrie, and Dr. F. H. Weber all do their share, inside and out, in carrying forward this part of the work. The tourist class is now in less evidence. Persons are not encouraged to stay simply as boarders. This is beneficial in various ways.

The cooperation and lack of friction seen among those in responsibility is gratifying. The business interests are carried by a financial committee. R. R. Cook looks after certain house management. E. J. Baker is treasurer and head office man. The managing board and the faculty, together with all the workers, make up a good, strong working force. May the Lord continue to bless them all abundantly and give success to their labors.

L. A. HANSEN.

Help for Our Dining Room Service

Our medical convention passed a recommendation requesting that the North American Division Conference secure Brother E. G. Fulton to visit our sanitariums and give instruction for the improvement of the service in the kitchen, dining room, and other departments. The request was favorably acted on, and Brother Fulton made arrangements to enter upon this work at once. His long experience in culinary lines gives him special fitness to help in this way, and his services are appreciated in the places where he has already been.

At this writing Brother Fulton had visited the sanitariums at Boulder, Hastings, and College View. At each place classes were held for as many workers as could possibly come together. Instructions, demonstrations, and drills were given. Great interest was shown by all, and a hearty reception was given Brother Fulton. The lessons were pre-

sented in a way to make them entertaining, pleasing, and profitable.

As this work is done in all our sanitariums, it will aid in bringing about a much desired uniformity of service, and place this part of the work upon a basis that will commend itself to our patrons. We bespeak for Brother Fulton a continued welcome, and feel assured that each institution and the sanitarium work as a whole will greatly benefit by this timely and needed instruction.

L. A. HANSEN.

NOTICES AND APPOINTMENTS

Camp Meetings

CENTRAL UNION CONFERENCE

Wyoming, Crawford, Nebr.	June 3-13
Colorado, Boulder	June 17-27
West Colorado, Grand Junction	June 28 to July 5
Missouri	Aug. 5-15
Nebraska	Aug. 19-29
Kansas	Sept. 2-12

COLUMBIA UNION CONFERENCE

West Pennsylvania, Homestead Park, Pittsburgh	June 10-20
Eastern Pennsylvania	June 17-27
Chesapeake, Hamilton Avenue Grove, Baltimore, Md.	June 24 to July 4
New Jersey, Burlington	June 24 to July 4
Virginia, Charlottesville	Aug. 5-15
Ohio, Mount Vernon	Aug. 12-22
West Virginia	Aug. 26 to Sept. 5
Virginia, Newport News (colored) Sept.	9-19

EASTERN CANADIAN UNION

Maritime, Halifax, Nova Scotia	June 6-13
Quebec	June 17-24
Ontario	June 27 to July 4

LAKE UNION CONFERENCE

Wisconsin, Stevens Point	June 10-20
North Michigan, Gladstone	June 17-27
East Michigan, Holly	June 24 to July 4
West Michigan, Charlotte	Aug. 12-22
Indiana	Aug. 19-29
North Michigan, Mount Pleasant	Aug. 26 to Sept. 5
Northern Illinois, Joliet	Sept. 2-12
Southern Illinois, Springfield	Sept. 2-12

NORTHERN UNION CONFERENCE

Iowa, Waterloo	May 27 to June 6
Minnesota, Anoka	June 3-13
South Dakota	June 10-20
North Dakota, Jamestown	June 17-27

NORTH PACIFIC UNION CONFERENCE

Southern Oregon, Grants Pass	May 20-30
Western Oregon, Portland	May 27 to June 6
Southern Idaho, Caldwell	May 27 to June 6
Upper Columbia, Spokane, Wash.	June 10-20
Western Washington, Tacoma	June 17-27
Montana, Great Falls	June 17-27

PACIFIC UNION CONFERENCE

Central California, Fresno	April 30 to May 9
Northern California, Chico	May 12-18
Nevada, Fallon	May 24-30

SOUTHEASTERN UNION CONFERENCE

Cumberland, Cleveland, Tenn.	July 15-25
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SOUTHWESTERN UNION CONFERENCE

South Texas, Elgin (local)	June 10-20
West Texas (local)	June 24 to July 4
North Texas, Sacul (local)	July 8-18
North Texas, Grand Prairie, July 22 to Aug. 1	
Arkansas, Hot Springs	Aug. 5-15
North Texas, Linden (local)	Aug. 12-22
Oklahoma	Aug. 19-29
New Mexico	Sept. 2-12
South Texas, Corpus Christi (local)	Sept. 16-26

SOUTHERN UNION CONFERENCE

Tennessee River, Hazel, Ky.	July 22 to Aug. 2
Alabama (white), Birmingham	Aug. 20-29

WESTERN CANADIAN UNION CONFERENCE

British Columbia, Vernon	June 7-13
Manitoba, Brandon	June 18-27
Saskatchewan, Saskatoon	June 25 to July 4
Alberta, Lacombe	July 8-18

The Western Oregon Conference Association

NOTICE is hereby given that the Western Oregon Conference Association of Seventh-day Adventists is called to convene in legal capacity in its thirteenth annual session, at 10 A. M., June 2, 1915, on the camp ground, at Portland, Oregon, to elect a board of seven trustees and to transact such other business as its constituency may elect.

By order of the board of trustees.

H. W. COTTRELL, *President*;
C. E. OLCOTT, *Secretary*.

Wisconsin Medical Missionary and Benevolent Association

THE annual session of the Medical Missionary and Benevolent Association of the State of Wisconsin (incorporated) will be held at Stevens Point, Wis., in connection with the camp meeting of the Wisconsin Conference, June 10-20, 1915. The first meeting of the session will be held at 10:30 A. M., Tuesday, June 15. At this session officers and trustees will be elected, and such other business transacted as may properly come before this body. The accredited delegates to the Wisconsin Conference are delegates to this association.

P. A. HANSON, *President*;
P. L. LARSON, *Secretary*.

Wisconsin Conference Association

THE annual session of the Wisconsin Conference Association of Seventh-day Adventists (incorporated) will be held in Stevens Point, Wis., in connection with the camp meeting of the Wisconsin Conference, June 10-20, 1915. The first meeting will be held at 11 A. M., Tuesday, June 15. Officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. All accredited delegates to the Wisconsin Conference are delegates to the association.

P. A. HANSON, *President*;
FRANK HINER, *Secretary*.

Southern Idaho Conference Association

THE annual meeting of the Southern Idaho Conference Association of Seventh-day Adventists will be held at Caldwell, Idaho, at 9:30 A. M., June 3, 1915, for the election of a board of trustees and for the transaction of any other business that may come before the association.

JAY J. NETHERY, *President*;
T. L. COPELAND, *Secretary*.

East Michigan Conference

THE thirteenth annual session of the East Michigan Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Holly, June 24 to July 4, 1915. The first meeting will be called at 9:30 A. M., Friday, June 25, 1915. At this session officers will be elected for the coming year, and other business transacted that may properly come before the conference.

WM. GUTHRIE, *President*;
TILLIE E. BARR, *Secretary*.

East Michigan Conference Association

THE annual meeting of the East Michigan Conference Association of the Seventh-day Adventists will be held on the academy grounds, at Holly, Mich., June 24 to July 4, 1915. The first meeting will convene at 9:30 A. M., June 28, 1915. A board of trustees will be elected at this meeting, and any other business transacted that may properly come before the association.

WM. GUTHRIE, *President*;
D. P. WOOD, *Secretary*.

Western Washington Conference

THE fourteenth annual session of the Western Washington Conference of Seventh-day Adventists will be held in connection with the

camp meeting, at Manitou Park, Tacoma, Wash., June 17-27, 1915, for the election of officers for the ensuing year, and the transaction of such other business as may come before the conference at that time. The first business meeting of the session will be held at 9:30 A. M., Friday, June 18. Each church is entitled to one delegate for the church without regard to membership, and one additional delegate for every fifteen members.

LEWIS JOHNSON, *President*;
H. A. GREEN, *Secretary*.

Western Washington Conference Association

NOTICE is hereby given that the annual meeting of the Western Washington Conference Association of Seventh-day Adventists will be held in connection with the annual camp meeting and conference, at Manitou Park, Tacoma, Wash., June 17-27, 1915. The first meeting will be held at 9:30 A. M., Tuesday, June 22. The Western Washington Corporation of Seventh-day Adventists will also hold meetings at this time, but the constituency will be notified by letter in regard to the time.

LEWIS JOHNSON, *President*;
H. A. GREEN, *Secretary*.

West Pennsylvania Conference

THE fourteenth annual session of the West Pennsylvania Conference will be held on the camp ground at Homestead Park, Homestead, Pa., during the camp meeting, which convenes June 10-20, 1915. The first meeting will be at 9 A. M., June 10. We hope there will be a full attendance of the delegates at this meeting, and that they will be present at the opening session. At this time the officers of the conference will be elected for the ensuing year, and such other business transacted as may properly come before the conference.

F. H. ROBBINS, *President*;
H. K. HACKMAN, *Secretary*.

West Pennsylvania Conference Association

THE next session of the constituency of the West Pennsylvania Association of Seventh-day Adventists will be held at Homestead Park, Homestead, Pa., June 15, 1915, at 1 P. M., for the purpose of electing officers, and of transacting such other business as may properly come before the meeting. The constituency will meet in connection with the camp meeting to be held at Homestead Park, June 10-20.

F. H. ROBBINS, *President*;
H. K. HACKMAN, *Secretary*.

Minnesota Conference

THE fifty-fourth session of the Minnesota Conference of Seventh-day Adventists will be held in connection with the State camp meeting, at Anoka, June 3-13, 1915. The first meeting of the conference session will be called at 9:30 A. M., Friday, June 4. We hope that all the churches of the Minnesota Conference will elect a full delegation. Each church is entitled to one delegate for its organization, and to an additional delegate for each fifteen members. Conference officers will be elected, and such other business as may properly come before the conference session will be transacted.

G. W. WELLS, *President*.

Minnesota Conference Association

THE Minnesota Conference Association of Seventh-day Adventists is the legal corporation of the Minnesota Conference of Seventh-day Adventists, incorporated under the laws of the State of Minnesota, for the holding of properties and the transaction of the legal affairs of the denomination in the State. The annual meeting of the above-named association will be held in connection with the State

conference and camp meeting, at Anoka, June 3-13, 1915. The first meeting of the association will be called at 9:30 A. M., Wednesday, June 9.

G. W. WELLS, *President*.

Wyoming Conference

THE eighth annual camp meeting and conference of the Wyoming Conference of Seventh-day Adventists will convene at 7:45 P. M., June 3-13, 1915, at Crawford, Nebr. The first business session will be held at 9 A. M. on Friday, June 4.

N. T. SUTTON, *President*;
ASA SMITH, *Secretary*.

Wyoming Conference Association

THE seventh annual meeting of the Wyoming Conference Association of the Seventh-day Adventists will be held in connection with the annual conference and camp meeting of the Wyoming Conference, at Crawford, Nebr., June 3-13, 1915, to elect a board of five trustees, and to transact such other business as the constituency may elect. The first meeting of the association will be called at 9 A. M., Monday, June 7.

N. T. SUTTON, *President*;
C. H. MILLER, *Secretary*.

New Jersey Camp Meeting

THIS meeting will be held at Burlington, N. J., June 24 to July 4, 1915. I believe the Lord has led in the location of our camp meeting in Burlington. It is easy of access from all parts of the conference, being on the Pennsylvania Railroad, direct line from Newark and Jersey City and other places, both north and south. It may also be reached by electric line from these points, and by boat from Camden and Trenton. The grounds are on High Street, only five blocks south of the boat landing, three blocks south of the railroad depot, and two south of where the electric turns off High Street onto Federal Street.

The Lord has blessed in helping us to get a good camp equipment—tents, etc. The following prices will be charged: 12 x 16-ft. tent with fly, \$3; 12 x 14-ft. tent with fly, \$2.75; flooring at cost; cot with mattress, 50 cents; cot without mattress, 25 cents; chairs or benches, 10 cents. Be sure to place your order early for tents and other equipment, so we can plan for you.

Meals will be served at the dining tent on the cafeteria plan, where all may get good plain food at a reasonable rate. We shall endeavor to follow the instruction given in "Testimonies for the Church," Vol. VI, pages 31-71, eliminating all things from the services and grounds that will hinder the free working of the Spirit of the Lord. We shall have a new book tent well equipped, from which all sales of literature will be made, that all services in the pavilion may be devoted to the spiritual uplift of the camp. The children and the young people will be looked after by excellent leaders, so do not forget them, but urge them to come. Fathers and mothers, be willing to sacrifice that you may have your children at this meeting. It may be the means of their salvation. Carefully study the Testimony referred to. If you do not have the book, send to the tract society for it. This will be the best meeting held in New Jersey, so come, one and all.

A. R. SANDBORN.

Announcement

I HAVE received so many urgent inquiries for information about how to economize by making our own cereal and nut foods at home, and how to enjoy better health by more simple, natural living, since my article "Saving and Giving" appeared in the REVIEW of February 4, that it has been impossible for me to reply to all. I feel glad indeed to see that so many are interested in this vital problem, which will become more and more intense as we near the end, and the famines

foretold touch our land, and we are forbidden to buy or sell.

Then will those be tenderly provided for who have fully trusted in God, and who have been trying to live a life of self-denial, seeking always the glory of God rather than personal or selfish advantage. Inspiration tells us that those who are faithful in health reform will be faithful through the seven last plagues. But many who, like the murmuring Israelites of old, yield to the lusts of the flesh by indulging the perverted appetite in unnatural, unnecessary, and injurious foods and drinks, will be cut off from God's present Israel, and will suffer the penalty of their own folly.

It is sad indeed to see that so many of God's people today are indifferent about walking in the bright path of healthful living that God has pointed out to us, and that so many are sickly and inefficient, when they might learn how to live in perfect health, free from pain and disease, according to God's desire (3 John 2) and his promise (Ex. 15:26). Some will choose the blessings of obedience, and many will receive the curses for disobedience pronounced in Deuteronomy 28.

Many of our people spend many times as much money during the week on useless and even harmful gratification of appetite as they give toward the salvation of their fellow men. This should not be. What a barren record many must face in the day of judgment! But every dollar, nickel, or even penny we save for the gospel by denying ourselves some pet indulgence, will shine out brightly on our heavenly ledger page, and we may also enjoy a sweet reward for it in this life. Does it pay?—Yes, indeed.

Now, just now, is the time to deny ourselves and give to the Lord. We must act quickly, for we have but little time left.

For the benefit of those who are interested, I am selecting a list of the most essential recipes for simple, healthful living, and suggestions on how to economize greatly by making our own cereal and nut foods, etc., at home, which will be printed in pamphlet form at a small cost. In order to know how many to have printed, I should appreciate it if those who wish copies would let me know by postal, and I will send notification when the pamphlets are ready. I should greatly appreciate suggestions and recipes in this line from others, which may be of benefit and blessing to all. Send no recipes for pies, cakes, confections, or rich pastry and desserts. Address me at 26 South Desplaines St., Chicago, Ill.

P. W. PAULSON.

Requests for Prayer

AN afflicted sister in Oklahoma requests us to pray for her healing.

Writing from North Carolina, a sister requests prayer for help just now while passing through a special trial.

A sister writing from Illinois, desires prayer that her hearing may be restored, and that she may be successful in her canvassing work.

"Will not God's people join me in praying that I may be freed from an overwhelming burden of debt," is the request of a Pennsylvania brother.

A burdened Texas mother begs our prayers in behalf of her wayward son, and desires that we ask the Lord to send a buyer for their home so they may be able to put him in one of our schools.

An Illinois sister asks prayer for healing from a nervous trouble and for the restoration of her hearing; she also asks us to pray that her husband may be freed from the tobacco habit and fully accept the truth; and that her son may be strengthened physically.

Address Wanted

DR. A. C. AMES, Mountain Grove, Mo., desires the present address of Elder Geo. G. Johnson, a Swedish minister who was located at Galesburg, Ill., ten years ago, and later labored in Menominee, Mich.

Publications Wanted

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

M. W. Moss, Gravette, Ark.
Emma Kincaid, R. F. D., 6906 Highland Ave., St. Louis, Mo.

Mrs. Belle McCabe, 709 S. Walker St., Oklahoma City, Okla.

Amelia A. Clark, Milton, W. Va. Tracts, *Signs*, and *Watchman*.

Mrs. S. J. Garlock, Marcellus, Mich. Especially *Signs* and *Watchman*.

W. Matthews, "Hillside," 1093 Upper Serangoon Road, Singapore.

M. C. Strachan, Box 825, Tampa, Fla. Continuous supply for three months.

Mrs. Louisa Hedrick, Lock Box 275, Lake Arthur, La. Especially the *Signs*, weekly and monthly.

Mr. N. D. Ingram, Northwilkboro, N. C. *Signs* and *Health and Temperance*; also tracts on the Sabbath and health questions.

S. H. Carnahan, Care Colegio "Estrada Palma," San Claudio, P. del Rio, Cuba. *Instructor* (especially the *Temperance* number), *Liberty*, *Protestant*, *Watchman*, and monthly *Signs*.

Obituaries

Elder W. Jay Tanner

ELDER W. JAY TANNER passed to his rest April 12, 1915, in Takoma Park, D. C., at the age of 41 years. Brother Tanner was born in Greenwich, N. Y., in 1873, accepted present truth in 1890, and canvassed for two years, going to South Lancaster in 1892, where he spent four years preparing for the gospel ministry. In 1898 he and the writer were associated in a tent effort at Plainfield, N. J. In 1899 he and Miss Ella Ellwanger were united in marriage, and they both attended Battle Creek College for one year, preparing for the missionary field. Going to Jamaica in 1900, Brother Tanner and his wife spent five years on that island, during which time he was ordained to the gospel ministry. In 1905 he became superintendent of the Haitien Mission, remaining there five years, after which he located in Canada, acting as president of the Quebec Conference and vice president of the Canadian Union, remaining in that field until 1914, when he was called to the presidency of the West Virginia Conference.

The funeral services were held in the Camden Seventh-day Adventist church, April 16, and were participated in by Elders A. R. Sandborn, president of New Jersey Conference; H. M. J. Richards, president of Eastern Pennsylvania Conference; F. C. Gilbert, of Boston; J. S. Washburn and V. Nutter, of Philadelphia; M. C. Whitmarsh, pastor of the Camden Seventh-day Adventist Church; O. F. Schwedrat; and the writer. The text of the discourse was Num. 23:10. The service was largely attended, and the lesson impressed was that it is blessed to be faithful unto death in the service of the Master. Besides his wife and two sons, there remain to mourn his death a mother, one brother, one sister, and other relatives. S. B. HORTON.

KRENICH.—Dorothy S. Krenich was born in Santa Ana, Cal., March 10, 1914, and died March 28, 1915. She was the only child, and her parents, while they deeply mourn their loss, sorrow in hope.

C. F. FOLKENBERG.

SCHMIDT.—The death of Henry Schmidt occurred at the home of his daughter, in Bison, Kans., March 22, 1915. He was born Feb. 25, 1856, in the village of Kutter, Russia. In the year 1873 he was united in marriage with Miss Elizabeth Lohry. To them were born sixteen children, ten of whom, with their mother, are left to mourn, but they sorrow in hope. Brother Schmidt came to Rush County, Kansas, with his parents in 1874, and spent the greater part of his life in this locality. G. F. HAFFNER.

STEWART.—Died April 6, 1915, at Pond Mills, near London, Ontario, Elizabeth Stewart, aged 36 years. Sister Stewart was baptized in early youth, and continued a faithful member of the London church. Her closing days were brightened by the firm belief of a part in the resurrection of the just.

M. N. CAMPBELL.

SHEPARD.—William Lee Shepard was born in Macon County, North Carolina, July 22, 1880, and died in Pittsburgh, Pa., April 13, 1915. He is survived by his companion, two sons, an aged mother, four brothers, and four sisters. His wife has been a member of our church for some time, and he expected to be baptized soon.

A. N. DURRANT.

HENDERSON.—Mrs. Mary E. Henderson was born near Fulton, Miss., Jan. 11, 1850, and died at her home, near Hamby, Tex., April 9, 1915. She was the wife of G. W. Henderson, to whom she was married forty years ago. For thirty-six years she was a faithful, devoted believer in the truths held by Seventh-day Adventists.

C. J. BUHALTS.

STEWART.—Jane Stewart was born on the Isle of Wight, England, Aug. 28, 1822. She came to the United States in 1860, and made her home in the State of Ohio, where she resided until 1911, when she moved to Virginia. After a brief illness she fell asleep March 30, 1915, at the advanced age of 92 years. The funeral service was conducted by the writer.

R. E. HARTER.

CARLILE.—John H. Carlile was born in Leesville, Ohio, Sept. 9, 1832. He served his country as a soldier in Company I, Eighty-eighth Ohio Infantry. In 1896 he was united in marriage with Sarah E. Webb. They settled in Greenfield, Mo., but later moved to Fowler, Cal., where Brother Carlile accepted present truth. In 1914 the family came to Oregon, settling at Rogue River, where he died on March 25, 1915. He is survived by his beloved wife.

T. L. THUEMLER.

BLANCHARD.—Delilah Blanchard was born May 5, 1821, in Lawrenceville, Ill., and died March 21, 1915, in Princeville, Ill., aged 94 years. In 1860 she embraced present truth through the efforts of Elders Ingham and Sanborn, and became one of the charter members of the Princeville church. She loved to talk of the soon coming of Jesus, and fell asleep in "the blessed hope." Funeral services were conducted by the Methodist pastor, assisted by the writer.

C. H. BLISS.

HOLMAN.—Franklin Joseph Holman was born in Erie County, Pennsylvania, Dec. 22, 1836, and died March 27, 1915. His early years were spent in New York and Michigan. In 1867 he accepted the third angel's message, and was an earnest worker for the Lord until his death. He was united in marriage with Julia Ann Spicer in 1862. Four of their six children are left to mourn. Eight years ago the family moved to California, and he died at their home, near Tustin.

C. F. FOLKENBERG.

SQUIRES.—Cornelius Squires was born in Kingwood, W. Va., March 12, 1842, and died in Hildebran, N. C., March 25, 1915, at the age of 73 years. He served his country during the Civil War, and March 23, 1869, was married to Adelaide Trym, who survives. In 1900 he was led to accept present truth through the efforts of Charles Pelmulder, at Pella, Iowa. Two years later the family moved to North Carolina. He was a faithful witness for God and his truth until the end.

J. H. BEHRENS.

TOWN.—Edmond B. Town was born in Waterbury, Vt., April 11, 1843, and died near New Lisbon, Wis., Nov. 16, 1914. When he was a small child the family moved to Wisconsin, and March 28, 1866, he was married to Emergene L. Maine, at Reedsburg. Four of their five children, with his faithful companion, are left to mourn. Brother and Sister Town began the observance of the Bible Sabbath in 1869, and he was a devoted member of the Seventh-day Adventist Church at the time of his death.

W. S. SHREVE.

THISTLEWAITE.—Marion F. Thistlewaite fell asleep in Jesus April 8, 1915, in Pittsburgh, Pa., at the age of 70 years. She was a firm believer in the third angel's message. Rev. James Law of the Methodist Church, assisted by the writer, conducted the funeral services.

JOHN P. GAEBE.

CURTIS.—Ella Hazel Curtis died in Colville, Wash., April 10, 1915. She had planned to devote her life to teaching, and had charge of the Colville school last year. Words of comfort were spoken from texts which she herself had selected, and we laid her to rest awaiting the call of the Life-giver.

W. WOODFORD.

HEALD.—Herbert Heald was born in Cavenish, Vt., in 1855. He was married at the age of twenty-five years. The light of present truth came to him in Welsh, La., twenty-six years ago. In 1913 the family moved to Lodi, Cal., and later to a farm near Modesto, where Brother Heald died April 6, 1915. His companion, three sons, and one daughter are left to mourn.

CLARENCE SANTER.

CARDEY.—Julia Palander Cardey died in Duquoin, Ill., April 10, 1915, aged 74 years, 3 months, and 13 days. From 1873 until her death she was a faithful, devout member of the Seventh-day Adventist Church. Most of her children are in the truth, Elder E. L. Cardey of the New York Conference being one of them. Words of comfort were spoken by the writer.

W. C. DALBEY.

CHRISTIAN.—Hans Christian was born near Copenhagen, Denmark, Aug. 3, 1835, and died in Owatonna, Minn., April 6, 1915. He came to this country in 1867, and accepted present truth the same year. He was elder of the Owatonna church for years, and held this office at the time of his death. He sleeps, awaiting the call of the Life-giver, whom he loved and served so long. He is survived by his wife, one daughter, and four sons.

A. W. KUEHL.

HAUGHEY.—Emmit Adrian Haughey was born near Sabina, Clinton Co., Ohio, Dec. 12, 1891. He was baptized at the West Michigan camp meeting in 1905, and united with the Otsego church. About this time he was injured in a way which permanently affected his health, and doubtless led to his sudden death, which occurred April 5, 1915. He enjoyed a bright Christian experience, and at the time of his death was a member of the Mount Vernon Seventh-day Adventist Church.

E. K. SLADE.

The Advent Review and Sabbath Herald

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

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REVIEW AND HERALD

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Health and Temperance

A New Name

"WHAT is in a name?" We often hear this question asked, but the answer varies according to the subject under consideration. We are taking this opportunity to tell you that the well-known magazine, *Life and Health*, takes the name of *Health and Temperance* with the June issue, and we believe it will be a change that will appeal to its readers. Not only has it a new name, but four new departments have been added, which will make the magazine easy for agents to sell.

The temperance question receives attention, and now, while national prohibition is being agitated and many States are "going dry," this magazine will be received with favor.

Send in your orders now and be early in the field. One dollar pays for twenty copies; orders for fifty copies or more, 4 cents each.

Every reader of this notice needs the magazine in the home, and the dollar for the subscription will be well invested. Write now and order a year's subscription, or, better yet, send us \$2 and get the magazine three years.

For \$1.05 we will send the magazine one year, and mail, postpaid, a copy of the new temperance book, "The Shadow of the Bottle," paper cover.

A SUBSCRIBER sending in subscription: "I am certainly pleased to see the excellent material in the *Protestant Magazine*."

A GENTLEMAN sending \$2.00 for three years' subscription, says: "The people are getting awake in Birmingham, Ala., and our hope is that the *Protestant Magazine* will continue until America is forever Protestant."

A GENTLEMAN orders *Liberty*, and says: "I have just noticed a copy at the office of one of my friends here, but do not wish him to be deprived of his copy while I read it, so am sending for the magazine that I may have it, also to help the work along that much."

ILLUSTRATIVE of the possibilities in the circulation of the REVIEW Extras, is the work being done by a small church in Rutland, Vt. This church bought 10,000 Eastern Question Extras. In distributing 4,000 of this order, they collected \$50, and still have 6,000 papers to work on. They allow the people to make any donation they feel free to give the worker as the papers are given out. Many of our churches ought to be engaged in a similar effort. These are golden days for the circulation of the Eastern Question Extra, in which is the core of the message for this special time.

THE one-topic-periodical plan adopted by the Present Truth Series in presenting the message, is proving very successful. The issues thus far published, and sent out with a letter by our church missionary society, are bringing more responses than any other literature used. The Takoma Park church missionary society recently sent a copy of No. 3 to a person in Virginia. He lent it to a few neighbors. So many wanted the copy, that he ordered one hundred, and afterwards wrote that all the people in the neighborhood were reading that issue, studying the Bible, and discussing the prophecies of the second chapter of Daniel, and that many were deciding that the little paper was right. No. 4 of this series gives "The Coming of the Lord." No. 5, which will appear next month, will present the theme "The Signs of the Times."

Missionary Experience in Canon City, Colo.

WHILE the union evangelistic meetings were being held here, February 10-28, I improved the opportunity to take one of the Free Press Extra of the *Protestant Magazine* and give to Dr. E. J. Bulgin, asking him if he would not recommend the paper to his congregation, which he gladly did the same evening. I ordered five hundred copies and disposed of them as follows: One minister took two hundred and sold them to his members; another took fifty; one of our doctors and his wife took one hundred and handed them out to his patrons; and the rest of the papers I sold to whoever would buy them. After these were disposed of, I ordered fifty of the March *Protestant*, fifty of the *Liberty Magazine*, and twenty-five of the *Signs of the Times Magazine*, and sold them here and in Florence, Sister Mullinex helping me some in Florence. Whenever I met a Catholic who would not buy a *Protestant Magazine*, I sold him a *Signs Magazine*. I also sold one *Protestant Magazine* and one *Signs Magazine* to the Methodist minister in Florence, who spoke very highly of the former, and said that every true Protestant ought to read it. So we see what some of our good papers are doing.—A. W. Beisel, in *Central Union Outlook*, April 20, 1915.

Ed. L. GRAYBILL, Canton, Ohio, sends for the Extra and for prices on back numbers, and says: "I shall try to get you some subscribers to the *Protestant Magazine*. It is certainly the best magazine that I have yet received. One of the leading ministers of the city announced in one of his sermons a short time ago that it should be read in every Protestant home in America."

New and Timely Publications

The following new publications will be found especially timely and important in meeting the issues before us, and should be scattered like the leaves of autumn:—

Tracts on Romanism

In view of the claims being put forth at the present time by the Papacy, and the rapid strides being made by that power in the effort to make America Catholic, the following tracts are very timely, and should have a wide circulation:—

"The Land of Promise," Protestant Series, No. 1. This tract reveals the plan to make America Catholic, and shows the long-cherished hope of the church in this respect.

16 pages; 1 cent each. \$1.00 per hundred.

"A Proposed Censorship of the Press," Protestant Series, No. 2. Rome's efforts to prevent the circulation of anti-Catholic literature, or recent demands made upon Congress to secure the passage of a law restricting the freedom of the press, are presented in this tract. It is an eye opener, and should be the means of arousing many sleepy Protestants to their danger.

Price, 75 cents per 100.

"The Attitude of Roman Catholics Toward Freedom of Speech," Protestant Series, No. 3. This tract reveals the attitude of Roman Catholics toward all who dare to speak against that system of religion, and shows the means which they take to curtail freedom of speech. The duty of the hour is splendidly stated in this little tract.

1 cent each; \$1.00 per hundred.

"The Roman Mass," Protestant Series, No. 4. This is a conversation with a Roman Catholic priest with reference to the sacrifice of the mass.

Price, per hundred, 50 cents.

"The Curse of Intemperance"

This is a tract dealing with the subject of intemperance under the following headings: Temperance in the Home; The Influence of the Social Glass; Intemperance and Prohibition; A Grave Responsibility; Our Duty; Shall We License to Kill? Does It Pay Financially? Where to Stand; What Will You Answer? It closes with a two-page Bible reading on temperance.

The price of this tract, only 50 cents per hundred.

"The Shadow of the Bottle"

A most effective weapon to use against intemperance, the great enemy of mankind. Important statistics, impressive stories and poems, and "pictures that talk" and tell the truth about liquor. This book should be used by every temperance worker, and be placed in every home in the land.

128 pages; paper cover, 25 cents; cloth bound, 50 cents. Special discounts in quantities.

"The Pot of Manna and Aaron's Rod"

This little tract shows how God cares for those who put their trust in him, even to the performing of daily miracles in their behalf, as he did in the case of ancient Israel. There are many people today who believe the truth, but who fail to obey it for fear that they may lose their positions and their means of support. The reading of this tract will give confidence to such fearful ones.

8 pages; 50 copies for 25 cents, or 50 cents per hundred.

ORDER OF YOUR TRACT SOCIETY



WASHINGTON, D. C., MAY 13, 1915

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ELDER GUY DAIL writes from Hamburg, on April 15, that at present they are receiving no word from missions in East Africa. They learned that Brother Palm, at Nyabangi, was shot November 28. Brother Dail left The Hague to attend a committee meeting at Hamburg.

LAST week the matter for the next Harvest Ingathering number of the *Signs* was sent from the Mission Board office to the brethren at the Pacific Press. Encouraging reports of progress have come from every land, and another excellent Missions number will be ready to use in soliciting for missions when the time comes to begin.

BROTHER S. A. WELLMAN writes from Lucknow, India: "I had never seen so strong a determination on the part of the church members to give the message personally as has been manifested this year. We are planning large, and the Lord is giving us the cooperation of many loyal souls. Already there are evidences of the harvest in some parts."

WORK on the mission bungalow at Kalyan, India, was suspended for some time, but has now been resumed, according to a letter from Brother M. D. Wood. They hope to have it ready for use soon. A large well is being blasted and dug on the mission property, that water may be had near at hand. At present all the water used by thirty-five persons must be hauled over a mile.

F. F. OSTER writes from Persia that for one month he has been back in Maragha, the scene of former invasion by the Kurds. His wife and baby were still at Tabriz. Reports had come to him that "in Caucasia a whole village was massacred by the Moslems. Over in Urumiah a general massacre of Christians is reported to have taken place. The Kurds surrounded the large compounds of the American Mission, where ten thousand people had taken refuge, and demanded that they be given up or pay \$40,000." He then adds: "There are just two things which keep me here—

first, my trust in a mighty God; second, my hope of winning some of these poor people to a better life. Nothing else would keep me here for a day under these circumstances."

ALL will be interested in reading the article from the pen of Elder E. R. Palmer on page 2, regarding some special features of our publishing work. When we come to consider all that is being done in the circulation of our literature, and through other agencies, we must recognize that increasing power is taking hold of this movement, and we thank God for the evidence he has given us that his blessing is attending the efforts of his people in the proclamation of the message now due the world.

LEAVING Cape Town, March 18, Elder W. A. Spicer visited Maranatha Mission, also Spion Kop, prior to the South African Union conference, to be held the first of April. At the close of the conference, he plans to go on into Rhodesia to visit among the missions there, hoping also to go later to Nyasaland. Elders W. B. White and W. H. Anderson will accompany him. He states that the one copy of the *REVIEW* he had seen since leaving Washington, looked wonderfully good to him.

BROTHER A. H. BRIGHAM, secretary-treasurer of the Western Canadian Union Conference, says of the work in that field: "The Lord is richly blessing his work in this field, and we are looking forward to some good meetings during the summer. Financially the prospect is rather dull here this year, but in face of all this the work is progressing more rapidly than ever before. We have just made up our statistical report for last quarter, and find that thirty-one have been baptized."

Articles and Reports for the "Review"

WE greatly appreciate the many excellent papers, general and local, which are being published by this denomination. We feel that our union conference papers are doing an excellent work for their particular fields. We do not see how they could well be dispensed with. They are needed by every Seventh-day Adventist in order that he may keep in touch with the details of the local work. In the same way our general church paper is needed by every believer in order that he may be kept informed of this great world-wide movement.

We are glad that both the general church paper and the local conference paper are found in so many homes. For this reason we do not feel that the *REVIEW* AND *HERALD* and the union conference papers should duplicate reports and general articles. We are glad always to receive reports and articles from our brethren throughout the field. In fact the very life of the *REVIEW* AND *HERALD* is dependent upon these communications. But we feel that in justice to our large family of readers we should ask that all articles written for the *REVIEW* be prepared exclusively for this publication. Of course we have no objection to the publication of any article in any paper

after it has once appeared in the columns of the *REVIEW*. If our brethren desire to report both to the *REVIEW* and to their local paper they should prepare a separate report for each paper.

Then, too, there is another consideration. We have in our files a large number of accepted articles which are awaiting their turn for publication. Many of these are excellent articles. Surely it would be much better for us to publish these than to print articles or reports which are to be duplicated in local papers. We shall endeavor to follow this plan hereafter just as far as our knowledge will permit, and kindly ask that our contributors cooperate with us in making it effective.

IN the sowing of gospel seed beside all waters, some seed find fertile soil. Brother E. D. Thomas, in South India, relates that one hot day beneath the equatorial sun, an elderly gentleman came into their mission compound at Nazareth. The traveler had a book which he handed Brother Thomas, inquiring whether the Seventh-day Adventists published it. On receiving an affirmative reply, his joy was manifestly great. He said: "I have come walking such a long distance [fifty miles] to see the faces of the people who believe in such a grand truth as is revealed by this booklet, and to get acquainted with them. This book has been my spiritual meat in my old days. I have spent hours upon hours under the banyan tree near my house, reading and studying it." He remained a few days at the mission and returned a firm believer in the truths of the Sabbath and the near coming of Jesus. He took a quantity of literature with him.

An Old Magazine — A New Name

OLD and yet new,—the old spirit and power, a new name, new departments, and an enlarged scope of operation,—this describes the transmutation of *Life and Health* into *Health and Temperance*. Of the aim of this excellent journal for the future, its editor, Dr. G. H. Heald, says:—

"Rechristened, and with several new departments, we come to you, we trust, with nothing omitted which you valued in *Life and Health*, and with much additional matter which we hope you will value as highly. *Health and Temperance* aims, first of all, to be of real service in the prevention of disease and the promotion of health in the home. But it also aims to have part, on the right side, in the great struggle between the forces which make for better homes and a better country and the forces which for sordid gain are willing to ruin young lives, wreck homes, increase insanity, disease, and crime, debase politics, and destroy national wealth.

"*Health and Temperance* is opposed to all forms of capitalized greed, whether it be in the liquor business, the patent medicine business, or capitalized vice in any form. To the extent that you support this magazine by aiding in the increase of its circulation, you are helping in the great warfare against the evil, not only of intemperance, but also of capitalized vice."

Every reader of the *REVIEW* should be a reader of *Health and Temperance*. See page 23 for price and announcement.