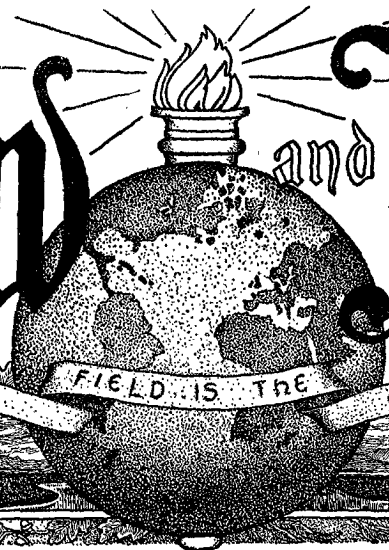


The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, April 8, 1915

No. 17

THE GOSPEL TO ALL NATIONS

Our Refuge in That Day

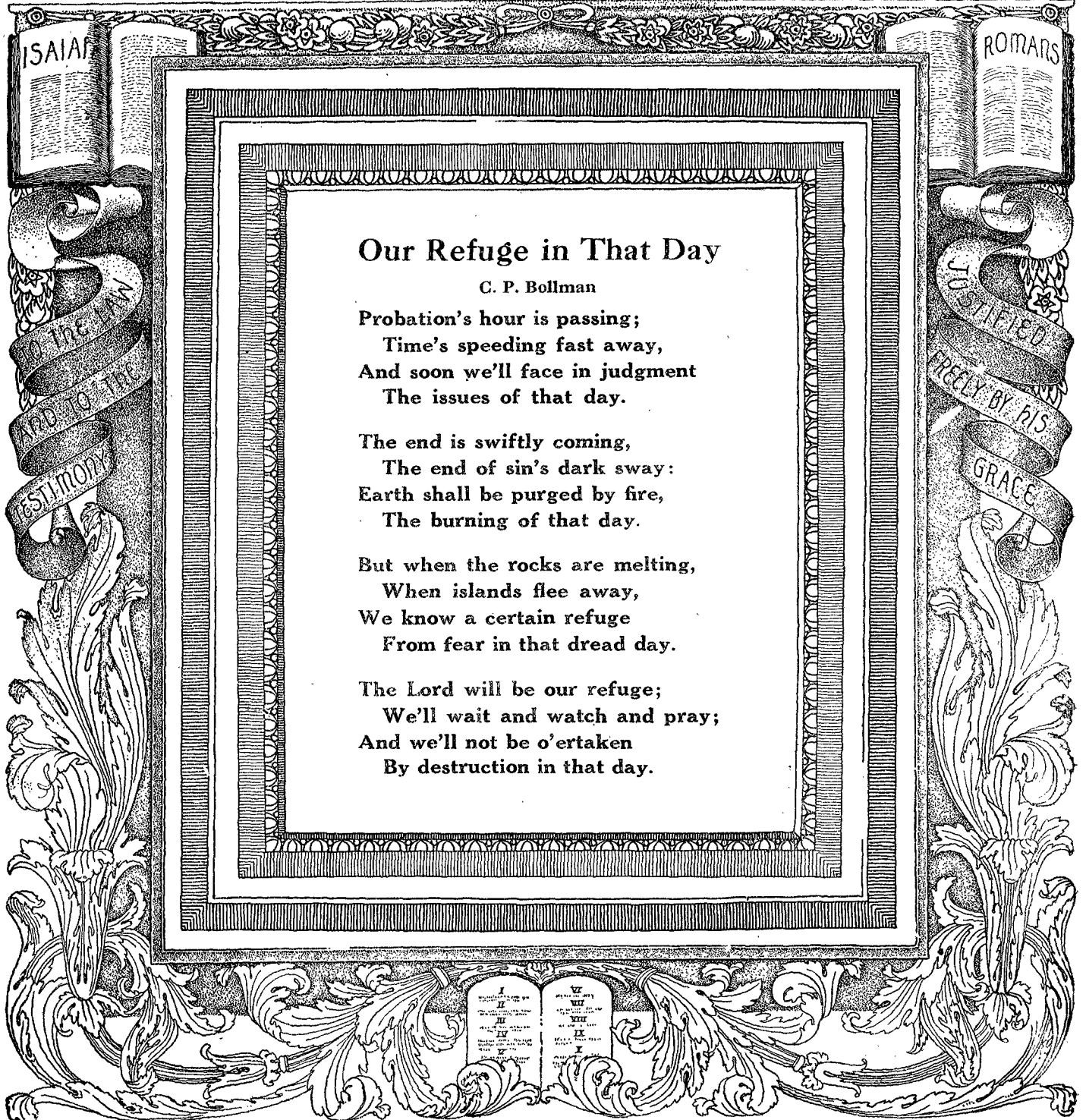
C. P. Bollman

Probation's hour is passing;
Time's speeding fast away,
And soon we'll face in judgment
The issues of that day.

The end is swiftly coming,
The end of sin's dark sway:
Earth shall be purged by fire,
The burning of that day.

But when the rocks are melting,
When islands flee away,
We know a certain refuge
From fear in that dread day.

The Lord will be our refuge;
We'll wait and watch and pray;
And we'll not be o'ertaken
By destruction in that day.



THE WORK AND THE WORKERS

THE judge of the supreme court of Florida, who recently declared the Florida Sunday law null and void, has sent in 50 cents for the renewal of his subscription for *Liberty*.

THE executive committee of the Greater New York Conference recently voted to mail a copy of the March or "Congressional Free Press Hearing" number of the *Protestant Magazine* to 1,000 Protestant clergymen in New York and Brooklyn.

WHAT are you doing to circulate the beautiful and practical April number of *Life and Health*? It would take too long to even mention its many valuable, vital features. Send 10 cents in stamps for a sample copy, or, better still, \$1.00 for 20 or \$2.00 for 50 copies.

FOLLOWING an address upon "Rome and the United States in the Light of the Bible and History," on Sabbath, March 13, the Bronx (New York City) church members subscribed sufficient funds to mail the March or "Congressional Free Press Hearing" number of the *Protestant Magazine* to 150 Protestant clergymen in the Bronx.

BROTHER A. F. HARRISON, field missionary agent of the Southwestern Union Conference, Keene, Tex., writes: "On my arrival home this week from an institute in Arkansas, I found the March number of the *Protestant* on my desk, and it certainly is fine." He says that in two hours he took eleven six-months' subscriptions, which he forwarded in his letter.

VISIT the prayer meetings of the Protestant churches in your neighborhood, and request the privilege of announcing the April and "Rome and the War" Extra numbers of the *Protestant Magazine* at the close of the meeting. A number of our agents report success through this method. Try it. True Protestant leaders of prayer meetings will welcome you. We know it.

THE new "Eastern Question," "Free Press Hearing," "Sunday Law Agitation," and "Prohibition Movement" number of *Liberty*, our 48-page quarterly organ of the Religious Liberty Association, is now ready. A striking war picture adorns the front cover page. Send 25 cents for 5 copies, \$1.00 for 20, or \$2.00 for 50 copies, TODAY. A ready seller. All thoughtful persons wish to know the meaning of the Eastern Question, the forcing of the Dardanelles by the Allies, the future movements of the Turkish Empire, etc. Scatter and sell this number everywhere.

PROF. SAMUEL F. B. MORSE, the distinguished inventor of the electric telegraph, issued this warning to the American people in 1835: "The dominance of popery in the United States is the certain destruction of our free institutions. . . . Our liberties must be preserved; and we say, and say firmly, to the popish bishops and priests: . . . 'Come out and declare your opinion on the LIBERTY OF THE PRESS, ON LIBERTY OF CONSCIENCE, and on LIBERTY OF OPINION.

Americans demand it. We may sleep, but the enemy is awake; he is straining every nerve to possess himself of our fair land. We must awake, or we are lost. . . . It is LIBERTY ITSELF that is in danger, not the liberty of a single State; no, nor of the United States, but the LIBERTY OF THE WORLD."—"A Foreign Conspiracy Against the Liberties of the United States," *New York, 1835*.

SOME of the thrilling subjects treated in the April "Rome and the War" Extra of the *Protestant Magazine* are: "The Papal Revival: Will the United States Be Taken in the Pope's Net?" "Rome and the War; a Divine Judgment Upon the Nations for Robbing the Pope of the Temporal Power;" "The

Basis for Papal Intervention; the Authority Over Princes;" "The Vatican and Peace; the Campaign to Make the Pope the Judge Among the Nations;" "The Papacy in Prophecy." Three full-page cartoons also picture this great subject in a telling manner. They are: "England Bending the Knee to Rome;" "The Real War Lord" (showing the European nations holding up the Pope with their bayonets); "The Vacant Chair; Who Will Be Chief Justice of the Coming International Supreme Court?" Prices of this great campaign number: single copy, 5 cents; 5 to 999 copies, 1 cent each; 1,000 copies, \$8.00. Mailed to 10 addresses, 15 cents; to 100 addresses, \$1.50.

Rome and the War Extra

THE PROTESTANT MAGAZINE

ADVOCATING
PRIMITIVE
CHRISTIANITY



PROTESTING
AGAINST
APOSTASY

The Pope and Future Peace Councils

WE venture to say that no future peace council will be considered complete without the Pope. In fact, a prominent Nonconformist brother has already suggested that the Pope should summon such a council on his own account, a council not indeed of diplomatists, but of spiritual leaders, to discuss the question of war. The suggestion is not likely to be adopted, but that it has been made is a sign of the times.—*The Month* (London, Roman Catholic), February, 1915.

PER YEAR \$1.00. ~~with~~ PER COPY 10¢
WASHINGTON, D. C.

APRIL

This is the way the front cover of the "Rome and the War" Extra of the April *Protestant Magazine* looks. Three striking cartoons, each a sermon! "The Vatican and Peace: the Campaign to Make the Pope the Judge Among the Nations," is the theme. Single copy, 5 cents; 5 to 999 copies, 1 cent each; 1,000 copies for \$8.00. Mailed to 100 different addresses by publishers for only \$1.50. A GREAT CAMPAIGN DOCUMENT! CIRCULATE IT EVERYWHERE!

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

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 8, 1915

No. 17

GENERAL ARTICLES

The Secret of a Happy Day

Just to let thy Father do
What he will;
Just to know that he is true,
And be still;
Just to follow, hour by hour,
As he leadeth;
Just to draw the moment's power
As it needeth;
Just to trust him,—this is all!
Then the day will surely be
Peaceful, whatso'er befall,
Bright and blessed, calm and free.

Just to let him speak to thee
Through his Word,
Watching that his voice may be
Clearly heard;
Just to tell him everything
As it rises,
And at once to him to bring
All surprises;
Just to listen, and to stay
Where you cannot miss his voice,—
This is all! and thus today,
Communing, you shall rejoice.

Just to leave in his dear hand
Little things,
All we cannot understand,
All that stings;
Just to let him take the care
Sorely pressing,
Finding all we let him bear
Changed to blessing,—
This is all! and yet the way
Marked by him who loves thee best!
Secret of a happy day,
Secret of his promised rest!
—Frances R. Havergal.

A Word About the Spirit of Prophecy

E. HILLIARD

THE gift of prophecy was placed in the church by God to guide his people safely through the perils that surround them. There never was a time when this gift was needed more than now. Darkness covers the earth, and gross darkness the people. This gift tells of coming events. It penetrates the dark future and lights up the pathway for God's people. How can they prepare for these coming events unless they are forewarned? It is through the prophets that God has

warned, reprov'd, and spoken words of encouragement. These holy men of God, who lived prior to Christ's advent, foretold events that are taking place around us. They have given us signs in the heavens and in the earth that are unmistakable omens of the great decisive day that settles the eternal destiny of all men. But the times which the people of God are to pass through just prior to the return of our blessed Lord will be fraught with an intensity greater than that of any former period of our world's history. It is now that the people of God need to study faithfully the instruction imparted through this gift.

We are living in extremely perilous times. Every day the perils are thickening around us. The priceless books written through the agency of the spirit of prophecy should be in every Seventh-day Adventist family—not to be laid upon the shelf unread, but, with the Bible, to be read daily, and the teachings treasured up in the heart. Then disputings and dissensions, which are so fatal to spirituality, will find no place among the chosen people of God.

Do all who have these books read them and cherish the truths they teach? Those who have prayerfully read them can truthfully say that they have sat together with Christ in heavenly places. None of these books are to take the place of the Bible. They are helps in understanding its teachings. They elucidate the truths of the Word and electrify the soul.

Some who are not of the Seventh-day Adventist faith have greatly appreciated the privilege of reading these books. Allow me to relate one or two instances. When in the Friendly Islands, of the South Pacific, I lent "Patriarchs and Prophets" to an intelligent European business man. Upon returning the book he said, "I have read the works of many eminent lady authors, but I have never read a book like this. It must be inspired." He then asked for other books, which I gladly lent him.

One day while laboring in Tasmania, my colaborer and I boarded a train in order to reach the village where we were to canvass for "Christ's Object Lessons."

A middle-aged man entered the train and took his seat by my side. After a short conversation on current events, I drew forth my book and began to show him its valuable contents. He looked me in the face a few seconds, and then said, "Let me take the book." He opened to the title page and read the author's name aloud, then turning to me, he asked, "When do you deliver the book?" I gave him the date. "You may bring me one," he said; "I always buy every book that bears the name of Mrs. E. G. White on the title page." I soon learned that his residence was but a few doors below me, upon the same street. I invited him to visit our tract society office to look through our literature. A few days later he called at the office; and while looking over the tracts, he discovered the one entitled "The Sufferings of Christ." Seeing the author's name, he said, "I read but one paragraph of her writings before feeling it right down in here," placing his hand over his heart. This man was the superintendent of the largest Sunday school in Launceston, a city of twenty-two thousand inhabitants.

What a spiritual revival and forward movement there would be among us as a people if all would spend more time in earnest and prayerful study of the Bible, and read in connection therewith the writings of the spirit of prophecy. We should read and study these precious books more earnestly than the gold miner studies his guidebook that he may be enabled to obtain the coveted object of his search. Eternal riches await the faithful, prayerful student of God's Holy Word, and an unending life in which to enjoy the heavenly treasures. Let us awaken and read, study, watch, and pray, lest the enemy of our souls cheat us out of the crown of life that awaits us at the end of the journey.

St. Paul, Minn.

The Voice of Faithful Warning

(Concluded)

MRS. E. G. WHITE

RICH and abundant are the promises made to those who are watchful to bring joy and blessing into the lives of others. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water.

whose waters fail not." Isa. 58: 10, 11.

The idolatrous course of Ahaz, in the face of the earnest appeals of the prophets, could have but one result. "The wrath of the Lord was upon Judah and Jerusalem, and he . . . delivered them to trouble, to astonishment, and to hissing." 2 Chron. 29: 8. The kingdom suffered a rapid decline, and its very existence was soon imperiled by invading armies. "Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war; and they besieged Ahaz." 2 Kings 16: 5.

Had Ahaz and the chief men of his realm been true servants of the Most High, they would have had no fear of so unnatural an alliance as had been formed against them. But repeated transgression had shorn them of strength. Stricken with a nameless dread of the retributive judgments of an offended God, the heart of the king "was moved, and the heart of his people, as the trees of the wood are moved with the wind." Isa. 7: 2.

In this crisis, the word of the Lord came to Isaiah, bidding him meet the trembling king, and say:—

"Take heed, and be quiet; fear not, neither be faint-hearted. . . . Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, . . . thus saith the Lord God, It shall not stand, neither shall it come to pass." The kingdom of Israel, and Syria as well, declared the prophet, would soon come to an end. "If ye will not believe," he concluded, "surely ye shall not be established." Isa. 7: 4-7, 9.

Well would it have been for the kingdom of Judah had Ahaz received this message as from heaven. But choosing to lean on the arm of flesh, he sought help from the heathen. In desperation he sent word to Tiglath-pileser, king of Assyria: "I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me." The request was accompanied by a rich present from the king's treasure and from the temple storehouse. 2 Kings 16: 7, 8.

The help asked for was sent, and King Ahaz was given temporary relief, but at what a cost to Judah! The tribute offered aroused the cupidity of Assyria, and that treacherous nation soon threatened to overflow and spoil Judah. Ahaz and his unhappy subjects were now harassed by the fear of falling completely into the hands of the cruel Assyrians.

"The Lord brought Judah low" because of continued transgression. In this time of chastisement, Ahaz, instead of repenting, trespassed "yet more against the Lord: . . . for he sacrificed unto the gods of Damascus." "Because the gods of the kings of Syria help them," he said, "therefore will I sacrifice to them, that they may help me." 2 Chron. 28: 19, 22, 23.

As the apostate king neared the end of his reign, he caused the doors of the temple to be closed. The sacred services were interrupted. No longer were the candlesticks kept burning before the altar. No longer were offerings made for the sins of the people. No longer did sweet incense ascend on high at the time of the morning and the evening sacrifice. Deserting the courts of the house of God, and locking fast its doors, the inhabitants of the godless city boldly set up altars for the worship of heathen deities on the street corners throughout Jerusalem. Heathenism had seemingly triumphed; the powers of darkness had well-nigh prevailed.

But in Judah there dwelt some who, amid the prevailing apostasy, maintained their allegiance to Jehovah, steadfastly refusing to be led into idolatry. It was to these that Isaiah and Micah and their associates looked in hope as they surveyed the ruin wrought during the last years of Ahaz. Their sanctuary was closed, but the faithful ones were assured: "God is with us. . . . Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary." Isa. 8: 10, 13, 14.

In this time of trouble and darkness" and "dimness of anguish" (verse 22), the future was made bright by means of many precious communications to the church of God concerning her future triumph. Judah was to suffer much from Assyrian oppression, and from the scourgings of other nations, and was finally to be carried away captive; yet this sore chastisement, grievous though it might seem at the time, would be used by a merciful Providence as a means of salvation. "By this," Isaiah declared, "shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin." Isa. 27: 9. At the close of the period of captivity, those who had remained faithful, together with those who might choose henceforth to serve the living God, were to be permitted to return to the land of their fathers.

The promise of restoration was accompanied by many prophecies concerning the advent of the Messiah. In the fullness of time Immanuel, the promised Deliverer, was to appear, to dispel the darkness of centuries of apostasy. Those dwelling "in the land of the shadow of death" were to see "a great light." Isa. 9: 2. The prophet, looking with rapture upon this glorious deliverance of those who had so long been groping in darkness, exclaimed: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Verses 6, 7.

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have . . . purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isa. 4: 2-4. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Isa. 29: 18, 19, 24.

"O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. . . . Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. . . . And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Isa. 25: 1, 4, 6.

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26: 1-4.

The Age-to-Come Doctrine — No. 5

Object of the Old Covenant

J. O. CORLISS

THE everlasting covenant was an established fact as the basis of creation, to serve throughout countless ages. By its authority Christ brought the peopled world into existence (John 1: 3; Col. 1: 16), by it his blood was pledged to redeem from sin (Rev. 13: 8; Heb. 13: 20), and by it eternal salvation was secured for sinners. Heb. 5: 9; Eph. 3: 8-11. Christ was from the beginning its pledge and "sure mercies." Acts 13: 34. Through Christ alone could its provisions ever be fulfilled. Acts 4: 12. It mattered not how many other covenants might be framed, this *everlasting* covenant must forever hold its place as the sinner's refuge, to attest the faithfulness of God's eternal purpose, as at first confirmed in Jesus Christ. Heb. 6: 16-20.

This settled, eternal purpose of God was confirmed to Abraham by an im-

mutable oath, that all following generations might have a strong assurance for help to lay hold upon the hope that covenant provided. Heb. 6: 18-20. It was, however, needful, in view of man's helplessness, for Christ first to enter within the veil as forerunner, that is, one who goes on before to prepare the way (John 14: 1-3), as minister of peace. In the day of the oath's confirmation to Abraham, Melchizedek was God's high priest ministering in man's behalf. He was king of Salem, as well as priest of God. Gen. 14: 18. When Christ assumed the high priesthood for man, he became such in continuance of the same Melchizedek line, even though that distinctive priestly name had been forgotten since the time when Israel went into Egyptian bondage, and there lost sight of the guiding hand of Jehovah. But somewhat more than four hundred years later when, under the leadership of Moses, God delivered his people and led them to the base of Sinai, another covenant was presented to them for acceptance. Yet, since the one before confirmed through Christ to Abraham was an *everlasting* covenant, the Sinaitic arrangement could in no wise supersede it. Gal. 3: 15-17.

The Sinaitic covenant, however, was not therefore purposeless. The people with whom it was made were descendants of the patriarch with whom the covenant of all ages had been confirmed. The purpose of God was to confirm unto them also the same everlasting covenant, which he did. Ps. 105: 8-10. But as they had been reared in Egypt, under heathen influence, and consequently knew little of God and his ways, it was necessary not only to have them pledge loyalty to their Deliverer, but also to hedge them about against the corrupting influences of surrounding heathenism.

Besides, were they to mingle freely with other nations, and intermarry with them, the pedigree of Christ as the "Seed of Abraham," would be entirely clouded. It was therefore necessary so to guard these contingencies that no doubt should follow the entrance of Christ upon his earthly work, as the promised Seed and Minister of the covenant. Ps. 89: 27, 28; Mal. 3: 1. So essential was it that all the predicted tokens of the Messiahship should center in Christ that, first of all, Matthew took pains, in the first chapter of his book, to trace the lineage of Christ from Abraham to Joseph, the Lord's reputed father, before recording a single incident of his earthly pilgrimage. Luke, too, felt it necessary in his early record to follow Christ's family line from Mary's side of the house, not only back to Abraham, but to Adam, the father of the entire race, who is there called the "son of God." Luke 3: 38.

To this end it was necessary to have a *local* covenant for the house of Israel, by which to regulate its social relations, and keep them a separate and distinct race. Ex. 19: 5, 6. Whoever attempted to violate the conditions of that compact, by blending the blood of aliens

with that of his own offspring, was summarily executed. Compare Num. 25: 1-9; Rev. 2: 14; Num. 31: 9-16. In fact, whatever course was taken which tended to make that nation like others surrounding it, was visited with swift retribution. Lev. 18: 26-30. Indeed, everything was done to prevent Israel from gaining a desire to be like alien nations. The Sinaitic covenant could therefore be but a temporary, national affair, at best; for as already learned, when Christ's priesthood was inaugurated, it was accounted as the extension of the Melchizedek priesthood recognized in the days of Abraham, with whom the everlasting covenant was established, to make him the father of all the faithful. Rom. 4: 11, 16. This of itself would show that at no time following the establishment of the covenant with Abraham was it in any way invalidated. More than this, the resumption of the Melchizedek priesthood under Christ would certainly displace the Sinaitic covenant with its Levitical priesthood.

This will be more readily seen after considering the relationship each covenant sustained to the people. The one established with Abraham was confirmed by the oath of God (Heb. 6: 17), without any word of promise from that patriarch. Gen. 17: 7. The one entered upon at Sinai rested entirely on the promise of the people for its fulfillment. Thus God said, "If ye will obey my voice indeed, and keep *my covenant*, then ye shall be a peculiar treasure unto me." To this proposition the people all together replied, "All that the Lord hath spoken we will do." Ex. 19: 5-8.

This promise of the people was therefore that which sealed the contract, and became the condition upon which they would receive benefit from it. When they failed to keep their promise, God was under no obligation to make of the nation the peculiar people he had promised to make them. Less than forty days sufficed to show the inability of the people to do of themselves what they had so positively promised, and yet no one would dare affirm that God asked conditions that were impossible for them to perform of themselves, without providing necessary assistance. That would be entirely unlike God, who loved his people with an everlasting love. Jer. 31: 3. The help available for them was the everlasting covenant, the benefits of which they might have turned to account had they appreciated their need. But because they did not do this, they made void their national covenant, thus permitting their branches to be broken (Rom. 11: 19-21), which made it necessary for Gentiles to be grafted in to form a complete Israel.

The failure of the Sinaitic agreement was not so much with the covenant itself as with the people. It was with *them* that the Lord found fault. Heb. 8: 8. Neither did the people lack zeal; for of this they had a large supply. Rom. 10: 2-4. But they did not discover the *end*, or *design*, of the requirement, which was Christ (verse 4), and so did not seek by faith the necessary strength to

carry out the precept. Rom. 9: 32. This inspired testimony concerning the source of their failure is good evidence that the everlasting covenant was their sure refuge in Christ, had they but availed themselves of the opportunity.

All through this period they might have stood on the "Rock of their salvation,"—the Lord Jesus,—who went with them to Sinai, there delivering to them the law of "ten words" (Acts 7: 37, 38), and from there went before them in the fiery, cloudy pillar, to be their support and strength, even to the Promised Land. 1 Cor. 10: 1-4. Indeed, they might, in such an experience, have acquainted themselves with the Author of the everlasting covenant, and so made themselves partakers of its benefits.

God is no respecter of persons. That which was Israel's privilege was also the privilege of all other people. So when Christ returns to earth to gather his own, the work of the covenant for redeeming man is done. This cannot be otherwise, since that covenant has been operative throughout all the ages, and those not receiving its benefits are alone at fault. He who rests his hope on the theory of a millennial dawn, when those of past ages will rise from their dusty beds to enjoy opportunities of a second probation, are sure to be disappointed, both for themselves and for their friends. It is far better to hang the hope of life on Christ while in the present state of existence.

Glendale, Cal.

The Schools of the Prophets —No. 5

The Study of History

M. E. CADY

FROM the spirit of prophecy we have found that in addition to the oral instruction given in the schools of the prophets, "the youth also learned to read the Hebrew writings and the parchment rolls of the Old Testament Scriptures." The distinction here is clearly made as to the two classes or divisions of reading material—one being the "Hebrew writings" and the other "the parchment rolls of the Old Testament Scriptures." This distinction is further maintained in another quotation from the spirit of prophecy, already given in a previous article, but which we here repeat: "The chief subjects of study in these schools were the law of God, with the instruction given to Moses, sacred history, sacred music, and sacred poetry."

From this last quotation we gather an idea of what composed the "Hebrew writings" which were studied in addition to the Sacred Scriptures. These Hebrew writings consisted of sacred history, sacred poetry, and sacred music, especially the two former. To express in more modern terms the chief subjects of study, we should say that the students studied Bible, history, literature, and music.

The purpose of this article is to give the reader some idea of what was em-

braced in the history course as given in the school of the prophets. In the first place, we are informed that the course was not one in secular or profane history, but *sacred* history.

We have no secular or profane history reaching back to the times of the schools of the prophets, established by either Samuel or Elijah, and our only source of knowledge is that contained in the history in the Bible. Does the Bible give us any light on the existence of sacred historical books in the days of Samuel, David, Solomon, and Elijah?—It does. Below we give the information contained in the Bible regarding these sacred history books, with the names of the authors, and the subject matter dealt with in each volume:—

Sacred History Library of the Schools of the Prophets

Volume I, "book of the wars of the Lord." This book contained a record of the wars fought by Israel during their sojourn in the wilderness. The first mention of this book is found in Ex. 17:14. Moses was asked to preserve a knowledge of the victory gained by Israel over the Amalekites, by writing it "for a memorial in a book." The name of this book is given in Num. 21:14. Here it is declared that "the book of the wars of the Lord" contains a record of "what he [God] did in the Red Sea, and in the brooks of Arnon, and at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab." This sacred history volume begins with the victory of the Israelites over the Egyptians at the Red Sea, and probably contains a record of all the battles fought until Israel passed over Jordan into the Promised Land—a record of forty years of war.

Volume II, "the book of Jasher." After Israel had entered the land of Canaan, they went to war against the Amorites. As the day was not long enough to completely destroy their enemies, Joshua, desiring more time, prayed to the Lord, and "said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher?" Joshua 10:12, 13. Just what this book contained is not fully known. But, like "the book of the wars of the Lord," it contains a record of some of the battles of Israel with surrounding nations. This "book of Jasher" is referred to as containing information concerning the use of the bow in battle, and in David's lamentations over Saul and Jonathan, mention is made of the children of Judah being taught the use of the bow according to the record contained in "the book of Jasher." 2 Sam. 1:18.

Two other books, not of a historical character, but of value in the education of the youth, I will merely mention here before considering other historical volumes. One was a geography written in the days of the early settlement of the

land of Canaan. The subject matter was gathered by thirty-six men, three from each tribe of Israel, as they walked through the land, taking note of the cities and topography of the country. All this data was written in a book divided into seven parts. Joshua 18:3-9. A book on civil government, setting forth the "manner of the kingdom" under a king was written by Samuel the seer. This book was laid up before the Lord, and was the guidebook in civil affairs. 1 Sam. 10:25.

The next three books of the sacred history library (Volumes III, IV, V) treated of the life and times of David.

Volume III was written by Samuel the seer.

Volume IV, by Nathan the prophet.

Volume V, by Gad the seer.

These three volumes were written by prophets who were closely associated with David from early boyhood to the end of his reign, and their counsel and advice were eagerly sought by him in administering the affairs of the kingdom. These were comprehensive volumes; for they covered David's early life, as well as the forty years of his reign and might. They treated also not only of the "times that went over . . . Israel" during the forty years of conquest and subjection of the enemies of Israel, but also of the "times that went over . . . all the kingdoms of the countries." 1 Chron. 29:26-30.

Volumes VI, VII, and VIII, books of "the acts of Solomon." These volumes contain a record of "the acts of Solomon, and all that he did, and his wisdom," covering a period of at least forty years. 1 Kings 11:41-43. This history of the acts of Solomon is said to have been written by three men, as was also the life and times of David. Each wrote a separate book, so we have three volumes to add to the sacred history library. 2 Chron. 9:29.

Vol. VI, written by Nathan the prophet.

Vol. VII, written by the prophet Ahijah, the Shilonite.

Vol. VIII, written by Iddo the seer.

Nathan the prophet assisted in writing the history of both David and Solomon. These prophet-historians undoubtedly wrote by inspiration. The six volumes covering the life work of Israel's two greatest kings, a period of eighty years, must have been filled with very interesting and important matter for the consideration of the sacred history students in the schools of the prophets. The Scriptures do not speak of any history covering the life and reign of Saul being written by a prophet. Undoubtedly a daily record of historical events was kept in the royal courts, as is so often referred to by the expressions "the book of the chronicles of the kings of Israel," "the book of the kings of Israel and Judah." But in addition to the records kept in the royal courts by especially appointed secretaries, the Lord in wisdom moved upon certain of the prophets to write the life history and reign of a few of the good kings, and

also of a few of the bad kings, that their lives might be studied and pondered by the youth in Israel.

The life and reign of Rehoboam, son of Solomon, was written in "the book of the chronicles of the kings of Judah" (1 Kings 14:29); but the Lord had his life and reign also written by two of his prophets, thus adding two more volumes to the sacred history library. 2 Chron. 12:15.

Volume IX, written by Shemaiah the prophet.

Volume X, written by Iddo the seer.

The latter volume contained genealogical records which the Lord desired to have preserved for future use.

On the death of Rehoboam, Abijah, his son, took the throne; after his death, another volume was added to the sacred history library.

Volume XI was written by Iddo the seer, and contained a record of "the acts of Abijah, and his ways, and his sayings." 2 Chron. 13:22. This same prophet wrote Volume VIII, on the life of Solomon, and Volume X, on the life of Rehoboam.

Volume XII was written by Jehu, the son of Hanani, and covers the life and reign of Jehoshaphat. 2 Chron. 20:34. Jehu was a prophet of the Lord and reproved Jehoshaphat for joining Ahab in war against the Syrians. 2 Chron. 19:2. Several kings succeeded Jehoshaphat of whose reigns no special books were written. All the books written by prophets pertained to the kings of Judah; only the records in the royal courts were written concerning the kings of Israel.

Volume XIII covered Uzziah's reign, a period of fifty years. 2 Chron. 26:22. It was written by the prophet Isaiah, the author of the Old Testament book bearing his name. Many important lessons undoubtedly were drawn from the life of Uzziah, who was blessed and prospered, but whose heart in his prosperity "was lifted up to his destruction."

Volume XIV was also written by the prophet Isaiah, and covered the twenty-nine years of the reign of Hezekiah. This volume contained a complete record of his kind and benevolent administration, and the prosperity that attended his reign. 2 Chron. 32:32, 33. When Hezekiah died, he was greatly honored and given the chiefest of the sepulchers as a burying place. A full and complete history of his reign was also recorded in "the book of the kings of Judah and Israel."

In addition to the sacred history library of fourteen volumes, "the book of the chronicles of the kings of Judah" and "the book of the chronicles of the kings of Israel" contained valuable material. In extent, these writings really embrace many volumes, because they comprehend all the records made in the royal courts regarding the reigns of all the kings of both Judah and Israel. Undoubtedly these records were available to the prophets who taught in the schools of the prophets. In both these royal court volumes were recorded many of the religious as well as secular acts

of the kings. With reference to the historical record of King Manasseh, son of Hezekiah, we read: "Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord God of Israel, behold, they are written in the book of the kings of Israel. His prayer, also, and how God was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set the groves and graven images, before he was humbled: behold, they are written among the sayings of the seers." 2 Chron. 33: 18, 19.

Surely from the Bible we glean abundant evidence of a thorough, complete course of instruction in sacred history, taught in the schools of the prophets. The fourteen volumes written by the prophets were sufficient for the pupils to gain broad, comprehensive views of "the times that went . . . over Israel, and over all the kingdoms of the countries." 1 Chron. 29: 30.

From the spirit of prophecy we gain some idea of how the study of history was carried on in the schools of the prophets:—

"There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of his dealings with the nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth. We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy.

"Such study will give broad, comprehensive views of life. It will help us to understand something of its relations and dependencies, how wonderfully we are bound together in the great brotherhood of society and nations, and to how great an extent the oppression and degradation of one member means loss to all.

"But history, as commonly studied, is concerned with man's achievements, his victories in battle, his success in attaining power and greatness. God's agency in the affairs of men is lost sight of. Few study the working out of his purpose in the rise and fall of nations." —*Ministry of Healing*, pages 441, 442.

THE SACRED HISTORY LIBRARY OF THE SCHOOLS OF THE PROPHETS

Vol. I, Book of the Wars of the Lord, by Moses.

Vol. II, Book of Jasher, by Joshua.

Vol. III, Life and Reign of David, by Samuel the seer.

Vol. IV, Life and Reign of David, by Nathan the prophet.

Vol. V, Life and Reign of David, by Gad the seer.

Vol. VI, Life and Reign of Solomon, by Nathan the prophet.

Vol. VII, Life and Reign of Solomon, by Ahijah the prophet.

Vol. VIII, Life and Reign of Solomon, by Iddo the seer.

Vol. IX, Life and Reign of Rehoboam, by Shemaiah the prophet.

Vol. X, Life and Reign of Rehoboam, by Iddo the seer.

Vol. XI, Life and Reign of Abijah, by Iddo the seer.

Vol. XII, Life and Reign of Jehoshaphat, by Jehu the prophet.

Vol. XIII, Life and Reign of Uzziah, by Isaiah the prophet.

Vol. XIV, Life and Reign of Hezekiah, by Isaiah the prophet.

Knowing the Truth and Proclaiming It to Others

G. W. WELLS

"EVERYTHING in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message." These striking words from the spirit of prophecy set before us very clearly the duty of all "who know the truth;" and for us to fail to respond to such a mighty call as this will surely prove fatal. Unmistakable evidence is given us of the nearness of the end, and truly what we do to carry forward this message must be done quickly. The working of satanic agencies in these last days calls upon us to organize our forces and press the battle forward with greater vigor than ever.

To us, as a people, has been intrusted the last message of warning to be given to a perishing world. To no people has been given a greater work. If we get the view of its importance that Heaven designs, we shall see to it that nothing else absorbs our interest or turns our attention away from the one great purpose God sets before us. We should look with favor upon every plan, and heartily engage in every enterprise that has for its chief object the bringing of the message before the world and its hastening to a glorious completion.

We are told that "those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given every member of the church to act some part in God's work." "Give special study to the work that can be done by the laity," and it is further stated that "the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of the ministers and church officers."

It seems, as the end draws nearer, it will be necessary for us to redouble our efforts and become more and more vigilant. This is no time to slacken our interest. We must keep in mind that we are "watchmen;" it is fatal to sleep now. The Lord has told us that we are asleep, and that the death stupor is from Satan; so God in mercy to our souls is calling upon us to arouse. "Everything in the universe calls upon" us "who know the truth" to proclaim it.

All heaven is interested in carrying forward the work Christ came to do. The angels who have hitherto restrained

the winds of strife among the nations of the earth, are loosing their hold, and the world is stirred with the spirit of war. At the same time we are told that "all over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in." Surely God will not let the end come while there are honest souls in the world, looking up to heaven, stretching out their hands, praying for light. These seeking ones will find what they long for, and God is calling upon us to search them out.

"It is not learned, eloquent speakers that are needed now, but humble, Christ-like men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation, 'Come; for all things are now ready.'" Surely the coming of Christ is near and hasteth greatly. The time in which to labor is short, and men and women are perishing.

O, that all our hearts would be stirred and the Holy Spirit come upon us, leading us to greater activity in personal soul saving! Thus will the work be completed, the cruel reign of sin be brought to a close, and the blessed Lord will come.

OH, say not, dream not, heavenly notes
To childish ears are vain;
That the young mind at random floats
And cannot reach the strain.
Dim and unheard the words may fall,
And yet the heaven-taught mind
May learn the sacred air,
And all its harmonies unwind.
—*John Keble, in the Christian Year.*

"ART thou weary, tender heart?
Be glad of pain.
In sorrow richest things will grow
Like flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done."

I HAVE little hope for a man who goes through his life saying, "What is the harm?" What kind of attainments can a man make in moral life if his one great question is, "What is the harm?" and he does not replace that quotation with this other, "What is the very best thing that is now open to me?" For next to the bad, this mood is the worst of the best.

No matter how much you have to do, remember you can only do one thing at a time. You can get through it all by doing one thing at a time, and that's the only way you can get through. You are lost if you try any other way.—*E. K. Warren.*

EVERY time you hold yourself rigorously to the task that is appointed to you for the time, definitely attend to it and carry it through with concentrated attention, you are adding to your power to resist temptation.—*H. C. King.*

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EDITORIALS

Home Missionary Work

HOME missionary work begins at home. Many who have a burden to work for God in fields beyond, whose sympathy has been awakened by listening to the relation of touching missionary incidents, or who are attracted by the halo and romance which in their minds surround working in a foreign land, need to begin working for the Master in their own homes.

A man who will sit in the house and let his wife bring in the wood and water, who grumbles if his meals are not ready, who chafes under his wife's reasonable requests for money with which to buy the necessities of life, or the woman who has no time to instruct her children, but sends them out with evil companions on the street in order to be rid of them, hardly measures up to the standard of those who should be licensed by conferences to preach or do Bible work, or to the standard of those who should be sent out as missionaries to foreign lands.

The true missionary will wait neither for a more opportune time nor for a more favorable place in which to begin work for God. He will seek to represent his Master right where he is. In the home, in the church, in his own neighborhood, he will manifest that spirit which will gather with Christ and not scatter abroad. He is a poor candidate for a larger field who cannot obtain the witness of his own family and brethren and sisters regarding his missionary spirit.

Our Buoyant Hope

To the Adventist there is one great hope, and around that all other hopes revolve. That hope is the hope of our Lord's return. In that hope we find consolation, and toward its consummation we look with hearts glowing with fervent expectancy. In the consummation of that hope lies the blessed fulfillment of every good promise our Lord has made his faithful children.

Out of his sorrow and chagrin Adam

looked with tear-dimmed eyes to the day when the promised Seed should retrieve the inheritance that once was his, and repair the ruin wrought through the domination of the great rebel. It is in the loving providence of God that Adam does not see the fearful results that have followed his disobedience and the usurpation of his dominion by the fallen light bearer.

Some have declared that it does not matter whether we believe in the soon coming of our Lord or not. Such have given little heed to the admonitions of the Word of God. Our Saviour himself cautions and admonishes us in these words:—

"Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. . . . Be ye also ready: for in an hour that ye think not the Son of man cometh." Luke 12:35-40.

It is very clear from this what is our Lord's estimate of the importance of believing in the doctrine of the second advent and looking for that event and being ready for it. He who anciently, had his loins girded and his lamp burning, was ready for a journey and expecting to take it. That is the attitude which the Lord would have his children assume toward his return for his people—ready and waiting for their Lord. He makes it even more explicit. "Be ye yourselves," said he, "like unto men looking for their lord." It is not sufficient to believe the doctrine and be ready for the event. The Saviour wants us to look as if we believe it and are ready for it. He requires that our very attitude, as we mingle with others, shall testify to them that we are looking for

his return, hoping for it, expecting it, and glad for the omens which indicate that it is soon to take place.

How can we demonstrate all this to the world?—By what we do not do, as well as by what we do; by the places we keep away from, as well as by the places we frequent; by the things in which we do not invest, as well as by the things in which we do invest; by the things we leave unsaid, as well as by the things we utter. But on the positive side, we testify in daily living, in words spoken in season, in our attitude toward every principle of the gospel, in the interest we take in the promulgation of the message at home and abroad, and in a strong, positive, consistent testimony wherever testimony can be given. To look as if we believe it—that is the duty of every Adventist.

The blessing of our Lord, by his own declaration, rests upon those who are looking for their Lord's return. There is no blessing pronounced upon those who are not interested in that doctrine. The Saviour further declares that he will "gird himself, and make them [those who have been watching for him] sit down to meat, and shall come and serve them." There is no such distinction promised for those who say, "My Lord delayeth his coming," and who seem to take comfort and consolation in that "delay." To them his coming will be as the coming of the "thief in the night." It will be sudden, and will take them unawares.

But in the text above quoted, we find more than a mere admonition, more than simple advice. We find a positive command: "Be ye also ready." But it is a command accompanied by the reason for giving it: "for in an hour that ye think not the Son of man cometh." In the giving of that command and that reason for the command, our Saviour is not speaking to the unconverted world, or to men in general. He is speaking to his own avowed followers. We may have the time of his return very nicely figured out. We may say that he cannot come until after this has been done, or that has been done; or that when a certain work has been accomplished, we know he will come. But the Saviour's word remains true—"in an hour that ye think not the Son of man cometh." This emphasizes the importance of living each day and hour as if in expectancy of that event. There is no scripture which gives us warrant for feeling that we can be easy and comfortable this week or this year, for the Saviour cannot come for some time yet. He who does that virtually says, "My Lord delayeth his coming." And when he says that, the devil is on hand with myriad suggestions as to how to employ his time profitably and pleasurably while waiting for the

Lord. In that attitude is a fatal snare.

If we are earnestly looking for that blessed hope, and earnestly and faithfully seeking to be ready for that glorious event whenever it shall come, we have in that very thing one of the most certain safeguards of the soul.

More than that, it is a buoyant hope. It lifts us over difficulties that would otherwise be insurmountable. On the ship of that hope we sail through troubled seas, unharmed and unalarmed. On the other hand, that hope is such a sure anchor to the soul that he who has it cannot drift. By it we are anchored to that which is within the veil; and the length of the chain does not matter; for we cannot, with such an anchorage, drift beyond the haven of God's love and his immediate protection. It is indeed "the blessed hope."

C. M. S.

The Guiding Voice How One Soul Was Directed to the Right Way

THE Holy Scriptures are the voice of God to men. "It shall talk with thee," we are told in Proverbs. The Bible does talk to us; and we are to listen to it as if the words were being spoken directly to us for the first time. It is God speaking words of life to the soul.

But as in olden times the Lord sometimes spoke to children of his in a direct way, by his Spirit or by an angel, so in leading forward his work since the Bible record closed, the same living God has at times, without doubt, sent a word of encouragement or counsel direct to some soul. Not often, it is true; for God has made his written Word the guide and the test of all, the perfect and complete rule of life and doctrine. "If they hear not Moses and the prophets," said Jesus of those who had the written Word in olden time, "neither will they be persuaded, though one rose from the dead." Luke 16:31.

But sometimes a directly intervening word, supernaturally spoken, has turned the feet into the way of Holy Scripture, or guided through trouble or danger. Such an incident is recorded in the experience of a mother in Israel, Mrs. Mary Kinzer, whose faithful life closed several years ago in Oklahoma. In the brief life sketch in the obituary notice we are told:—

She gave her heart to God in early life, and with her parents joined the Lutheran Church, but later on she united with the Presbyterian Church. Nineteen years ago, as she was studying the Sunday school lesson one day, and was committing the fourth commandment to memory, she thought that she heard a voice at the door say, "You are not keeping it." She went to the door, but saw no one, and it troubled her greatly; but two weeks later one of our tents came to her neighborhood, and she heard the

Sabbath truth and the advent message, which she with joy and gladness of heart accepted.—*Southwestern Union Record, Feb. 28, 1911.*

There is nothing incredible in the idea that an angel should speak with audible voice to a child of God, when to the glory of God, seeing all the angels are sent forth to minister to those who shall be heirs of salvation. There is a promise: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21.

Most often the providential admonition has come by special impression as of the Spirit, the ear of conscience hearing some word of Holy Scripture, or by conviction of heart and mind without the audible voice. It matters not. But these incidents out of the ordinary, appearing in the story of God's work in modern as well as in Bible times, are faith-strengthening reminders that God is watching over his work on earth, overruling and intervening, and sending his angels still to and fro to guide his children into the way of life. "That thy name is near thy wondrous works declare." Ps. 75:1. Not afar off, but near, thank God, in these closing days of earth's history.

W. A. S.

Sabbath Observance

"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: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

Is the Sabbath of the Lord observed as carefully by Seventh-day Adventists as in the early years of their experience? This is a question which we believe is worthy of careful consideration. We have received a number of letters during the last few months with reference to this subject. Conscientious brethren and sisters write from different sections of the country of the carelessness and indifference which they see gradually creeping into the church with reference to the observance of this holy day. It would certainly be unfortunate if at the present time in the history of our work and in the history of the world, when conditions on every side indicate that we are rapidly nearing the end of all things, any of the truths of this message should grow old and appeal to us with indifference.

The natural tendencies of the human heart, the spirit which accompanies our

busy lives, the example of our neighbors in the observance of the first day of the week,—these and many other conditions naturally tend to lead us to be careless regarding the Sabbath of the Lord. We must fortify our souls against these influences.

One sister inquires if it is in harmony with the spirit of Sabbath observance to go to public libraries Sabbath afternoon and spend time in reading and study. Another feels concerned about some of our brethren who regularly take their children for a walk along the city streets on Sabbath afternoon, spending time viewing the shop windows and the various articles placed on display. A brother comes with the inquiry as to whether it is in harmony with the true spirit of Sabbath observance for our people to go to public parks and listen to the playing of bands, or to go to other churches and listen to recitals and sacred concerts.

We feel that indulgence in these and similar practices is foreign to the spirit of true Sabbath observance. The surroundings, the environment, and the associations are such as to take the mind away from God and the contemplation of his works, and to lead it into channels of worldly thought.

We believe it much better for the children of the Lord to sit quietly in their own homes, or in some quiet, secluded place, and spend the hours of the Sabbath reading, than to go to the public library, where there is continual temptation to spend time in pouring over the daily newspaper or current journals, or reading books not strictly of a religious character. We believe that a walk in the country or in the suburbs of the town would be in harmony with the spirit of the holy day, and would prove much more conducive to spirituality than strolling about the business section of the city. And we believe it would be much better to remain at home or gather in our own church and sing the songs of Zion than to go out into the park and listen to the playing of a band, or even to other churches to listen to sacred concerts.

A true regard for the Sabbath of the Lord will minimize travel by public conveyance on that day just as far as possible. It is to be regretted that there is not seen that carefulness in the matter of railroad travel on the Sabbath at the present time that there used to be. We realize that some of our ministers are obliged to travel on that day. Meetings which they must attend and appointments for religious services which they are compelled to make necessitate this. We believe that Heaven takes into account works of necessity in this way, but we see some in our church at the present time who do not hesitate to make

journeys for their own personal pleasure or business advantage, occupying the Sabbath for such purposes. And some who perhaps would hesitate to start off on a journey by railroad on Sabbath do not hesitate to serve their own pleasure and convenience by the use of the street car. The principle is the same. We believe that just as far as possible the use of all public conveyances on the Sabbath day should be avoided. Where their use is made necessary for attendance at the regular services of the church, or for the meeting of appointments on the part of our ministers, as far as possible the tickets should be bought and necessary business arrangements made before the Sabbath begins.

Some make the Sabbath an occasion for the entertainment of their friends and for social visiting. This is to be regretted. It is very appropriate that families should meet together for Bible study, for prayer, for religious conversation, or for the singing of religious songs. But such gatherings should be carefully safeguarded, that they do not degenerate into social functions which will serve in no way the glory of God or the spiritual betterment of those taking part in them.

The question of Sabbath observance needs to be agitated anew in all our churches. Our ministers and church officers should sound a warning against laxity in this matter. The standard of Sabbath observance among Seventh-day Adventists should be raised.

Many make the mistake of turning the Sabbath into a feast day. Often on that day, when the physical energies are relaxed, and when there is the least need for a liberal diet, and the digestive powers are less capable of assimilation, we find the tables of many families loaded with pastries and highly seasoned foods which are not a part of the regular diet upon the six working days. We believe that this is a mistake. Food of a simple nature for Sabbath needs would tend greatly toward the spiritual enjoyment of the day.

The following words from the servant of the Lord are worthy of careful reading in this connection:—

On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked, and the baths be taken. It is possible to do this. If you make it a rule, you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun, let all secular work be laid aside, and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment. . . . Let not

the precious hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early. If they rise late, there is confusion and bustle in preparing for breakfast and Sabbath school. There is hurrying, jostling, and impatience. Thus unholy feelings come into the home. The Sabbath, thus desecrated, becomes a weariness and its coming is dreaded rather than loved.

We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. Overeating befores the brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. By overeating on the Sabbath, many have done more than they think to dishonor God.

While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day.

In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath. Describe to them God's great work of creation. . . .

If we desire the blessing promised to the obedient, we must observe the Sabbath more strictly. I fear that we often travel on this day when it might be avoided. In harmony with the light which the Lord has given in regard to the observance of the Sabbath, we should be more careful about traveling on the boats or cars on this day. In these matters we should set a right example before our children and youth. In order to reach the churches that need our help, and give the message that God desires them to hear, it may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. When starting on a journey, we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath.—*Testimonies for the Church,* Vol. VI, pages 355-360.

We cannot mark out the precise way in which each one should observe the Sabbath of the Lord. It is a matter which must be determined largely by the individual conscience. But the nearer we come to God, the more faithfully we study his Word, the more earnestly we seek him in prayer to know the right way, the more particular we shall become with reference to the observance of his holy day. If there is any question in our minds as to what we should do, let us choose the conservative side, the side we know to be absolutely safe. And let us go to no place on the Sabbath of the Lord where we feel in our hearts that the Master himself would not go, and where we would not be willing he should find us when he comes.

F. M. W.

Biennial Conference and Workers' Institute in India

A WORKERS' institute and the biennial conference of the India Union Mission for 1914 was held in Calcutta, December 18-28. This meeting was attended by one hundred and eighteen representatives, who came from all parts of this union mission: twelve general representatives, twenty-three from the northern division, fourteen from the southern division, thirteen from the western division, thirty-eight from the Bengal division, and eighteen from the Burma division. Of these about ninety-six were Europeans, and twenty were natives of India. It was the largest conference of our people ever held in India. The little hall in which the biennial meetings have convened for several years was well filled during the days, and packed at the evening services. It was decided that a larger hall would be required for the conference to be held two years hence.

Personally it was a very great privilege to me to meet all these workers and believers in India. Only two of all the American workers present were in India before I became chairman of the Foreign Mission Board. These were Sister Georgia Burrus-Burgess and Sister May Taylor-Quantock. The former came to India in the spring of 1894, and the latter in the fall of the same year. All the rest I had helped in some measure to select for this field. My heart was filled with deep emotions as I looked into the faces of these dear fellow workers, when we had gathered for our opening meeting. I felt more like a father in the midst of a large family of children than a speaker standing before an audience.

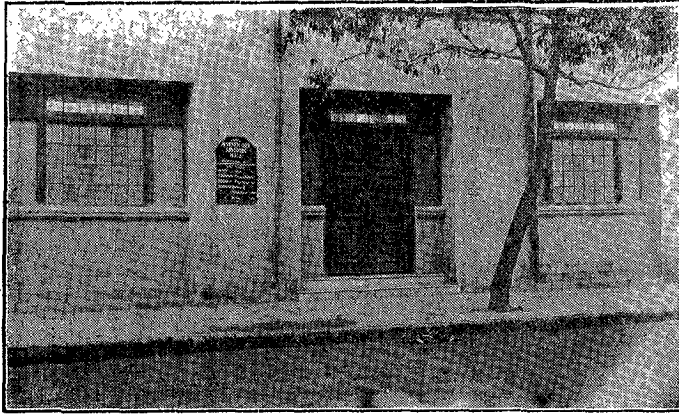
And here I wish to say to the fathers and mothers, the brothers and sisters, and other relatives, also to the former classmates and interested friends of these workers, that nearly all of them are in good health and of excellent courage. They love the work to which they have been called, and the most of them want to remain in India until the work of God is finished in the whole world, and the Saviour comes to gather these dear people whom they, by his grace, are leading to the obedience of his truth.

Another pleasing and important feature of this delegation was the presence of about thirty Anglo-Indians, Indians, and Burmese. Nearly all these are engaged in some branch of the regular work in this field. Thus we are gradually and carefully training a staff of workers gathered from those who embrace the message in India.

The Institute

The workers' institute was conducted very much as we have conducted such institutes in other fields. As we could be together only ten days, and as it was

necessary to attend to the administrative affairs of the mission during this time, we could devote only about one half of our time and thought each day to the institute work. We have always found



REGULAR MEETING HALL, CALCUTTA, INDIA, WHERE THE CONFERENCE WAS HELD

that it works best to give our whole time and thought and effort to the seeking of a clearer vision and a deeper religious life. But the situation here made it impossible to do this, so we did the best we could. Our first meeting of the day was devotional, given to prayer and praise; the second was a regular study of the institute; and this was followed by conference proceedings. The first hour of the afternoon was devoted to conference proceedings also, then came the question box, and in the evening a general meeting for the public. In these evening services I conducted a series of studies on our message and its progress.

The presence of the Lord was with us throughout this meeting. The entire forenoon of each Sabbath was spent in earnest efforts to draw near to the Lord. One of the devotional meetings in the middle of the week was continued through the whole forenoon. This was a most earnest, heart-searching time. The peace and joy of the Lord filled our hearts as we endeavored to renounce everything offensive to our blessed Master, and to reconsecrate and rededicate our lives to him and his service. We had the assurance that he accepted our repentance and consecration, and that he reordained us for the work to which we are called. To me, personally, this institute was as helpful as any I have attended. But we needed a longer time together, and the whole of the time for the one thing. I hope this can be so arranged at the meeting to be held two years hence.

The Conference

The proceedings of the conference consisted of the usual reports of the general officers, the superintendents of the division missions, the superintendents of mission stations, the secretaries of departments, and the field workers; also the discussion and adoption of reports sub-

mitted by the regular standing committees. As this was my first visit to India, all these reports were of deep interest to me. They were full of helpful information regarding the progress of the cause

of present truth in the various parts of the country. I was also deeply interested in the question of organization for this extensive field with its many perplexing problems.

In his opening address, Professor Salisbury made this encouraging statement: "The past two years have marked an

advance in our work, not sufficient to satisfy us, but enough to encourage us. I give herewith the figures as I have been able to collect them, according to reports rendered by the superintendents of the different divisions. Our membership at the end of 1912 was approximately 210; at the present time, 391. The number of baptisms was 153; in 1913, 75; and this year, 78. In giving the present membership at 391, I have recorded only baptized members, European and Indian, whose names are regularly enrolled on our church or mission station books. All departments of our work show substantial gain this biennial term."

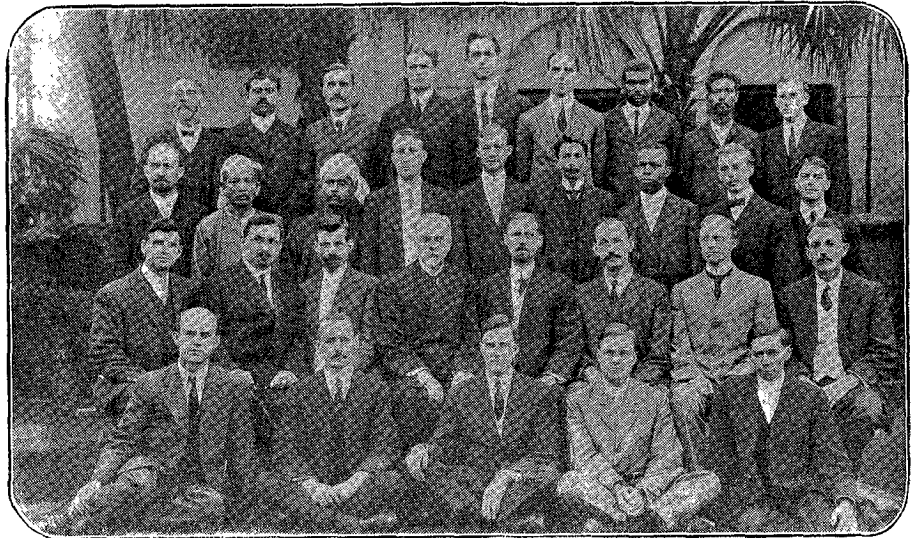
Regarding finances, he said: "While

The Sabbath school donations were \$1,486 in 1911 and 1912, and about \$1,988 this biennial term, a gain of over 33 1-3 per cent. We should give the question of funds careful consideration at this time, so that we in India may do all in our power to aid in raising funds for the finishing of this great work. The time is not far distant when our English work will be self-supporting, so that the mission funds from the home board can be used entirely for work among the non-Christian peoples."

The reports of the superintendents of divisions and the heads of departments all expressed courage and hope regarding the triumph of the work in India.

As we studied the administrative features of the field, we were impressed that we ought to enlarge and strengthen the organization. We therefore adopted the constitution and by-laws of the Asiatic Division, making the necessary verbal changes to adapt them to the India Union Mission. This adds to the authority and responsibilities of the general committee, and it more clearly defines the duties of all upon whom official responsibilities are placed throughout the field. This will strengthen the general and local administration, and thus will enable the brethren to prosecute their work with greater dispatch and efficiency.

This was a truly encouraging conference. The workers reported an excellent interest wherever they are conducting missions, whether among the English-speaking people or the native races. In no other conference that I ever attended have I heard so many requests made by



ORDAINED AND LICENSED MINISTERS, INDIA UNION MISSION

the greater part of our money for the support of laborers in the India Union Mission comes from our brethren in America, yet I have been greatly encouraged to see the increase in our own tithes, Sabbath school donations, and other offerings. The tithes for the last biennial term were about \$11,918, and for the past two years, \$13,590, a gain of 25 per cent.

the laborers for prayer in behalf of those deeply interested in the truth and under conviction that they ought to obey. The difficulties in the way of keeping the Sabbath in this country are far greater than in the United States and in many other countries. It surely requires faith, for in most cases it involves the support of the family. For this reason people hesi-

tate, and while they halt, the workers offer continual prayer to God. A great number of requests were brought to the conference by both European and native workers for the earnest, prevailing prayers of those present. As the meetings progressed, from day to day, we were deeply impressed that the Lord is surely pouring out his Spirit upon all flesh, even in India, with all its superstition, heathenism, and degradation.

Yes, God is working in India. He has been with the workers here from the first day. He has seen the stupendous task to which he called them, and has helped them. Those who have fallen by the hand of death on the battle field have not died in vain. Those who have lived to plow, and sow, and water have not labored in vain. Those who have given their money and their sons and their daughters to India have not thrown treasure away. It has not been wasted nor lost. All this has established our glorious cause in this land of darkness, and, thank God, it is substantially and permanently established. It will never be uprooted. It has met the worst opposition that can be brought against it, and has triumphed. It is gathering momentum and making headway.

This is the conviction that has gradually stolen over me day by day for three months as I have tried to acquaint myself with conditions in various parts of the field. And with this is the further conviction that we must greatly enlarge our work in India. We must do more than we are doing. What has been accomplished opens the way for more to be done. Truly the harvest is great. Openings on every hand beckon us to enter. Now is the time to invest in India. The evangelistic efforts among the English-speaking people in the cities are as encouraging as anywhere in the world. They are bringing into the message a class we greatly need in this country,—men and women of education, moral worth, influence, and means. One of our brethren in Calcutta has charge of one of the government offices in which eighty men are employed in drawing and preparing maps for the government; two others in Simla hold very important positions in government departments; another is manager of a large ice plant in Agra; and others are employed in stores, shops, and factories of various lines of business. These men are needed for a good, stable foundation and framework of a growing cause. But we are short of city evangelists of experience. We need more help to open the work in such cities as Madras, Colombo, Maulmain, and Delhi. Nothing has yet been done by us in these large, beautiful places. We know of no reason why the same success now attending the work in Calcutta,

Bombay, Simla, and Rangoon may not be ours in these other cities. Good churches in all these places of influence will do much to give the work the needed support in India.

To enter these cities will take more workers and more money. Including the president of the union, the editor of the papers, one physician, and one schoolman, we have only eight ordained ministers in all India, and half of these are giving their whole time to the vernacular work. But right now is the time to make this investment, and it would be made if the thousands of our people in the States could see the situation just as it is and as it is seen by those on the ground. The messages that have recently come to us through the spirit of prophecy to work in the cities surely mean the cities of India as well as the cities in the United States.

All that can be truthfully said about the work among the English-speaking people may also be said in its proper application regarding the efforts in behalf of the native peoples. This I shall endeavor to make clear in my reports of visits to the different mission stations.

Surely the Lord is "working salvation in the midst of the earth" (Ps. 74: 12), including India, and many prayers are being offered to him to send more laborers into this field.

From the proceedings of the conference, which will be furnished by the secretary, the readers of the REVIEW will learn of the steps taken for progressive work. As already suggested, the administrative affairs of the field were more thoroughly organized, the departments were strengthened, one new division was created, and it was decided to establish three new mission stations. Professor Salisbury was reelected president of the union. His work has been very strenuous since coming to India, but he has stood the strain as well as could be expected. He has won the confidence and love of the workers and believers throughout the field. However, he must slacken his pace in order to hold out.

The workers returned to their fields with good cheer and renewed courage to press the battle to the gate. Pray for India, with its teeming millions.

A. G. DANIELLS.

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"A HIGH character might be produced. I suppose, by continued prosperity, but it has very seldom been the case. Adversity, however it may appear to be our foe, is our true friend; and, after a little acquaintance with it, we receive it as a precious thing—the prophecy of a coming joy. It should be no ambition of ours to traverse a path without a thorn or stone."

Our Dependence on God

MAN is indebted to God for every breath he draws. It is "in him we live, and move, and have our being." Without him we can indeed do nothing, and we should continually render thanksgiving to God for his watchful care over us. He who watches the sparrow fall, and numbers the very hairs of our head, gives to us moment by moment the life we possess.

The following paragraphs concerning the heart, greatly impress this thought, and vividly place before us the fact that man is indeed a most delicate piece of workmanship, fearfully and wonderfully made:—

Whether we sleep or wake, sit or stand, walk or run, toil or rest, the tireless heart toils on, keeping the current of life in motion without any thought, attention, or will of ours. And if for one minute it should become, like the hand or arm, weary and demand rest, it would never beat again. Watches must be wound up or they will not run. Engines must be supplied with fuel or they cease to work. All machines must be watched and their moving power constantly renewed, or they become useless. We give no attention to the beating of our hearts. The force that moves that small living engine is as independent of our will as the force that moves the sun in the heavens. And yet in each of our bosoms that unwearied worker keeps counting the seconds, one, two, three, stroke by stroke, and it must count thirty millions of strokes for every person that lives from the beginning to the close of a year; and the moment it stops counting, we are in eternity. This tireless time-keeper, which every one carries in his bosom, is all that preserves our connection with the months and years of time. When it stops, time to us shall be no more.

Is it not a very wonderful thing that so frail and sensitive an organ as the heart can work so long without resting? Is it not a very fearful thing that we should have no choice or will or command over the heart, and yet the continued counting of strokes by that unwearied worker in our bosoms is all that stands between us and the tremendous destinies of death and eternity? Suppose a pendulum, swinging in your bedchamber, kept in motion by no visible hand or machinery, moving sometimes faster, sometimes slower, yet always going, and you lie down upon your bed, knowing that if it should stop for a moment, while you sleep or when you wake, you will be in eternity,—would you not look upon that pendulum with fearfulness and awe? You go forth to your daily task leaving it swinging there, and it must keep swinging or you will never come back alive. Would you not think many times in the day of the mysterious power that holds your life without asking your leave?—"Our Father's House," pages 521, 522.

Truly we ought to render to God the deepest gratitude for his manifold blessing and constant care, and glorify him in our bodies and in our spirits, which are his.

G. B. THOMPSON.



THE WORLD-WIDE FIELD



The Spirit That Wins

FREDERICK LEE

HERE is a picture of two Chinese canvassers, brothers. The boy at the right is one of the best colporteurs we have. No matter what the weather or the conditions, he is out with his papers. When others are discouraged, feeling themselves unable to sell more than a few papers a day, he cheers them on with his happy smile, and by his energetic ways he may sell a hundred or more a day. "No matter what comes," he says, "I must go out and sell a hundred papers." And he rarely comes in until the last one is sold.

The colporteur has no easy task, for there is nothing the heathen man detests more than "eating a foreign religion." Many times our workers are cursed and mistreated for having turned from Confucianism to the religion of Jesus, which the Chinese think has come to their country from across the sea. In this one province of China we are selling about 10,000 copies a month of our paper (*Signs of the Times*).

Hankow, Hupeh.

Native Life and Mission Work

Southern Rhodesia, South Africa

(Concluded)

T. J. GIBSON

Religion

THE religious belief of the natives is so variously manifested that it is difficult to define. They have the common belief in a Creator, or Great Spirit, and they are very superstitious. They have some forms of worship, the most common of which perhaps is the praying for rain. In this, they pray to the spirits of their dead chiefs to intercede for them with the Great Spirit. They visit the graves in succession, having a ceremony at each, and then a general assembly at the conclusion. A priesthood officiates in such a ceremony, which may last two or three weeks at a time. We know of one instance where they worshiped a large cream-of-tartar tree, and at the time when rains were due they brought garlands of wild flowers, placing them on sticks against this tree, and there offered up their prayers. Witchcraft, though forbidden by law, is still practiced among them, and leads to a great deal of evil and mischief.

Educational Advantages

Missions have been responsible for most of the school work done for the native. Along the coast this work has been carried on for the past century, but in Rhodesia and other parts of the in-

terior it is yet in its infancy. Industrial schools are most favored by the government, and are considered to give the best results. A great deal of day school work is also done, and is a feeder for the industrial institutions. Many of the mining camps have night schools for their native help. These are well patronized, and are usually taught by native teachers from the missions. Several denominations have night schools in the towns. At most of the industrial missions, the natives are taught general farm work, brickmaking, and building. Printing, bookbinding, and trades classes are carried on by some of the older institutions with good results.



TWO COLPORTEURS IN HUPEH, CHINA

At most of our mission day schools, only the vernacular is taught, first with a primer and then the Scriptures. From these schools are brought to the main stations the young people, both boys and girls, who are the most apt in their studies. At the main stations the native language is taught first, and as soon as a pupil is able to read the Scriptures in his own tongue, he is then given an English primer, followed by standard readers. Reading, writing, spelling, simple arithmetic, grammar, physiology, and geography make up the curriculum of the school. Naturally the Scriptures are most studied and are readily accepted by the young people coming into the schools. The Bible is their one book, and its plain teaching is final and its authority unquestioned.

The older people who come in touch with the missions, are for the most part silent lookers-on. We think of one notable exception in this instance, a middle-aged man, at Somabula Mission.

Gwelo. He must have been over forty years of age when he joined the mission family, not as a pupil, but as a water carrier. He is partially blind, but finds his way between the spring and the camp. He was there several years before he manifested any particular interest. Finally he gave testimony of a desire for a renewed life, and was converted and baptized. He is now about fifty years old, and apparently a sincere Christian. He is always happy. We hear of other cases of those advanced in life, but they are not frequent.

Dress

The dress of the natives in their rural state consists chiefly of skins with the hair scraped off. These skins are used in the form of aprons tied around the waist, also under the arms or about the shoulders. The older women adhere to their own way of dress, but the younger women are adopting short, plaited skirts, made from imported cotton goods; also shawls. The old men frequently wear one or two European-made garments. The ordinary shirt or singlet, and perhaps a waistcoat, jacket, or overcoat, are sometimes adopted, but very seldom the trousers or hat. They wear sandals of rawhide. Children up to their teens are not much encumbered. Ornaments in the form of necklaces, bracelets, and anklets, composed of beads, seeds, teeth, tusks, and even of bones and horns, are extensively used. Brass rings and spirals are worn about the neck, forearm, and ankles, and seem to be favorites with women. Sometimes they have a spiral collar to the depth of four inches.

Results of Mission Work

One of the first indications of improvement we observe in the raw natives who come to us is that they begin to clean up and wash their clothing. In very rare cases do we need to remind the newcomer that liquor and tobacco are not to be used on the mission farm. We have one man here with us now, between thirty-five and forty. Doubtless he had been using tobacco for ten or fifteen years, but he gave it up without any apparent struggle. Not only do the natives clean up when they come in contact with the missions, but there is soon an indication of improved health. They invariably fatten. We have noticed this so often that we are convinced of its certainty. This becomes very marked when a boy leaves for a few months and returns.

We do not see the all-round improvement in their lives that we wish, but considering the short time they have been in contact with civilization and missions, we may well wonder at the advancement that has been made. In estimating the results of mission work for the native, we do well to consider the words of Isaiah, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." After eighteen hundred years' proclamation of the gospel among us Europeans, the text still reads, "Look . . . to . . . the pit whence ye are digged."

There are many real jewels among

this people, and we find them in our work. We have with us a Basuto boy who came to this country from the Transvaal about twenty years ago as a lead boy for oxen, and he followed the transport life until about five years ago. He accepted Christianity soon after joining the mission school, and is now one of our most staunch believers.

Caracas, Venezuela.

S. A. OBERG

At the time I mailed my last report, I sent my wife and our babes to Trinidad. Only five months before I had gone down so light-hearted to welcome them, and now, with a heart that felt like lead as I sent them away, I returned to my work, but it seemed that my heart went to sea with them. [Sister Oberg was forced to leave Venezuela to obtain needed medical help.] Four weeks have passed since then, and, praise the Lord, I have not known where the time has gone, so rapidly has it flown.

Just before my wife went, a shipment of "Practical Guide" (Spanish) arrived. I had no canvass for it, so set to work to improvise one, and at the same time began a canvassers' institute for two Trinidad Spanish-speaking men, who were recently baptized. We spent eight days together, then went to work. Since I returned to Caracas, one of them sent in the following report: 31 hours, \$60 delivery; the other, 9 hours, \$42.35 delivery.

I also started to work in La Guaira, our port town, because in that town a minister and his wife are very much interested in the truth, and while with them I could begin canvassing. During the week, I spoke twice in his church; and

questions. I delivered \$95 worth of the orders taken, making \$137 total receipts for the week's work.

Two or three incidents stand out prominently in the week's work. I had in my possession a letter from Brother Cornforth's wife that she had written to Trinidad, asking to have the Venezuela missionary look up her father, Mr. A. H. Kell. I inquired after him, and found him a busy English engineer in charge of the big harbor corporation. He was anxious to hear from his daughter, and especially glad to meet me because I could tell him of her. As he has a Spanish wife and family, I took the opportunity of making him acquainted with our work, in which he was much interested, so much so that he subscribed for our three papers, and took the medical book besides, paying me \$6.25 in cash for the order. Later I met his wife, and while visiting with her, she wanted to know how it was that I came to look for her and Mr. Kell. I explained that although I had not seen her daughter, yet by being members of the church and body of Christ her interests become mine, and mine hers, so that as soon as I knew that her parents were in La Guaira near me, I at once made it my business and pleasure to become acquainted with my sister's father and mother. This seemed to touch her heart. As I was leaving, she said, "Don't forget your mother lives in La Guaira, and you must come to see her often."

[Since receiving this article, word has come that Sister Oberg must leave Trinidad, where she hoped help might be



BRETHREN MAXWELL AND STAUFFER EN ROUTE TO LANCA, PERU

Though he is about forty years old, he has made remarkable progress, especially in the Bible. He has a burden for souls, and two months ago we started him out as an evangelist. We have three other boys about the same age preparing for evangelistic work. The younger men with more schooling are used as teachers, but the older men have greater influence in doing pioneer work. It is on these we depend to open up the work at native villages and arrange for out-schools.

Peru

E. L. MAXWELL

LAST week Brother Stauffer and I went up to Lanca, a place about sixty-five miles inland from Lima, where our brethren are building a small chapel. We helped them on the foundation for a week. They have had some difficulties in getting the work started, but are forging ahead. We are hoping that they will be able to finish it in about six months, so that we may hold a series of services in it. Meanwhile, I am working with a lawyer here to get the privilege of forming a corporation so that we shall be able to hold property in the name of a legal body rather than as individuals.

We have had some blessed experiences with the special numbers of the *Atalaya*, having sold 6,900 copies of the three numbers without the least difficulty. I sold eighty-two in two hours, and my oldest boy sold 127 in about ten hours. All these were sold in Callao. Workers in other places have as good or even better success.

Our first general meeting in this union mission will be held in Lika in April, and we hope to see steps taken which will do a great deal for the furthering of the work, and for the unification of our efforts in the different fields of the union.



BRETHREN MAXWELL AND STAUFFER HELPING INDIANS ON THEIR CHAPEL AT LANCA, PERU, ON THE WESTERN SLOPE OF THE ANDES MOUNTAINS

as for the book work, I took \$106 worth of orders, at the same time collecting over \$42 on subscriptions for the Spanish magazines. Last Monday I had my delivery there. I occupied the pulpit again the Sunday night previous. The entire congregation is interested and asking

afforded while her husband labored awhile alone in Venezuela. It is quite probable both of them, with their children, are now on their way to the States. Sister Oberg is suffering from a tropical disease that can be relieved only in a colder climate.—T. E. BOWEN.]



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

Assisted by Miss Lora E. Clement

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

Our Little Table, and How It Solves Some Home Problems

—No. 7

MRS. VINA SHERWOOD-ADAMS

WHAT do we find on our little table this time? Yes, sewing materials. Two round peach baskets have been converted into sewing receptacles, one with a pink cambric lining to harmonize with Ruth's brown eyes, and the other with blue lining, for blue-eyed Irene. Inside is the usual sewing equipment—thimble, blunt scissors, strawberry emery, etc.

Now, to tell the truth, I do not enjoy sewing. When I was a small girl, I enjoyed making crude garments for my dolls, but as no one thought to show me just how to make them neatly, I soon lost my interest. My kind mother, a very busy woman, made the mistake of many another mother, and did not teach her girls to sew. Strange, is it not, when she herself was a beautiful seamstress from early girlhood? Sewing machines were unknown in her younger days; and I still have among my treasures some of her neat handwork. I have often thought of how many stitches we might have saved her, but she always told us that she preferred to sew, and had us do some other kind of work. For this reason my knowledge of sewing was acquired after I left the home nest, and some very discouraging times I have had. I wonder if some aunt or cousin, or mother if she could have taken time, had taught me to sew about the time I was interested in making doll clothes whether sewing would not have been more interesting to me in later years.

But, of course, for the sake of our children we have to put our ideas of disagreeableness aside; and so I have whipped up my dormant interest in the needle and thread, and have tried to encourage the interest of our girls in sewing, in as attractive a manner as possible.

I have investigated many different methods of teaching children sewing. For first principles the ready-prepared practice cloth and folders from the Louise Kirkwood System, Yonkers, N. Y., are very convenient. We used these as guides only, making our own sewing models. Any one well versed in sewing could prepare the models without a guide. Each child requires about one-half yard of medium-weight muslin.

This, cut into strips ten by four and one-half inches, will provide material for twelve practice lessons in first principles. Each strip should be numbered. The length and distance apart of all the kinds of stitches, also the width of the hem, length of the buttonhole to be cut, etc., are marked with ruler and pencil on the strips for each child to follow.

For instance, in Lesson One, across strip No. 1, mark three rows of stitches one-half inch long with one-half inch space between the stitches, thus ———, etc. This strip will no doubt occupy the time of three lessons, as threading the needle and tying the knot has to be learned also at this time. When the three rows of stitches are completed, label the strip with the child's name, even though you have only one child in your class. In preparing the guide strip for the hem, each of the two crease lines, where the hem is turned, should be indicated by a long straight mark across the length of the strip. The hem stitches are marked just below the second pencil hem line with short slant lines of the right depth and equal distance apart. After the lesson on hemming has been given, all strips used in future lessons should be hemmed. When the child has had sufficient practice, omit all pencil marks for stitches and hem lines.

Other sewing principles are:—

2. Turning cloth for hem and basting.
3. Turning cloth for hem basting and hemming.
4. Running stitch.
5. Stitching and overcasting.
- 5a. Finer stitching and more overcasting.
- 5b. Backstitching.
6. Fell seams.
7. Gathers, also basting and sewing on the band.
8. Buttonhole stitch practiced.
- 8a. The buttonhole cut and worked.
- 8b. Sewing on the button for coat; for dress.
9. How to work eyelets and thread loops; also how to sew on tapes and hooks and eyes.
10. Fancy stitches—herringbone and featherstitch.
11. Patching.
12. Darning.

These practice lessons used alone become rather uninteresting, but as a stimulus our two girls have been promised new dolls—just the kind they want

—when they have mastered the stitches. Then we are to buy real doll clothes patterns, and learn to cut and fit from patterns. These patterns may be purchased for fifteen cents a set from the *Ladies' Home Journal*, Independence Square, Philadelphia, Pa. Order according to the size in length of the doll. Set No. 7359 (sizes 14-26) contains a coat, cap, an overblouse dress with guimpe, a peasant dress, a kimono, a play suit, a nightgown, a petticoat, a combination suit, sandals, and stockings; also a guide chart. You see a little girl will be quite an accomplished seamstress by the time she has made all these garments.

Battle Creek, Mich.

A Practical Lesson

Two small boys were given a weekly allowance of twenty-five cents. One showed a decided tendency toward frugality, while the other was ready to spend his money foolishly. The wise mother took occasion to explain to them the advantages of having something saved up for an emergency, and endeavored to make clear the difference between stinginess and economy, real wants and imaginary ones. Still Number Two continued to spend his cash with careless disregard of value received. So, upon a certain date she presented each child with a small savings bank of the kind which can be unlocked only by the banker holding the key. The idea gave dignity to the task of saving, and they were told that upon a date some months distant they would have their banks unlocked, the contents counted, and that for every cent saved another would be added.

For a few weeks both saved industriously; then the old desire to gratify every whim seized Number Two. His mother saw, but said nothing. When the time came to open the small banks, that of Number One was heavy with eight dollars in pennies, nickels, and dimes, while that of Number Two poured forth ninety-eight lonesome pennies.

Without the least demur, but with a word of cheerful explanation to the banker, the little mother added eight dollars to one account and ninety-eight cents to the other.

An account was opened in the name of each, and each was handed his own deposit book. Number One was proud of his showing of sixteen dollars. Number Two was crestfallen over his paltry one dollar and ninety-six cents.

The lesson was not yet complete. They returned home, and Number Two was requested to produce what he could in the way of valuables which would even up matters. Only a battered magic lantern which never had worked, a few prize gum wrappers, and a half dozen partly used school pads were forthcoming. The lesson point went home, for the little spendthrift said, ruefully: "I'll never do that way again, momsey. Just wait until we open those banks again and see if I do!" He never did.—*Selected.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



The Work in New Zealand

A New Conference Organized

Good progress has been made in the work of the third angel's message in New Zealand. The camp meeting has just closed at Napier. The meeting was held in a pleasant park, and the weather was all that could be asked for. The attendance of our people was good, and the attendance from the city was fair. Never have I seen our people appreciate the word more than they did at this camp meeting. An excellent spirit was manifest. Not one note of discord was sounded, although it was an unusually busy camp meeting for the Dominion of New Zealand.

There was a very full program. The question of the organization of a new conference in South Island was considered, and after full deliberation it was decided to form the territory south of Cook Strait into a new conference. This plan was entered into with great enthusiasm by our people of South Island, and no opposition was offered by those of North Island, for all realized that the work could be carried on better with the division, and there seemed to be a spirit of cooperation for the finishing of the work. The number of Sabbath keepers in the new conference is about one hundred and fifty, being a very much smaller number than is found in North Island, where most of the work in the past has been done.

One reason for dividing the conference was because the long strips of territory forming the two islands of the Dominion of New Zealand involved an immense amount of traveling and expense to the president of the conference and the tract society agent and other workers who are required to travel. Traveling expenses are high. There were other reasons for forming the conference, one of which is that the work in South Island can be looked after better from a closer range, with a conference office in its territory.

The brethren of North Island were very liberal in the division of funds. Instead of dividing on a pro rata basis, the proposition was made by these brethren that the surplus tithe, amounting to about £1,000, be divided equally between the two conferences, and that the tract society stock also should be equally divided. A very liberal division was made of the tent property, and the brethren from the northern conference also gave some of their best workers to this new field. Pastor W. H. Pascoe was elected president of the new conference, Pastor C. K. Meyers is another ordained minister for the new field, and besides these there are Brethren T. A. Driver, A. Currow, J. Thompson, and H. E. Sharp, who hold ministerial license. Brother and Sister Sharp, who labored for some time in the East Indian Islands and who have returned on account of their health, were called to take positions in the conference and tract society offices. Sister Sharp

taking the secretaryship of the Sabbath school and young people's departments. Brother G. F. Joseph, of Queensland, who has already been laboring a few months in South Island, was appointed colporteur agent for the conference, and he has with him a band of six or seven earnest canvassers. The canvassing work has been carried forward very successfully of late in South Island. Now that the division has been made, we feel certain that God has led in the matter, and we look for marked progress in the new field.

The camp meeting was an excellent one. Much progress has been made throughout New Zealand during the year. Over one hundred members have been baptized, about twenty of these at the close of the camp. Over \$2,500 was raised in offerings during the meeting, the major part of which is to go for further equipment at the Australasian Missionary College. Over 26,000 copies of a new *Signs Special* on the war question were subscribed for by our brethren at the camp, and no doubt when the matter is taken up in the churches this number will be about doubled. Never in all my experience have I been at a camp meeting where a sweeter spirit was manifested by both workers and lay members. I believe our brethren and sisters in New Zealand are arising to finish the work.

Pastor J. M. Cole was again unanimously reelected president of the northern conference. His staff of workers are all of good courage, and new plans were laid for pushing the work vigorously in the unentered towns of North Island.

J. E. FULTON.

Jamaica

I AM glad to be able to report progress in the work in this corner of the vineyard. The year 1914 has been one of precious blessings. Although the storm clouds have been hanging over us, and the darkness deepens, yet we can trace the guiding hand of our kind Heavenly Father leading us on to victory. Our hearts have been stirred as never before as we see the time shortening so rapidly.

We have had a very good interest at Linstead. I have used this place as a center from which to work the surrounding territory. Our home missionary society has been doing good work. We set our goal for literature work at 100,000 pages, but we have passed the mark, having distributed 148,009, most of which was sold for cash. We have now set our goal for 1915 at 300,000 pages of tracts, and 5,000 copies of papers, among other plans for the finishing of the work. At our last missionary meeting it was voted that we should aim for at least two souls for Christ per member during the year; also that the society work for the conversion of each and all its members.

We have had many accessions to the faith, and the interest is good at present.

We have a baptismal class of twelve. Part of my time was spent in erecting a church building at Huidas Vale, where Brother Heron was laboring. It is now being used for services.

During the week of prayer I visited the churches in Northern Manchester,—Craig, Waterloo, Mahogany Grove, and Beverly,—and organized a church at Troy. At all these places we had most excellent meetings, and baptized twenty-five. We have had many calls, which, with the use of our portable tabernacle, we expect soon to answer. Remember us in your prayers.

HUBERT FLETCHER.

Brazil

"BLESS the Lord, O my soul, and forget not all his benefits." These words of the psalmist express our feelings as we think of what the Lord has done for us. Recently three dear ones were buried in the watery grave with their Master. We were all happy indeed that we could have baptism here. We encountered much opposition. Articles were published against us, and a threat was made that our meeting would be visited and an end put to it. Some persons stayed away from the meeting to avoid the danger, but we paid no attention to the threat. We told the people that Peter calls our attention to such experiences when he says: "Knowing this first, that there shall come in the last days scoffers." And again, "Think it not strange concerning the fiery trial." Jesus tells us, "Blessed are they which are persecuted for righteousness' sake."

The Spirit of God came into our meeting with great power, and many tears were shed. All received courage and strength. It does our hearts good to see these dear souls drinking in the water of life. They are hard pressed to make their livelihood, and many times are deprived of the meetings on account of that. The whole family may often be seen out in the fields—father, mother, and children—hoeing. They have no plows or farm implements. All their work is done with a hoe. They rise early, some at half past three o'clock in the morning, in order to get their work done.

Our method of labor is house-to-house work. We first distribute health literature. In doing this, we gain the confidence of the people. Then we follow up with tracts, papers, and books; and wherever the way opens for us to give Bible readings, we press in. After we have gone thus far, we get them to invite in their friends and neighbors, which they always do. In this way we have a chance to give the truth to their neighbors also.

My wife and I have all we can do. Many calls are coming for meetings, but we can do no more than to postpone them to some future time. There is a great demand for workers in this field. The whole state of Santa Catharina has only one ordained minister, one licentiate, and one Bible worker. There is no canvasser, but we ought to have canvassers to circulate our literature. May the Lord lay the burden for this field upon some good, consecrated canvasser. The doors are wide open for the truth.

Our hearts ache when we see these poor people without a knowledge of this truth. One day I was riding along the road on my way home. As I was passing

a house, I saw a boy, about fifteen years of age, coming out, followed by his sister, both screaming at the top of their voices. A man came running with a large bottle in his hand. As he entered the house, I could hear him cry. I turned my horse around to see what had happened. By inquiring of the neighbors who had arrived, I learned that a boy was dying in this house. I went in to see if I could be of any help. There I found the boy, about nineteen years of age, lying on a bed in great misery. He was dying without hope, and his friends had no hope beyond the tomb to light up its gloom. These people need the saving message that will make noble men and women of them, and give them a preparation for heaven.

HENRY HAEFFT.

A Brief History of Our Work in Ecuador

IN the year 1904 the first effort was made to give present truth to the people of Ecuador. At that time Brother T. H. Davis, of California, settled in Ambato, and began to sell our literature in various parts of the country. Toward the close of the year 1905 Elder G. W. Casebeer arrived, and Ambato being a convenient center, he also settled there.

About that time Ecuador was set aside as a separate mission field. After learning the Spanish language and remaining more than two years, Elder Casebeer was called, in 1908, to Chile to become principal of the school at Pua, and Brother William Steele was sent to take his place in the Ecuador Mission. In the meantime Brother Davis's wife died, and he was called to take the oversight of the canvassing work for the entire west coast, making Chile his principal field of labor; and a young Chilean brother and his wife were sent to Ecuador, he to labor as a canvasser. Brother Steele and this worker made some progress in giving the message, but toward the end of 1908 Sister Steele became seriously ill, and it was necessary for them to leave the country.

Elder W. W. Wheeler was then called to this mission field, but he also had first to learn the language. Nevertheless he succeeded in effecting an advance in the work during the time that he was in the field. About the year 1910 Brother John Osborne arrived and began medical missionary work with canvassing. Soon after, the headquarters of the mission were transferred to Quito, the capital, the workers dividing their time between the coast country and the highlands, according to the seasons.

In 1912 Elder Wheeler was called to the River Plate Academy as Bible and history teacher, and the vacancy was filled by sending Elder Santiago Mangold from Chile. During that year all the believers in Ecuador were organized into a church at Quito. In the latter part of 1913, Sister Mangold died of yellow fever, in Guayaquil, her death being the second one among our workers. The graves of these workers testify to sacrifices made to give the message to Ecuador.

At the South American Union Conference held in Montevideo in 1914 several changes of laborers were made which affected Ecuador. Elder Mangold was invited to labor in Peru, and it was recommended that Elder C. E. Knight and

wife labor in Ecuador, he to fill the vacancy made by the transfer of Elder Mangold. They arrived in Quito in June of the same year, and were soon followed by Brother Henry Mangold, who arrived in August to take the oversight of the canvassing work. About that time two native workers were added, making the number of laborers six at the close of 1914.

J. W. WESTPHAL.

Espirito Santo (Brazil) General Meeting

THIS general meeting, the first one of this season's series, was held at Serro Pellado, December 24-28 [the beginning of their summer]. Serro Pellado is about eighteen hours' ride on muleback from the Mac Lasky station of the Victoria and Diamantina Railway; and as railways increase, and extend farther into the interior of the different states, it becomes much easier than formerly to attend such meetings.

Upon reaching Serro Pellado, I was pleased to find that the brethren had enlarged their meetinghouse by an addition which made it double its former size. On the Sabbath, two hundred were present, and the building was comfortably filled. On Sunday I had the privilege of baptizing nine young persons. These brought the membership of the church up to one hundred. The meeting, according to the testimony of those who attended it, was a season of refreshing. As we studied the evidences of God's prospering hand in his work, and the signs indicating its soon and sure completion, the longing hearts of his waiting children were cheered.

One sad feature of this visit was that some who used to enjoy these seasons of refreshing with us were absent, having fallen out by the way. They had tired of the journey in the narrow way, even when almost at the threshold of Canaan. Our Master bids us, "Watch ye therefore, and pray always, that ye may be accounted worthy."

Brother and Sister J. F. Peters are still doing good work in the Serro Pellado church school. Thirty-nine are enrolled. Aside from these, some of the young people are receiving special instruction. May the Lord continue to bless their work among these people, and may all the dear brethren in Christ in Espirito Santo grow in grace and in the knowledge of the Lord and Saviour Jesus Christ, is my prayer.

F. W. SPIES.

Mexico

DURING the second week of September, I returned to Mexico. My first visit was to the city of San Luis Potosi, where I stayed for three weeks. From there I went to Moctezuma. At this place I found a little company of six baptized members, also a few interested ones. I had not seen them for about a year, but they had remained firm to the truth. Whenever they could get three or four dollars together, they would use it to add to the walls of a room they hoped to finish for church purposes. This next year, if the revolution ceases, we hope to finish this building. I stayed with these people five days, and held four meetings.

I then went to Matehuala. Here I

found the family that was baptized three years ago just as firm as ever, and two other families were interested. One family wants to be baptized.

My next stop was at Visnaga. The work is prospering here. I remained with the believers two weeks, holding twelve meetings. There were present every night from thirty-five to fifty persons. If the political condition of the republic is more quiet next year, we must improve our work here. During the time I stayed in this place, I slept on the benches of the church. In the daytime the church is used for a school-room.

Last year the church in Visnaga, out of their poverty, gave \$14.50 to help put up the walls for the church in Moctezuma, and while I was with them they offered to pay for ten beams. I paid for ten more beams for the roof of this small building in Moctezuma. They offered to carry them to the place. This means that they will have to carry them about forty miles on donkeys' backs, to save the freight expenses. They also promised to help put them up. From this you will see that they are doing almost more than they can afford.

Perhaps it will not be amiss to tell of some of the sufferings of this people during the revolution. One month the men dared not sleep in their houses for fear of being caught and carried away to the army. All their horses were stolen, leaving only their donkeys. Some of them were repeatedly robbed of things in their houses. The church was made a barrack for the soldiers for a few days, until complaint was made to the chief, and then it was returned to us. But during all these experiences the believers continued their meetings in private houses.

We missionaries cannot help loving these people when we look at them as the Lord looks at them; but when we forget and look at them as the world regards them, the outlook seems discouraging. Missionaries need much of the help of God to carry on their work in Mexico.

S. MARCHISTO.

Field Notes

ON a recent Sabbath five new believers were baptized in Buffalo, N. Y.

THE baptism of six persons is reported from a mining camp in Clifton, Ariz.

ELDER P. C. HANSON writes of the conversion of fourteen persons in Poy Sippi, Wis.

SPECIAL meetings have been held during the past few weeks at Bryant, Colo. Twelve persons have accepted the truth of God for this time.

As the result of special meetings recently held at the Missionary Volunteer institute in Viola, Wash., sixteen young people and children followed their Lord in baptism.

ELEVEN new believers received baptism at Duluth, Minn., a few weeks ago. Fifteen have taken their stand for the truth at Akely. The church in St. Paul was recently dedicated to the service of God.

Medical Missionary Department

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

Medical Missionary Work in China

"COME ye after me, and I will make you to become fishers of men." With these words Christ not only called Peter and Andrew, but also made plain that in the catching of men, as in the catching of fish, there are various methods that may be employed. There are two methods commonly used in catching fish: one is the hook-and-line method, and the other is the net method. Needless to say that more fish are caught with the net than with the hook and line. Applying this to the work of fishing for men, the Lord has indicated a net method of catching men, which he himself made use of, and which has been made use of by his followers in every land; namely, the medical missionary work.

In showing what opportunities there are for the medical missionary work in China, and in helping those who are in training to get an idea of the conditions they will meet in the mission field, I shall give a somewhat detailed account of the work which Mrs. Selmon and I have done during the last few weeks.

Recently we left Shanghai for a trip to our mission station in Ying-shang. Ying-shang is a city in the province of Anhwei, seven days' journey to the northwest of Shanghai. Our mission work there is in charge of a Chinese evangelist, Brother C. D. Han, and his wife. Before the coolies had brought all our baggage from the boat, two sick persons came for help. They had heard we were coming, and some days before our arrival they had come in from their homes in the country, a distance of more than ten miles.

A room ten feet long by eight feet wide was fitted up for a temporary dispensary, and here we cared for the sick every afternoon from two o'clock until five. During the remaining hours of the day we conducted for eight days a general meeting of all the Sabbath keepers in that section. Before the general meeting, a trip was made to the two outstations. Following the general meeting, we had a three weeks' Bible institute. After closing the institute the forenoons were spent in teaching in our church school and in drilling the Chinese teacher in modern methods of teaching.

It was some days before the report of our arrival became noised abroad to any extent. There was also a downpour of rain for eight days, which made the roads impassable, so that our little dispensary was open only three hours a day for five weeks.

Every case was examined and treated by either Mrs. Selmon or me. It was our purpose to do the best that could be done under the circumstances for every one that came for help, rather than to run through a large number of cases with a snapshot diagnosis and a dose of Epsom salts for treatment. This is a method that is not so very uncommon in medical work where such large numbers are treated. But in this instance most of the treatments could have been given

by trained assistants working under our direction; and with a dispensary properly fitted up and a corps of trained assistants, we could easily have cared for four or five times as many patients every afternoon as we were able to care for under the circumstances.

As the people came, they paid an examination fee of fifty cash (about two cents United States money), and were given a numbered slip. We are obliged to hold quite rigidly to the payment of this fee. Of course exception is made in the case of those who are really sick and cannot pay even this small sum. Where no examination fee is charged, crowds of idlers come and simply consume time. Out of one hundred Chinese it will barely be possible to find more than four or five who do not have some sort of *bing* (dis-



TREATING THE SICK

ease). The chronic grumblers are very keen on coming to the foreign doctor for an examination and advice; but they are seldom willing to part with a cash for any treatment that may be required; and in case medicine is given to them, they may throw it away, or sell it to some one else supposed to be suffering with a similar malady. After paying the examination fee the patients wait in the chapel, where an evangelist and a Bible woman are either preaching or conversing with them.

During the five weeks 259 persons were treated. This number is exclusive of the several hundred who came with itch and ordinary malaria. As there were so many of these, and as they came at all hours of the day and were usually looked after by the Chinese assistant, no record was kept of them. A large number of the sick whom we treated came back the second time, and some had to return several times. There were in all 216 returns, making a total of 475 dispensary cases.

In the treating of diseases peculiar to women there is, in China, certainly a unique opportunity presented to the woman medical missionary. China has a superabundance of quack doctors, but, fortunately for the women, they are all men; and Chinese custom does not allow them to do more than feel the pulse of a sick woman and make out a prescription. The result is that no one professes to be able to cure the women, and so they do not even dream that there is any help for them, but suffer patiently year after year with conditions that can easily and quickly be relieved by modern methods of treatment. The condition of many of the Chinese women who come to the dispensary, shows that they are sufferers probably beyond the women of any other

land, with the possible exception of India.

The widespread prevalence of disease in China should not lead to the conclusion that the climate is especially unfavorable to health; for, taking the country as a whole, climatic conditions are as good as will be found in any other nation of this size. But the people, old and young, high and low, are ignorant, densely ignorant, of the simplest principles of hygiene and the nature and treatment of disease. No thought has been taken in the past by the government for the physical welfare of this countless number of human beings. Very recently there has arisen some agitation over this among the leaders of the new China, but the task can be accomplished only by the education of about four hundred million people.

The principal diseases met with are affections of the eye, parasitic skin diseases, malaria, infections and abscesses, female pelvic diseases, tuberculosis, ear troubles, leg ulcers, intestinal parasites, digestive disturbances, syphilis, and bronchitis. The order of frequency of some of these diseases would of course vary greatly, depending on the locality and the time of year. There are numerous cases of tumors, stone in the bladder, and heart lesions; and, in fact, most of the ordinary cases met with in a general dispensary are included in the list, together with several of the diseases peculiar to the tropics, such as beriberi, kala azar, elephantiasis, etc.

Of the two hundred and fifty-nine persons examined thirty were afflicted with conditions that required a major surgical operation. Many of these pleaded with us to operate. Having neither place nor proper equipment, we were compelled to send them to a Presbyterian hospital, eighty miles to the east of Ying-shang. It is safe to say that not more than two of the thirty were able to go.

In the estimation of results accruing from such a work as is mentioned above, it should be stated at the outset that the most fruitful medical work, judged from the number who are led in a short time to accept the gospel, is that carried on in a hospital. In a hospital the patients are resident for some time, and cannot but see and hear the gospel daily. Many of them, having been helped physically after they had given up all hope, are ready to learn the doctrine that leads people to do for others what the doctors and nurses have done for them. Moreover, any line of efficient medical missionary work results in a kindly feeling on the part of the public toward the missionary and his work. He is looked on as one who helps people. In some cases the influence of the help received from a visit to the dispensary is very marked. Many who have publicly vowed they would rather die than enter a *Yesu tang* (Jesus hall), will, when seeking relief from physical suffering, come into a gospel hall to see the doctor. In some cases those of other missions who have heard nothing but evil reports of us and our work, are, through coming to our dispensary, brought into contact with us, and get a glimpse of the spirit of our work.

The work to be done in this field is a proposition that we can grapple with in but one way, and that is by the training of an army of Chinese young men and women who will give the message. Viewed from this standpoint, all medical missionary work should be training work.

— the training of Chinese young men and women in the fundamentals of hygiene and in the recognition and treatment of the common maladies. The need of this training is surely not less than the need of such training for our young people in the homelands. To the one who has been in the mission fields the need for such training seems many, many times more imperative than is the need in the homelands. We find that the majority of our present staff of Chinese evangelists and Bible women are earnestly desirous of securing some training in medical ways. Any missionary who has ever been in the interior of China can testify to the fact that the Chinese people look upon the missionary as one who can help the sick; and being besieged day after day by the sick, has led more than one missionary without a medical training to leave his work for the time being, and enter school for a preparation that would enable him to treat the sick. Our evangelists in the interior have a similar experience, as the sick come to them for help. And why should it be thought strange for the sick to come for help to the man or woman who holds up Jesus and the work he did as the perfect example?

A. C. SELMON, M. D.

Home Missionary Department

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

An Important Mission Field — No. 1.

WE are living in stirring times. Every one can see this; it no longer requires an elaborate argument to prove it. The time, foretold by prophets, looked for by God's people, and feared by men and women of the world, has come when men's hearts are "failing them for fear, and for looking after those things which are coming on the earth."

But is God's work done? Are we as near to perfection as the world is to Armageddon? Have we done what we could so that we can say, "I have glorified thee on the earth, having accomplished the work which thou hast given me to do"? John 17:4, A. R. V. We must admit that we are individually far from "reflecting the image of Jesus perfectly," and that we are years behind with the work of God. Were it a work bringing us abundant temporal means, we might be more zealous in its prosecution. But infinitely more is involved than any earthly considerations. Our work is for souls, the least of which is more valuable in our Father's sight than the resources of his universe; and in order to rescue them, he gave that which was nearest and dearest to him; he spared not his own Son, but gave him for us, that we might be a people showing forth his glory.

Soon the work of soul saving will be over. Divine messages of mercy have long been proclaimed to sinners; but the last one will soon have been borne to mortals for the last time. Can we say that we have done our full duty? that we have labored with our might while it was day? Can we consistently listen for the words, "Well done, good and

faithful servant"? Let us at least now redeem the past by seeking pardon, and working in the eleventh hour to glorify the Lord, upon whom we have, by our negligence in times past, cast reproach. What remains to be done we must either do quickly or leave undone.

Many make the excuse that they cannot do much; that if they were ordained ministers or had been sent to heathen communities, they would certainly do a wonderful work. But many such overlook the opportunities that God has placed before them. There are many places and ways in which all can labor. We wish here to notice particularly the foreign population within our borders. What American, especially in our Northern, Eastern, and Western States, does not daily come in contact with scores, and perhaps hundreds, of foreigners? And in spite of the fact that we have existed as a denomination for well-nigh three quarters of a century, the majority of the foreigners within our borders have never been reached with the third angel's message, and among the greater number of tongues we have either made only a beginning or done nothing at all. Outside of the work among the Germans and Scandinavians, aggressive effort has not been put forth for a dozen or more nationalities well represented here, not to speak of a score or more of less widely spoken tongues. And yet we were told years ago by the Lord's servant that it is fully as important to bring the message of truth to the foreigners in our own country as to carry it to those still in their native lands.

Why are these people unwarned? Is it because we cannot learn their language? Our workers in foreign lands can. Are they too far from us? We deal with them in the stores; we sit beside them in the street cars and trains; we have to work with them; our neighbors are oftentimes foreigners. Have we not literature in their languages? Our best tracts and some of our best books have been translated into almost every tongue foreign to Americans. Have we no time to "go out into the highways and hedges, and compel them to come in"? Then we can practice self-denial, devoting all the means possible to an extension of the foreign work at home. Let us remember that in evangelizing the foreigners here, we are doing a work as great and as important as if we were preaching the gospel in Asia or Africa. Let us work, give, and pray for this work. Let us each set apart an hour a week for special prayer for these peoples; and let us use the truth-filled literature, and if possible spend our lives in this blessed work.

Let us take an imaginary trip over one of Chicago's important streets, noticing the foreign communities. Beginning in the northern part of the city, we pass through a Swedish part of town, and continuing find a large German settlement. Then, for about a mile, we find a mixed population consisting of Swedes, Poles, Italians, Greeks, and Jews. After a Bulgarian neighborhood is passed, we emerge again into a large Greek and Italian neighborhood, and a little south find the ghetto. Next come the Bohemians and Poles, and then, in the ever-changing scene, we reach the Lithuanian quarters, among whom we find numerous Slavs interspersed. Again we find large numbers of Germans, and farther on a Swedish community. This is but one of

Chicago's "foreign" streets, and may be considered a fair sample of conditions in almost all our cities. All these peoples must be reached, and our denomination must reach them, if there is to be a people gathered out of "every nation, kindred, tongue, and people" to sing the song of Moses and the Lamb on Mt. Zion.

E. E. MESSINGER.

Educational Department

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

"Medical Science of Today"

THE name of this first book in our Ministerial Reading Course frightens some of our workers a little because it has a somewhat technical, medical sound. One prospective reader said, "I guess I'll leave the medical books to the M. D.'s," and he did not read this book. Another said, "I think I can spend my time on something more practical than a medical book," and he did not register for the course at all.

In view of this attitude of some, it is interesting to note what was said about this book in a recent number of the REVIEW by five who had read it. Now comes another testimony from one who felt a little faint-hearted at first, but who did not allow that feeling to deter him from registering for the course and reading the medical book. Here is the result as he puts it:—

"Before starting to read the book I felt afraid that it might be so filled with professional terms that it would be dry reading, but I found it very interesting all the way through. As to the benefit that I received from it, I can say first of all that it gave me an insight into a new field of knowledge. This will make it easier for me to get in touch with medical men, and perhaps lead some to Christ. I have also become better informed concerning the principles of health reform from the scientific standpoint. The chapter on 'Idiosyncrasies' was of great help along this line. I have known of ministers trying to prescribe an exact diet for those for whose salvation they were laboring. I see that principle must be the emphatic portion, the details to be fitted to the individual. I believe that one should read such a book before teaching health reform."

This book is written by a medical man, but especially for the nonmedical reader. It is far from being technical, but is written in an easy, interesting style, and is very enlightening and helpful to the gospel worker who has an interest in health principles for his own benefit and for the benefit of those for whom he labors, and who desires to be up-to-date in his knowledge of the causes and prevention of common ailments.

It is not too late to enroll for the 1915 course. Registrations are still coming in at a good rate, more than three hundred being now on our roll. The reading schedule for the year is as follows:—

"Medical Science of Today," January to March.

"The Minister as Shepherd," April to May.

New "Gospel Workers," June to August.

"History of the Ancient World," September to December.

This course could be finished by the end of the year if half the year were gone, but it is an advantage to enroll as early as possible. Some are going back and making up the work for 1914. We shall be glad to register any who desire to do this, and send them our credit card for that year when the reading is completed and reported to us.

W. E. HOWELL.

Publishing Department

N. Z. TOWN General Secretary
W. W. EASTMAN N. Am. Div. Secretary

The Summary

To one who is interested in the spread of the gospel message through the printed page the figures published in this department from month to month must appeal with great interest. No branch of our work has been blessed more signally than our publishing work. Heaven has prospered the loyal men and women who have gone forth from day to day carrying the printed page to the homes of the people.

Only he who has had experience in the canvassing and colporteur work can appreciate the faithfulness and fortitude required to keep at this work month in, month out. All sorts of obstacles must be encountered. The agent must labor in all kinds of weather and must meet all classes of people. He must carry a warm heart and a cheerful face under the most depressing circumstances, even when met with coldness and rebuff. He must find his meals as he can, regularly and irregularly. He must eat all kinds of food with all classes of people. He must lodge for the night as the way opens, sometimes finding comfortable quarters, and at other times walking many miles before he can secure the most meager accommodations.

But added to the trials and difficulties are joys and victories; joy at being the agent in the hands of God for the distribution of good literature; joy in seeing souls receive into their homes that which will reveal to them the knowledge of God and of his truth in these last days; joy in the success which comes in victory over obstacles; joy in communion with God and in fellowship with his Holy Spirit. The joys of service far outweigh the trials and difficulties which the service entails. In fact, the trials only enhance the joys.

Let us remember daily before the throne of grace our brethren and sisters who are on the firing line. Let us pray God to open the hearts and homes of the people to them and to the message they bear, and to give them physical strength and health for their work.

F. M. W.

Comparative Summary of Foreign Periodicals

JANUARY, 1914, 485,968 copies, value \$19,795.36; January, 1915, 448,128 copies, value \$13,166.23.

February, 1914, 372,235 copies, value \$10,739.70; February, 1915, 403,134 copies, value \$11,357.55.

Colporteurs' Summary for February, 1915

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1915	VALUE 1914	NO. COP.	VALUE 1915	VALUE 1914
ATLANTIC							
Maine	4	187	\$ 241.68	\$ 38.75	325	\$ 32.50	\$ 158.50
N. New England	3	114	34.21	44.05	410	41.00	151.30
Massachusetts	9	656	890.15	532.00	2815	281.50	1408.80
S. New England	6	335	200.20	138.45	185	18.50	168.30
New York	5	273	294.50	408.10	555	55.50	221.10
W. New York	...	...	.....	263.50	2865	286.50	79.00
Gr. New York	6	404	222.40	252.80	3719	371.90	317.60
Totals	33	1969	1883.14	1677.65	10874	1087.40	2504.60
COLUMBIA							
Ohio	24	2332	2043.05	2733.75	2966	296.60	581.20
Chesapeake	10	873	1235.26	511.75	712	71.20	103.00
Virginia	7	428	338.20	307.00	1820	182.00	223.00
West Virginia	7	895	1377.20	752.10	480	48.00	90.60
E. Pennsylvania	9	463	399.10	328.00	807	80.70	522.70
W. Pennsylvania	10	986	1104.41	1306.37	680	68.00	389.70
New Jersey	5	276	197.79	249.40	1742	174.20	495.90
Dist. of Columbia	6	160	509.10	852.21	2044	204.40	597.00
Totals	78	6413	7204.11	7040.58	11251	1125.10	3003.10
LAKE							
E. Michigan	11	970	780.25	530.51	3020	302.00	836.70
W. Michigan	7	687	568.00	310.75	540	54.00	170.80
N. Michigan	4	366	340.60	297.70	125	12.50	74.70
Wisconsin	5	170	149.55	264.95	1450	145.00	490.50
S. Illinois	16	1822	1567.35	1530.74	335	33.50	154.00
N. Illinois	4	610	325.66	89.97	4215	421.50	623.20
Indiana	21	1647	1453.40	799.70	740	74.00	381.60
Totals	68	6272	5184.81	3824.32	10425	1042.50	2731.50
EASTERN CANADIAN							
Ontario	2	...	628.75	280.30	2554	255.40	248.90
Quebec	...	...	35.26	88.47	280	28.00	77.20
Maritime	...	...	46.70	24.02	600	60.00	140.90
Newfoundland	...	...	.....	1.25	....	.....	9.00
Totals	2	...	710.71	394.04	3434	343.40	476.00
SOUTHERN							
Louisiana	10	938	1065.35	1035.50	985	98.50	226.60
Alabama	...	...	.....	614.05	750	75.00	162.60
Kentucky	34	1824	2036.30	328.40	320	32.00	107.50
Mississippi	...	...	.....	1731.50	1408	140.80	114.60
Tennessee River	8	745	528.85	619.00	1675	167.50	258.30
Totals	52	3507	3630.50	4328.45	5138	513.80	869.60
SOUTHEASTERN							
Cumberland	12	1297	1691.40	730.85	900	90.00	80.00
Georgia	8	814	744.45	643.05	925	92.50	240.40
North Carolina	12	1545	1426.10	2710.39	2109	210.90	134.80
South Carolina	3	361	167.95	286.40	672	67.20	114.00
Florida	11	908	1468.85	1196.25	1120	112.00	190.10
Totals	46	4925	5498.75	5566.94	5726	572.60	759.30
SOUTHWESTERN							
Arkansas	2	68	86.00	141.25	227	22.70	12.00
Oklahoma	14	1158	1253.70	1418.95	1430	143.00	74.40
W. Texas	3	156	112.10	196.25	215	21.50	83.00
S. Texas	8	591	300.25	431.75	1855	185.50	118.40
N. Texas	4	103	68.75	590.70	470	47.00	84.00
New Mexico	1	58	56.00	493.00	200	20.00	44.60
Totals	32	2134	1876.80	3271.90	4397	439.70	416.40
CENTRAL							
Missouri	10	816	809.70	399.90	845	84.50	202.00
E. Colorado	6	521	543.15	329.40	695	69.50	174.80
W. Colorado	2	90	105.10	.....	25	2.50	82.60
Nebraska	4	136	160.25	211.50	825	82.50	114.70
Wyoming	3	115	104.90	.....	160	16.00	87.00
Kansas	7	743	497.85	384.05	1525	152.50	261.20
Totals	32	2421	2220.95	1325.75	4075	407.50	922.30
NORTHERN							
Iowa	3	147	205.50	.....	4060	406.00	656.30
Minnesota	6	172	197.65	626.85	2952	295.20	745.80
North Dakota	1	30	57.50	73.50	938	93.80	206.30
South Dakota	...	...	.....	.....	1640	164.00	234.40
Totals	10	349	460.65	700.35	9590	959.00	1842.80

PACIFIC

California	..	..	..	\$.....	\$ 108.00	2740	\$ 274.00	\$ 388.40
N. California	..	..	..	.....	337.80	430	43.00	306.40
Gen. California	2	87	26.00	235.10	1155	115.50	438.40	
S. California	8	95	70.75	450.00	2075	207.50	1165.80	
Arizona	1	24	90.00	80.50	135	13.50	9.50	
Utah	..	..	.....	.....	224	22.40	133.70	
Totals	11	206	186.75	1211.40	6759	675.90	2442.20	

NORTH PACIFIC

W. Washington	..	..	.....	140.00	2236	223.60	593.00	
Upper Columbia	..	..	.....	.....	1425	142.50	265.00	
W. Oregon	..	..	.....	247.25	720	72.00	660.20	
S. Oregon	..	..	.....	368.90	815	81.50	75.80	
E. Oregon	..	..	.....	.....	.....	.....	2.50	
S. Idaho	..	..	.....	.....	256	25.60	201.40	
Montana	..	..	.....	.....	720	72.00	120.40	
Totals	..	..	.....	756.15	6172	617.20	1918.30	

WESTERN CANADIAN

Alberta	..	..	.....	.....	445	44.50	32.50	
Manitoba	..	..	.....	.....	1115	111.50	66.50	
British Columbia	..	..	.....	.....	880	88.00	180.50	
Saskatchewan	..	..	.....	.....	615	61.50	62.60	
Totals	..	..	.....	.....	3055	305.50	342.10	

Foreign and miscellaneous	.....	.....	.....	.....	17819	1781.90	2142.40	
Subscription list	.....	.....	.....	.....	35904	3590.40	3892.10	

FOREIGN UNION CONFERENCES AND MISSIONS

British	..	..	.....	1777.71	.....	.....	2895.52	
Australasian	82	5475	9079.58	11467.25	138900	3579.45	2072.06	
South African	..	..	.....	822.60	.....	.....	.....
Indian	28	3244	473.34	814.32	.....	.....	.....
Scandinavian	68	5274	3660.56	4204.27	2300	123.16	665.57	
E. German	46	5263	1894.19	1932.19	92122	2434.03	1370.67	
W. German	61	8015	2735.92	2339.87	125363	3400.83	1705.46	
Danube	25	900	694.09	1168.08	.....	.....	.....
Gen. European	59	6881	2815.17	3081.98	29640	1086.19	611.15	
Russian	..	..	.....	1313.58	.....	.....	38.39	
Siberian	..	..	.....	138.27	.....	.....	8.89	
Latin	9	1062	1163.94	573.41	5323	177.27	155.22	
Mexican	..	..	.....	761.55	.....	.....	267.39	
Porto Rico	7	..	202.24	191.78	.....	29.90	104.20	
Cuba	14	537	1008.00	.....	300	30.00	.....
W. Caribbean	..	..	.....	803.28	.....	.....	191.15	
Levant	..	..	.....	35.42	.....	.....	.....
Korean	..	..	46.30	16.52	7055	176.37	85.45	
South American	17	997	1712.93	4188.65	.....	173.11	.....
Brazil	45	3866	2348.40	1276.65	.....	.....	.....
Philippine Islands	7	..	1018.18	36.04	.....	.....	.....
Canary Islands	1	85	146.70	86.27	5	.09	1.76	
China	..	..	.....	.....	.....	.....	522.12	
Japan	1	280	.55	21.33	126	27.15	44.70	
Jamaica	3	..	86.35	.....	2000	120.00	.....
Totals, foreign	473	41879	29086.44	37051.92	403134	11357.55	10739.70	
Totals, N. Am.	364	28196	28857.17	30097.53	134619	13461.90	24262.70	
Grand totals	837	60075	\$47943.61	\$67149.45	537753	\$24819.45	\$35002.40	

Comparative Book Summary

	1910	1911	1912	1913	1914	1915
Jan.	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58
Feb.	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61
March	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31	
April	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35	
May	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10	
June	112,606.05	135,888.76	137,838.38	137,373.06	153,480.06	
July	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62	
Aug.	91,145.11	91,810.46	103,165.69	111,660.64	105,391.65	
Sept.	66,523.65	86,001.72	67,551.70	73,732.14	74,359.96	
Oct.	62,461.13	81,367.89	70,219.07	84,015.90	60,357.25	
Nov.	58,211.68	67,600.00	77,424.87	73,949.68	57,388.95	
Dec.	54,663.93	58,386.24	57,291.91	59,749.92	57,496.17	
Totals	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,049,943.46	\$1,083,110.29	

Comparative Summary of American Periodicals

	1912	1913	1914	1915	1912	1913	1914	1915
Jan.†	121666	177080	152971	170760	July	191937	176772	211040
Feb.	144257	201659	242627	134619	Aug.	183119	153849	171451
Mar.	207529	166499	224757		Sept.	173077	127017	164860
April	189498	152088	162027		Oct.	587830	126557	174182
May	162220	166465	168934		Nov.	108755	100351	142040
June	163120	156550	189897		Dec.	111109	99504	143190
Totals	.....	.....	.....	.....	.....	2344207	1804391	2147976

† Multiply number of magazines in any month by ten cents to get value.

NOTICES AND APPOINTMENTS

Camp Meetings

CENTRAL UNION CONFERENCE

Wyoming	.....	June 8-15
Colorado, Boulder	.....	June 17-27
West Colorado, Grand Junction	.....	.....
.....	.....	June 28 to July 5
Missouri	.....	Aug. 5-15
Nebraska	.....	Aug. 19-29
Kansas	.....	Sept. 2-12

COLUMBIA UNION CONFERENCE

West Pennsylvania	.....	June 10-20
Eastern Pennsylvania	.....	June 17-27
Chesapeake	.....	June 24 to July 4
New Jersey	.....	June 24 to July 4
Virginia	.....	Aug. 5-15
Ohio	.....	Aug. 19-29
West Virginia	.....	Aug. 26 to Sept. 5



The District of Columbia Conference Association

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

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



West Virginia Book Society

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

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



It Produces Results

A MAN in Colorado voluntarily wrote to the *Signs of the Times Magazine* a few days ago as follows: "Wife and I have taken a great interest in your literature. We belong to a church, but were ignorant of the truth until we ran across the Seventh-day Adventist literature. We have not been able to see a Seventh-day Adventist minister, and have never been in your church, but we are doing what we can for the truth. We bought considerable literature and sent to relatives, which has turned a few to God's Sabbath, and some to thinking. We are anxious in these last days to receive all issues of both weekly and monthly *Signs of the Times*."

May Number Now Ready

It might very properly be called the Future of Men and Nations number, as the following titles to articles indicate:—

"The Future of the Earth;" "Turkey's Future;" "Future of the Church;" "The Future War—Armageddon;" "The Future of the Nations;" "The Future Read by the Present;" "The Future Reward."

Under "Bondage of Religion" the modern apostate church is arraigned for its subservience to a dollar religion. The fact that many churches are now named after millionaires instead of saints shows a tendency of the times, and is not overlooked in this striking article.

Turkey's future is being unfolded. The whole world is eagerly watching developments. It is quite fitting, therefore, that this number of the *Signs Magazine* have a strong, right-to-the-point article on this momentous subject

We advise ordering liberally for selling or giving to your neighbors. This is a good month to join the growing band of Signs



workers. Lest you forget: 5 to 40 copies, 5 cents a copy; 50 or more, 4 cents a copy. Write to your tract society about it today.

Requests for Prayer

A KANSAS sister desires prayer that her family may be freed from the bondage of debt, and be led to fully live the truth. "Please pray that my son may be freed from the tobacco habit and converted to God; also that I may be healed from rheumatism," asks a Wyoming sister.

Addresses Wanted

MRS. HORACE LAW, of Plainfield, Wis., desires the address of Mrs. Anna Sufficool, formerly of Merrill, Wis. Will any one knowing the present address of Mr. M. H. Honeywell, who once labored in the British West Indies, kindly communicate with Elder J. G. Dasent, 110 Early St., Montgomery, Ala.?

Publications Wanted

THE following-named persons desire late, clean copies of our publications, sent post-paid, for use in missionary work:—
 Mr. Levi Tidrick, Astoria, Ill.
 Mr. W. B. Maris, Astoria, Ill.
 Frank Tidrick, Bushnell, Ill. Continuous supply.
 Mrs. W. C. Manthey, 921 Eighth St., Fairbury, Nebr.
 Mr. Roscoe Figgins, Astoria, Ill. Continuous supply.
 Raymond Carlisle, R. F. D. 5, Box 49, Hickory, N. C. Continuous supply.
 F. W. Swan, 308 Lewis St., Frankfort, Ky. Signs monthly, Instructor, tracts.
 Edgar N. Vaughan, 1333 Eleventh Ave., Hickory, N. C. Continuous supply.
 Jean L. MacKenzie, Long Island, Ala. Instructor, Little Friend, Life and Health, and Liberty.
 Edward Quinn, Jr., 6 Hickory Ave., Takoma Park, D. C. Signs (weekly and monthly) and Watchman.

Notice

D. O. BABCOCK is very anxious to secure a copy of "The Visions: Objections Answered," published in 1868. It is a book of 144 pages, and does not contain the name of the author. He also desires a copy of "The Spirit of God: Its Office and Manifestation," by J. H. Waggoner, published in 1877. Address all information to him at the Tabernacle, Battle Creek, Mich.

Obituaries

SPECIAL NOTICE

In view of the constantly increasing demands made upon the columns of our general church paper by our rapidly growing work throughout the world, it will be necessary to limit obituary notices, in ordinary cases, hereafter to ten lines.

MITCHELL.—Donald B. Mitchell died March 3, 1915, in Takoma Park, D. C., infant son of Edward and Flora Mitchell. The funeral service was conducted by the writer.

G. B. THOMPSON.

SEAGRAVES.—John Rufus Seagraves was born in Griffin, Ga., Aug. 13, 1902, and died in Graysville, Tenn., Feb. 26, 1915, after an illness of only three days. He is survived by his father, two brothers, and four sisters. We laid him to rest to await the call of the Life-giver. Words of consolation were spoken by the writer.

C. R. CALLICOTT.

BEACH.—Thomas Beach was born in Ohio, March 20, 1836, and died in Mount Valley, March 8, 1915. He was united in marriage with Miss Martha Smith in 1862. Two daughters were born to them, one of whom survives. The family came to Kansas in 1873, and in 1889 Brother Beach united with the Seventh-day Adventist Church. The funeral service was held at the home of his daughter, and was conducted by the writer.

A. B. CAMPBELL.

MOORE.—Died at his home, in Onawa, Iowa, Dec. 28, 1914, Thomas H. Moore. He was born in Tyrone, Ireland, April 5, 1839. When he was two years old, his father's family came to America, and in 1856 Brother Moore was united in marriage with Elizabeth T. Towne, of Fairfield, Iowa. Eight of their thirteen children are living. Brother Moore served for three years in Company B, Nineteenth Iowa Infantry. The funeral service was conducted by Arthur McClintock, local elder of the Onawa church.

STEEN JENSEN.

HOFFMAN.—A. F. Hoffman was born in Ostergotland, Sweden, Dec. 22, 1860, and died Feb. 15, 1915. He came to the United States in 1883, and the following year accepted present truth in Minneapolis, Minn. In 1884 he was married to Miss Amalia Johnson, who, with their eight children, two sisters, and other relatives, is left to mourn. Two of his children are laboring for the Master in foreign lands. He was satisfied to rest awhile, hoping for a better life when the resurrection morning dawns.

A. E. HASSELL.

COINTOT.—Mary Estelle Cointot died at the Woman's Hospital in New York City, Dec. 17, 1914. She was born in Roxbury, Delaware Co., N. Y., Sept. 1, 1850. She made her home with her daughter, and with that family accepted present truth under the efforts of Elder C. T. Everson. She was baptized Dec. 6, 1913, and became a member of the First Seventh-day Adventist Church of New York City. She passed away peacefully, and sleeps awaiting the Saviour's call in the resurrection morning.

J. L. McELHANY.

CHRISTENSEN.—Kate Christensen was born in Denmark, April 19, 1848, and died at her home, near Fresno, Cal., Feb. 24, 1915. She accepted the third angel's message in Iowa, under the labors of Elder O. A. Olsen, and was baptized March 19, 1882. She was a member of the Fresno Seventh-day Adventist Church at the time of her decease, and fell asleep in the hope of coming forth in the first resurrection. She was united in marriage with Brother P. N. Christensen in 1872. Her husband, four daughters, and three sons, besides other relatives, are left to mourn, but the blessed hope of again meeting her cheers their hearts in this hour of sorrow.

N. P. NEILSEN.

GAGNON.—Henrietta Rick Gagnon was born in Germany, Dec. 13, 1839, and died in Spokane, Wash., March 1, 1915. About 1859 the family came to America, and she was united in marriage with Frederick Rick, April 24, 1859. Five of their seven children are still living. She was left a widow in 1873. Some years later she moved to Washington and united with the church at Spokane. Later she was married to John B. Gagnon. We believe that she sleeps in Jesus.

A. M. DART.

WORDEN.—Carrie M. Clough was born in Muir, Mich., March 7, 1878, and died March 3, 1915. Her parents accepted the advent message under the labors of Elder A. O. Burrill, and she was reared in a knowledge of present truth. At the age of fourteen she was converted and united with the Seventh-day Adventist Church, remaining faithful to the end. Sept. 28, 1897, she was married to Martin Worden. Six children were born to them, three of whom, with the husband and aged parents, and one brother and one sister, survive. She is also mourned by a large circle of friends.

C. F. McVAGH.

HARRELL.—Mrs. Geneva Harrell was born Dec. 18, 1872, and died in Little Rock, Ark., Feb. 24, 1915. June 8, 1890, she was married to James E. Harrell, of Hot Springs, Ark., where they made their home for many years. Five of their six children are left to mourn. About fifteen years ago Sister Harrell heard the truths of the third angel's message, and gladly accepted them. The remaining years of her life were spent in working, praying, planning, and looking for the glorious appearing of her blessed Lord. Sister Harrell was an active missionary worker, spending much time in the distribution of our literature. Words of consolation were spoken by the writer.

MRS. URA SPRING.

GILES.—Alleta A. Giles was born in Brooklyn, N. Y., Dec. 20, 1826, and died Dec. 26, 1914. In 1853 she was married to Dr. Ralph T. Chaffee, of Hartford, Conn. Following Dr. Chaffee's death, she was married to John T. Giles, of Brooklyn, N. Y., who died in 1885. She made her home with her son, at Ridgewood, N. J., and with him was associated with the First Seventh-day Adventist Church of New York City. Up to her eightieth year she was active and energetic. Her quiet, unselfish disposition endeared her to all who knew her. She passed peacefully away, and now sleeps in Jesus, awaiting the resurrection morn.

J. L. McELHANY.

The Advent Review and Sabbath Herald

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

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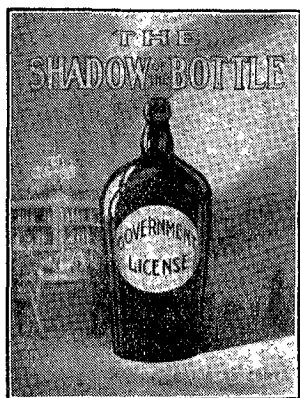
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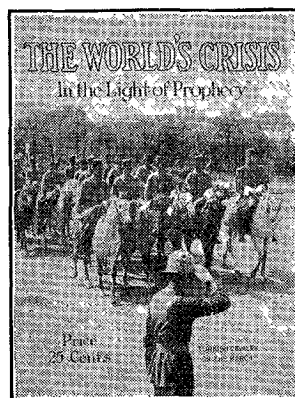
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REVIEW AND HERALD PUB. ASSN., WASHINGTON, D. C.



WASHINGTON, D. C., APRIL 8, 1915

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ELDER E. T. RUSSELL, president of the North Dakota Conference, reports that the work in that field is moving along exceptionally well. About seventy have been converted to the Lord since January 1, and the prospects for the future appear most encouraging.

MARCH 16 Brother and Sister S. A. Oberg arrived in Colon from Venezuela and Trinidad, on their way to the States. A few days later Sister Oberg and the children went on to San Francisco by the Swedish boat "Suecia." Brother Oberg remaining at Colon to attend the West Indian Union conference to convene April 9-27. It is hoped that by change of climate Mrs. Oberg may soon regain her health.

M. B. BUTTERFIELD, who recently went to Port of Spain, Trinidad, from Iowa, writes that the church and yard are altogether too limited to accommodate the crowds that come to the meetings being held in that place. Between three and four hundred have handed in their names as being interested and desiring reading matter, or asking that some one be sent to visit their homes to study the Bible further with them.

ELDER W. C. HANKINS, writing from Amoy, China, says of the work there: "We are hard at work once more, and glad to be back in our old field. The outlook is encouraging. Our small force of workers has taken about two thousand subscriptions for our Chinese paper this last year in Fukien. One of our men went to Swatow four months ago, and he reports about six hundred subscriptions taken in that time. Our work in Fuchau is very promising, as more than fifty members have been added to our church there the past year. God is working to finish the work in this generation, and we are glad to have a part in this great undertaking."

RECENT word from Sister May M. Quantock, who has served as treasurer of the India Mission for years, states that she and her daughter expect to sail March 23, coming by the Pacific route, reaching the Coast early in May. She hopes to visit Washington later.

In appreciation of the action of the General Conference Committee in naming four missions in Rhodesia as the object for the Thirteenth Sabbath Offering for the third quarter of 1915, the South African Union Conference Committee, through its chairman, sends the following message to the General Conference Committee:—

"In a recent session of our union conference committee held at Cape Town, a resolution was passed extending to you our sincere thanks for your kind remembrance of this field in appropriating the third Thirteenth Sabbath School Offering for 1915 to four of our Rhodesian missions; namely, Barotse, Glendale, Solusi, and Tsungwesi. We thank you very much for your interest in our work in this field, and wish you all the blessings God may have in store for you. Our greatest desire is to be faithful to our trust, that when the reaping day comes many of Africa's sons and daughters may find a place in the kingdom."

Eight Months of War

EIGHT months of war and bloodshed, and what has been accomplished? It is estimated that four million men, the flower of the nations of Europe, have been killed or crippled or made victims of disease and lifelong suffering. Thousands of square miles of territory have been desolated. Thousands of wives have been widowed, and thousands of children orphaned. Hardly a home in the warring nations that has not felt directly or indirectly the pangs of personal sorrow and grief over the loss of some loved one. Millions upon millions of dollars' worth of property has been destroyed. Huge national debts have been created, entailing grievous burdens for years to come upon already over-taxed populations. It is estimated by the London *Economist* that ten thousand million dollars had been added to the debts of the five chief belligerent powers up to the end of February. It is estimated that the war is costing the nations at the present time fifty million dollars a day.

According to the statements of prominent statesmen the terrible carnage and destruction have just begun. It is expected that with the opening of the spring months aggressive warfare will be carried on on a much larger scale. The numbers of men on the fighting line will be greatly augmented by the arrival of fresh recruits. Where will it all end? What will be the outcome of the strife? What will be accomplished in the way of national prestige and glory? Wherein will any of the warring nations be benefited? Surely every sympathetic heart must cry out to God to bring a speedy end to this terrible situation. The believers in this movement should cry mightily to God that the winds of war may be held in check, and that God will still grant opportunity in days of peace for the carrying of this message to those who know it not.

THE Free Press Extra of the *Protestant Magazine*, which has attained a circulation of over 250,000 copies, has been received with much favor, and several workers have testified to the good it has accomplished in their territory. The president of the Southwestern Union Conference, in a letter dated March 10, refers to this matter and says: "The *Protestant Extra* has done wonders in our union. I meet people on the trains who are alive to the situation, and some way I look for the greatest lining up of Protestants against the work of iniquity that this world has ever known. I believe that we as Seventh-day Adventists should stand close to one another, so that we can feel the warmth that should be felt by members in this great cause of God."

IN a report from N. H. Pool, superintendent of the South Caribbean Conference, he mentions a recent visit to Georgetown, British Guiana. He says: "I had never seen such an interest manifested anywhere. We did not advertise, not even so much as to put a notice in the papers, and yet the crowds came until there was no more room in the church or as far as I could see outside. Many invitations came for us to procure a large hall down town and hold a meeting." There are no more interesting topics than the presentation of what the Bible has foretold concerning events now taking place in the world. In these events we see the literal fulfillment of what was presented in vision to prophets hundreds of years ago. He is wise who has an ear to hear what the Spirit now says unto the churches. God is pouring out his Spirit upon all flesh, and hearts are opening to the influences of his Word.

"UNDER the influence of the Sage Foundation a very effective campaign has been waged against a class of vampires known as loan sharks. When the work began over four years ago, this was the picture drawn as representing with a fair degree of accuracy the ramifications and scope of the ravages of the sharks: 'Let us imagine a parade of sixteen abreast in close formation, and reaching from Washington Arch to One Hundred and Thirtieth Street, a distance of six and one-half miles. In the front ranks are 2,000 policemen; next come 2,500 firemen; then 2,000 other city employees, 500 letter carriers, 75,000 clerks of railroads, insurance companies, and public service corporations; 75,000 employees from large mercantile houses; with school-teachers, professional and business men, and others numbering 50,000 more. If we just imagine a parade of this size and character, we shall get an idea of the extent of the loan shark evil in New York.'

"The business done by the 117 establishments amounted to \$20,000,000 annually. Besides New York, every other considerable city in the country was and is infested with the sharks. As a result of the Sage Foundation campaign in New York City, there is not one loan shark advertising in any newspaper, and whatever business they are doing under cover is negligible. Throughout the United States the campaign against the loan shark has been marked by success."