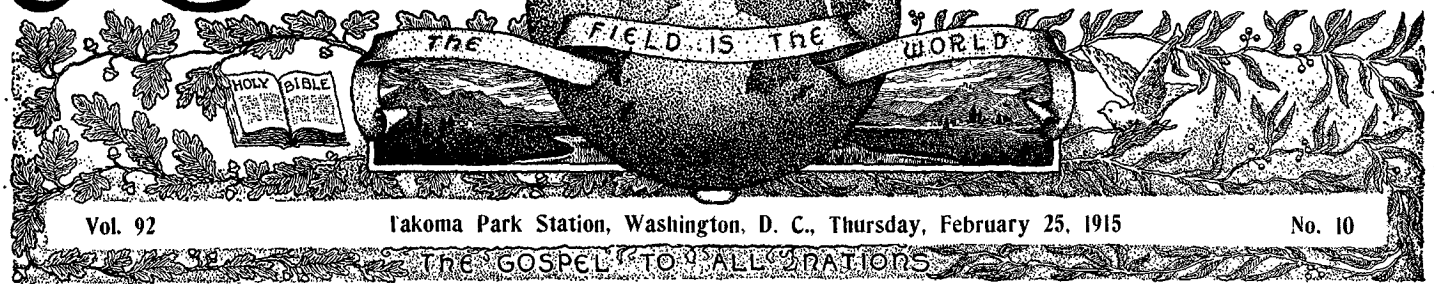


The Advent Review and Sabbath Herald



Vol. 92

Lakoma Park Station, Washington, D. C., Thursday, February 25, 1915

No. 10

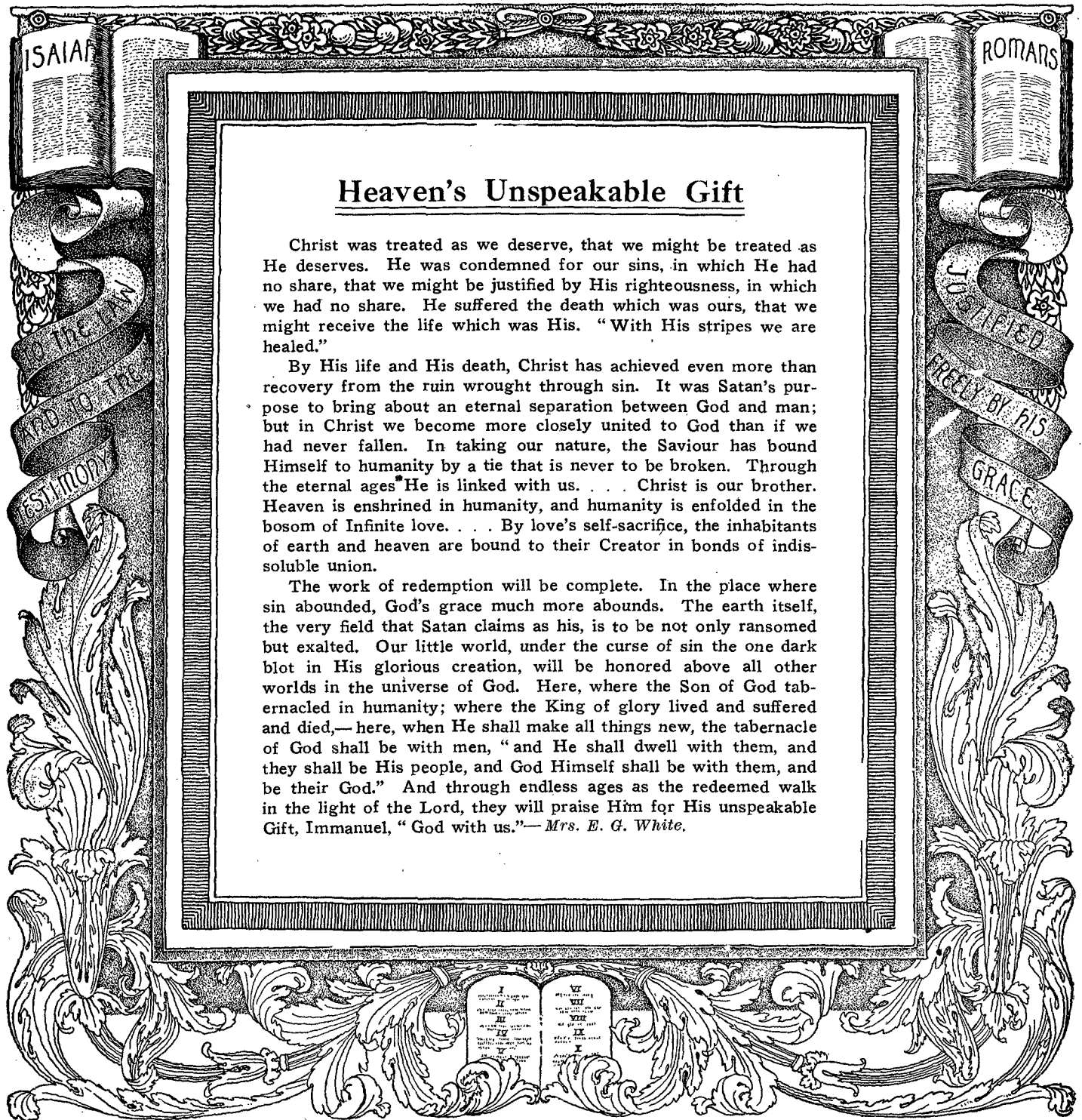
THE GOSPEL TO ALL NATIONS

Heaven's Unspeakable Gift

Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed."

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. . . . Christ is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite love. . . . By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union.

The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,—here, when He shall make all things new, the tabernacle of God shall be with men, "and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift, Immanuel, "God with us."—Mrs. E. G. White.



THE WORK AND THE WORKERS

TOTAL sale of the Free Press Extra of the *Protestant Magazine*, February 1-17, 200,000 copies. Large orders still coming in. Let the good work go on!

MANY patriotic lodges and societies are circulating the Free Press Extra of the *Protestant Magazine*, and are passing resolutions based upon our "Petition to Congress," found on the next to the last page of the Extra.

WE have printed 250,000 copies of the Free Press Extra of the *Protestant Magazine*, and are holding the forms for a fifth edition. Prices: single copy, 5 cents; 5 to 999 copies, 1 cent each; 1,000 copies, \$8.00. When mailed by publishers: 10 copies to different addresses, 15 cents; 100 copies, \$1.50.

A FLORIDA business man who had previously donated some \$40.00 to help circulate the *Protestant Magazine*, writes: "The *American Citizen* says you have issued a Free Press Extra, 16 pages, \$8.00 per 1,000. For the inclosed check for \$8.00 please spread 1,000 where they will do the most good. Send me sample copy only, and mark "Personal."

PRIEST D. S. PHELAN, editor of the *Western Watchman* (Roman), said this in his sermon at Mt. Carmel Church, St. Louis, Mo., Jan. 25, 1914: "If the Catholics were united, we could walk over the world. We are respectable people, we are intelligent people, we can hold our own anywhere. In the pulpit, the world must listen to us. WE CONTROL THE PRESS OF THE UNITED STATES." Don't you think it is about time you circulated some more copies of the Free Press Extra of the *Protestant Magazine*?

THE March or "Growing Old Gracefully" number of *Life and Health* contains much other vital matter besides the above-named symposium by our Seventh-day Adventist veterans, J. O. Corliss, J. N. Loughborough, and H. A. St. John. This number contains thirteen departments: "General Articles," "The Consultation Room," "Stimulants and Narcotics," "For the Mother," "The Human Machine," "Home Cooking School," "Editorial," "As We See It," "Medical Missionary at Work," "Questions and Answers," etc. A good seller. Get it. Sample copy, 10 cents. Send \$1.00 for 20 or \$2.00 for 50 copies.

THE February 13 issue of *Harper's Weekly* devoted two full pages to "The Pro-Papal Program," a reply by W. W. Prescott, editor of the *Protestant Magazine*, to Dr. Francis C. Kelley's "Anti-Papal Panic" article in a previous issue of the same magazine. On the first page of this same issue of *Harper's Weekly* appears an excellent editorial entitled "Against Free Speech," which is aimed directly against the anti-free-press bill introduced in Congress by Congressman Gallivan of Massachusetts. Speaking of the Protestant sects, the editor well says: "It is none of those religions or creeds that the bill protects from criticism, but the beliefs of the Roman Catholics. If

so, wise Catholics will take no steps in support of a bill so subversive of the fundamental American right of free speech." This makes six articles that have thus far appeared in *Harper's Weekly* on the "Anti-Papal Panic" topic.

THE March issue of the *Protestant Magazine* we have called the "Congressional Free Press Hearing" number. It contains the speeches delivered by the three Roman Catholic Congressmen in favor of the three Fitzgerald and Gallivan bills aimed at the freedom of the press, also the able arguments of the Protestant clergymen and laymen who opposed the bills. The arguments and verbal fireworks in this remarkable hearing are well worth reading and preserving for future use. This great March



number should be given the WIDEST PUBLICITY POSSIBLE. The "Picture Section" of four pages contains the pictures of Congressmen Fitzgerald, Gallivan, and Maher, also of Rev. Randolph H. McKim; Rev. G. F. Williams, president of the American Federation of Patriotic Societies; Rev. W. Russell Collins, of the *Converted Catholic*; Prof. C. S. Longacre, editor of *Liberty*; Sanford B. Horton, of the Columbia Religious Liberty Association; Rev. Howard G. England, of the District of Columbia Guardians of Liberty; Rev. Clarence A. Vincent, pastor of Mount Pleasant Congregational Church; and Mr. John D. Bradley, president of the Washington Secular League. Send \$1.00 for 20 or \$2.00 for 50 copies of this powerful number. It also contains leading statements of the press—secular, Protestant, and Romanist—upon this hearing before the House of Representatives Committee on Post Office and Post Roads,—a hearing that brought out the truth concerning Rome's methods in America and her opposition to free speech and free press, as no other hearing has ever done. This number will be mailed to 5 or more names and addresses, by the publishers, at the rate of 5 for 25 cents, or 20 for \$1.00. Order TODAY.

Where the "Protestant" Free Press Extra Is Going—No. 2

Up to Wednesday noon, February 17, orders for 193,510 copies of the Free Press Extra of the *Protestant Magazine* had been received from the following twelve union conferences, as follows:—

Atlantic Union, 20,966 copies, as follows: Massachusetts, 4,000; Greater New York, 5,875; New York, 5,186; Western New York, 2,555; Northern New England, 1,600; Southern New England, 1,750.

Columbia Union, 23,679 copies, as follows: Chesapeake, 1,025; District of Columbia, 1,068; New Jersey, 17,220; Ohio, 9,440; Eastern Pennsylvania, 1,745; West Pennsylvania, 200; Virginia, 2,171; West Virginia, 810.

Lake Union, 59,759 copies, as follows: Northern Illinois, 2,050; Southern Illinois, 1,305; Indiana, 35,005; East Michigan, 10,643; North Michigan, 2,666; West Michigan, 5,595; Wisconsin, 2,495.

Southern Union, 4,600 copies, as follows: Alabama, 500; Kentucky, 975; Louisiana, 200; Mississippi, 1,550; Tennessee, 1,375.

Southeastern Union, 12,910 copies, as follows: Cumberland, 1,350; Florida, 7,175; Georgia, 3,235; North Carolina, 1,150.

Southwestern Union, 5,825 copies, as follows: Arkansas, 600; New Mexico, 125; Oklahoma, 2,255; Texas, 1,570; South Texas, 1,275.

Central Union, 18,841 copies, as follows: East Colorado, 6,726; West Colorado, 150; Kansas, 3,385; Missouri, 5,040; Nebraska, 1,615; Wyoming, 1,925.

Northern Union, 11,775 copies, as follows: Iowa, 7,150; Minnesota, 3,325; North Dakota, 700; South Dakota, 600.

Pacific Union, 3,445 copies, as follows: Arizona, 1,000; California, 320; Southern California, 1,125; Utah, 1,000.

North Pacific Union, 17,955 copies, as follows: Montana, 1,225; Southern Oregon, 500; Western Oregon, 1,210; Southern Idaho, 375; Upper Columbia, 12,000; Western Washington, 2,645.

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

Western Canadian, 50 copies, as follows: Saskatchewan, 50.

Miscellaneous orders, 13,100 copies.

Grand Total 193,510

The prices of this Free Press Extra are given elsewhere. Let the good work continue. This document should be placed in every home in America.

A. J. S. BOURDEAU.

WE have the 1915 directory of all judges and attorneys in the United States and Canada. If you have no suitable names and addresses to which to send the "War" *Liberty*, the Free Press Extra, or the March issue of the *Protestant Magazine*, send \$1.50 to your tract society for every 100 copies of the Extra you wish to have the publishers mail for you, or \$1.00 for every 20 copies of *Liberty* or of the *Protestant Magazine* (10 February and 10 March, if desired) you would like to have addressed, wrapped, and mailed for you by the publishers.

The Advent Review And Sabbath Herald

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

VOL. 92

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

No. 10



"The Heavens Declare the Glory of God"

MRS. L. R. REYNOLDS

THE heavens declare thy glory, God!

A thousand voices hath the night;
Her eloquence, with grandeur shod,
Proclaims thy majesty and might.
The arching dome, so deep, so vast,
Immensity of boundless space,
Our finite minds can never grasp.
Faint glimpses only may we trace
With our poor, feeble, mortal eyes;
But with compelling force we're told
There must be One, all-great, all-wise,
Who doth the universe uphold.

Unnumbered orbs on nothing hung,
Launched out in space, yet, by command,

In perfect harmony are swung,
Each guided by unerring hand.
And, gazing on the stellar plain,
With reverend eyes and marveling,
Our tongues are dumb, for words are vain;

Our thoughts too deep for uttering.
The blinding glory is too much,
We stand amazed; nor do we see
The utmost gates of space that touch
The borders of eternity.

Wichita, Kans.

Prayer

D. E. LINDSEY

"I exhort therefore, that, first of all; supplications, prayers, intercessions, and giving of thanks, be made for all men." 1 Tim. 2: 1.

No other subject is so frequently brought before us in the Holy Scriptures as that of prayer. The reason is plain: prayer is the very life of experimental religion. It is an exercise that should form the basis of all duties. Conditionally, it is the procurer of all blessings, the averter of all dangers. Prayer may be either a silent address of the heart or the express utterance of the lips. It may be for oneself, for others, for the church, or for the world at large. At present, we have to do more especially with public prayer in God's house.

Living amid the evils of the last days, we ought to be moved to most earnest supplications for the prevention of these evils where they affect our brethren or

our work. Our hearts should be deeply stirred. How many, almost heartbroken over the bereavement of a loved one, or, still more distressing, over a wandering boy or a wayward girl, have asked us to pray for them. How often the cry of distress comes to us for help, and our cries go out to God for the desired relief! Blessed privilege! How blessed to believe that the Lord hears the most humble cry of faith! We may ask for special blessings, for things needed, for strength to perform some important work.

We should make intercession for others, such as Abraham made for mercy on Sodom, or as Moses made for the forgiveness of Israel's idolatry, or as Christ made for those who placed the crown of thorns upon his brow—"Father, forgive them; for they know not what they do,"—or as Stephen made, when he prayed, "Lord, lay not this sin to their charge."

We may thank God for blessings which come to the unjust as well as to the just,—for sunshine and rain, seedtime and harvest, health, prosperity, success in worthy enterprises, peace within our borders,—and even for the trials by which we are proved; for relatives, the church and all its privileges, Christian associates, the spread of the gospel, the triumphs of the cross, and the tokens of a soon-coming Saviour.

Application

Do you merely hear or do you join in the public prayer? I fear we are losing the fervor of the primitive worshipers in this exercise. "Blessed be the Lord God of Israel forever and forever. And all the people said, Amen, and praised the Lord." 1 Chron. 16: 36. In Ps. 106: 48 we read: "Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord." In 1 Cor. 14: 16: "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?"

We cannot thus pray for all men unless we are in the possession of the spirit of benevolence. Our prayers will be unavailing unless our hearts are right be-

fore God. I pray God to cleanse our hearts from all unrighteousness, and then he will not be robbed of the praise due his holy name.

Elijah a Type of the Remnant Church

GEO. O. STATES

I HAVE thought much of the experience of Elijah, and have received much encouragement in reading of the trials of this man of God. The Lord's professed people had forsaken the true God and gone into idolatry until but few remained loyal to God. Elijah saw that through worldly influences the Lord's people were fast departing from the true God, and earnestly prayed that the judgments of God might come upon them in order to save them from total apostasy. The Lord heard the prayer of his servant, and the rain was withheld. In the years of famine which followed, God's servant had to trust implicitly in the true God. No worldly powers would or could give him any aid.

In the closing of the third angel's message God's people will be forced by the conditions surrounding them to cut loose from every worldly association and trust in the Lord, and in him alone, as fully as did Elijah.

As verily as Elijah came to a place where the ravens brought him bread and flesh, as verily as the barrel of meal and the cruse of oil did not fail, so will it be in the time of trouble. "I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them with food and water, while the wicked were suffering from hunger and thirst. Then I saw the leading men of earth consulting together, and Satan and his angels busy around them. I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty, after a certain time, to put them to death."—"Early Writings," pages 282, 283. As God provided for his servant, so will he provide for the remnant people.

Those who have watched the trend of the churches and of the various worldly organizations can see that we are fast coming to the time when Protestantism, Spiritualism, and Catholicism will unite in enforcing the mark of the beast. Those who have observed the growth of Spirit-

ualism can readily see that "Spiritualism is now changing its form, and, veiling its more objectionable features, is assuming a Christian guise." I can see the developing of the very condition for which we have looked for so many years—the uniting of all the powers of earth to persecute the remnant church. As we enter the time of trouble, the blame for the terrible conditions that come upon the world will be laid upon God's people; but as God protected Elijah, so will he surround his people with heavenly angels, and preserve them from evil.

Cedaredge, Colo.

The Value of a Human Soul

J. E. CALDWELL, M. D.

"ONE soul is of more value to Heaven than a whole world of property, houses, lands, money. For the conversion of one soul we should tax our resources to the utmost. One soul won to Christ will flash heaven's light all around him, penetrating the moral darkness, and saving other souls."—*"Testimonies for the Church," Vol. VI, pages 21, 22.*

The worth of a thing is generally expressed in terms of a unit of value. In most civilized countries the unit is a piece of money of some convenient and well-understood denomination, as the dollar in this country and the pound sterling in Great Britain. Fractions of these units express all small values, while multiples of them express greater values. Every kind of material wealth is generally reduced to its money equivalent, to have its value expressed.

Some immaterial values have also been reduced to money equivalents, and we hear of decisions in court by which a money value is placed upon sorrow, disappointment, or bereavement, in a suit for breach of promise or for the alienation of affections of a loved one by another. Another curious form of expressing men's estimate of worth in dollars, or the money value put upon human suffering, is met when outlaws kidnap a person and hold him for the purpose of demanding a redemption price.

An eminent jurist once objected to the plan of salvation on the ground that, as he stated, it would be unjust to allow the innocent to suffer for the guilty, allowing the latter to go free. He did not believe the Creator would be a party to an unjust act. In answering his objection the following allegory was given: A young daughter of fond parents, who were well-to-do, was kidnaped and carried away into the mountains and hidden in a cave. After a few weeks spent by the distracted parents in a vain search for the child, word came to them from the bandit that their daughter was well and strong, and was being well cared for and tenderly treated; but, with this news, there came a demand for forty thousand dollars as the price of her redemption, backed up with the announcement that if the demand was not met the child would be subjected to cruel treatment, and perhaps to a life of suffering and shame.

One who heard of it said: "O, that is too much! I would not pay such a price. If it were ten thousand dollars I might, perhaps, pay it." But what said the loving father and mother, whose hearts were benumbed with indescribable dread at thought of what might happen to their loved child? They could ill afford the sacrifice; but when they were convinced that that was the only way of ever seeing their little one again, they promptly made arrangements, and when the amount was turned over and their daughter was again restored to their fond embrace in the quiet home, they felt well repaid for their sacrifice.

Now suppose the price fixed had been one hundred thousand dollars or half a million or five million. Would the larger price named have caused the parents to refuse the ransom, provided they had the means? You doubtless reply, No. You would gladly pay the price and recover the child.

The only conclusion tenable in considering this story is that if the one making the sacrifice sees in what he receives that which is, to his mind, a full equivalent to the price he pays, he is not a party to an unjust act. He alone must be the judge. One cannot pass judgment on the value of a voluntary sacrifice intelligently made by another. In this connection it may be remembered that the Scriptures declare, "He shall see of the travail of his soul, and shall be satisfied." He shall see in the thing gained a full equivalent for his sufferings. Who, then, can declare the sacrifice an injustice?

This same illustration may serve to suggest to us at what an immense price the All-father holds the souls whom he has created. Since he is the Creator and Judge, it must be conceded that he alone can show the value of a soul. This is indicated in the sacrifice he has made for the redemption of souls lost in sin, who are subject to destruction. But we are taught that his sacrifice grew out of his character of love. "Hereby perceive we the love of God, because he laid down his life for us." The one who thus sacrificed himself was the "Majesty of heaven, the King of glory." He was the express image of his Father, "upholding all things by the word of his power." It was said of him that "all things have been created through him, and unto him; and he is before all things, and in him all things hold together." Col. 1:16, 17, R. V., margin.

We are assured that if it had been seen that only a single soul would have accepted the offered salvation, God's heart of love would have impelled him nevertheless to make the sacrifice, just the same, for that one soul. How great must be the worth of a single soul in the sight of Heaven! It is too vast for even the strongest imagination. This must have been in the heart of the great Shepherd when he left the "ninety and nine" and came to seek and to save the one sheep that was "gone astray."

In contemplating the great fact that we have been made the beneficiaries of his sacrifice, can we count any sacrifice

or any self-denial for the other objects of his love, too great for us to make? John said, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." 1 John 3:16.

A Serious Question

M. E. STEWARD

WHEN our Lord comes to earth again, he will find a people who "keep the commandments of God." One of these commandments relates to Sabbath observance. This people will keep the Sabbath as God requires it to be kept; otherwise he could not designate them as commandment keepers.

Is it not of the utmost importance that we know precisely what the Lord calls Sabbath keeping? Isaiah makes it very plain to all who believe in understanding the Bible as it reads, literally: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Could anything make the meaning clearer?

The company brought out by the third angel of Revelation 14 comply with these specifications of Isaiah 58. When the third message first arose, the Sabbath was kept in this strict way; there was no worldly conversation, and the mind was stayed on divine things. As far as I knew there was no talking about crops or trades or occupations on the Sabbath; nor did the sisters have anything to say about their cooking or sewing. Neither men nor women were planning about their work, even in their own minds. No doubt it could truly have been said of Adventists at that time, "Here are they that keep the commandments of God." Those Christians enjoyed the blessing of Heaven. Sweet brotherly love bound the hearts of the believers together. Humility of dress and soul distinguished them.

In "Patriarchs and Prophets," page 307, we read: "God has given man six days wherein to labor, and he requires that their own work be done in the six working days. Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. . . . Those who discuss business matters or lay plans on the Sabbath, are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy we should not even allow our minds to dwell upon things of a worldly character."

Not only are we in danger of not properly observing the Sabbath as it passes, but we are in danger of failing to realize all that it stands for and of enjoying it when we come up to it so wearied in body and mind that it is hard to comprehend anything in full. God gave the Sabbath to man to be a blessing, not a yoke of bondage. We may well ask if there is

not a way to avoid this exhaustion by better systematizing our work. And would not the one who so carefully prepared for the Sabbath, not only find it "a delight," but most sweetly delight himself in the Lord?

A woman who had just accepted God's Sabbath wrote: "I have had the privilege of keeping one of God's holy Sabbaths, and now I have the privilege of keeping another." It is indeed a privilege, for his Sabbath is a precious day.

And now, when we see God's "judgments are in all the earth," shall we not diligently "learn righteousness"? Let us seek a oneness with the heart of the decalogue, that we may "dwell in the secret place of the Most High," and "abide under the shadow of the Almighty." Then, indeed, will "his truth . . . be thy shield and buckler." O, the privilege of being on the Lord's side, of knowing that he is our salvation, though called to part with everything earthly! And we are never to forget that "the love of the Saviour is infinitely more tender than a mother's love."

Sanitarium, Cal.

♦ ♦ ♦ "Unto All Men"

O. P. WILSON

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

THERE are many ways in which we may do good to our fellow men. The preceding quotation from Paul's letter to the Galatian brethren is, to my mind, a counterpart of the golden rule, given by Christ in his Sermon on the Mount: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12. What is more beautiful to see than a family, a church, a school, in which all the members live in harmony with the golden rule, each loving the others as himself? Yet in the ranks of Seventh-day Adventists, as it was among the Jews, there sometimes arises the question, "Who is my neighbor?" This often causes much dispute, and we, too, sometimes regard as strangers and enemies those not of our faith.

The parable of the good Samaritan teaches a lesson to all who are troubled concerning how to treat their fellow men. "They [the Jews] had no doubt as to the heathen and the Samaritans. These were strangers and enemies. But where should the distinction be made among the people of their own nation, and among the different classes of society? Whom should the priest, the rabbi, the elder, regard as neighbor? They spent their lives in a round of ceremonies to make themselves pure. Contact with the ignorant and careless multitude, they taught, would cause defilement that would require wearisome effort to remove. Were they to regard the 'unclean' as neighbors?"

"This question Christ answered in the

parable of the good Samaritan. He showed that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God."—*Christ's Object Lessons*, page 376.

The Bible points out not only numberless duties which it is well for us to perform, but also several things we should not do. The apostle Paul says: "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:17, 18. In another place he says that we are to "owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law." Chap. 13:8. Now to owe a man does not mean money merely. To love one another means that we "render . . . to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor;" and we might add to this, a right example and a Christian influence.

There is much to be said about our daily walk, or our example, for we are our brother's keeper. "Let us walk becomingly, as in the day; not in reveling and drunkenness, not in chambering and wantonness, not in strife and jealousy." Rom. 13:13. "For none of us liveth to himself, and no man dieth to himself." "We have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." In such a house, members are not regarded as strangers and foreigners, but as brethren. Instead of addressing one another as Mr., Miss, or Mrs. —, they will say Brother or Sister —. Paul, in his letter to the Ephesians, said: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. . . . In whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:19-21.

If God's people are to be "no more strangers and foreigners, but fellow citizens with the saints, . . . built upon the foundation," and growing into an holy temple, "fitly framed together," they will be far from following the ways of the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. Conformity to the standards and customs of the unbelieving will not help our fellow men; and what is more true, it will be a dishonor to them who are of the household of faith. Union with the world may appear at first in little and apparently innocent things. These innocent (?) little things may be in our dress, our talk, or our dealings with men. The uttering of one careless word, the wear-

ing of a ring, a pin, or of feathers on our hats, may cause some of our brethren or sisters to doubt our sincerity, and later determine their destiny. It may be that a minister of the gospel, a teacher, a Bible worker, or an editor of one of our papers, while departing from the simplicity of dress which should characterize the children of God, does not realize that these little (?) things are an index to his character, or that his influence is "unto all men." Nevertheless it is; else why would the apostle have said when writing to the Thessalonian brethren, "Abstain from all appearance of evil"? To be popular may be up-to-date; but it is the worldly element, both inside and outside the church, who love such popularity.

Loyalty to the church is loyalty to God; and when popularity, display, and fashion come into the church, God is dishonored. It matters not whether we are farmers, or teachers, or preachers, we are as one man in the church of Christ: "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus." Gal. 3:27, 28. Christ prayed that all his people be one, even as he and his Father are one. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:20, 21.

In the light of the teachings of Christ and the apostles, can any of us say that we live unto ourselves? "Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise." 1 Cor. 3:18. Our Saviour has warned us against empty honor and worldly titles. "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. . . . Neither be ye called masters: for one is your Master, even Christ." Matt. 23:8, 10. "Seekest thou great things for thyself? seek them not;" for that is not doing good "unto all men." "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God." Col. 3:1.

♦ ♦ ♦ Strength in Prayer

DAILY beset by temptation, constantly opposed by the leaders of the people, Christ knew that he must strengthen his humanity by prayer. In order to be a blessing to men, he must commune with God, pleading for energy, perseverance, and steadfastness. Thus he showed his disciples where his strength lay. Without this daily communion with God, no human being can gain power for service. —*Counsels to Teachers*, page 323.

♦ ♦ ♦
"O GIVE thanks unto the Lord; for he is good: for his mercy endureth forever."



VOL. 92

WASHINGTON, D. C., FEBRUARY 25, 1915

No. 10

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EDITORIALS

To the children of Israel the Lord gave fresh manna every day. This bread from heaven was designed to teach them that to the Father above they were indebted for every good and perfect gift, and that as they partook of this physical food and from it obtained strength and nourishment, so they could feed upon Christ, and in communion with him find strength for their spiritual natures. We need continually a fresh supply of spiritual manna. Too often, like some of the Israelites, we are prone to look to yesterday's supply, forgetting that the storehouse of heaven is open to meet our daily need. We cannot trust to the experiences of the past for help. We must look to God daily for a fresh unction, for new power, for a daily infilling.

THERE is no condition in life so health-giving as that of being in harmony with one's environment. If we can feel that God has placed us where we are; that he has assigned to us our work, and that it is for us, even under the most forbidding circumstances, to do the best we can cheerfully and lovingly, it will relieve much of life's pressure, and take away much of the discontent which otherwise comes to us. "Contentment is a pearl of great price, and whoso purchaseth her at the expense of ten thousand desires, maketh a wise and happy choice." The apostle Paul teaches this lesson of contentment when he says: "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." Let us seek to adjust ourselves to our environment, even though we may feel that we have made a mistake and have been brought into our present situation by an unwise choice or by selfishly choosing our own way. In spite of all discouragements let us seek to do the best we can where we are. We should make wrongs right, confess the sins we have

committed against God and against our fellows, and then by prayer, by submission, by confidence in God's leadings, believe that he will adjust every circumstance in life and cause even an unfavorable situation to work for our good and for his glory.

The Fight, the Faith, the Crown

"I HAVE fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 7, 8.

Considering the circumstances under which these words of triumphant faith were spoken, we must regard them as among the most remarkable utterances in all history. The apostle Paul was nearing the end of his earthly journey. Rejected by his own nation to whom he sought to minister the gospel, forced to appeal to the court of Caesar to escape the unjust judgment of his own flesh and blood, incarcerated in a dreary dungeon cell, forsaken by his own disciples, with the prospect before him of speedy death, the situation was indeed anything but hopeful or reassuring. But while the outlook was dark, the uplook was bright. A greater than Caesar sat on the throne of eternal justice, and to him the apostle looked for the final adjudication of his cause. A heart of infinite love yearned over the persecuted and forsaken disciple, and in that communion and fellowship the apostle found solace and comfort.

In his prolonged captivity the apostle had been surrounded by the legionaries of Rome. He had witnessed the triumphal celebrations of victorious armies. He had looked upon the battle-scarred veterans as they returned from the conflict. He compares in this scripture the experience of the soldier of Christ with that of the soldier of earthly governments. But O, what a difference in the

aims, the purposes, the methods, the labors, the rewards, of the two classes!

The nations of men fight for the love of conquest, for national honor, for aggrandizement in money or in territory, because of real or fancied insults. Victory is purchased at any sacrifice of pain and suffering and bloodshed. Desolated fields, burning villages, ruined homes, widowed wives, orphaned children, and a thousand other woes follow in the wake of human strife. "There are thorns in victory's proudest crowns."

To the apostle human war brought its lesson and served him as a simile, but in his heart its spirit found no appeal. His was a holier cause. His was a fight for God and for the eternal principles of love and justice and purity and peace. It was his to heal wounds, not to make them; to save life, not to destroy it; to reconcile his enemies, not to do them despite. Of the conflict in which he was engaged, he declares:—

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6: 12.

"For the weapons of our warfare," he says, "are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself above God, bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 4.

This warfare included primarily the conflict with sin in his own heart. Of his own experience he says:—

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9: 27.

And as the apostle sought through the mighty weapons of God's Spirit and grace to vanquish the enemy of all righteousness from his own heart, so he sought by every means in his power to assist his fellows to wage the same successful warfare in their experience. This was the great and mighty conflict in which the apostle engaged. It was a fight for character, for right, for God.

He further declares, "I have kept the faith." The keeping of the faith meant far more to the apostle than the giving of mental assent to a system of theological dogmas and doctrines. This brief word represented a life of sacrifice and suffering, of toil and hardship and privation. Born in the proud city of Tarsus, a Roman citizen in his own right, a Jew in religion, a member of the aristocratic sect of the Pharisees, taught by Gamaliel, a learned doctor of the law, a member doubtless of the Sanhedrin, the apostle Paul had before him every worldly prospect for a successful and honorable career. Easily could he have become a leader in his own nation and in the world

of thought and action. But he was turned aside from this pleasing prospect.

While on his way to Damascus, commissioned by the highest authorities of the Jewish church to persecute even unto death the followers of Christ, a vision from God enlightened the eyes of his understanding. He saw for the first time in their true light his own sordid purposes, his unholy and selfish ambitions. He realized the vanity of human achievement, the emptiness of worldly honor and glory, the worthlessness of earthly riches, and in striking contrast the beauty and nobility of a life devoted to God and to the uplifting of his fellow men, and the eternal reward of well-doing. He declares:—

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

It was no easy service to which the Master called him. He must throw in his lot henceforth with a poor, despised people. He must adopt a name associated in the world's estimation with a cross of infamy. But the greatness of his soul and the nobility of his purpose were shown by his decision. He stopped not to confer with flesh and blood. He returned not to Jerusalem to take counsel with his friends. He was obedient to the heavenly vision, showing first to those in Damascus, later in Jerusalem and in Asia Minor, and finally in Rome, his change of life purpose, and his newborn faith.

Of the stern realities of his Christian experience he speaks freely. Comparing his credentials of apostleship with the claims of false teachers, he declares:—

"Are they ministers of Christ? (I speak as a fool) I am more: in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

And this on the part of the apostle was not an unwilling service to his Master. He declares, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." The keeping of the faith meant something to the apostle Paul. It meant wearing labor, toilsome journeys, unremitting toil, sacrifice, persecutions, and finally death.

Was all this sacrifice worth while? Did it pay the apostle to turn aside from every earthly prospect, to reject all that

the world proffered him, and to cast in his lot with the humble people of God? Will the Christian's hope give comfort when all else fails? Listen to the apostle's unwavering profession of faith from his prison house in Rome. Speaking of his appointment as a preacher of righteousness, and of the persecutions which that work brought to him, he declares: "Nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

We find a striking parallel of the experience of the apostle Paul in the history of Moses. Within his grasp were the riches of Egypt. As a son of Pharaoh's daughter he was heir to the Egyptian throne. Every motive of worldly ambition, of selfish interest, of personal gratification, urged him to identify himself with the royal household. But, closing his ears to every importunity, he thrust out of his reach these proffers of worldly greatness and honor. The record is that he esteemed the reproach of Christ greater riches than the treasures of Egypt, and chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

This sterling integrity of a faithful servant was honored by the God of heaven. Moses became the leader of a mighty movement, an agent in the hands of God for the formation of a commonwealth founded upon principles of equity and justice which have been incorporated into the laws of every civilized government since that period. And when Moses died, God gave him a resurrection and took him home to glory. Think you when Moses descended upon the mount of transfiguration, and amid the celestial glory talked with Elijah and with Christ, he regretted the choice he had made? The proud throne of the Pharaohs had long since crumbled to dust; the haughty oppressors of the children of God were known only in the pages of history; but Moses, who chose the lot of the bondmen and esteemed the reproach of Christ above the pomp and pageantry, the riches and glory, of worldly splendor, lived and reigned in the courts above.

Is the Christian's hope worth while? Let the patriarch Job answer. From the depths of his affliction he cried: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

Let the prophet of God answer as he

contemplated the reward awaiting faithful Israel: "Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his."

Listen to the king of Israel as in soul distress he turns to God: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

And to this concert of testimony might be added the dying witness of the saints of God in every age. It was the witness of the apostle. His testimony was: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."

In this conflict of warring principles every created intelligence has a part. Directly or indirectly, consciously or unconsciously, every human being is casting his influence on the side of God or on the side of the adversary. There is no neutral ground. Indeed, to choose to be neutral is to choose the ways of death. And no man can evade responsibility for his choosing.

Human reasoning says that it is vain to serve God, and inquires, What profit is it that we have kept his ordinance and walk mournfully before the Lord of hosts? The Lord in this life apparently puts little difference between the righteous and the wicked. He sends his rain on the just and the unjust. He desires that man shall serve him from love and from principle rather than through the hope of temporal reward. But the time will come, he declares, when ye shall "return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Of his children at that time the Lord declares, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." In that day we shall recognize, as never before, that it pays to serve God.

It was to the day of final awards that the apostle Paul looked forward. It was respect for the recompense of the reward which led Moses to decide for God. May God make that our hope. The night of sin will soon be over. We see the signs of approaching day. Christ will soon come to take his children home. May we learn to suffer with him there, that we may reign with him in eternity. By his grace may we so live that at the end of our earthly journey we may say in the words of the Spirit's prompting, representing our own experience. "I have

fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day: and not to me only, but unto all them also that love his appearing."

F. M. W.

A Providence of Early Somabula Mission Days

SPEAKING of some of the earlier experiences in the planting of the Somabula Mission, in Southern Rhodesia, Elder F. B. Armitage told how one problem of food supply for the mission school was solved by timely provision in an unlooked-for way. He says:—

At a time when our mission school was growing, and food had to be supplied for forty or forty-five students, the milk problem became a difficult one. There had been a dry season, and a weedy growth which the African boys are accustomed to use for greens, of which they are very fond, had been destroyed. This left the mealies, or Indian corn, as practically the one article of food, without change. Milk was needed to eat with the corn.

We began hunting for cows. If only two or three could be secured, we knew it would be a great help to the school. But no cows could be found. We sent runners out in various directions, and all returned unsuccessful. This need was made a matter of prayer to our Heavenly Father, that in some way beyond our unaided power, our wants might be supplied.

About this time, as I was working about the station, I heard one of the native boys calling out, "Teacher, come and see! come and see!" Going out at his call, I saw coming across the country a string of oxen. Thirty-two we counted, traveling as fast as they could go. Thirty-two oxen mean two span, for in Africa sixteen oxen count as a span for hauling. Their heads were up, and they were running as animals do in fright.

"Lions have been after these oxen," I said to the boys. "There is a loaded wagon somewhere, passing, and the lions have frightened these oxen away." I sent the boys out to steer the fleeing animals into our herd yard. They succeeded, and immediately the panting oxen lay down as if at home, lying still and resting long in their exhaustion. We cared for them and fed them, and on the second day an owner appeared in search of the animals, highly pleased, indeed, and grateful to find that we had taken them in and cared for them.

The oxen had been frightened by the lions away to the northward of our mission, and had fled to the southwest. But the wind had veered round, and the frightened animals changed their course. When pursued by lions, oxen never run with the wind; for they know that the tactics of the lions are to get in ahead of the fleeing animal. The oxen pursued always keep the wind in their faces, so that they can scent the approaching enemy. Thus the veering of the wind turned the oxen in our direction and guided them to us.

In talking of our need with the owner, we inquired if he knew of any one who

had cows to sell. "No," he said, "I do not know of even one." But after standing silently for a few moments, looking down in earnest thought, he said: "I will tell you what I will do. I do not know of any cows for sale in this whole country; but I will send you several for you to keep for a time."

He appointed a time for our boys to come down to the police camp and get the cows, adding, "You can keep them as long as you like." We sent down to the camp at the time appointed, and back came the herdboys driving seventeen cows in splendid condition, and these we had the use of for several years. They not only gave an abundance of milk, but were good butter makers, an important item in our effort to develop self-supporting industries in the school, butter at that time fetching a high price.

"We felt," says Elder Armitage, in recalling the experience, and all must agree with him, "that the Lord's own providence had brought to us this splendid additional means of support for the new mission." Thus again the Lord had spread "a table in the wilderness."

W. A. S.

"Rome Never Changes"—No. 14

Celibacy

ONE of the most peculiar practices of the Roman Church is the compulsory celibacy of its priests, monks, and nuns. It is a practice both unnatural and unnecessary, and one which was not followed by any of the patriarchs. It was never a practice in the Jewish church, and did not manifest itself in the Christian Church until hundreds of years this side the days of the apostles. It is still more peculiar in that, while marriage is one of Rome's seven sacraments, and all the sacraments are believed to have "the power of signifying sanctity and justice, and of imparting both to the receiver," the clergy, monks, and nuns are denied the right to receive the blessing which that sacrament confers. See "Catechism of the Council of Trent," De Sac., pars 2, sec. 10.

Concerning the matter of celibacy, the Council of Trent speaks as follows:—

Whoever shall affirm that persons in holy orders, or regulars, who have made a solemn profession of chastity, may marry, let him be anathema.—*Council of Trent, sess. 24, can. 9.*

In view of Rome's two claims, that she is the true apostolic church, and that she never changes, we might be led to expect that the doctrine of the celibacy of the clergy was a doctrine of apostolic origin, and that it was practiced by the apostles and their immediate and all other successors. But what is the fact in the case? Paul claimed for himself the right to marry; and, in making the claim, shows beyond the possibility of doubt that the principle or doctrine of celibacy was unknown in the days of the apostles. He says:—

"Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" 1 Cor. 9:5.

Here is Cephas, (Peter. See John 1:42.) whom the Church of Rome claims as the first pope, used by Paul as one whose example he had a right to follow in the matter of marriage; and not only so, but the "other apostles" also set the same kind of example. Matthew and Luke both speak of Peter's wife's mother. The apostles, even "the brethren of the Lord," were not celibates. The "first pope" (the one whom Rome claims as the first pope) was a married man; others of the apostles were married men; and Paul claims that he had a right to marry,—as much right as the others had,—and he does not condemn them for the example they set. How different is his example and his attitude from that of the Council of Trent, which pronounces a curse upon those who teach that they who have entered "holy orders" have a right to marry. Paul teaches that the ministers of Christ's church have a right to marry. The Council of Trent declares that they who teach that are accursed.

In view of Rome's claim that she is the apostolic church, has there not been a change, a radical change? What Peter did, Rome now declares her spiritual leaders shall not do, under pain of her anathema. What Paul taught then, Rome declares can be taught now only under her curse. We know of no other church that has changed to such a tremendous degree as the Church of Rome has changed in this matter.

Bungener, in his history of the Council of Trent, says that while the Church of Rome "has made male or female saints of all the persons named or alluded to in the New Testament, and even of some who are not named or alluded to there,—for example, the father and mother of Mary,—she has taken care not to grant the honor to the wife of Peter, notwithstanding the fact that Paul represents her as accompanying the apostle in his painful and perilous journeys." One cannot help wondering why this blank is left in the calendar of the saints. We can see no reason for the omission except that the Roman Church does not wish to emphasize the fact that Peter (her "first pope," so-called) had a wife, and that any pope who would follow his example now would be under the ban of her curse. But there is the fact that Rome now prohibits and curses the thing that "blessed Peter" did, and that the other apostles did, and that Paul said they all had a right to do.

The inconsistency of Rome's position in this matter is further shown in the matter of the qualification of bishops and deacons. What the qualifications of officers are we find in the following scripture:—

"A bishop then must be blameless, the husband of one wife. . . . One that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) . . . Likewise must the deacons be grave. . . . Even so must their wives be grave. . . . Let the deacons be the husbands of one wife, ruling their children and their own houses well." 1 Tim. 3:2-12.

That Paul had a definite purpose in specifying these qualifications is seen from the fact that he continues the subject over into the next chapter of his letter to Timothy, and there tells the reason for laying down those qualifications of church officers. He says:—

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats," etc. 1 Tim. 4:1-3.

Did the Spirit speak truly? Did Paul's prophecy come true? Let Rome's prohibition of marriage among her bishops, priests, deacons, and nuns answer these questions. Paul, through the influence of the Holy Spirit, saw that working of apostasy creeping into the church, and left, for our benefit and enlightenment, his testimony and the testimony of the Spirit against it; for, said he, "The Spirit speaketh expressly." This is an emphatic expression, and is used nowhere else in the New Testament and only twice in the Old. That which the Spirit warns against "expressly," and "expressly" declares is an indication of departure "from the faith, giving heed to seducing spirits and doctrines of devils," ought to be expressly heeded by Christians everywhere.

Paul, speaking under the Holy Spirit's influence, warned the church against the practice of celibacy. He declared that practice to be an indication of apostasy; that it was fostered by seducing spirits; and that as a doctrine it was a doctrine of devils. What the Holy Spirit declared would come did come, and is in the world today, one of the most striking features of the Roman Church. Can the church now turn its back upon the warnings of the Holy Spirit, the testimony of Scripture, and the example of the apostles, and say that what was a sign of apostasy in the days of Paul is now a sign of loyalty to Christian truth? To do so would be to declare the apostles apostates and to put the warnings of the Holy Spirit under the anathema of the church. And logically that is exactly what is done when the Roman Church condemns what Peter and the other apostles did and what Paul taught they had a right to do, and then anathematizes the teaching that the spiritual leaders

of the church may marry. There is in this matter a deadly conflict between the Roman Church and the Holy Spirit. Surely the true Christian ought to be able to decide which is the more Christian of these two contestants.

Paul declares that "marriage is honorable in all," and does not exclude the clergy from that honor or that right; and Peter shows that chastity and marriage are associated in the believers. See 1 Peter 3:2. If marriage and chastity are incompatible, then God's institution of matrimony (which Rome calls a sacrament) stands condemned as an unchaste institution. But the Word of God, the teachings of Christ and his apostles, and common sense condemn such an idea. Nevertheless, one of the great cardinals of the Roman Church, Cardinal Bellarmine, declares that "it is a greater evil for a priest to marry than to commit fornication."—*De Monach, lib. 2, cap. 34, Tom. II, col. 375*. Whom shall we believe, Cardinal Bellarmine or the Holy Spirit? Whose example shall we follow, that of the cardinal or that of "blessed Peter"?

One of the scriptures which Rome dwells upon and misinterprets in teaching the practice of celibacy is the following:—

"The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels." Luke 20:34-36.

But this text, if it could be interpreted as Rome interprets it, would unjoint the entire gospel and disarrange the whole plan of salvation. If her interpretation were true, then all who "obtain that world" will have lived single in this world. Only those who have been celibates will have a "resurrection from the dead." More than that, one who practiced celibacy here would never die, but would be "equal unto the angels" here and now. If that text applies to the practices of Christians in this world, all these deductions are logical and inevitable. But this scripture cannot be so applied. It is a plain and most inexcusable wresting of the scripture so to apply it. The caviling Sadducees, who did not believe in a resurrection, had asked the Saviour whose wife a certain woman would be in the resurrection who had had several husbands in this life. His answer was, as the text plainly teaches, that "in the resurrection" (that is, in the future life) those who have been accounted worthy of the resurrection "neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels." But there is no promise nor prospect that in this life

men and women are to be made equal unto the angels by anything that they may do or refrain from doing. Says the Scripture concerning this matter:—

"What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; and crownedst him with glory and honor." Heb. 2:6, 7.

To attempt to make the Saviour's answer to the Sadducees an authorization of celibacy in this present life is a flagrant misinterpretation of our Saviour's words, a violent wresting of the scripture, which must receive the condemnation of heaven.

Another text which is similarly misused is the following:—

"These are they which were not defiled with women; for they are virgins." Rev. 14:4, 5.

If this is, as Rome teaches, a divine authorization of celibacy, it puts the stamp of Heaven's disapproval upon all who have contracted matrimony in this world. Even Adam, who was married by Jehovah himself, would fall under the implied condemnation of that scripture, as would all the patriarchs and most of the prophets and the apostles—and "blessed Peter." But the text teaches nothing of the kind. It means that that company of the redeemed are "virgins" in a spiritual sense. They have not been defiled by a union with apostate churches.

We have shown that whereas the institution of marriage was God-ordained, was practiced by the most exemplary followers of God in all ages, was recognized by our Saviour, was declared by his apostle "honorable in all," was practiced by the disciples of our Lord, including Peter, the Church of Rome has forbidden it to her spiritual leaders under pain of her curse; and this the Spirit declared the spirit of apostasy would do. Rome still claims to be the true apostolic church. On that claim, therefore, taken together with her attitude toward marriage, she herself proves that she has changed. Not only so, but in that attitude toward that institution, the Roman Church fulfills to the letter the prophecy of Paul given through the Holy Spirit.

We shall consider in another article the time when this practice came into the church, and the source from which it came.

C. M. S.

THIS motto hangs in the Review and Herald chapel. It is well worthy of being made the motto of every life:—

"I am only one, but I am one.
I cannot do everything, but I can do something.
What I can do I ought to do;
And what I ought to do, by the grace of God I will do."



THE WORLD-WIDE FIELD



The Native of the Kraals as I Know Him—No. 3

MRS. W. H. ANDERSON

THE people we are working for are the Baila and Batonga tribes. They have a few marked characteristics. They are strong, tall, well-built men and women. The women always carry the load, and it is always carried on the head, even if it is nothing more than a piece of bark. Enormous loads are carried in this manner. Since the white man came into the country, the people wear a little clothing, but in their villages they are generally arrayed in nature's garb.

The true Baila wear long cones on the back of the head. These are sometimes built a yard high. They are doing away with this custom now, for they say it would be hard to fight the white man should they ever have to do so, for by taking hold of this cone he might cause one much pain; so now it is seldom built higher than six inches.

The Batongas do not have this custom, but both tribes knock out the four front teeth. They look hideous enough. When asked why they do this, they reply, "We do not want to be like the zebra, we want to be like the cattle." The teeth are generally knocked out when the child is about twelve years old. It is a very primitive process, too. They take a nail or a stone and set it against the tooth and push it out. It takes four or five persons to hold the victim. I have had children come to me to have their teeth pulled after they had been broken off. They are hard to get, but I have always succeeded, and they tell me, "When we have any more to be knocked out, we will have you pull them."

They are very generous to one another with their food. They seldom talk against members of their own tribe, but one of another tribe will tattle quickly enough. It is a rare thing for one to speak of the wrongdoing of another.

Morally their character is very low. Lying is looked upon as an accomplishment, and a man who can deceive cleverly is considered to have great wisdom. They are so accustomed to telling lies that they often do it when the truth would be to their advantage. Why do they do this?—Because they have heard nothing but lies all their lives. They have not been taught the value of truth. I have often thought that they were capable of telling the biggest falsehoods on the shortest notice of any people in the world. Stealing is a common thing. Consequently every man is suspicious of his neighbor. If you ask them why they do it, they will tell you that it is not they, but the evil spirit in them.

Their names always mean something,

as Chongo, rainbow; Hanyaba, beans; Twambo, stories; Myanda, roots; Mayinza, summer; Lupenga, sorrow; Chibea, pet; Mukuni, wood. Have you never heard of Mr. Bean, Mr. Wood, and Mr. White? They are very keen on having the white man give them names. Knowing that their names always mean something, the white man always makes the names he gives mean something too, to the next employer. They usually mean traits of character, as lazy, lice, matches, porridge, crazy, jam, etc. The natives will invariably give as their new name the name given by the white "boss." Of course they do not know what it means.

There are many things which we have to endure and which seem ridiculous to us. The native does many things which at the time are very trying, but which, when they become history, are very amusing. The natives must be watched all the time. They do not get a chance to do so much mischief for me, for they know that I am likely to appear on the scene at any moment. I do not turn the kitchen over to the "boy" as some do. I gave a boy a glass fruit bottle of cream to shake, for this is a primitive way of churning, and presently I heard a queer noise. I thought my butter had gone. I went out to see, and sure enough his curiosity had got the better of him, and he had to see inside. So he opened the bottle, and out came the butter. I asked him what was the matter, and he replied, "It just came out."

Most of the white men in the country are not married, so are compelled to get on with untaught native boys to do their housework. The native is always anxious to obtain a job as cook for the white man, for he likes to lick out the dishes and clean up the table for the "boss." One man was telling me he came in very hungry and thirsty one evening, and his boy of course had a good drink of tea ready for him; but he found that the boy had used his smoking tobacco instead of the tea. The boy wanted to put sage in the sausage to make it real good, but instead it was nicely flavored with tobacco leaves. Another man came in unexpectedly and found the kitchen boy washing his old dirty shirt in his cooking pot. A government official came past his kitchen about mealtime, and seeing the boy sitting flat on the floor with a pot of pumpkin between his knees, taking it out with his hand and throwing it with a chug into the dish, inquired, "Who is having pumpkin here today?" The boy replied, "It is for my boss." He said he resolved to stay away from the kitchen after that, especially near mealtime. For what the eye does not see, the heart does not grieve.

A lady, telling of her experience, said

she had a boy who had had no training. She went into the kitchen and saw his face wet with perspiration, so told him to wash. He grabbed the tea towel and rubbed his dirty face with it. She said, "Jackalash, what are you doing?"—"Nothing." "Why do you take the tea cloth to rub the perspiration from your face?"—"You told me to wash." "Yes, but that is not washing. I want you to wash in water." "Well," said Jackalash, "there was water on my face," showing her the tea cloth. He was a happy-go-lucky sort of lad, and would never hurry or worry, devoting the entire morning to the washing of the breakfast dishes. He would first take the plates and lick them clean, then admire the pattern on them, trace them all round with his fingers, and call other boys to come and admire them, too. After that he would think of washing them, and would take the pail and saunter leisurely to the river. After a while he would return, sit flat on the floor to wash them, for fear they would fall off the table. These are a few of the experiences with which we are confronted continually. One time a boy did not fancy washing dishes very much, so he put them down and had the dog lick them out. When he was reprimanded for it, he said, "They are clean, aren't they?"

The native sees no use for anything unless it can help him work or fills him. One day I was coming from the garden with some cut flowers. As I met the boy, I asked him if he would like one. He asked if it was *kudya* (food), and I told him that it was only a flower, but that he might have it if he liked. "No," he said, "you better keep it."

Rustchuk, Bulgaria

Z. G. BAHARIAN

THE peculiar experiences through which I have recently passed may be of interest to the readers of the REVIEW. October 27 I left Constantinople in a Russian boat called "Tsar Michael," in order to go to Samsun. On the night of the twenty-ninth it arrived at Sinub, and was waiting outside the harbor for the morning in order to discharge the passengers for that place. But before it was light, we noticed that the boat suddenly started, turned toward the north, and began to sail with all the speed it could muster. We learned a little later that the political relations between Turkey and Russia had been severed, and that we were taken prisoners and were going to Russia. On the boat were about thirty Moslems, thirteen Armenians, several Greeks, and a few Persians. Some were rich, others were poor. Many had taken money sufficient for the voyage only, so we were all deeply anxious.

October 30 we passed before Theodosia, Yatta, and Sevastopol, toward Odessa, but suddenly our boat turned to the east, and on the thirty-first anchored at Iskadvoski, a small village. We heard that war had been declared against Turkey, and we were captives in Russia. Ten soldiers came up to the boat to guard

us. After two days, officers came in and took all guns and revolvers that the passengers had. All Moslems were selected and sent into the interior, and liberty was granted to the rest to land and buy things from the market. We heard that all Christians were to be left in this village. We sent telegrams to the governor of Odessa asking permission to go to Odessa. It was granted, and in the same boat we were taken to Odessa, November 9, and left free to go anywhere in Russia, but had no permission to go out of the country. We were glad for so much freedom. I went to a hotel near the Armenian church. I was a stranger in a strange land, and had only forty dollars. I spent fourteen days in Odessa. At the Café Constantinople I found a number of Armenians gathered. God gave me opportunities to talk with them concerning present truth. Many heard for the first time that the end is near and that the present condition of things is a special sign of the times. I searched anxiously in this large city for our people, but found none.

I tried to get permission to go to Bulgaria, but was refused. Later a prominent Armenian sent the Armenian priest to the general governor, and secured his consent. This was a miracle indeed. November 23 I left Odessa by train, and the next afternoon arrived at Reni, and from there crossed the Danube by boat, reaching Rustchuk on the morning of November 29. Here I found a dozen believers in the message, and I was thankful to be free. Several days I held meetings with the church, and strangers also attended our studies. I see that Bulgaria is a ripe field, and many will accept the truth through the labors of the believers. I intend to go to Constantinople. This is not a wise step, looking at it from a human standpoint, but I must go in order to be at the head of my work.

I believe that the merciful hand of God guided me through this experience. I felt his presence nearer than ever before. I do not yet understand his purpose, but I was always assured that a good purpose was working. My faith is firmer.

As correspondence was very irregular, many hearts were troubled concerning my sudden absence. Let all be glad that I am alive and free. Thanks to God for his mercies.

Dec. 9, 1914.

Basutoland, South Africa

H. C. OLMSTEAD

HERE where we see so very few European believers, a letter from one of the workers at headquarters is always an encouragement. Satan tries to make us think that all we can accomplish on a mission station is not worth while. The continual round of petty trials and annoyances and discouragements compel us to flee often to our Refuge.

The mission now has over one hundred

apple trees of a good variety, over three hundred cherry and nearly three hundred peach trees, also a few pears, apricots, and prunes, making about a thousand fruit trees. Then there are about a thousand each of grapevines and blackberry bushes, as well as red raspberries, loganberries, a few currants, gooseberries, and strawberries.

Last Tuesday I returned from a week's trip into the Orange Free State, where I sold about \$55 worth of vines for cash. The severe drought and the war made selling rather slow. This year the mission has sold over \$150 worth of vines.

This week we are pushing the work of laying the brick of a native boys' dormitory. Brother Campbell and I do the laying. Owing to the war, I fear we

as we were charmed by the wonderful panorama of mountains and sea while being carried on the little railway up the precipitous face of the mountain. An English author has said that the conductor stands on the last car and whispers his orders to the engineer as the train turns the many curves, but we were too busy trying to see into the bottoms of the ravines beneath us to prove the truth of his assertion. After an enchanting hour we had climbed the thirty-two hundred feet to the top of the pass, and were soon surrounded by the hills that guard the beautiful city of Caracas.

Such delightful air and such beautiful views! It is a pity to leave them and go into the usual home of the city. With an idea of safety and practically no

knowledge of sanitation, the houses are built in the manner so common in these countries, the free circulation of air impossible, and scarcely a room where the sun shines even a few minutes during the day. The patios, or inclosed yards, in some of the larger ones are the most pleasant part of the house, being tiled with mosaic and filled with beautiful shrubs and flowers, but the houses themselves are not of costly material, being nearly all of mud. The walls are from one and a half to two feet in thickness, and

are plastered. For these houses we must pay from forty to seventy-five dollars a month.

The little company of believers left in this city by Elder F. G. Lane had been without help for over a year; but thanks to the faithfulness of Brother and Sister R. E. Greenidge, our self-supporting medical missionaries here, in calling them together for worship, nearly all were in attendance. It seemed best to spend some time in study with them, for their encouragement, and that they might learn how more clearly to tell their neighbors the important truths they believed. To this end a special meeting was held each Sabbath afternoon, in which old and young took part, some learning how to read aloud in a pleasing way, others to give short Bible studies, and all were free to give friendly, helpful criticism. It was both surprising and gratifying to see how soon many, even young boys of twelve and fourteen years, were able to give "a reason of the hope."

No effort has been made to interest the public in our meetings, for we must have a secure place upon which to stand before making such an effort. A mother and two daughters had become interested, through our other believers, and with two others desired baptism. After careful preparation in study we met to celebrate this ordinance at dawn on Sunday morning, about six weeks ago. Just as the first rays of the sun were making the mountains and valleys, with their



HAULING STONE FOR THE NEW STABLE AT
EMMANUEL MISSION, BASUTOLAND

shall have to delay its completion, for we shall have to wait until materials come down to normal prices again.

From forty to eighty persons come each month for treatment for all kinds of ailments, or to have teeth pulled. Many have bad colds or tuberculosis. It is customary to sleep with the head under a blanket the year round; I have never found an exception yet, though there may be some. Our school is in operation as usual.

Basutoland is practically treeless, but its grassy hills furnish pasturage for great numbers of cattle, sheep, goats, and horses belonging to the Basutos.

Venezuela

MRS. S. A. OBERG

HASTENING out on deck for a first view of the South American continent and seeing only a bank of clouds along the horizon, one of our party inquired of a fellow passenger, "What is every one looking at so intently?" "Why," he exclaimed, "we are looking at the most wonderful coast line in the world! Look up higher." And there, high in the heavens, the mountain peaks were pointing upward to their Maker, and seemed to bid us learn a lesson from this chance remark. God would have us "look up higher."

We were delighted to land, but still more delighted to leave the hot, steamy port of La Guaira, which we soon forgot,

hurrying clouds of mist, things of magic beauty, these dear ones consecrated their lives to serve Him who rose on the first day of the week, and in whom is our hope of life eternal.

We had planned to begin our literature work with the health book, the Spanish "Practical Guide," but after five months of waiting for the first order to be filled, it seemed necessary to begin with what we could; so with the blessing of the Lord a beginning has been made on a subscription list for the *Senales*. There are many difficulties confronting the colporteur here. To do successful work he should possess his own means of conveyance from place to place.

The work itself is passing through most trying times, and will continue to do so until the mission owns its own place in which our believers and interested ones may meet to study the Word. Many landlords refuse to rent to Protestants; and now, having been compelled to take a house in bad repair because it was the only one we could get, and having spent twenty dollars in the most necessary repairs, Brother Greenidge being at an additional personal expense of from twenty-five to thirty dollars to install his bathroom plumbing, we are so soon compelled to vacate the house because our Catholic neighbors object to our presence among them. When they found that such conduct as throwing missiles through the window was not discouraging, they adopted a more certain method—having the landlord expel us.

Now we are all homeless, that is, have only uncertain, temporary quarters. But most of all, we grieve that we have no place where all our believers may meet on the Sabbath. They love the Sabbath services. It is no sacrifice to them to attend meetings. We are praying that God will soon give us a more certain abiding place, for this is not the first time such things have occurred.

Neither can one man develop the growing interest here in Caracas and the colporteur work. Now the church work is neglected, though the members are faithfully doing what they can. May God lay the burden of the waiting souls here heavily upon the hearts of those who should go, and those who should give.

In our Father's school are many benches. This life is school time. Whatever the word God writes on the top of your page,—patience, courage, forgiveness, resignation,—copy it over and over until he gives you another word. Never murmur. Do your best to solve your problems. If they are hard, try hard. If you are in the dark, say, "Speak, Lord; for thy servant heareth." When you feel like complaining, listen. Be still before God. David said, "I was dumb, I opened not my mouth; because thou didst it." That is better than moaning and lamenting; but let us leap from David to Jesus, and say, "The cup which my Father hath given me, shall I not drink it?" "Father, glorify thy name." So shall we be made perfect through suffering.—*Maltbie D. Babcock, D. D.*



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

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

"What the Department of Agriculture Is Doing for the Housekeeper"

L. A. HANSEN

THE words used as the heading of this article are the title of Yearbook Separate 621, a pamphlet recently issued by the Department of Agriculture. It reviews the varied activities of the department in things that pertain to home matters. It calls attention to the increasing demand for reliable information regarding cooking, food values, dietetic principles, wearing materials, sanitation, household efficiency, etc.

The interdependence of agricultural interests and home problems, and the fact that agriculture supplies the bulk of raw materials used in the home for food, for clothing, and for household equipment, bring it within the scope of the department to supply all information possible to meet the housewife's needs and to insure a better utilization of agricultural products in the home. There are a number of bureaus through which the department works to secure its information.

The utilization in the home of agricultural food products has been given special attention through the nutrition investigations of the Office of Experiment Stations the past twenty years. This has included the investigation of the composition and nutritive value of more common foodstuffs; the formulation of dietary standards; the digestibility of foods; the cooking, canning, preserving, and general care and preparation of foods; relative costs of food materials; planning of meals; and various household questions on sanitation, conveniences, and other problems.

The results of the nutrition investigations have been published. About fifty numbers of the Farmers' Bulletin, besides a number of other publications giving these, are available to those wishing them. That these are in demand is seen in that to date over twelve million copies of the Farmers' Bulletin containing topics on food and nutrition, have been needed to meet the requests for them.

The Farmers' Bulletin has covered a great variety of topics, such as food value of milk, sugar, bread, fruits, vegetables, and eggs; bread and bread making; canned fruits, preserves, and jellies; the preparation of vegetables for the table; corn meal and its uses in the diet;

Kafir corn and cowpeas and ways of using them; and the care of food in the home.

Other popular publications have dealt with food customs and diet in American homes; green vegetables and their value as foodstuffs; and raisins, figs, and other dried fruits, and their uses in the dietary. Recipes are often included, gathered from many sources, compared, studied, tested, and modified before being published.

A list of choice publications might be given here, but space would not permit a very complete one. Full information can be had by addressing the Department of Agriculture, Washington, D. C., asking for a list of publications on subjects of interest to housekeepers.

Many of the publications referred to contain matter of special interest to those who make healthful living a study. There are also, of course, suggestions regarding the use of things for which the vegetarian or strict health reformer has no use. One must always use care and judgment in what he reads, believes, and practices. The attention and study now being given the various questions that pertain to home and living is productive of much material that makes rational living easier.

Takoma Park, D. C.

When the Wagon Sticks

WHILE I was walking along the street a few days ago, I noticed a three-year-old girl on the edge of a porch, holding despairingly to the tongue of a toy wagon which was stuck halfway up the steps. The child tugged and sobbed; she had encountered her first problem, and was unable to cope with it. I stopped and lifted the wagon a bit. "Now pull!" I said. The problem was solved, and smiles drove away tears.

As I passed on, the thought came to me: "How many of us spend weary efforts and unnecessary hours like the child, making trouble for ourselves to conquer! Little, everyday annoyances are magnified until they assume overwhelming proportions; then we tug and tussle, jerk the toy wagon, and give way to grief."

I saw a woman who made herself miserable if any other woman received attention. She could be delightfully vivacious until another woman drew a little attention, then she became dumb and

sat apart, sullenly jerking her toy wagon, and wouldn't try to play fair. I knew a girl who said, "Life is a burden," because three nights in one week she was minus engagements. She felt it a sure symptom of waning social popularity. Poor little girl! Life is a serious affair when your toy wagon sticks so easily.

Then I met a girl who had cheerfully bumped her wagon over every obstacle; who laughed when she told of missing a penny out of her purse when a penny meant a great deal to her. You see the girl allowed so many pennies a week for her room, so many for food, and so many for stamps to write home to her dear ones. So a penny lost meant one penny short to buy her five cents' worth of rolls.

While she sat pitying herself, she saw the mischievous penny peering inquisitively at her from under her trunk. Then she laughed, and there was more rejoicing over the one penny that was lost and found than over the other pennies that had never strayed. The same girl showed me a cozy little office furnished with the result of her own earnings and bearing a neat sign: "Miss Blank, Notary Public and Stenographer."

It had taken many jerks of her wagon, and in the interval she had found time to help other women whose wagons had stuck—help them with tender sympathy, encouraging words, working at night to fix over some out-of-date garment, or making over some of her old clothes into little dresses for the children of a more unfortunate and poorer woman than herself. The charm of it was that the girl never dreamed she was a heroine, for she had jerked her toy wagon only when necessary, and considered it a very ordinary proceeding.

So you see the best way to get your own wagon over an obstacle is to help some one else tug. "Now, PULL!"—*Harriet C. Forrest, in Ladies' Home Journal.*

Our Little Table, and How It Solves Some Home Problems—No. 5

MRS. VINA SHERWOOD-ADAMS

Do not expect perfect work from the children in modeling things with modeling. What to you may seem a very crude object from their hands is to them almost a perfect representation. It is well to begin by forming a ball. This may be done by rolling it either on the molding board or between the palms of the hands. To form the figure of a person, press the ball between the palms into the cylinder shape. A small round ball placed on the top of the cylinder is the head. Smaller cylinders added form the arms. With the modeling tool, which is a pointed stick the size of a small lead pencil, smooth together the parts joined on, also print the eyes, nose, etc. A piece of the substance flattened may be placed around as a garment. Just a repetition on a smaller scale of the dough dolls you mothers sometimes make for your children!

It is better not to allow the children to

work too long at a time with the modeling, even if they wish to. The use of it will grow too common, and they may lose their keen interest. Ten minutes for the story and twenty for the hand work is quite long enough for wee folk. Alternate the nature stories mentioned in a previous article, every two days with the Bible story. This gives variety to the hand work.

Now, just a few thoughts regarding story-telling. First, let me state that there are few *real* story-tellers in the world; so the most of us will have to content ourselves with coming as near to being good story-tellers as possible. There are a few general rules, however, by which we may all improve. A story told to meet the child's comprehension, is quite different from the same story related to an adult. One must cultivate imagination. Children enjoy details. A story should be told in simple, well-chosen language, all the while endeavoring to put oneself in the place of the listening child. "What is worth doing at all is worth doing well," is just as true of telling a story as of anything else. Therefore a little previous preparation is needed to tell a story successfully. If possible go by yourself and relate the incident aloud. Does your voice sound simple and pleasant and natural? The tone of voice has a wonderful effect on children in listening to a story.

By indulging the imagination I do not mean "coloring" a story with so high a light that it will be untruthful. Bible scenes happened long ago, and the Bible text is often very brief. I have therefore found the books "Patriarchs and Prophets" and "The Desire of Ages" invaluable aids in supplying this needed information. Then it has to be simplified and woven into the story to meet a child's understanding. A study of the geography of the country where the scene you wish to describe occurred, as well as a study of the habits and clothing of the people of those days, aids in the construction of the story. Do not tell the story with a long face and solemn manner, in the old-style Scripture language. Tell it in a happy way, just as if those people in those far-off days were your personal friends. Some of them will be, over in the new earth. The children will catch the spirit and really want to meet those people over there. They will grieve with you over the mistakes of some, and will rejoice with you over the victories of others.

Let me suggest that it is well to eliminate all objectionable scenes, such as the taking of life. For instance, where Moses killed the Egyptian, just state that Moses thought he would save the people from the cruel king in his own way. He did not even ask God how to do this, so he made a great mistake,* and had to leave all his relatives and friends and flee a long way into a strange country, etc. Very small children rarely compre-

*If you think best, omit the illustration in regard to Moses' mistake, simply leaving the bare suggestion.

hend the meaning of death, and if they do catch its meaning it is a nervous shock to them, all unnecessary for a child to experience, and a little child accepts in so real a manner all that you relate.

If you find some difficulty in telling a story connectedly, write it out a few times, until the habit is formed. This will impress the thoughts on your memory and improve the quality of your dictation. Occasionally ask a question in your story which cannot be answered by yes or no.

For very small children it is not advisable to begin with Genesis and try to give a connected history throughout the Bible; but as you study the needs of your child, daily select such Bible characters as will meet the present particular need of the little one in strengthening and developing his character. A good story often has a better effect than a lecture or the rod to correct a wrong habit.

Heralds

EUGENE ROWELL

THERE's a stir among the nations, as of
leaves whirled to their doom
When the blast of coming winter rushes
through the mountain gloom;
There's the charge of maddened armies
pressing on with frenzied shout,
And the groan of shattered remnants
crawling back from battle's rout,
At the blowing of the trumpet of the
Lord.

Like legions of Sennacherib when, smitten
by the breath
Of the angel of destruction, heathen
hosts lay blank in death,
So the flower and pride of Europe lie in
crimson ruin low,
And her hopeful youth stare silent in a
ghastly burial row,
At the sounding of the trumpet call
of God.

For the Ruler of the ages sends his her-
alds on before,
To cry through war and pestilence that
time shall be no more;
And the crowd and crash of armies in
the battle's mad affray
Are but his threshing out of wheat and
casting chaff away;
And today blow loud the trumpeters of
God.

Give ear, O lands; and tremble, ye in-
habiters of earth!
Change your comely dress to sackcloth,
and to mourning change your
mirth,
Ere the day of wrath rush on you with
the seven last great woes
In the last of human conflicts with the
last of human foes,
And the bolts of Armageddon come
from God.

Lincoln, Nebr.

THE longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—*Romaine.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Elder O. A. Olsen

OLE ANDRES OLSEN was born in Skogen, about twenty-eight miles west of Christiania, Norway, July 28, 1845. He died of heart failure, in Hinsdale, Ill., Jan. 29, 1915, at the age of 69 years, 6 months, and 1 day.

Besides his beloved wife, Brother Olsen leaves two sons, Dr. Alfred B. Olsen, superintendent of the Caterham Sanitarium, England, and Dr. Mahlon E. Olsen, professor of English literature in the Washington Missionary College; also three brothers, two sisters, and seven grandchildren.

In 1850 his parents, Andrew and Bertie Olsen, immigrated to America, and settled in Oakland Township, Jefferson Co., Wis.

As a boy our brother helped with the farm work, attending school during the winter months, spending the winters of 1864 and 1869 in the Seventh-day Baptist College in Milton, Wis. In 1876-77 he attended Battle Creek College. Though he finished no regular college course, Elder Olsen was one of those strong, self-made men, who, through reading, travel, and close application to details, make a real success of whatever they undertake.

In 1868 he was united in marriage to Miss Jennie Nelson, at Oakland, Wis. Three children were born to them, one of whom died in early childhood.

When about nine years of age the deceased began keeping the Sabbath with his parents, and was baptized in 1858 by Elder Waterman Phelps. Thus his earliest Christian experience was associated with true Sabbath keeping, and his only church affiliations were with the Seventh-day Adventist people.

In 1869 the Wisconsin Conference of Seventh-day Adventists granted him ministerial license, and for two years he acted as tent master during the summers for Elders Isaac Sanborn and David Downer. In the autumn of 1871 he conducted an evangelical effort among the Scandinavians, this being his first public work unaided by other ministers.

June 2, 1873, Brother Olsen was ordained to the work of the gospel ministry, and continued his work for his countrymen, the Scandinavians.

In 1874 he was elected president of the Wisconsin Conference, and served in this capacity for two years. He was then released to work among the Scandinavians again. Later he twice served the Wisconsin Conference as president, and in 1880 was elected president of the South Dakota Conference, serving two years. Still later, he was president of the Minnesota Conference for two years and of Iowa for one year, when the General Conference sent him to Europe to look after our work in Scandinavia. He continued this work three years, filling the position of president of the Danish, Norwegian, and Swedish Conferences. At the General Conference session held in Minneapolis in the autumn of 1888, Elder Olsen was elected president of the Gen-

eral Conference, which position he filled till February, 1897.

During the period covered by his administration, the work rapidly grew not only in the United States, but in Europe, Africa, Asia, and in many island fields. It was during this time that the denomination entered upon an active campaign to enlarge and strengthen its missionary work in many distant lands.

During his presidency of the General Conference, Elder Olsen traveled extensively, both in the homeland and



ELDER O. A. OLSEN

abroad; his administration gave a new impetus to all lines of our denominational work. Under his guidance, the sale and distribution of our denominational literature was greatly extended; the educational work was built up, and a new inspiration seized our people to educate their children and to fit them for service in the Master's work; our evangelical work was emphasized, and many accepted the truth.

When released from the arduous duties of the presidency of the General Conference, Brother Olsen was sent to South Africa to strengthen our work, especially among the native tribes, and to assist in opening new stations. Later the Mission Board called him to Europe to superintend our work in that field. In 1901 the Mission Board appointed him superintendent of our work in the British Isles. He continued president of the British Union Conference for

three years, during the same time serving as president of the South England Conference two years.

The General Conference of 1905 sent him to Australia as superintendent of the Australasian field. He served in this capacity for four years, when he was recalled by the General Conference of 1909 and made secretary of the Foreign Department in North America. At the General Conference of 1913 he was elected vice president of the North American Division Conference and secretary of the Foreign Department for the Division Conference, which offices he held till his death.

The many official positions which our brother was called to fill is evidence of the high esteem in which he was held by the people of his choice. In every place of responsibility to which he was called he gave unsparingly of his time and strength. He was a strong leader, a wise counselor, an earnest Christian, a faithful and true friend. I was closely associated with him in work for over twenty-five years, and during this time my confidence in his Christianity remained unshaken, and my admiration for his sterling qualities of heart and mind continually increased.

Le Sage, in speaking of the dead, said truly, "Their deeds alone can praise them;" and what can I add to a life so active, so complete, and so well known as Elder Olsen's?

He loved his Master. He entered into his service with an undivided heart. There was no call to duty to which he did not respond; there was no task to be performed to which he did not cheerfully give his best. Whether in darkened Africa as a

pioneer missionary, or filling the highest office in the church to which he belonged, he was ever the same self-sacrificing, zealous, ardent worker.

For nearly thirty years Brother Olsen was one of the ablest leaders of the Adventist people. During his presidency of the General Conference he probably did more to train, instruct, and inspire our ministry than any other man. His voice ever echoed faith, courage, and hope. Again and again in important crises he stood in the forefront and pointed the way to progress and new endeavor. Like the French lad who told Napoleon he could not play a retreat, but he could play a forward march, this brother was never known to throw discouragement upon an advance move. In our church councils we shall greatly miss him, and we know not where to find one to lift the burdens he has carried so faithfully.

He was beloved by all who knew him.

The poor, the humble, the unfortunate, all sought his counsel in need, and never sought in vain. The aged and the orphan boasted of his friendship. I have heard it said, and I believe it is true, that in all the positions of trust he filled, he never made or knew an enemy. His heart was clean and pure; his tastes were simple; his life was honest, and his speech without guile. He lived and died like an apostle of the early church, anxious only that his Master's name be glorified in his ministry.

We part with him as one of God's chosen men, appointed to a great work, which he has now been called to lay down, that he may rest for a little season, waiting for his Master's return.

The experience of Elder Olsen may be expressed in the farewell words of the aged Gentile apostle to the people he loved:—

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

I. H. EVANS.

MY DEAR BRETHREN, SISTERS, AND FRIENDS: I wish to extend my heartfelt thanks for the kind, sympathizing letters sent to me and my sons; they have been a great blessing and comfort to me in raising me above my sorrow and grief in this hour of bereavement. May the Lord bless you all and reward you for these great kindnesses to us is my earnest prayer.

MRS. O. A. OLSEN.

James Lewis Prescott

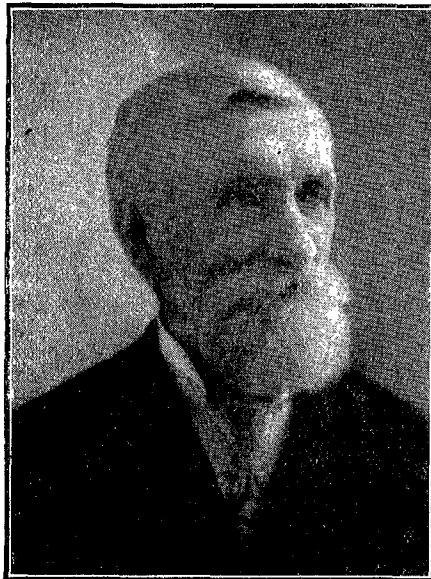
JAMES LEWIS PRESCOTT was born in Epsom, N. H., March 8, 1828, and died in Washington, D. C., Jan. 30, 1915, aged 86 years, 10 months, and 22 days.

The parents of Father Prescott, as he has been known to many, lived on a small farm, and there he spent his early years, receiving his education in the common schools of the town. Dec. 22, 1847, Brother Prescott was married to Harriet M. Tripp, of Epsom, who survives him. Of their nine children, four are now living, and were all present at the funeral.

Brother Prescott's father and mother were religious persons, who trained him up as a Christian lad. He was early converted and became a member of the Baptist Church. He and his father attended the meetings conducted by William Miller in the early forties, and after hearing his exposition of the prophecies concerning the second advent they accepted his views, and were among those who looked for the visible appearing of the Lord, Oct. 22, 1844. The crops in their fields were left unharvested that year till after the passing of this date. Although quite young, Father Prescott experienced the bitterness of the disappointment and of the reproach which followed, but he did not lose confidence in God or his Word. He, with others, waited for an explanation of the disappointment. In the meantime he retained the advent hope, and was in attendance at the camp meeting in Exeter, N. H., where the first public explanation of the subject of the sanctuary in heaven was made, and the nature of the event which was to take place in 1844, according to the prophecy, was explained.

Although Brother Prescott never gave his full time to the gospel ministry, yet he joined with others in conducting public meetings in various places, giving the Biblical reasons for the views which he entertained concerning the second advent.

In 1858, while traveling in Vermont, he stopped with a family of Sabbath keepers, and then for the first time became acquainted with the Scriptural reasons for the observance of the seventh-day Sabbath. Following his lifelong principle of obeying the truth as soon as it came to him, he observed the very next Sabbath, and was thus a Sabbath keeper for nearly fifty-seven years. During this time he watched the rise and progress of this second advent movement, and was personally acquainted with many



JAMES LEWIS PRESCOTT

of its leading representatives. Elders J. N. Andrews, J. N. Loughborough, and M. E. Cornell were frequent visitors at his home, and with his cooperation, held services in the towns where he lived.

During his whole life, Father Prescott took an active interest in public affairs; but he gave his most earnest attention and support to the progress of the advent movement, which he had known from its beginning. During his later years, not being able to engage in active business, he spent much time in reading, it being his habit to read the Bible through in course at least once every year.

Brother Prescott's married life covered a period of more than sixty-seven years, his fiftieth wedding anniversary having been celebrated in 1897 in Battle Creek, Mich., and his sixtieth anniversary in 1907 in Washington, D. C. He continued in unusual good health for a man of his years until June, 1914, when he was thrown violently to the ground while leading his horse in the field. While recovering from the injury and shock which he had received, a trouble due to old age came upon him, and he was obliged to undergo a minor operation in the Sanitarium, where he remained several weeks. Returning to his home, he was, by careful nursing, kept in a reasonably comfortable condition, although never able to leave the house and very rarely leaving his room.

During his declining years, and particularly during his prolonged sickness, he was the object of tender solicitude

and loving care on the part of both his resident and his nonresident children. All that willing hands and loving hearts could do in supplying him with material comforts and in ministering to his necessities, was gladly done. The immediate cause of his death was heart failure, due to an abnormal pressure on the heart caused by enlargement of the stomach.

Father Prescott possessed an unwavering faith. He believed the Word of God with childlike simplicity, and acted upon its instructions. For him to see and recognize the right, was to do the right. Affectionate in his family relationships, his long life embraced a large and constantly widening circle of friends. Thousands knew him to respect and love him for his godly life and Christian endeavors. Toward the sick and afflicted his ministry was particularly devoted. Many were the discouraged sufferers he pointed to the Source of hope. Many were raised up from beds of affliction in answer to his fervent prayers.

In the hour of darkness the anchor of his faith held fast. Death to him had no terrors, because he had committed the keeping of his soul to the One who holds the keys of death and of the grave. During his final sickness, both at the Sanitarium and at home, his thoughts were of others and not of himself, thoughts of others' welfare and comfort, of others' salvation, thoughts of love and joy and peace in believing. He looked beyond the tomb, and with no dimming veil to obstruct the trusting faith, grasped the realities of the glory land.

Among the scriptures which he quoted in his closing hours, was the triumphant expression of faith uttered by the apostle Paul as he was about to close his earthly career: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." These words, we believe, are descriptive of our brother's experience in this life, and prophetic of his reward in the eternal ages.

And so he sleeps. Wearied from the conflict, he lies down to rest awhile till Jesus comes. He rests in the arms of eternal Love. Who would call him back to physical suffering? We grieve, but not in darkness. Hope and faith bridge the gulf which death has caused. Beyond, a little way from this, is the day of glad reunion. For it let us live and labor. May our brother's faith and devotion to God prove incentives by God's grace to bring us to the eternal reward awaiting him and awaiting all who will live godly in Christ Jesus.

Brother Prescott leaves to mourn a wife, a sister, three sons, one daughter, four grandchildren, and eleven great-grandchildren.

Work for the Colored

Special Collection on March 6

At the fall council, action was taken to authorize a special collection to be taken in the Division Conference for our school for the colored people. The date for this collection has been fixed as March 6. The purpose of this collection is to secure funds with which to provide a girls' dormitory at the Oakwood Man-

ual Training School, Huntsville, Ala. The old plantation building, with a small addition, has been used for this purpose. The original building is about one hundred years old, and the plan is not suitable for dormitory purposes. It was voted by the school board last fall to request the Division Conference, at its fall council, to make an appropriation of six thousand dollars for the erection of a girls' dormitory. The council granted this request by authorizing the collection already mentioned. It will very likely require more than six thousand dollars to provide the accommodations that we should have to meet the demands of a growing institution. We shall be glad to receive this amount, and shall make the very best use of it. The rough lumber can be sawed by the little mill connected with the school farm.

The Oakwood Manual Training School is located six miles from Huntsville, Ala. The farm is composed of about three hundred acres, most of which is under cultivation. This school has grown in favor and usefulness from the first. At the present time there is a large enrollment of bright men and women, in training for service for God. About seventy-five per cent of the colored workers in the United States have had more or less training in this school. Ministers, Bible workers, teachers, and nurses are to be found scattered all through the South especially, and quite a number in the North, who owe their training to this school, which is the only institution of its kind operated by the Seventh-day Adventist denomination. We are largely dependent upon this school for workers to carry the message to eleven millions of Negroes in the United States. It is a fact well known to all who have had experience in the evangelizing of this race that the colored man is the most efficient minister to his race. In order to give the students the advantage and comforts needed, we must provide a better school home for them. It is desired by the board that on March 6 all the churches avail themselves of the blessing, and make this collection equal to the amount needed. Will not every one who reads this article lift his heart to God in prayer for a sympathetic and responsive spirit? I am sure we could not place our surplus means to better advantage. The hands of this long-neglected race are extended to us for help. Remember the date, Sabbath, March 6.

C. B. STEPHENSON,
Secretary of the Department.

City Work in San Francisco

FULLY one hundred persons in San Francisco have recently begun the observance of the Sabbath. Seventy of these have already been baptized, and the others will soon be ready for that step.

This is the Lord's work during 1914, through one company of workers in San Francisco, and we rejoice to have had a part in it. As 1915 is the year of the Panama-Pacific Exposition, we are praying and planning for greater results, and to this end we earnestly ask for the prayers and help of our people everywhere.

Our company consists of Elder R. S. Fries, my associate in preaching; Elder Taphouse, a veteran in Bible work; Sisters Lester, Tarver, and Clark, Bible

workers; and Brother Ferry, who takes care of the hall and also does good service as usher.

As we cannot use tents to advantage in San Francisco because of high winds and fog, we are obliged to labor entirely in halls and store buildings. This makes our work in this city somewhat costly, and to some degree less attractive. However, we are not discouraged by any means, but purpose by the grace of God to do our best with conditions as we find them.

Of these one hundred new Sabbath keepers, seventy-two came out during our last series of meetings on Fillmore Street. Fifty-eight of these have already been baptized, and others will soon follow.

The Fillmore Street series was excellent in every way. Our hall seated nearly three hundred, and frequently we had to turn many persons away. We had a service each evening for fourteen weeks and one day, and the attendance averaged fully 250 each night for the entire period.

The expense of this series amounted to \$695, and the donations for the same time amounted to \$720, leaving a surplus of \$25. We gave away thousands of tracts and papers, and sold \$150 worth of books.

One of the many things we city workers in San Francisco are thankful for is the steady cooperation that exists between the workers and the churches. This team work is a source of great encouragement to us, and also, we believe, to them.

In closing this report, perhaps it would be wise to mention a few cases as samples of the Lord's work in reaching sinners during the Fillmore Street series.

Brother Hines is a shoemaker, and a few years ago he owned a large downtown shoe store in San Francisco. He lost everything, however, through drink. A few nights ago I noticed that he seemed somewhat pensive, and asked the reason. He looked up in my face with tears in his eyes and said, "I was just thinking how the Lord has kept me from touching strong drink for four months."

Brother McDougall is a young Irishman, who, with his wife, sister, and cousin, also accepted present truth at this time. Brother McDougall was under deep conviction. For five months he had been vainly looking for work, and a few days after his conversion he obtained employment. A few days later the Sabbath was explained from the pulpit, but his employer would not allow him to keep it. This young man gave up his work at once, and within three days secured work where he could keep the Sabbath.

Sister Ruggles had been a Spiritualist. She had often seen lights in the sky, and even Satan himself had appeared to her in different forms. Night after night in her bedroom, apparently deadly combats took place between so-called good spirits and bad ones. She was told that the good spirits were there to defend her, and she fully believed them. This woman was truly possessed of demons, and became so bad that her relatives finally had her placed in an insane asylum. She remained there for two years, and the spirits told her the very day and hour when she would be set free. This came to pass exactly as these spirits had told her, and she was liberated.

Later she came to San Francisco and attended our meetings on Fillmore Street. She invited us to her home, and after weeks of patient labor the Lord set the captive free. She is now happy in the service of the Lord.

These are but samples of the Lord's work in this wicked city, and they make us rejoice to have a part, however humble, in this closing work. We are now about to close another successful effort in San Francisco. This, however, is another story, and properly belongs to the next report.

J. W. McCORD.

Porto Rico

ELDER WM. STEELE sends the following interesting items regarding the work in Porto Rico during 1914:—

"We have just made up our yearly report for 1914, and we are greatly encouraged when we see how the Lord has blessed us during the year. The total value of books delivered by our colporteurs during the year was \$6,304.52; amount received on subscriptions to papers, \$1,702.21; total, \$8,006.73. This is over \$2,000 more than the goal set at our institute in January. Certainly the Lord has been good to us. We hope to do equally well during 1915.

"Our Sabbath school offerings during the year amounted to a little more than 15 cents a week per member. We are glad that we can have a place on the honor roll. Our tithe lacked only a few cents of \$1,200, which is an increase over 1913. We had an excellent week of prayer. The Lord's good Spirit came in, and the brethren are stirred as never before.

"In the town of Moca, where Brother Moon and I have been holding meetings, a small company has been raised up, and this month Brother Moon expects to build a chapel there. The town council of Moca promised to give our doctor the medical work of the municipality if we would send one there. The doctor could look after the spiritual welfare of the people as well as heal the sick, and would have an unlimited field for missionary work. The city pays \$50 monthly for such services." N. Z. Town.

Cuba

FROM January 7 to 13 a meeting of the Cuban workers was held in Santa Clara. At the same time Brother A. U. Cochran, the general agent of Cuba, and Brother C. F. Innis conducted a colporteurs' institute with the young people who are taking up canvassing work this year. During the four previous months Mrs. S. H. Carnahan and her daughter had conducted a little training school for the young people in Cuba. They had in attendance about twelve who were preparing for service in the Master's vineyard. The school closed with the colporteurs' institute, and these young people are now in the field. Mrs. Carnahan is located in the city of Havana, with seven of the young ladies who were in the school. They are all canvassing for our large books.

During the days we were together the Cuban Mission Committee spent some time considering questions relating to the work in Cuba, and planning for its future. As Brother Carnahan wished to

be relieved of the work of secretary and treasurer of the mission, Mrs. C. F. Innis was chosen to take his place. Brother and Sister Carnahan will return to San Claudio, in the west end of the island, where they formerly conducted a small school, and where they have a school property consisting of four acres of land, and a house that will accommodate from twelve to fifteen students, free from debt.

Brother and Sister J. E. Anderson will continue their evangelical work in the city of Havana this year, and Sister Grace White and Mrs. A. F. Burgos will do Bible work in the cities of Santa Clara and Santiago. Elder A. N. Allen plans to begin a series of meetings soon in an English-speaking colony. These meetings will be held in San Marcos, where he is living. Elder H. C. Goodrich is carrying on evangelical work on the Isle of Pines.

The committee planned for another term of school of four months for the Cuban young people, beginning in September.

The Lord has greatly blessed the colporteur work in Cuba. During 1914 over \$6,000 worth of books were sold and delivered. As the sugar cane is bringing a good price this year, times are good on the island, and the workers are expecting to show a better record for 1915 than for 1914.

Brother Herbert Mould, who has been attending the College in Washington, will soon join the force of workers in Cuba.

Elder Allen, the superintendent, in his annual report told of several places where there are people interested in the truth, and where there is a good prospect of raising up companies. Notwithstanding that the force of evangelical workers in Cuba is small, we are looking for a good harvest of souls during 1915. Let us not forget to pray for the work and workers in Cuba.

N. Z. TOWN.

Educational Department

J. L. SHAW - General Secretary
F. GRIGGS - N. Am. Div. Secretary
W. E. HOWELL - N. Am. Div. Asst. Secretary

Ministerial Reading Course

Report to January 31

THE month of January has been a very active one among our readers and in our office. The reporting and recording of books completed in the course for 1914, the issuing of credit cards, making up the roll of charter members, and the registering of readers for the new course in 1915, have marked the very busy but very enjoyable activities of the month. Up to the evening of January 31, our records show the following results:—

Number of readers who have completed the course for 1914, received their credit card, and are now listed on our roll of charter members.....170

Number of 1914 readers who have reported on two books completed.... 73

Number of 1914 readers who have reported on one book completed..... 84

Number of 1914 readers who have not reported at all291

Number of readers with paid-up registry for 1915160

This report is most encouraging, yet far from what it might be and ought to be. Doubtless a large number of those who have not reported have done the reading. May we not hear from all such at once? There are many who by a little extra effort could finish the reading for 1914, and report accordingly. Let us accomplish what we set out to do.

The Charter Roll

Believing that all the readers of the REVIEW AND HERALD would be interested to see how our roll of charter members makes up to the end of January, we present it herewith. It is not yet too late for our 1914 readers to have their names added to this roll. In consideration of the fact that the course was a little late in starting last year, and that this is our first general effort to conduct such a course, all who complete the reading for 1914 by March 31 and report to us promptly will be listed as charter members.

The Course for 1915

The registration for the new year is making a steady increase daily. We regret that war conditions delayed us somewhat in filling orders for the first book, but we now have an ample supply on hand to fill orders promptly. The course is open to ministers and gospel workers of every class. Send for a registration blank, addressing General Conference Department of Education, Takoma Park, D. C.

Roll of Charter Members

General Conference Ministerial Reading Course to Jan. 31, 1915

GENERAL CONFERENCE

C. L. Benson, S. N. Haskell, N. Z. Town.

NORTH AMERICAN DIVISION CONFERENCE

W. W. Eastman, I. A. Ford, S. Mortenson, O. A. Olsen.

ATLANTIC UNION CONFERENCE

Greater New York: E. L. Cardey, John Sivak.

Northern New England: F. W. Stray (president).

Massachusetts: C. H. Castle, J. K. Jones.

Western New York: M. W. De L'horbe, D. P. Gaede.

Southern New England: Mrs. R. Gemberling.

CENTRAL UNION CONFERENCE

Colorado: Marvin Chaffee, J. S. Kilgore, H. M. S. Richards.

Kansas: A. B. Campbell, Ellis A. Morey, W. L. Nott, J. E. Welch.

Western Colorado: E. A. Curtis (president), Ray N. Studdt.

Wyoming: N. T. Sutton (president), H. E. Reeder.

Missouri: L. B. Schick.

Nebraska: D. U. Hale (president), E. L. Cook, S. D. Hartwell, M. N. Heligso, Fred Johnson, G. S. Livingston, L. B. Porter, Geo. J. Seltzer.

COLUMBIA UNION CONFERENCE

Eastern Pennsylvania: H. M. J. Richards (president), T. H. Branch, Howard J. Detwiler, Harry M. Minier, Grant Priddy, Luella B. Priddy.

District of Columbia: Ruby Owen.

West Pennsylvania: F. H. Robbins (president), B. F. Kneeland.

New Jersey: G. Mediary, S. S. Shrock. Chesapeake: J. H. Wierts.

Virginia: W. E. Bidwell, L. L. French, L. O. Gordon, J. B. Mallory.

Ohio: N. B. Underwood, G. E. Wales, Mrs. G. E. Wales.

LAKE UNION CONFERENCE

East Michigan: A. H. McCauley, Thos. W. Steen.

Indiana: J. S. Davis, H. M. Kelley, E. R. Lauda, C. N. Sanders, W. A. Young.

Northern Illinois: John E. Hanson, Adolph Johnson, H. P. Waldo.

Southern Illinois: A. J. Clark (president), E. F. Ferris, R. J. Nethery.

North Michigan: J. J. Irwin (president), E. F. Peterson.

West Michigan: Clinton W. Lee, D. Williams.

Wisconsin: W. H. Thurston (president), John Hoffman.

NORTHERN UNION CONFERENCE

Chas. Thompson (president), M. B. Van Kirk.

Iowa: A. R. Ogden (president), J. W. Beams, H. P. Gray, O. J. Nerlund, H. Rorholm.

South Dakota: P. A. Field, E. G. Hayes, C. H. Miller.

Minnesota: S. A. Ruskjer, Carl Svenson.

North Dakota: R. T. Nash.

NORTH PACIFIC UNION CONFERENCE

Montana: W. P. Dingley, D. H. Hanson, Paul Iverson.

Southern Idaho: J. J. Nethery (president), W. L. Killen.

Southern Oregon: R. W. Airey.

Western Oregon: I. G. Knight, J. M. Meiklejohn.

Western Washington: L. Johnson (president).

Upper Columbia: F. A. Bower, B. J. Cady, A. F. Mascher, I. C. Schmidt, Emma Wilkinson, W. Woodford.

PACIFIC UNION CONFERENCE

Arizona: J. E. Bond (president), L. E. H. Birch, G. A. Roberts.

Northern California: J. W. Rich, A. J. Osborne.

California: Andrew Brorsen, Andrew Nelson.

Southern California: Mrs. A. C. Bainbridge.

SOUTHEASTERN UNION CONFERENCE

Cumberland: C. R. Magoon.

Florida: A. P. Palmquist, B. W. Spire.

Georgia: H. Pannkoek, J. W. Wilford.

North Carolina: J. O. Johnston, U. D. Pickard.

South Carolina: J. L. Shuler (president).

SOUTHERN UNION CONFERENCE

S. E. Wight (president).

Kentucky: B. W. Brown (president), O. A. Dow, Mrs. O. A. Dow, Mrs. J. W. Ford, W. H. White.

Louisiana: O. F. Frank.

Mississippi: A. C. Chatman.

Alabama: A. L. Miller (president), M. L. Wilson.

Tennessee River: J. W. Norwood.

SOUTHWESTERN UNION CONFERENCE

Geo. F. Watson (president).

Arkansas: W. E. Baxter (president), U. B. Dake, J. T. Jacobs.

North Texas: J. I. Taylor (president), W. A. Sweany, Mrs. G. F. Watson.

New Mexico: J. W. Phillips, M. R. Proctor.
 South Texas: R. L. Bradford, J. B. Hampton, H. F. Neuman.
 Oklahoma: John Isaac (president), W. R. Hanson, N. R. Hickman, John Howard, Otto E. Wertz.
 West Texas: C. J. Buhalts (president).

EASTERN CANADIAN UNION CONFERENCE

Quebec: A. V. Olson (president).
 Maritime: Geo. H. Skinner.

WESTERN CANADIAN UNION CONFERENCE

Alberta: Harry Johnson, H. A. Niergarth.
 Saskatchewan: A. C. Gilbert (president).

WEST INDIAN UNION CONFERENCE

A. J. Haysmer (president).
 Jamaica: E. C. Boger (president).
 South Caribbean: C. E. Boynton, M. B. Butterfield, Frank Hall, E. A. Muller, E. C. Widgery.
 West Caribbean: J. A. Reid.

SCANDINAVIAN UNION CONFERENCE

Swedish Conference: Chas. Kahlstrom.

BRITISH UNION CONFERENCE

Irish Mission: W. E. Read.

LATIN UNION CONFERENCE

Portuguese Mission: C. E. Rentfro (director).

INDIA UNION MISSION

G. W. Pettit (assistant superintendent).

KOREAN MISSION

Riley Russell.

GUATEMALA MISSION

J. B. Stuyvesant (superintendent).

PORTO RICAN MISSION

Wm. Steele (director).

BAHAMAS MISSION

Mrs. A. H. Nelson.

PHILIPPINE ISLANDS MISSION

Carlos Fattebert.

CUBAN MISSION

J. E. Anderson.

W. E. HOWELL.

Missionary Volunteer Department

M. E. KERN	-	-	-	General Secretary
C. L. BENSON	-	-	-	Assistant Secretary
MATILDA ERICKSON	-	-	-	N. Am. Div. Secretary
MABDE MACGUIRE	-	-	-	N. Am. Div. Field Secretary

Help for the Sabbath School and Missionary Volunteer Society

THE abstract does not appeal to young people as does the concrete. Here some Sabbath-school teachers and other workers for the young fail. In the present series of Sabbath school lessons on the life of Jesus, and in the Reading Course work on "The Desire of Ages," we should endeavor to make the story of our Saviour very real to our children and young people. Many a boy or girl who seems to have lost interest in the "old, old story," would be delighted to take a trip to Palestine and visit the places where Jesus spent "those sinless years beneath the Syrian blue."

Very few will ever be able to take such a trip, but modern invention has almost

succeeded in bringing Palestine to our own homes. Like the telephone, which gives us direct access to distant persons through the sense of hearing, the Underwood Travel System gives us direct access to distant places through the sense of sight.

For instance, the "Travel Lessons on the Life of Jesus" consist of thirty-six of the very finest stereoscopic views of the most interesting places in Palestine, in the order, as nearly as possible, in which Jesus visited them. There is a book of over two hundred pages which goes with this set of views, describing what can be seen in each of these stereoscopic views, and connecting everything with the life of Jesus. Much historical and geographical material is given. Then there are in the book four patent maps, with all those thirty-six positions marked, and indicating just what part of the map your vision takes in as you look at the picture through the stereoscope.

Surely it would arouse the enthusiasm of any boy or girl to take up position No. 4, for instance, on the hill above Nazareth, and look south over the village and away on to the plain of Esdraelon (or the valley of Megiddo), of so many Biblical associations. Here are the very hills where Jesus played, and the perspective is so perfect it seems that you are really there. Let the child look at this while you give the information about the scene, which you get from the book of Dr. Forbush and "The Desire of Ages."

The Missionary Volunteer Department has secured the agency for these views, and can furnish them as cheaply as you can get them of the publishers. The set above referred to, with a stereoscope, all complete, is \$8.35. There are other sets giving 100 and 140 views of Palestine. In fact, this travel system is being extended over all the world. It is largely used by Sunday schools and other schools. Address the Missionary Volunteer Department for literature giving further information and price lists.

M. E. KERN.

Report From the Mount Vernon Academy Missionary Volunteer Society

As the readers of the REVIEW know, the North American Division Missionary Volunteer Department has been making a special effort this year to encourage all our school societies to follow the regular programs prepared by the department, and in other ways to conduct model Missionary Volunteer Societies, not only for the good of the young people in the schools, but that they in turn may be able to teach others, on returning to their home churches, concerning Missionary Volunteer plans and methods. The following letter from the leader of the young people's society at Mount Vernon Academy, Mount Vernon, Ohio, is a good example of the results being obtained in these school societies:—

"DEAR BROTHER: I am writing to you about our young people's society here and its work. We have a good number of strong consecrated members, who are working for the Lord in various ways.

"The ministerial band has about fifty members. Meetings are being conducted every Sunday night in the city and in the country. There is a good attendance at each service, and several are inter-

ested. The band meeting is held in the academy on Thursday morning.

"The Bible workers' bands are doing a good work. Several of the members are giving Bible readings in the city. Much helpful work has already been done by these bands. Their regular meetings are also held on Thursday. A large amount of literature has been given away by both the young men and the young women.

"Our young people's general meeting is held on Sabbath afternoon at three o'clock. The society, at the beginning of the school year, adopted the programs outlined in the *Gazette*. These programs are proving profitable and interesting, and draw a good attendance.

"A pledge for the emergency fund was paid some time ago, and the present plans are for supporting a worker in India.

"A number of the members are using the Morning Watch, and a Standard of Attainment class is about to be organized. Much other work has been done by the society, and much fruit is expected.

"We hope and pray that all the other societies are prospering in blessing others.

"Yours for the advancement of the cause we love. E. R. CORDER."

M. E. KERN.

Havens of Refuge for Tempted Youth

How welcome is the quiet harbor to the storm-tossed vessel! How much better still is such a shelter before the storm breaks! The following paragraphs were written by one who loves the young people and has tried to express that love in a practical way. Modestly the author asks that her name be withheld. Personally, I know that the efforts of this family have extended farther than here indicated. Young people who were anxious to obtain an education and showed willingness to exert themselves to obtain it, have been aided financially. Such efforts for our youth will be richly rewarded here and hereafter.

"In the months when 'he' and I were planning our home life together, these words from 'Ministry of Healing,' pages 354, 355, came to me over and over again: 'Our homes should be a place of refuge for the tempted youth. Many there are who stand at the parting of the ways. Every influence, every impression, is determining the choice that shapes their destiny both here and hereafter. . . . All about us are youth who have no home, and many whose homes have no helpful, uplifting power. . . . These youth need a hand stretched out to them in sympathy. . . . From our homes will flow streams of healing, bringing life, and beauty, and fruitfulness where are now barrenness and death.'

"We married, and settled down to home life, becoming members of a church with a little group of children and young people. They were just the usual kind—some married out of the truth, some stood at the parting of the ways, and some were too young to comprehend what the rest were doing.

"Well, we started a young people's society, and because it seemed best, we held the meetings in our home. On Sabbath afternoon a part of the flock often

came home to dinner with us. They were just the ordinary dinners that we usually had, made large enough to meet the occasion, with sometimes an extra dish that some of us particularly liked. The girls and I prepared it, and cleared the table afterwards, while husband and the boys visited. And then until meeting time, when the rest came, we played and sang, or read, or talked, just as we individually liked.

"Meeting over, some lingered till the short Sabbath afternoon had passed, and joined with us in worship, and maybe told their hopes and fears as the twilight deepened. Or in the long afternoons of spring, there were delightful trips out into the wild beauty of nature. About the only cost of all this was the sacrifice of our own quiet afternoon together, for study and reading. The reward came in seeing our boys and girls spend the Sabbath hours profitably, and grow strong and self-reliant because of the responsibilities that were resting on them.

"The doors have often swung to those who wanted a home for a few hours or days, or sometimes weeks. What have they come for?—O, help with lessons, hot fomentations, rest, sympathy, and sometimes advice!

"I'd like to tell you of my careless, motherless girl, who had to be brought home occasionally, doctored up for some ailment, then gently made to put on sufficient warm clothing to avoid having the same ailment again. And then there was our homeless boy, who had drifted out into the world. I like to remember the afternoon we talked the whole thing over after dinner, the boy and husband and I. And I like better to remember the next day when he came to tell us that the choice had been made for God and right. He is now in one of our training schools.

"And so they have come, and as they have left us, happier and stronger, I have thought of the possibilities of our 'havens of refuge,' the blessedness of their ministry, the crying need for many of them."

M. E. KERN.

Unpedigreed Children

I KNOW a man who has a dog that's got a pedigree,
An' he is just as proud of him as any chap can be,
An' careful, too: he never lets him loose excep' he's there
To see he doesn't run away an' lose himself somewhere.
He never goes to bed at night until he's been to see
His fifty-dollar dog is in the place he ought to be.

I know a chap who owns a horse, a splendid thoroughbred.
He never eats his meal until the animal is fed;
An' every minute he can spare, out to the barn he goes,
To comb an' brush his glossy coat or gently rub his nose.
No stranger's hands have ever tugged this horse's silver bit—
They might abuse his mouth, and so he couldn't think of it.

I know a man, the father of three splendid, manly boys.
But when he's home, they're not allowed to make the slightest noise;

And they can roam the streets at will, and play with whom they choose,
And he is not at all afraid that one of them he'll lose.

In strangers' hands they're often left to do just as they please;
For boys are not at all like dogs with splendid pedigrees.

Whene'er I see a man who owns a fifty-dollar pup,

Or keeps a thoroughbred that he alone must harness up;

Whene'er I see the care that's paid a bulldog or a horse,

I always feel a touch of pain, of pity and remorse,

Because I think of boys and girls about me everywhere

Who really need, but never get, such tender, watchful care.

—Selected.

Make Your Life an Argument

TIMOTHY, a young man in Paul's day, was admonished to let no man despise his youth. His was an age when sports, games, and pleasures of all sorts were regarded as the chief business of the youth who were not Christians. The sensual, vice-addicted Cæsars set this example before the citizens of their domain by precept and example. But not so Paul. His advice to those too young to bear heavy responsibilities, was to "study," to economize their time, to invest it in a manner that would yield them a harvest of spirituality and intellectuality. Thus they would increase "in wisdom and stature, and in favor with God and man," prepared to fill their God-appointed place in the world's great work.

Were not these words "written for our admonition, upon whom the ends of the world are come"? Our age is parallel, in many respects, to that of Paul's. Everywhere are to be seen young and old frittering away their God-given time and money, merely to gratify the appetites and senses. Should not our own young people seek to make their lives the strongest argument against the present-day worldly standards? The Missionary Volunteer Department has faith to believe that our Missionary Volunteers will rally to do this. We know that hundreds covet to be God's workmen. "Many a lad of today, growing up as did Daniel in his Judean home, studying God's Word and his works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings." Will you be one? Are you studying? Are you faithful?

No one can know the day or hour when the Lord will pass by and say, "Thou art the man," and "Thou art come to the kingdom for such a time as this." When least expecting it, we are being observed, tested, tried, in the commonplace activities of life, to see if we will be faithful in the more momentous issues.

The Standard of Attainment examination to be given in March, affords an excellent opportunity to test your ability to give a reason of the hope that is in you, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Are you prepared to take this examination? We hope you are.

Paul, a tried, experienced worker, took a fatherly interest in the young people of his flocks. He encouraged and admonished them whenever opportunity af-

forded. His greatest concern was that they might study God's Word, and become thoroughly rooted and grounded in the truth. Only by founding their faith on a "Thus saith the Lord" would they be able to resist the attacks of Satan successfully.

This real pastoral work is needed in each of our churches today. What an opportunity every church elder has to be a real father in Israel to the lambs of his flock! He is responsible in a large measure for their spiritual condition. The Missionary Volunteer Department desires to cooperate with our church elders in their efforts to enlist the young people in Bible study. They must know for themselves why they are Seventh-day Adventists.

The Standard of Attainment work is designed to arouse each Seventh-day Adventist young person to study our message. In March and September, examinations are held throughout the North American Division under the direction of our local church elders. The questions on both Bible doctrines and denominational history can be secured from your conference Missionary Volunteer secretary. Ascertain the number of old and young who desire to take either or both examinations. The secretary will gladly supply you with the questions.

C. L. BENSON.

Home Missionary Department

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

Religious Liberty Day

THE fourth Sabbath in February is set apart for the consideration of important religious liberty issues. These are of the utmost interest to all, for upon them come the last battles in the great controversy. In connection with this program, which is given in the *Church Officers' Gazette*, it was recommended that the churches use the offering for the literature fund, which is taken each fourth Sabbath, for religious liberty literature to be circulated by the churches.

Since the *Gazette* containing that program was printed, other issues have become pressing, and it is thought that the conferences could use this offering to better advantage than the churches could; so it is now recommended that it be sent direct to the conference treasurer, with instructions that it is to be used in the circulation of religious liberty literature within the conference. We believe all our churches will be glad to turn over this offering to the conference under these circumstances, for all will want to do what will be most effective in holding back the forces that are working to stay the progress of this message.

E. M. GRAHAM.

Some Helps for the Home Missionary Work

Home Missionary Leaflets

To assist in organizing our churches for work, some leaflets called the "Home Missionary Series" are being issued. Three numbers are now ready: "The Relation of Church Members to the Fin-

ishing of the Work" (price, ½ cent), "Organization of Churches for Home Missionary Work" (price, ¾ cent), and "The Missionary Meeting, Reasons and Plans" (price, ¾ cent).

The leaflet on organization deals with membership, officers, missionary committee, bands, division of territory, reporting, duties of missionary leader, duties of church missionary secretary (or librarian), and missionary meeting.

The leaflet on the missionary meeting takes up the reasons for holding such a meeting, when it may be held, the program, prayer in the missionary meeting, the use of the Bible in it, how to vary the reporting, what subjects to consider, supplies, announcements, relation of the Missionary Volunteer meeting to the general missionary meeting.

All church workers will find these leaflets helpful, as they deal with questions that are continually raised in connection with this home missionary work.

"Church Officers' Gazette"

The *Church Officers' Gazette* is indispensable to churches which desire to keep abreast with the advancing home missionary campaign. In it are given the fourth Sabbath home missionary programs, in which various plans of work are outlined. There are also suggestions for weekly missionary meetings, to assist in the preparation of helpful programs. Instructions are given, whenever space permits, on the duties of missionary officers and on the various problems connected with missionary work. Through its columns any questions on church work that are sent in are answered. In addition to the Home Missionary department, there is a valuable department of General Instruction to all church officers, to which the most experienced ministers in the denomination are contributing. Every church should see that a sufficient number of copies of this paper are taken to enable every officer to have access to it, and one copy should be filed as part of the church library, for reference by future officers. The subscription price is 50 cents for a single copy for one year, and 35 cents for two or more copies to one address for one year.

Lessons for Home Missionary Institutes

For the use of those who conduct home missionary institutes in our churches, a pamphlet has been prepared, entitled "Lessons for Home Missionary Institutes." It gives a brief lesson on each of the following subjects, with questions on each lesson: "Organization of the Church for Work," "Relation of the Missionary Volunteer Society to the Church Missionary Society," "Duties of the Missionary Leader," "The Missionary Meeting," "The Missionary Program," "Reporting," "Bands and Their Leaders," "Division of Territory," "Duties of the Church Missionary Secretary," "Work With Tracts," "Work With Periodicals," "Work With Magazines," "Home Workers' Books," "Missionary Correspondence," "Bible Readings," "Christian Help Work," "Temperance Work," "Earning Money for Missions," "Personal Work," "Work for Foreigners."

While primarily intended for institute work, this little book would be a valuable help to the church elders, church missionary secretaries, and other missionary officers. The price is 15 cents.

An Appeal to Our Churches

The tract, by Mrs. E. G. White, entitled "An Appeal to Our Churches in Behalf of Home Missionary Work," has been reprinted in envelope size. This tract should have a wide circulation among conference workers, church officers, and lay members, because it contains much valuable instruction and counsel in regard to the home missionary work. No one can read this tract without being impressed that the Lord attaches great importance to the training of our people for service. The appeals he has made through his servant to his people are strong and urgent, and every loyal heart will respond to them. This tract is particularly helpful in institute work and in church work generally. The price is 2 cents.

It will be seen that there are now available many helps for promoting the home missionary work in our churches and among our isolated members. We trust all who are carrying responsibilities in this cause will provide themselves with these helps, for they are inexpensive, and within the reach of all.

E. M. GRAHAM.

Medical Missionary Department

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

Visiting Sanitariums

ON a recent trip that included visits to a number of our sanitariums and treatment rooms, stops were made at several churches for Sabbath talks or night stereopticon lectures. About one hundred and fifty slides with views and statistics on the growth of our denominational work, including sanitarium, educational, publishing, Missionary Volunteer, and foreign mission work, were shown to eleven audiences.

The trip was crowded with good experiences, pleasant receptions, and enjoyable visits with workers. Personal touch with institutional and field work gave better opportunity for noting progress and needs than could otherwise be had. A few observations may be of interest.

On the way to Melrose, Mass, two hours were spent in Springfield, Mass, calling at the Nauheim Sanitarium, which is owned and managed by Dr. Mary Sanderson. The sanitarium is located in the best residential part of the city. By careful management and close attention to the comfort of patients, the doctor has built up a work of permanent standing.

At the New England Sanitarium, Melrose, Mass., I was given the privilege of a few days' observation of what looked like a good example of a well-conducted sanitarium. From the time the auto meets one at the station till it leaves him there on his departure, he feels that everything is being done to make his stay pleasant, and that every one knows how to do his share to this end. The goodly number of guests indicates that such care is appreciated. With nearly fifty per cent of the patronage coming from former patients returning or sending others, emphasis is laid on the importance

of seeing that departing guests go away satisfied.

It was only about five years ago that the New England Sanitarium presented a problem to its board, involving the question as to whether the institution could ever be made to pay. The annual loss was about nine thousand dollars at that time, but its gain is now nine thousand dollars a year, or more.

It took definite measures to bring about such a change. Worn-out equipment was replaced with good; improvements absolutely necessary to good service were made, and systematic methods for the highest efficiency were inaugurated. Careful attention was given to all inquiries, whether by mail, telephone, or in person. A follow-up system of correspondence has also shown definite results.

Besides giving attention to the material needs of the work, the equally important (if not more important) educational and spiritual phases were considered, and provision made to bring these to their proper place in a well-organized sanitarium work. This has added much to the splendid showing now seen.

Dr. W. E. Bliss is superintendent, with Drs. J. W. Hopkins and Estella Houser assistant physicians. J. G. White is business manager. Elder G. B. Starr is actively connected with the religious and educational work of the institution, and an excellent family of helpers shares the credit of the good that is being done.

A short visit was made to South Lancaster for a stereopticon lecture to the academy students, and a similar appointment was met at Brooklyn. Here a Baptist minister came forward at the close of the service and said: "This meeting is an eye opener to me. I had no idea your people were doing such an extensive work."

On the trip from Washington to Chicago I had the company of a medical missionary from a foreign field who was home on furlough. We naturally fell into conversation on the topic of mutual interest. Occasion was taken to run through the collection of slides, holding them up to the window for him to see. This gave opportunity for quite a full account of our work. The statistics of the progress of our message in nearly all parts of the world were intensely interesting to him. The views of our sanitariums, schools, and publishing houses, impressed him. He said, "Why, the growth of your work is marvelous." He seemed glad to hear of our various truths, and gave his name and address, which will make possible further communication.

After holding two Sabbath meetings in Chicago, I went to Nevada, Iowa, where I gave two stereopticon lectures and visited the sanitarium. The institution is enjoying a good patronage. It has the confidence and loyal support of our people. Dr. H. W. Barbour, recently of Edgeley, N. Dak., is now superintendent. With a medical and surgical experience of several years, attended with the best success, his connection with our institution brings to it great help. The doctor has made unusual sacrifices in order to render this help. He feels repaid in the rich blessings he is receiving. T. S. Dock is business manager.

A short call was made at Cedar Rapids, Iowa, where Dr. R. L. Mantz and wife

are conducting successful treatment rooms in connection with his practice. At the Tri-City Sanitarium, Moline, Ill., the work is moving quite successfully with a fair patronage. Financial progress is being made. The family of workers, numbering about thirty-five, showed its interest in hearing about the work by coming to two early morning meetings, which made a five o'clock rising hour necessary. Dr. F. J. Otis and Dr. Estella Norman are the physicians, and Brother W. C. Foreman is the business manager.

At Ottawa, Ill., Brother and Sister E. A. Dunn are conducting a good treatment room work. They are reaching the better class of people of the city and surrounding country. He is local elder of our church, and has succeeded in securing space in all three city newspapers for articles on present truth.

At Streator, Ill., Dr. I. M. Worthing has treatment rooms. A short call was made there on the way to Pontiac, where Brother and Sister F. L. Willman are conducting treatment rooms. Their work holds the confidence of the citizens, and is getting creditable reputation.

Sabbath was spent at the Hinsdale (Ill.) Sanitarium, and was filled with meetings and visiting with workers. The institution is busy in its various activities. Meeting with friends was a pleasure, and an urgent invitation to return was received on leaving.

The sanitarium at Madison, Wis., was next visited. A full patronage was found here, and many evidences of headway were seen, as compared with the conditions a few years ago. Brother P. L. Larson, the business manager, has shown admirable courage and faithfulness in his work against what have at times seemed insurmountable difficulties. Dr. W. T. Lindsey, formerly of Chamberlain, S. Dak., is superintendent, and holds the confidence of the people for his professional ability. Dr. C. C. Patch is now house physician.

At La Fayette, Ind., the Wabash Valley Sanitarium was visited. Dr. F. A. Loop, superintendent, was confined to his home by sickness. Dr. W. B. Vander Voort, as house physician, was carrying the professional burden of the work. C. M. Christiansen has recently taken the business management. The institution is well equipped with some of the best scientific apparatus. The most hearty support of its constituency is needed in order that the sanitarium may accomplish all that it should.

One or two stops were made in Indiana, after which I reached Mount Vernon, Ohio, and there spoke three times to the school audiences, which included persons from the vicinity. I also visited with various sanitarium workers in the city. Two private sanitariums and a treatment room are finding sufficient work to keep all quite busy.

After a Sunday evening sermon at Pittsburgh, Pa., Washington was reached in time to prepare for a medical convention.

L. A. HANSEN,
Assistant Secretary.

Medical Convention

A CONVENTION was held at the Washington Sanitarium February 10-12, for the consideration of a number of important questions pertaining to sanitarium work. The meeting opened on time, and was well filled with discus-

sions on the twenty subjects presented in the program. No papers were read, but practical study was given to the topics. Unanimous sentiment of success was voiced in behalf of the convention at its close.

There were present at the convention the following persons: Dr. H. W. Miller, L. A. Hansen, I. H. Evans, W. T. Knox, G. B. Thompson, L. H. Christian, F. M. Wilcox, Dr. D. H. Kress, Dr. W. T. Lindsey, Dr. F. A. Loop, Dr. L. E. Elliott, Dr. R. S. Irvine, E. A. Bristol, C. M. Christiansen, Dr. W. E. Bliss, P. L. Larson, C. E. Hammond, H. M. J. Richards, Mrs. S. M. Slaten, O. B. Kuhn, Brother Kelley, Mrs. Hulda Olsen, J. N. Anderson, Dr. G. H. Heald, Dr. Margaret Stewart, Prof. J. L. Shaw, F. W. Paap, Lola French, and a number of nurses from the Sanitarium and postgraduate nurses from the Washington Training College.

This convention is to be followed by one at Loma Linda, Cal., March 21-23, and one at Boulder, Colo., at a later date. After these conventions a full report will be given of the combined proceedings of the conventions.

L. A. HANSEN.

Statistical Stereopticon Slides

STEREOPTICON slides have been made giving statistics compiled by our statistical secretary, H. E. Rogers, and are available to those desiring them. They cover information as follows:—

1. Seventh-day Adventist conferences, churches, and members.
2. Sabbath schools, members, and funds.
3. Total laborers, total funds per capita.
4. Foreign missions, laborers, offerings.
5. Educational work.
6. Sanitarium work.
7. Publishing work.
8. Summary of Missionary Volunteer work.
9. Growth of the Morning Watch.
10. Standard of Attainment, and Reading Course certificates issued.

These slides will be sent, postpaid, for thirty-five cents each. Cash must accompany order. Address the Treasury Department, General Conference, Takoma Park Station, Washington, D. C.

News and Miscellany

Notes and clippings from the daily and weekly press

—It is announced that the formal opening of the Panama Canal has been postponed from March 12 to July 4, and perhaps later. Battleships cannot now be sent through the waterway in safety.

—The parliament of Iceland, thirty-four of whose forty members are elected by popular suffrage, has passed a measure forbidding the sale of alcoholic liquors. All the remaining stock in the Danish dependency has been exported.

—The *Central Christian Advocate* says: "Roman Catholics are in the majority in the city councils of more than 15,000 cities and towns in the United States, and in all incorporated communities of 10,000 or more inhabitants an average of more than eighty-five per cent of the police are Roman Catholics."

—What will be known as the Rocky Mountain National Park has been created by action of Congress. The new park is near Denver and includes Longs Peak. It has an area of about 700 miles, and includes cañons, mountain lakes, valleys, and mountain peaks. It can be reached by most of the large railroads running west, and is a little over a day's journey from Chicago. The new park will include a part of Estes Park, which is visited annually by about 30,000 visitors.

—In a well-phrased message, which argued that the "literacy test" would "all but close entirely the gates of asylum," which have hitherto remained open in America to the politically oppressed from the rest of the world, President Wilson recently returned the immigration bill to Congress with his veto. The principal reason given by the President for setting his will against that of Congress, aside from his personal conviction, was that the American people had never passed upon the issue involved.

—In a collision near the Fenwick Shoals lightship on January 26 the American-Hawaiian line freight steamship "Washingtonian" was sunk, and the American schooner "Elizabeth Palmer," which rammed her, was abandoned with decks awash. The "Washingtonian" had a crew of forty men aboard. She left Honolulu, bound for Delaware breakwater on December 20, with a full cargo of sugar, passing through the Panama Canal January 18. The value of the ship and cargo the superintendent placed at \$1,500,000. Captain Carlisle valued the "Elizabeth Palmer" at \$125,000.

—Washington women, assisted by women from all parts of the country, are to erect a memorial to Mrs. Woodrow Wilson in the capital city. It will take the form of a model block of tenement houses which may be rented to the poor at a low figure. Mrs. Wilson, it will be recalled, was intensely interested in the "alley people"—those who live in unsightly and insanitary places in Washington. One of the last wishes expressed by her was that these could be done away, and Congress in the last hours of her illness passed a measure which obliterated the twenty-three miles of these dwellings, which means 278 alleys, where 10,000 persons live. The model block will include a municipal washhouse, a day home for the children of working women, and other features in which Mrs. Wilson was especially interested.

—That the United States government faces a deficit—estimated in some quarters as high as \$80,000,000—for the present fiscal year, and that the expenditures for next year will exceed the revenues by a much greater amount unless a vigorous policy of retrenchment is adopted immediately by Congress and officials of the administration, came to light last week. Appropriations by Congress, chiefly in rivers and harbors and public buildings bills, the enactment of an income tax law without definite information as to the amount of revenue it would produce, the disastrous effects of the European war on the customs collections, the failure of the war tax law to develop the returns expected, and the constantly increasing cost of operating the government departments, are the chief reasons for the situation.

NOTICES AND APPOINTMENTS

California Medical Missionary and Benevolent Association

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

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

For Sale for Missionary Purposes

ONE hundred and sixty acres of rich farming and grazing land in southern part of North Dakota. Good water; good soil; fenced. Six miles from town. Fifty per cent of proceeds goes to missions. Address S. E. Jackson, President South Dakota Conference, Drawer N, Jamestown, N. Dak.

Addresses

MAIL for Elder W. H. Thurston, formerly of Grand Rapids, Wis., should now be sent to College Place, Wash.

The address of Elder D. T. Shireman is now Morganton, N. C., R. F. D. 1, Box 95c, instead of Hickory, N. C., as formerly.

The church at Fort Smith, Ark., desires to learn the addresses of Mrs. Mary Snodgrass and Mrs. S. C. Palmer. Information should be sent to the church clerk, H. B. Taylor, Box 302, Van Buren, Ark.

Publications Wanted

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

Mrs. G. H. Stackhouse, Aurora, Mo.

Mrs. Bertha L. Goin, Gen. Del., St. Petersburg, Fla.

Mrs. C. O. Jones, 720 Cherry St., Chattanooga, Tenn. Continuous supply.

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

Mrs. W. R. Dickerson, R. F. D. 2, Box 31, Humboldt, Kans.

Mrs. W. G. Schlusmeier, Lawrenceburg, Tenn. *Liberty*, *Watchman*, *Life and Health*, *Protestant*, and *Signs*.

W. H. White, 8 Prague St., Covington, Ky. *Signs* (monthly and weekly), *Watchman*, *Liberty*, *Protestant*, *Life and Health*.

W. Davis Burt, Nicholson, Pa. *Signs*, *REVIEW*; also tracts in English, Italian, Polish, Lithuanian, Slovak, German, Hungarian, Russian, and Chinese.

Requests for Prayer

AN afflicted Pennsylvania sister asks prayer that she may be healed of a severe nervous trouble.

A Colorado friend requests prayer for healing and for help in certain financial difficulties which have come to her.

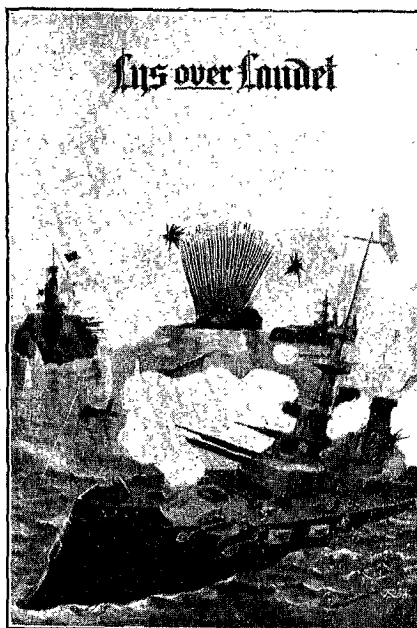
A sister in Indiana writes of the request of a friend that we pray for her healing, and also for the restoration of her aged father to his usual health.

"I am suffering from a nervous trouble which has made me nearly helpless. Will you not unite with me in prayer for restoration to health?" is the desire of a sister in Washington.

A troubled brother in Wisconsin begs that we pray earnestly that efforts which are being made by his only son (an unbeliever) to gain possession of his small property may come to naught. He desires to give this for the forwarding of the work of God.

Our Foreign Magazines

WE desire to call the attention of our readers to the excellent foreign magazines now being issued by the Pacific Press Publishing Association, at College View, Nebr. We show the cover design of *Lys over Landet* (Light Over the Land), the Danish-Norwegian magazine, for the first quarter of 1915. *Die Zeichen der Zeit* (Signs of the Times, Ger-



man) and *Tidens Tecken* (Signs of the Times, Swedish) also have the same artistic cover design in colors. This number of these magazines deals specially with the great European struggle, giving many illustrations of the same. The main object, however, is to trace down the prophetic lines, showing the meaning of the war, where we stand in the stream of time, and that all earthly nations will soon come to an end in the great battle of Armageddon. Our people should supply their foreign neighbors liberally with these foreign magazines on present truth. Prices same as the English magazines, ten cents each; 5 to 40 copies, 5 cents each; 50 or more, 4 cents each. Order from your tract society, or from Pacific Press Publishing Assn., College View, Nebr.

"The World's Crisis"

THE second edition of 40,000 copies of "The World's Crisis" is now ready for circulation. The first edition of 20,000 copies was sold within one month from its date of publication. Editions of about the same size have been published by our sister publishing houses. Our edition became exhausted before we could secure stock for the second printing. The rapidity with which this book sells is certainly a very strong indication that it is meeting a real need. The conditions in the world are ripe for the presentation of the truths that this book contains. It is indeed "present truth," and should be placed in the hands of every person who can read. Profusely illustrated; cover in three colors. Post-paid, 25 cents; 100 copies, freight or express extra, \$12.50. If 200 copies are ordered at one time, freight will be paid to destination. Order from your tract society.

Obituaries

NORMAN.—Amanda Nobles was born in Meadville, N. Y., in 1836. Fifty-one years ago she became the wife of Richard Norman, who with four of their six children, is left to mourn the loss of a faithful companion. She fell asleep in the blessed hope, at Caldwell, Idaho, Jan. 16, 1915.

A. C. BIRD,
C. E. SHAFFER.

TRUEX.—Benjamin F. Truex was born Dec. 2, 1835, and died Nov. 18, 1914. He was married to Eliza Green, his second wife, Nov. 14, 1906. He observed the Sabbath for many years, and was an earnest Christian, a true friend, and a devoted husband and father. His wife, five children, and seven stepchildren are left to mourn. ELIZA TRUEX.

MASSEY.—Mrs. Maud Massey died Dec. 27, 1914, at the home of her parents, in Clarksburg, W. Va. She suffered greatly during the last few months of her life, but was resigned to God's will, and fell asleep in the blessed hope of the third angel's message. Sister Massey accepted present truth many years ago, and was a faithful member of the Seventh-day Adventist Church when called by death. Words of consolation were spoken by the writer from 2 Tim. 4:6-8. Two sons, her parents, five brothers, and one sister survive. T. W. THIRLWELL.

TUTTLE.—Ayers S. Tuttle was born in Bradford, Pa., Dec. 12, 1821. He was married to Miss Susan A. Thayer, of Oswego, N. Y., at Kalamazoo, Mich., on Oct. 13, 1849. They made their home at Oshtemo for twenty-one years, later moving to Kent County, where Mrs. Tuttle died in 1893. Soon after his marriage Brother Tuttle accepted present truth. He was a consistent Christian, and was loved by all who know him. He fell asleep in the blessed hope of a part in the first resurrection. The funeral services were conducted by the writer. W. E. STRAW.

ALDEN.—Caroline Amanda Linsensbiger was born in Clearfield County, Pennsylvania, June 29, 1856, and died near Goodlettsville, Tenn., Dec. 31, 1914, after a short illness. She was the eldest of a family of six girls; and as her parents were poor, she learned lessons of hardship and self-sacrifice early in life. In 1888 she was married to Scott Alden, of Brockwayville, Pa., and to that union were born seven sons, five of whom survive her. Sister Alden embraced present truth in 1894, and seven years ago, with her husband, she came to Tennessee, where they joined their son, Charles Alden, in missionary work. The early experiences of our sister especially fitted her for pioneer life, and she zealously entered upon the work of establishing a mission school in the highlands of Tennessee. Always courageous, her example was a constant source of strength to those with whom she was associated. Sister Alden was deeply loved, and will be greatly missed by those with and for whom she labored. E. A. SUTHERLAND.

The Advent Review and Sabbath Herald

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

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WASHINGTON, D. C., FEBRUARY 25, 1915

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BROTHER and Sister Hellestrand sailed from Australia January 6 for the Solomon Islands, to join G. F. Jones and wife, who recently pioneered the way with the message into this group.

SEVERAL correspondents have inquired the address of Brother P. W. Paulson, author of the article in our Home Department several weeks ago on "Saving and Giving." Brother Paulson should be addressed at 26 S. Desplanes St., Chicago, Ill.

IN a communication from Brother G. W. Caviness, written January 28, he says that all the workers in Mexico City were well and safe. They had not been molested in their work during the troublous times incident to the recent change of executives. Mails had been interrupted and delayed so that remittances from the Mission Board treasury had not reached them; but one by telegram through the State Department had, so they were supplied with needed funds for two or three months.

WE have in hand several valuable series of articles, the publication of which we shall begin soon in the columns of the REVIEW. Sister E. G. White will continue her articles on Old Testament history. Elder W. A. Spicer, before leaving for Africa, prepared a series of articles giving a synopsis of the leading doctrines held by Seventh-day Adventists. These present old truths in a new setting, with additional and valuable historical data. Elder J. O. Corliss has furnished us with a series of twelve articles on the age-to-come theory, answering some of the specious doctrines advocated by "Pastor" Russell. Prof. M. E. Cady has furnished us with a series of eight articles on the subject of Israel's educational system. Many others equally valuable and interesting will appear in due time.

WORD from Elder W. C. White states that Sabbath morning, February 13, Sister E. G. White, while passing from one room to another, tripped and fell, causing an intracapsular fracture of the left femur. An X-ray examination was made and the limb set by Dr. Klingerman, of the St. Helena Sanitarium. Sister White safely passed through this ordeal, and was resting easily with but little pain. We earnestly hope that this accident will not rob Sister White, at her advanced age of eighty-seven years, of her accustomed activity. Let us remember in our prayers this faithful servant of the Lord.

A CLIPPING from the Russian press states that the military governor of the city of Odessa (and we suppose the same order must extend to other places) was empowered to close certain sectarian missions during the continuance of the war, "as harmful to order and social quietness." The sects mentioned were the Jewish Evangelists, German Society of the Baptists, First Society of the Russian Christian Baptists, Second Society of the Russian Christian Baptists, and Seventh-day Adventists, or Sabbath keepers. The ministers of these closed missions were summarily being banished to Siberia.

Donation for the Oakwood School, March 6, 1915

AT our late fall council it was agreed to take up a collection on Sabbath, March 6, for the work among the colored people. This will be the only special collection taken up by the North American Division Conference during the year. It is not to apply on the Twenty-cent-a-week Fund; but we are very anxious to have a liberal donation to this branch of the work. We should be exceedingly glad if this donation for the colored people could be at least \$10,000. There is an ever-increasing colored population, the needs among this people are very great, and we are trying in every possible way to strengthen our work among them.

Our Oakwood Manual Training School, which is, the only advanced school for colored people receiving its support from the denomination, is doing a splendid work. A girls' dormitory is greatly needed, and it is estimated that it will require \$6,000, at the very lowest figure, to provide this building.

Our work is growing rapidly. God has given us a splendid year in the winning of souls to Christ. Some of the colored students at Oakwood did phenomenally well in selling books last year. This is the school where we train our colored ministers. Some of the strong men today who are engaged in preaching the third angel's message to the colored people, received their training in the Oakwood School, as well as many of the Bible workers among the colored people.

The school has the prospect of a bright future, but it needs the sympathy and cooperation of our entire constituency. We are very anxious to provide quarters for the accommodation of the students, that they may be placed under proper conditions, both physically and morally. The needs of the school should appeal to our people everywhere, and impress them to give liberally to help us in handling the situation at this time.

I. H. EVANS.

The 1915 Year Book

THE Year Book for 1915 is now ready for distribution. This issue contains a complete directory of all our conferences, missions, and institutions connected with the denomination. It gives the names and addresses of about five thousand persons connected with this cause in an official capacity, and states the class of work in which each is engaged.

In addition to the information contained in former issues, the current issue presents a survey of the field for 1914, prepared especially for this work by those in charge of each division or union. This survey outlines the plans and policies followed in the various fields for carrying forward the work; it designates the chief centers of our work, its present development, and the outlook for the future. Many interesting incidents are presented regarding the progress of this cause during the past year.

This publication will prove very helpful to all classes of our workers, and is almost indispensable to all officials. Price, 50 cents, postpaid. Address your tract society.

PERHAPS never before in the same issue has the REVIEW presented sketches of the lives of two such pioneers as Elders O. A. Olsen and J. L. Prescott. After a funeral service in Chicago the remains of Elder Olsen, accompanied by his wife and Prof. M. E. Olsen, were brought to Washington. A memorial service was held in the Takoma Park church Sabbath afternoon, February 6. Both Elder Olsen and Brother Prescott were buried in Rock Creek Cemetery, Washington, D. C. Sister Olsen is spending some time at the Washington Sanitarium, receiving medical attention and treatment necessitated by her feeble condition. She is bearing up bravely under her trying experience.

IN the Samoan Islands, down in the South Pacific, British colonial troops have been stationed. Our missionary there, Brother Steed, in carrying forward his regular work, preached upon the timely topics of today outlined so clearly in the prophecies. Some very enthusiastic meetings have been held. The interest became so great among the soldiers that a request came from them that services be held Wednesday evenings, as well as on Sunday.

ELDER J. E. WHITE, of Marshall, Mich., informs us that at the last General Conference quite a number of orders, together with the money, were taken for a little book which he sells, "The Curse of the Nation." While he was in no way responsible for the action of the one taking these orders, he stands ready to supply the books to all whose orders have been unfilled, if they will write him at once with reference to the matter.

A NET increase in the *Signs of the Times Magazine* subscription list of 1,400 in December and 1,600 in January is reported. This is at the rate of about 65 for each working day. Sales are 75 per cent greater than a year ago. During the last five months an average of 48,000 copies a month has been printed.