

The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, January 6, 1916

No. 1

THE GOSPEL TO ALL NATIONS

The Law of God

I

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

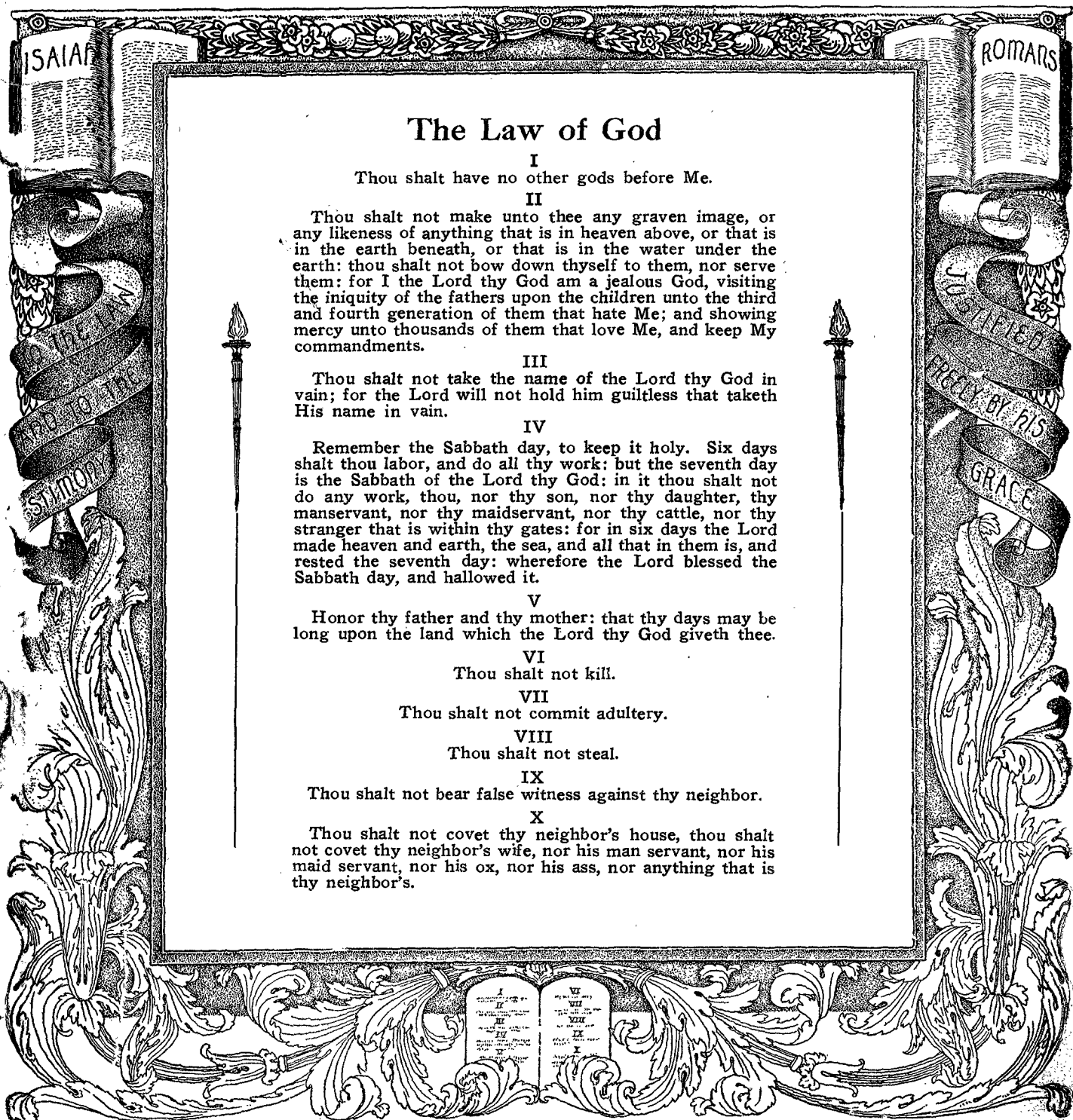
Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.



Note and Comment

A Noble Stand

THE newly inaugurated governor of Kentucky, A. O. Stanley, has taken a plain, straightforward position as regards his attitude toward the saloon interests. He declares publicly that during his term as chief executive of the State, not one drop of intoxicating liquor shall be admitted to the executive mansion nor served at any dinner given by the governor, and that he himself will be a total abstainer during his term of office. His reason for this is that the State demands the very best which is in him, and that no man can give his best who yields to the influence of intoxicants. We wish that the governor of every State in the Union would take just such a stand as this.

Mr. Spurgeon on Long Sermons

ADDRESSING a class of students preparing for the ministry, Mr. Spurgeon gave the following sensible advice with reference to sermons:—

Sermons ought never to be measured by the yardstick or the clock; but they ought to be measured by this one simple rule, "Have done when you have done." Don't be particular about how you come to a close, but be a great deal more concerned not to keep on till your discourse dies like a candle which cannot give another flicker. If you multiply words, you will spoil what you have done. Strike while the iron is hot, but do not keep on striking till the iron grows cold; though that is what many do. They hit the nail on the head, and drive it in; and then go on hammering till they split the board, and the nail drops out. They preach their people into a good frame of mind, and then preach them out of it.

An Alarming Amount of Spiritual Indifference

THAT there is an alarming amount of spiritual indifference existing in the great Christian church was the general agreement of the commission of evangelization of the Federal Churches of Christ in the United States of America, which recently met at Columbus, Ohio. Dr. W. E. McCulloch, reporting the results of the meeting in the *United Presbyterian* for Dec. 16, 1915, says:—

While reports from certain portions of the field were encouraging, there was general agreement that the church of Christ in America is manifestly lacking in power. There is a most alarming amount of spiritual indifference within the church. A very considerable portion of its membership is sadly lacking in the elements of vital religion. As regards increase, the church is hardly keeping pace with the population in percentage of growth. The passion for winning souls to Christ is the possession of the few. We need a new enthusiasm, a new aggressiveness, that shall be Pentecostal in its transforming, conquering power.

We recognize that this is a true statement of the conditions existing in the great Christian church. The Word of God says that such conditions should exist in the last days. 2 Tim. 3:1-5. It is well for Seventh-day Adventists to consider to what extent this picture is true as applied to them. We would not say that there is an alarming amount of spiritual indifference within our church. We believe that a very large number of our brethren and sisters are devout Christians, alive and earnest in Christian service. But there may be found in almost every church membership those who are spiritually indifferent to an alarming degree, and who are sadly lacking in the elements of vital religion. For these members we need continually to labor. Let us be constantly on guard lest our membership shall so deteriorate in Christian experience that the standard of vital godliness shall be brought down to the level of that found in the great popular churches of the day.

Religion and the War

It has been stated by various writers that the great conflict now going on in Europe has served to very greatly increase the spirit of religious devotion among the people of the warring nations of the Old World. It is now claimed that there has been a reaction from this in France, and that the reaction is due to the unwise advantage sought by the Roman Catholic Church. Referring to the state of religion in France, the editor of the *Record of Christian Work*, in that paper for December, 1915, says:—

M. Yves le Febvre, in a symposium which *La Grande Revue* has instituted concerning the effect of the war on the religious life of France, says that, at first, the people attended mass with great zeal, and interested themselves in pilgrimages, propitiatory services, *novenas*, and the like. A medieval interest in miracles revived, but the tactlessness of the clergy in other lands, and especially of the Vatican, has checked the movement, if it has not stopped it altogether. French soldiers and their families have not been able to accept the monstrous theory that the war is a chastisement upon France because of her abandonment of the Roman Church.

This reasoning of the Catholic Church, the editor asserts, has little weight in view of the worse "terrors which have fallen upon Belgium, a land that certainly is not deficient in Catholicism;" and Austria, a true son of the church, apparently has suffered equally with France. We can believe that God permits war, famine, pestilence, earthquake, fire, and other ills of life to come upon the inhabitants of the world in order that they may be awakened to a realizing sense of their lost condition, and to their need of his saving grace. But it is indeed a "monstrous theory that the war is a

chastisement upon France because of her abandonment of the Roman Church."

But not content with working upon the feelings of the people, according to the *Record of Christian Work*, clerical pressure is being brought to bear in French hospitals. Various cases of clerical intolerance have been reported. "Soldiers who should receive convalescent care for a month, are sent away at the end of eight days for having refused to attend Catholic services." The government has sought to safeguard its soldier wards, and has issued a poster affirming that—

"1. Your right is absolute to practice the religion to which you belong.

"2. Your right is absolute to remain outside of all religion."

We are glad that in the midst of the duties and perplexities of war the principles of civil liberty are still recognized by French officials. A religious system which seeks to gain influence through working upon the fears of its devotees, which refuses succor to those in sickness and distress because they are not of the same religious faith, does not truly represent the religion of Jesus Christ. We believe that in the Catholic Church there may be found many earnest Christian men and women; but they are Christians not because of the system with which they are connected, but in spite of it.

The Advent Review and Sabbath Herald

General Church Paper of the Seventh-day Adventists

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

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ALL COMMUNICATIONS relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C., and NOT to ANY INDIVIDUAL.

Terms: in Advance
One Year.....\$2.00 Six Months.....\$1.00
Three Months.....\$.50

No extra postage is charged to countries within the Universal Postal Union.

Make all Post-Office Money Orders payable at the WASHINGTON, D. C., post office (not Takoma Park Station). Address all communications and make all Drafts and Express Money Orders payable to

REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]

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"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. 93

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 6, 1916.

No. 1

EDITORIALS

A God That Helps

THE God of the Christian is a present help in every time of need. He is a friend that sticketh closer than a brother. It is the one who has never known this sweet and tender relationship, who has never experienced this practical help that comes from the Father above, that can declare, as was recently declared in an infidel paper sent us, that "there is no God that helps man." The child of God knows that he serves a being who does help. He knows that when he prays there comes from above an answering response to his petition, which affords him a stronger evidence of the reality of God than does the sight of his eyes or the hearing of his ears.

There are two evidences of God, the external and the internal. The one who has never known God can read the evidences of his existence in his material universe and in his great works; but the one who has really come to know him, finds the internal evidences—the joy of communion with him, the messages of God to his heart, the miraculous working of divine power in his life—far more convincing than any external proof. We serve indeed a God that helps man. He will prove a present help in every time of need if we will but lay hold of his strength, and clasp his hand that is reached out to save.

New Year Wishes

WE stand on the threshold of another new year. We seek to peer into its future, but the curtain swings back only moment by moment and hour by hour. It is well that this is so, for we could not stand at one revelation all that the twelve months may bring to us. Its failures and successes, its joys and sorrows, are known only to the Infinite One. But what satisfaction it is for the child of God to feel that his Father knows the future! In his great hand of love every human hand may be placed with the assurance that confiding trust will meet the fullest response in infinite, loving guidance.

Let us bring to the feet of the Lord Jesus all our hopes and our plans for 1916, seeking for his divine direction in

their realization. If his providence shall indicate that our plans should be surrendered, let us hold ourselves ready to surrender them willingly and cheerfully. If, on the other hand, we are convinced that it would make for his glory and our good to seek the attainment of our cherished desires, then let us realize constantly how great a help we have in his companionship, and how completely we may rely upon his guidance.

WE WISH FOR ALL OF OUR READERS A HAPPY AND TRULY PROSPEROUS NEW YEAR.

1. We wish for you spiritual perfection. This was the wish expressed by the great apostle of the Gentiles to the Corinthian church. He says: "For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection." We pray God that he may make the coming year the best year of all your lives, a year of marked growth in grace, of victory over sin, of close and loving companionship with the Lord Jesus. Do not let the failures of the past throw a pall of darkness over your experience for 1916. Wherein you have committed wrongs, make the wrongs right; and then let the past go, with all its failures. Of his own personal experience the apostle Paul declares:—

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

We, like Paul, have not yet apprehended or fully laid hold upon Christ. Many, many times have we come short of the mark, but the standard of our past efforts must not become a gauge for future days. We must forget the things that are past, step out from under the cloud of our failures of last year, and press on toward the mark of perfection in Christ Jesus.

2. We wish for you physical health. We can say, in the words of the apostle John, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." It is the privilege of the child of God to ask for Heaven's blessing upon him physically. The psalmist declares that the Lord is willing not only to forgive our

iniquities, but to heal all our diseases as well. Ps. 103:3. But we cannot ask with assurance for the healing of disease and for the maintenance of health unless we are endeavoring to rightly relate ourselves to the laws of our being. It must appear mockery to God to pray him continually to save us from the results of our violation of the laws of our being which he has established.

Heaven has been pleased to give to this church a great flood of light with reference to questions of health. We need to give careful attention to this instruction. Let us seek with good judgment and consistency to observe the laws of health to the best of our knowledge, and then let us pray God with confidence to restore our health or to maintain the fullness of strength with which he has endowed us, in order that he may use our physical powers to his glory.

3. We wish for you temporal prosperity. We hope that every reader will have that measure of success in the temporal affairs of life that God sees will be for his highest good. We may well make the expressed wish of the wise man the desire of our hearts. He says:—

"Two things have I required of thee; deny me them not before I die: remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. 30:7-9.

It is right and proper that we should seek in every lawful manner to better our condition so long as we keep in view the glory of God and the needs of his cause. If prosperity attends our efforts, let us realize that God places within our control money, not to hoard selfishly, but to use for the cause of suffering humanity. On the other hand, if our efforts bring to us only food and raiment, "let us be therewith content," being careful that we do not allow the spirit of murmuring and faultfinding to enter our hearts. The apostle declares:—

"I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." Phil. 4:11, 12.

It has been truly said that "contentment is a pearl of great price, and whoso purchaseth her at the expense of ten

thousand desires maketh a wise and happy choice." Seek to maintain in your lives during the year to come, under the blessing of God, "that peace which passeth all understanding," which "shall keep your hearts and minds through Christ Jesus."

At best, we are strangers and pilgrims in this world. Here we have no certain dwelling place. We are looking for a heavenly city, whose builder and maker is God. Let us seek in all the trials and troubles of life to live at peace with our fellows, and at peace with God. And as the years speed by and some of our cherished hopes so long deferred make our hearts sick and our spirits faint, let us stay our souls upon the One in whose hands are all the issues of life. We are inclined to value life's experiences as they minister to present pleasures and conveniences, but the Infinite One does not measure life from the standpoint of twelve-month periods, but from eternity. He may see in his great wisdom that the ministry of present pain is necessary in the accomplishment of his purpose in the life, for our success throughout eternity.

Some we meet are growing old gracefully. The years have mellowed their lives and softened their faces. They have learned to sing songs in the darkness. The passing years have enlarged their comprehension, broadened their sympathies for their fellows, and made them more generous in their estimation of life's experiences. The faces of others reveal worry and discontent. They have discovered thorns in every rose, bitter in every sweet. Distrustful of God, uncharitable toward their fellow men, they have become irritable, disappointed, and disagreeable.

Let us seek to grow old gracefully and sweetly. Let us realize that even though three-score summers and winters may have passed over our heads and our hair have become whitened by the frosts of time, there is still joy in Christ Jesus. The past may be dead so far as our hopes are concerned, but the future is pregnant with hope and courage and confidence in God. The things of time and sense have little attraction, but the eternal realities beckon us on. God is able to make the closing days of life in this world the best days, a little foretaste of the life to come. It is the privilege of those of us who are older grown to say with the poet:—

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made;

Our times are in his hand

Who saith, 'A whole I planned,

Youth shows but half; trust God:
see all, nor be afraid.'

"Then welcome each rebuff

That turns earth's smoothness rough,

Each sting that bids not sit nor stand,
but go!

Be our joys three parts pain,

Strive, and hold cheap the strain;

Learn, nor account the pang; dare
never grudge the throe!"

F. M. W.

Why Worry?

A GENTLEMAN visited a school of deaf-and-dumb children, and was asked to write for them a question on the black-board. He wrote, "Why did God make you deaf and dumb, while I can hear and speak?" Tears filled the eyes of many as they thought of their sad affliction. Presently, however, a little boy stepped forward, and taking the chalk, wrote beneath the question, "Even so, Father: for so it seemed good in thy sight."

Here, from the writing of a child, we are instructed in the secret of rest. It comes from an abiding trust in the Lord. When we can see in the trials and perplexities of life the hand of an infinite and loving God, and with confidence look up and say, "Even so, Father: for so it seemed good in thy sight," fretting and nights made sleepless by worry will pass away.

Why worry, anyway? Did it ever do any good? Did it ever bring a blessing into your soul? Did it ever solve any perplexity, or change the aspect of any question? Did it ever strengthen your soul for a future conflict, or enable you to bring a blessing to your neighbors or friends?—Never. It simply destroys our peace of mind, wrecks us mentally and spiritually, and unfits us for doing our best in the struggle of life.

The apostle writes, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. It is easier to admonish others to believe this text when they are walking in the shadows, and we in the sunshine, than to receive it for comfort into our own souls when we are in the grip of some sad bereavement or some terrible disappointment, or to explain the mysterious providence seen in some frightful catastrophe which has spread ruin and death about us. But God's word is true when we cannot see, as well as it is when we can. It often shines the clearest when darkness surrounds us; and frequently, when the clouds are dispelled and rays of light again are seen, we find that the experience which seemed so trying and so hard to bear was for our good after all.

I once read of two painters on a high scaffold completing some beautiful design. One of them, after giving his work some finishing touches, stepped back to see its beauty. Absorbed in viewing the production of his own hand and brain,

he stepped farther back, forgetful of the place where he was standing; still another step to the rear, and he stood on the very edge, ready to step off and be dashed to the pavement below. Seeing his danger, and knowing that prompt action must be taken to save him, his companion dashed his paintbrush against the work his friend was admiring, destroying its beauty. The artist sprang forward, and in anger demanded why this was done. When it was explained to him that it was to save him from death by being dashed to the street below, he was happy and thankful.

So in our experience. The Lord must destroy many of the beautiful plans we have drawn in our minds, in order to save us. And if we would only banish worry, and trustingly rest in the hands of our loving Father in heaven, how it would sweeten life for us! Our Father knows, and he cares for us.

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." Luke 12:6, 7.

The following paragraph expresses the same sentiment, and can be studied with profit:—

God never leads his children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." And of all the gifts that Heaven can bestow upon men, fellowship with Christ in his sufferings is the most weighty trust and the highest honor. —"The Desire of Ages," page 225.

G. B. T.

"Let Each Man Be Fully Assured in His Own Mind"

TRUE Christianity does not mean intellectual bondage. There is a form of apostate Christianity in which freedom of thought is circumscribed, and the individual must relinquish his right of personal opinion and submit to the judgment of some other man or set of men.

This is not God's plan. He does not wish forced submission even to himself. Adam was left entirely free to refuse obedience to the divine command not to eat of the tree of knowledge of good and evil. This is quite at variance with the methods of those who seek by force to make others do or even believe what in their judgment is right. But force can make only hypocrites, not converts.

In presenting salvation to fallen mankind God says, "Come now, and let us reason together." And when we have

entered the service of Christ, we find it is our "reasonable service." Yet the intellectual side of religious experience is often given slight consideration. Many confuse spirituality with emotionalism, forgetting that we are to love the Lord with all our mind as well as with all our heart and soul.

To the true Protestant the Bible is the highest authority and the only court of appeal in theological questions. Correct theology is of the greatest importance to every human being. The dictionary defines Christian theology as "the knowledge derivable from the Scriptures, the systematic exhibition of revealed truth, the science of Christian faith and life."

In all theological questions the seeker after truth should make personal study concerning the teaching of the Scriptures, as did the noble Bereans, who "searched the Scriptures daily, whether these things [preached by Paul] were so." It is not safe, nor is it according to God's plan, that some one else should do our thinking for us, even though that one be a trusted minister or a beloved relative. Even God himself does not so present matters in the Scriptures that we are freed from careful study and personal decision as to our own duty.

Whether it be a matter of doctrine, the interpretation of a difficult text,—of which there are many that may be wrested to our own destruction (2 Peter 3: 16),—or our own personal duty under any given circumstances, let us follow the admonition of the apostle Paul, "Let each man be fully assured in his own mind." Rom. 14: 5, R. V. L. L. C.



The Prophecy of Daniel 8—No. 2

"Then Shall the Sanctuary Be Cleansed"

THE Bible teaching concerning the sanctuary of the Levitical service shows clearly how it is that the cleansing of the sanctuary is God's answer to error and apostasy.

The priestly service of the earthly sanctuary, or temple, in the days of Israel, was typical of the work of Christ, our High Priest, in the heavenly temple. The earthly priests served after "the example and shadow of heavenly things." Heb. 8: 5. And of Christ's ministry in the heavenly temple we are told:—

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1, 2.

In the earthly service, the cleansing of the sanctuary was the closing work of the high priest, marking the end of the yearly round of mediatory ministry. The cleansing of the sanctuary in the time of the end must, therefore, according to the sure teaching of the type, be the

closing ministry of our great High Priest in the heavenly temple, before he lays aside his priestly work to come in glory.

The Service of the Earthly Tabernacle

There were two distinct phases in the priestly ministry of the tabernacle in Israel. The sanctuary was built with two apartments, the holy place and the most holy.

In the holy place were the candlestick, with its seven lights, the table with its ever-renewed "bread of the presence," and the altar of incense, on which sweet incense, symbol of Christ's continual intercession, was burned morning and night.

Within the inner veil was the most holy place, where was the ark containing the tables of the law, written with the finger of God. The cover to the ark was the golden mercy seat, above which, at either end, stood two cherubim of gold, their wings meeting on high, their faces looking ever toward the mercy seat. It was a type of the throne of God—the angels about the throne, the law the foundation of his government, the mercy seat typifying the interposition of mercy and pardon for the sinner; and above it shone out the visible glory of the Lord, the Shekinah:—

"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony." Ex. 25: 22.

The apostle says of the service in the first apartment:—

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God." Heb. 9: 6.

Day by day the offerings were slain at the altar before the outer veil, and the blood was taken into the first apartment, where it was sprinkled before the veil of the most holy. It was an acknowledgment of transgression of God's law, meriting death, and a confession of faith in the Lamb of God who was to suffer death in the sinner's stead, and whose atoning blood would plead before the righteous law.

Thus day by day, either by the sprinkling of the blood "before the Lord" or by the eating of a portion of the flesh of the burnt offering in the most holy place, the ministry of the priests transferred the sin in type to the sanctuary, and the sinner was pardoned.

For a full year—lacking one day—the ministry was in the holy place only. But on that last day of the yearly round of service—"the tenth day of the seventh month"—the high priest entered the most holy place:—

"But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. 9: 7.

He sprinkled the blood upon the mercy seat and in the holy place, "because of the uncleanness of the children of Israel." The sanctuary was to be reconciled or cleansed from all the sins registered there in type by the blood of the offerings brought day by day during the year. As the high priest came out, bearing the sins, he confessed them all upon the head of a scapegoat, by which "all their iniquities" were borne away from the camp, into the wilderness—removed forever. See Leviticus 16.

It was a solemn time of judgment in Israel. Every man's life came in review that day. Was every sin confessed? Whosoever was not found right with God, as that service was performed, was cut off from part with God's people:—

"It is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23: 28, 29.

It was indeed an annual day of judgment in Israel. And all this was an "example and shadow of heavenly things." Heb. 8: 5.

Christ's Closing Work in Heaven

Therefore the last phase of Christ's ministry as our high priest in the sanctuary of God above must be a work of judgment, a review of the heavenly record, corresponding to the final ministry in the second apartment of the earthly tabernacle, when the sanctuary was cleansed.

Daniel the prophet was shown in vision this change in the ministry of our High Priest in the heavenly temple. The prophet describes the wondrous scene, as God's living throne, with its wheels flaming with glory, moved into the most holy place of the heavenly sanctuary, for the closing work of Christ's ministry:—

"I beheld till the thrones were cast down ["placed," Revised Version], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

This scene, as the next verse shows, opened while still on earth the apostasy is exalting itself. But in heaven above a solemn judgment work is going forward, the finishing of which will give God's answer to the apostasy, and bring the second coming of Christ in glory to end the reign of sin. It is the cleansing of the sanctuary, the time when—in reality and not in type—every case registered in the sanctuary comes in final review before God. When that work closes, according to the type, whosoever is not

found right with God is cut off from part with his redeemed people.

Then the priestly ministry of Christ will be closed, and the destiny of every soul fixed to all eternity. To that time must apply the words spoken by Jesus:—

"He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly." Rev. 22: 11, 12.

But now the Saviour, from his place of ministry on high, speaks to all the encouraging exhortation and assurance,—

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3: 5.

To let men on earth know when this judgment work, the cleansing of the sanctuary, began in heaven, the prophetic period of 2300 years was given. It is of most solemn importance that we know when that period begins and ends.

W. A. S.

The Increasing Demands of Our Rapidly Enlarging Work

It is constantly being impressed upon us that the third angel's message is truly a world-wide message, and that there is connected with it an irresistible power pushing it on to the ends of the earth. New conditions calling for serious consideration and demanding an advance are constantly arising. We have scarcely met the demands of yesterday when new ones come pressing hard upon us. Thus the strenuous activity continues year after year.

Those who have read the reports of the Loma Linda council that have recently appeared in the REVIEW, must have been deeply impressed with the large volume of administrative work that passed through that meeting. Not only was the amount large, but many of the measures were far-reaching in their scope. Some one remarked at the close of the council that it had been about as important as a General Conference session.

In this note regarding the important measures adopted, I shall refer to the one making provision for strengthening the administrative staff of the General Conference Committee. As our work has extended to new continents and their various divisions, new responsibilities and a larger volume of work have come to the officers of the General Conference. At the last session of the General Conference the North American and European Division Conferences were organized to care for all the administrative interests within their territory. This was supposed to relieve the officers of the General Conference so that they could attend more easily and efficiently to the

interests of the foreign fields outside of these divisions. It was arranged that the General Conference president should spend a year in Australasia and the Far East, and that the secretary should spend several months in Africa.

These visits revealed not only the magnitude of the work already being carried on in these continents, but the numerous avenues open for us to enter, and the many pressing demands for more workers and means and for more of our personal service. The time we could spend in the fields and the help we could render were altogether inadequate to meet the requirements of the conditions we found.

Immediately on our return to our homes we found pressing demands from South America and Europe for us to visit these fields. But there were reasons why we could not leave at once for these countries. It is necessary to spend some time at our offices and homes. Besides, there are not enough days in the year nor enough physical endurance in the human body to keep up such a pace.

The brethren at the council recognized all these conditions and made provision for more general help. They elected Prof. W. W. Prescott general field secretary of the General Conference, and Prof. J. L. Shaw assistant secretary. These brethren are to devote their entire time to the general administrative work.

No sooner had Professor Prescott been elected than he was requested to make an extended visit to South America in my place. He consented to do so, and sailed December 11. Brother Prescott accompanied Elder O. Montgomery, who was elected president of the South American Division Conference, which was partially organized at the Loma Linda council. They will attend the meetings of the Brazilian and the South American Union Conference sessions. A general meeting of all the leading workers in South America will be held in Argentina, for the purpose of completing the organization of the division conference, and adjusting all the affairs of the field to accord with the new organization.

Professor Prescott will return home by way of the west coast, so that he can visit the brethren in the Chile Conference, in the Inca Union Mission, and in other places in the northwestern part of the continent. He will also attend a meeting of the West Indian Union Conference Committee at Panama, arriving home, if possible, in time for the spring camp meetings.

The third angel's message is making most encouraging progress in South America. We shall all await with deep interest reports from the general meetings soon to be held in that division. The first of these conferences will be convening about the time this statement appears. Shall we not unite in earnest

prayer for the special presence and blessing of God upon these important gatherings? Our brethren in South America have had strenuous work, and are still hard pressed. Let us remember them at the throne of grace.

As assistant secretary, Professor Shaw will work in close association with Elder Spicer, in the office and in the field. His long experience in foreign lands especially fits him for this part of our work. He will share the toil and responsibilities connected with the visits to foreign countries. Only by these larger plans are we able to keep up with this rapidly growing work.

A. G. DANIELLS.

Mission Needs for 1916

THE work of providing for the needs of the mission fields for 1916 was one of the principal items considered at the fall council. The demands coming from our various missions for additional laborers and increased appropriations were found, by careful investigation, to be based upon the actual needs of the rapidly growing work of the message, in most cases verified by the personal investigation of some member of the General Conference Committee. So pressing were these requirements that it seemed impossible to the council to very greatly modify the budgets under consideration. The final action of the body is herewith submitted:—

Appropriations for 1916

Asiatic Division:

General	\$ 36,071.00
Signs of the Times Publishing House	12,254.00
China Missions Training School	2,610.00
East China Mission	18,624.00
West China Mission	7,946.00
Central China Mission	45,135.00
North China Mission	5,511.00
South China Mission	49,712.00
India Union Mission	87,867.00
Japan Mission	22,671.00
Korean Mission	19,481.00
Philippine Islands	21,590.00
Malaysian Mission	18,355.00
Manchuria	13,384.00
Bahamas Mission	395.00
Brazilian Union Conference	24,652.00
Hawaiian Islands	3,250.00
Central American Conference	256.00
Cuban Mission	6,704.00
Guatemala Mission	2,660.00
Haitien Mission	3,245.00
Mexican Mission	8,000.00
Porto Rican Mission	3,190.00
Salvador Mission	1,100.00
Southern Honduras	975.00
South African Union Conf.	54,140.00
South American Union Conf.	37,678.00
South American Div. Conf.	3,244.00
West Indian Union Conf.	18,508.00
Special appropriations	6,590.00
Sustentation Fund	11,659.00
Missionary appointees' salary	4,500.00
Harvest Ingath. promotion	25,000.00

Total	\$576,957.00
Executive Department	17,000.00
Educational Department	2,500.00
Missionary Volunteer Dept.	3,000.00

Medical Department	\$ 2,500.00
Publishing Department	2,500.00
Home Missionary Dept.....	3,000.00
Sabbath School Department..	4,000.00
General laborers	6,000.00

Total	\$ 40,500.00
Total appropriations....	617,457.00
Amount appropriated for 1915	504,464.14

Net increase in appropriations
for 1916\$112,992.86

Consideration of this statement reveals that the year 1916 marks a new era in our foreign mission work. Never before have there been such heavy appropriations to our foreign fields. Never before has such a large percentage of our mission funds been definitely set apart for actual work in the foreign fields, and so little used in the administrative and departmental work.

The increased appropriations are in part to provide for the transportation and support of approximately seventy-five to eighty new workers, whose services are immediately required. This will mean a corresponding number of families to be supplied from our home fields, and later, homes for them.

In attempting to provide for this large appropriation, some slight modification has been made in our method of raising funds in North America. The basis, as in the past two years, will remain at an amount equivalent to fifteen cents a week per member for the foreign missions, and five cents a week for the relief of our institutions, but with the understanding that all over twenty cents a week is to be applied to the mission treasury, thus helping us to meet the increasing demands that are sure to come throughout the year.

It is evident that this is the day of opportunity for the people of God. The reports coming from our workers in every mission station reveal that open doors are constantly multiplying, and that the peoples of every land are ready to hear and receive this gospel message. It behooves us therefore to avail ourselves of our opportunities, and with the very beginning of the year take up anew our responsibility of supplying from the blessings bestowed upon us the necessary means to meet these ever-increasing demands.

W. T. KNOX.

Amoy and Swatow

ON account of a cable stating that I must come by first steamer in order to make connection at Hongkong for Borneo, I could stop only one day each at Amoy and Swatow.

In Amoy the boys' training school is well under way, and will soon be ready for occupancy. It is constructed of solid stone masonry, and will be strong to resist the force of the typhoons that sweep the Chinese coast. The brethren hope

to secure a piece of ground near by for a girls' school. The Amoy is a distinct dialect, and this makes necessary a school for the training of workers for that field. Schools for girls are as much needed as schools for boys, as most of the work for women must be done by trained women workers. In China men cannot work for women, as in America.

The Amoy work, under the supervision of Elder W. C. Hankins, is making a good advance. The members are paying tithes and offerings for the extension of the work, and are beginning to manifest a missionary spirit toward their fellow men who still bow as worshipers at the shrines of Buddha.

The Swatow field, under the management of Elder J. P. Anderson, assisted by Elder Ang, is making a strong and steady advance. I was informed that three hundred persons would convene for the general meeting, which I was obliged to miss in order to reach Borneo at the appointed time, as there would not be another steamer for a month.

While in Swatow, I visited the school conducted by Brother Ang and his daughters. It is very orderly, and closely adheres to the same Chinese order and courtesy mentioned in describing the school at Fu-chau. The students were all neatly dressed, and many of them show marks of intellectual ability. This school now numbers about ninety, and it is doing excellent primary work in general educational and Bible teaching. A foreign family is greatly needed to take charge of the missionary training of the more advanced students.

Brother and Sister F. E. Bates had settled in Swatow for this purpose, but Sister Bates was taken with severe hemorrhages of the lungs shortly after their arrival, which made it necessary for them to remove quickly to Amoy, where they could live at a little higher altitude. Since their removal to that place, she has had no further hemorrhages, and it is hoped that they will be able to connect with the school work there. Another family is needed at once to fill the place made vacant by their removal from Swatow. The church members there now number more than one hundred.

While in that place, we had opportunity to sell the foreign residence erected for our mission headquarters. As the building was very poorly located, being quite a distance from the portion of the city where most of the work was required, we decided to accept the proposition, and proceeded at once to secure another location. By careful investigation, we found a good location about three blocks from the railway station and about four blocks from the main street of the city, much nearer the place where the larger part of the work of the mis-

sion is required. This land is on a small island in the river, and is thus isolated from the undesirable odors arising from the congested portions of the Chinese city. As possession of the mission house must be given soon, the work of building a dwelling house for the superintendent will begin at once. A dwelling for the school-teacher and a building for the training school are needed in order to provide for the immediate needs of the work in Swatow. Ten million Swatow-speaking people are waiting for the message.

In order to supply workers to meet the demands of this field, a small training school in this dialect is an absolute necessity. Our work here is far in advance of our facilities at the present time, and no time should be lost in supplying facilities for opening this training school, that workers may be speedily developed to meet the requirements of this field.

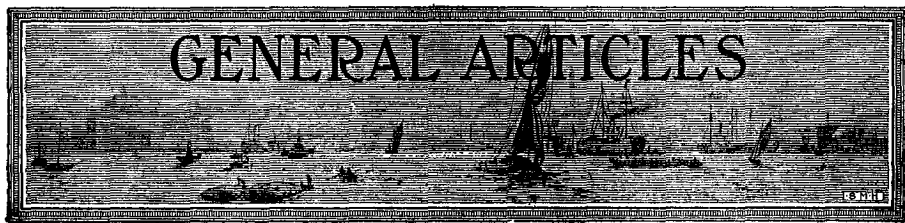
R. C. PORTER.

Growing Recognition of the Tithing System

SEVENTH-DAY ADVENTISTS have been the denominational pioneers in teaching the Bible system of the support of the gospel work. It is gratifying to see that this principle is being recognized by religious teachers in other denominations. The *Western Christian Advocate* of Sept. 29, 1915, contains an article from A. D. Batchelor, S. T. B., a Methodist clergyman, which expresses the following views regarding the obligation of the church to render unto God his own:—

In Malachi we read, "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." In Luke we read, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." These two passages from both Testaments emphasize the necessity of giving. Both promise a blessing to the giver. . . .

According to Malachi, the blessing was dependent upon the tithe. It is significant that piety and prosperity in Israel always followed the payment of the tithe. Every declension in morals was marked by a nonobservance of this duty. Every national repentance and regeneration was marked by its restoration. This was God's appointed means for the support of his work. The obligation was not optional with the Jew. He owed the tithe. It was a debt which had to be paid. Provision was made for freewill and thank offerings, after the tithe had been paid. These were optional, and depended upon the good feeling and voluntary spirit of the individual. But the windows of heaven were not to be opened until the tithe had been given.



God Our God

ARTHUR W. SPAULDING

THEY say, who guard the gates of hell,
 "Aha! the snares are set,
 The cords await to bind him well,
 The victim, in our net.
 Upon his way he stumbleth,
 He is devoted unto death."

*But who is God save our God,
 And who is Hope but he,
 Who looseth bands, destroyeth snares,
 And them who're taken unawares,
 Setteth at liberty?*

O haughty peoples that contemn
 The stricken's mortal cry,
 Not yours the succor given them
 Ye have foredoomed to die.
 Loud shall your startled anguish ring
 When death shall claim to be your king.

*For who is God save our God,
 And who is Life but he,
 Who feedeth not the pride of men,
 But giveth to the poor again
 Life in infinity?*

Our God, he liveth, and the life
 In hope and love outrolls
 To them whose souls are prize of strife,
 And them who rescue souls.
 He standeth on the road of death,
 And them that will he rescueth.

*For who is God save our God,
 And who is Love but he?
 And them alone his hand shall bless
 Whose greatness is their gentleness,
 Whose power their charity.*

Modest Apparel

MRS. E. G. WHITE

THE Bible teaches modesty in dress. "In like manner also, that women adorn themselves in modest apparel." This forbids display in dress, gaudy colors, and profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God's Word enjoins.

Our dress is to be inexpensive,—not with "gold, or pearls, or costly array."

Money is a trust from God. It is not ours to expend for the gratification of pride or ambition. In the hands of God's children it is food for the hungry, and clothing for the naked. It is a defense to the oppressed, a means of health to the sick, a means of preaching the gospel to the poor. You could bring happiness to many hearts by using wisely the means that is now spent for show. Consider the life of Christ. Study his character, and be partakers with him in his self-denial.

In the professed Christian world enough is expended for jewels and needlessly expensive dress to feed all the hungry and to clothe the naked. Fashion

and display absorb the means that might comfort the poor and the suffering. They rob the world of the gospel of the Saviour's love. Missions languish. Multitudes perish for want of Christian teaching. Beside our own doors and in foreign lands the heathen are untaught and unsaved. While God has laden the earth with his bounties, and filled its storehouses with the comforts of life, while he has so freely given to us a saving knowledge of his truth, what excuse can we offer for permitting the cries of the widow and the fatherless, the sick and the suffering, the untaught and the unsaved, to ascend to heaven? In the day of God, when brought face to face with him who gave his life for these needy ones, what excuse will those offer who are spending their time and money upon indulgences that God has forbidden? To such will not Christ say, "I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: . . . naked, and ye clothed me not: sick, and in prison, and ye visited me not"?

But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. The wise woman described in the Proverbs "is not afraid of the snow for her household: for all her household are clothed with double garments." [Prov. 31:21, marginal reading.]

Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. "Ye are the temple of God. . . . If any man defile the temple of God, him shall God destroy."

In all respects the dress should be healthful. "Above all things," God desires us to "be in health,"—health of body and of soul. And we are to be workers together with him for the health of both soul and body. Both are promoted by healthful dress.

It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, "Even Solomon in all his glory was not arrayed like one of these." Thus by the things of nature Christ illustrates the beauty that heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to him.

The most beautiful dress he bids us wear upon the soul. No outward adorning can compare in value or loveliness with that "meek and quiet spirit" which in his sight is "of great price."

To those who make the Saviour's principles their guide, how precious his words of promise:—

"Why are ye anxious concerning raiment?" "If God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you? . . . Be not therefore anxious, saying, . . . Where-withal shall we be clothed? . . . for your Heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

The Rule of Fashion

What a contrast is this to the weariness, the unrest, the disease and wretchedness, that result from the rule of fashion! How contrary to the principles given in the Scriptures are many of the modes of dress that fashion prescribes! Think of the styles that have prevailed for the last few hundreds of years or even for the last few decades. How many of them, when not in fashion, would be declared immodest; how many would be pronounced inappropriate for a refined, God-fearing, self-respecting woman.

The making of changes in apparel for the sake of fashion merely is not sanctioned by the Word of God. Changing styles and elaborate, costly ornamentation squander the time and means of the rich, and lay waste the energies of mind and soul. They impose a heavy burden on the middle and poorer classes. Many who can hardly earn a livelihood, and who with simple modes might make their own clothing, are compelled to resort to the dressmaker in order to be in fashion. Many a poor girl, for the sake of a stylish gown, has deprived herself of warm underwear, and paid the penalty with her life. Many another, coveting the display and elegance of the rich, has been enticed into paths of dishonesty and shame. Many a home is deprived of comforts, many a man is driven to embezzlement or bankruptcy, to satisfy the extravagant demands of the wife or children.

Many a woman, forced to prepare for herself or her children the stylish costumes demanded by fashion, is doomed to ceaseless drudgery. Many a mother with throbbing nerves and trembling fingers toils far into the night to add to her children's clothing ornamentation that contributes nothing to healthfulness, comfort, or real beauty. For the sake of fashion she sacrifices health, and that calmness of spirit so essential to the right guidance of her children. The culture of mind and heart is neglected. The soul is dwarfed.

The mother has no time to study the principles of physical development, that she may know how to care for the health of her children. She has no time for ministering to their mental or spiritual needs, no time to sympathize with them in their little disappointments and trials, or to share in their interests and pursuits.

Almost as soon as they come into the world the children are subjected to fashion's influence. They hear more of dress than of their Saviour. They see their mothers consulting the fashion plates more earnestly than the Bible. The display of dress is treated as of greater importance than the development of character. Parents and children are robbed of that which is best and sweetest and truest in life. For fashion's sake they are cheated out of a preparation for the life to come.—*"Ministry of Healing,"* pages 287-291.

Definite Prayer for Specific Things

WILLIAM COVERT

PAUL wanted a prayer fellowship with his brethren,—prayer definitely offered, embracing specified things. His trained hands and warm heart opened up before him a world of work. And his quickened conscience made him anxious to do all things in the very best way. Out of these desires were born these words: "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Rom. 15:30. They were to pray "that I [Paul] may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed." Verses 31, 32.

He thought, if many prayers together went to the throne of God, that for Jesus' sake and the love of the Spirit, the united requests would be granted. He had been sorely tried in having to meet the unbelieving people of Judea, and so he wanted the whole prayer power of the church at Rome to join with his prayer strivings to meet that disobedient spirit. It was necessary that the spirit of infidelity be restrained in order for the apostle effectively to perform the ministry that had been assigned him for the needy saints in Jerusalem.

This service before him required a wise and tender heart on his part, and a gentle spirit of gratitude on the part of those who were to be recipients of benefits bestowed. Paul had some questioning in his mind as to how the unbelieving Jews would conduct themselves toward him when he should enter Jerusalem with contributions from the Christians of Macedonia and Achaia, to bestow on the poor Judean Christians. His anxiety was that all might be done in such a tender manner as to make each one concerned feel glad. He thought if he could perform this missionary service in the beauty of holiness, he could carry that refreshing with him all the way from Jerusalem to Rome.

How the heart of the apostle must have yearned and pleaded with the Lord, and with those who were in sympathy with him, concerning help for the suffering saints! It will not be out of place for us now to join in earnest pleading with

the Lord in behalf of those who are to-day in need of help. May a spirit of intercession come upon all our people in behalf of the vast missionary work of carrying present truth to a needy world.

God's Opportunities

J. S. WASHBURN

WHEN human hope is dead, when all earthly help has failed, when the bitter struggle ends in failure,—then is God's opportunity; then he works.

When the precious life slipped from the worn watchers' hands; when the loving sisters' anxious vigil closed with the death of their brother; yes, even when the loved form was fast moldering back to dust,—then Christ displayed his divine power; then the Author of life called Lazarus from the darkness of death to the light of life.

The raising of Lazarus from the dead is the seventh miracle recorded in the Gospel of John. Those recorded before seem to ascend step by step to this culminating point; for this crowning miracle is the most positive evidence during his earthly ministry of Christ's divine power as life-giver.

The cases of three persons whom Christ raised from the dead during his earthly ministry are given in detail: (1) The daughter of Jairus, immediately after her death, while still warm with life just departed. Luke 8:49-56; (2) the son of the widow of Nain, while those who were bearing him to his grave stood still in amazement. Luke 7:11-17; and (3) Lazarus, who had already lain four days in the grave. John 11:17.

For safety Jesus had gone to Bethabara, nearly sixty miles northeast of Bethany, where was the home of Lazarus and his sisters Mary and Martha. "Now Jesus loved Martha, and her sister, and Lazarus;" and yet when he heard that he was sick, "he abode two days still in the same place where he was." Sending back to the pleading sisters the assurance, "This sickness is not unto death," apparently without any effort to help, he who had the power to preserve from dying, left Lazarus to grapple alone with his grim enemy death, and Mary and Martha to watch with straining, sleepless eyes the conflict that ended in the terrible quiet of the dreamless sleep.

How often during their brother's illness had the sisters said to each other, "Oh, when will he come? Surely he will not slight our call. He alone can save the one who is so dear to us and to him." But the Great Physician comes not. "Too late now! How could he permit us to suffer this deepest sorrow which he could so easily have prevented? Does he *really* love us, as until now we had firmly believed?" With breaking hearts they follow their beloved brother to the tomb. The door stone closes upon him who sleeps cold and still. "Farewell, till the morning breaks, till the day dawns, till the shadows flee away."

During the dark days that follow, the

home is occupied by professional mourners whose constant wailings and doleful, empty cries grate harshly on the ears of those whose sorrow is so terribly deep and real. Four days have passed. Christ appears in Bethany; Martha hastens to meet him, leaving Mary still in the house.

Her first pathetic words, "Lord, if thou hadst been here, my brother had not died," seem almost to reproach Christ for his delay in coming. When Mary heard that the Master had come and called for her, these were her first words also. Many times, yes, constantly, during those dark days had these words been in the sisters' minds and on their lips.

Why come at all when his appearance brought to them only the painful memories of the "hope deferred" that had made the heart sick, the fatal delay that seemed so causeless and cruel. "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Why should he weep in apparent sorrow and sympathy over this death that he might have prevented? Words of worldly wisdom, cold, critical unbelief! Have you ever heard this sentiment? have you ever expressed it yourself?

"Take ye away the stone."

Hastily Martha protests: "Lord, four days he has been dead. By this time he is decaying, offensive. Oh, when you could have saved him from dying, why expose the one we loved, to become an object of curiosity and of loathing? Why open the tomb that so mercifully guards from the eyes of the living the return of his dust to the common dust of earth?"

"Said I not unto thee, that, if thou wouldst believe, thou shouldest see the glory of God?"

Jesus lifts up his eyes to his Father, who is love and life. Divinity flashes forth. "Lazarus, come forth." The resurrection trump, the word which is itself spirit and life, pierces the cold ear of the unconscious dead. There is a rustle, a stir in the dark cavern. With amazement, almost horror, all eyes are fixed upon the white form that now rises, ghastly in its graveclothes, and comes forth into the light.

"Loose him, and let him go."

With joy Lazarus feels the mighty thrill of new life that flows, that throbs, in every fiber of his being. He who once was dead turns from the dark tomb toward the light of a new life, his face glowing with the flush of perfect health, of victory over death and the grave. Oh, then there were greetings and joy unutterable!

Infinitely better and more glorious this marvelous victory over death than the sisters' wish that their brother should be healed. God's way, God's time, is best.

Wearied, tempted soul, fear not; trust to the end; say with Job, "Though he slay me, yet will I trust in him." Every moment he seems to tarry will but make all the more glorious his revelation at the last. "Rest in the Lord, and wait patiently for him." Believe, and thou, too, shalt "see the glory of God."

The Holy Spirit — No. 5

The Holy Spirit and the Sanctuary

ELBRIDGE M. ADAMS

THE heavenly sanctuary is to us very important; for it is through it that the great plan of salvation is worked out. And the Holy Spirit is associated vitally in the work of man's redemption. "The Spirit was to be given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail." We should, therefore, expect to see manifestations of the Spirit in connection with the work of Christ our Saviour in the sanctuary. Accordingly there are recorded two special outpourings of this heavenly power coincident with important events in Christ's ministry. And a third is still future, but, nevertheless, certain, for God has promised it.

Pentecost

Paul, in Eph. 1: 19, 20, speaks of "the exceeding greatness of His power to us-ward who believe." And he compares it to "the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." The setting of Jesus "on the right hand of the throne of the Majesty in the heavens" we understand, from Heb. 8: 1; 1: 3, and other scriptures, to mean his exaltation to the priesthood. It was the beginning of his work as our high priest in heaven.

In explaining the wonderful manifestation on Pentecost, Peter says: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." And when Peter stood before the council, he refers to Pentecost in these words: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 5: 31, 32. Here he plainly says that the Holy Ghost is a witness that God had exalted Christ "to be a Prince and a Saviour," particularly mentioning "repentance," and the "forgiveness of sins," which clearly is accomplished by virtue of the sanctuary service.

What was Pentecost? What else it may have meant and accomplished, it was the divine announcement to the world that Jesus had entered upon his mediatorial work in the heavenly sanctuary.

"Christ's ascension to heaven was the signal that his followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, he was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which he had with the Father from all eternity. The Pentecostal outpouring was Heav-

en's communication that the Redeemer's inauguration was accomplished. According to his promise he had sent the Holy Spirit from heaven to his followers as a token that he had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over his people."—*Acts of the Apostles*, pages 38, 39.

The Midnight Cry

The prophecy of Revelation 10, which so clearly refers to the advent movement of 1844, not only represents the angel "clothed with a cloud," which may refer to the part of the message that was not understood, but he is said to be a "mighty angel;" . . . his face was as it were the sun, and his feet as pillars of fire." Moreover he "cried with a loud voice, as when a lion roareth." His might, his lionlike voice, and the exceeding brightness of his appearance, would indicate the power that attended that message. A few words from the pen of Sister White will refresh our memories regarding the mighty power that accompanied the preaching of the first and second angels' messages:—

"Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, 'Behold, the Bridegroom cometh; go ye out to meet him.'

"This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints, and prepare them for the great work before them. . . .

"In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another.

"The saints anxiously waited for their Lord, with fasting, watching, and almost constant prayer."—*Early Writings*, page 238.

"It was only at the solicitation of his brethren, in whose words he heard the call of God, that Miller consented to present his views in public. He was now fifty years of age, unaccustomed to public speaking, and burdened with a sense of unfitness for the work before him. But from the first, his labors were blessed in a remarkable manner to the salvation of souls. His first lecture was followed by a religious awakening, in which thirteen entire families, with the exception of two persons, were converted. He was immediately urged to speak in other places, and in nearly every place his labor resulted in a revival of the work of God. Sinners were converted, Christians were

roused to greater consecration, and deists and infidels were led to acknowledge the truth of the Bible and the Christian religion. The testimony of those among whom he labored was, 'A class of minds is reached by him not within the influence of other men.' His preaching was calculated to arouse the public mind to the great things of religion, and to check the growing worldliness and sensuality of the age.

"In nearly every town there were scores, in some, hundreds, converted as the result of his preaching. In many places Protestant churches of nearly all denominations were thrown open to him; and the invitations to labor usually came from the ministers of the several congregations. It was his invariable rule not to labor in any place to which he had not been invited, yet he soon found himself unable to comply with half the requests that poured in upon him.

"Many who did not accept his views as to the exact time of the second advent, were convinced of the certainty and nearness of Christ's coming and their need of preparation. In some of the large cities his work produced a marked impression. Liquor dealers abandoned the traffic, and turned their shops into meeting rooms; gambling dens were broken up; infidels, deists, Universalists, and even the most abandoned profligates were reformed, some of whom had not entered a house of worship for years. Prayer meetings were established by the various denominations, in different quarters, at almost every hour, business men assembling at midday for prayer and praise. There was no extravagant excitement, but an almost universal solemnity on the minds of the people. His work, like that of the early Reformers, tended rather to convince the understanding and arouse the conscience than merely to excite the emotions."—*The Great Controversy*, pages 331, 332.

This great movement culminated in what we know as the "midnight cry." And it was at the close of the midnight cry that Jesus entered the most holy place of the heavenly sanctuary. "Christians who fell asleep before the door was opened into the most holy, when the midnight cry was finished, at the seventh month, 1844, and who had not kept the true Sabbath, now rest in hope."—*Early Writings*, pages 42, 43.

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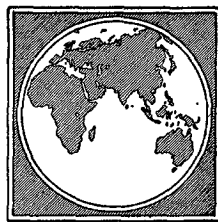
"WHEN we have nothing else that we can do for the good of mankind, and are so poor that we have nothing else that we can give, we can always and everywhere give kindness. Kindly sympathy in another's interests, kindly judgment of his efforts, honest pity for his mistakes and failures, sincere pleasure in his successes,—these are always in our power if we are not too self-engrossed to bestow them, and these more than anything else supply the days with a sunny atmosphere."

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I WASTED time, and now doth time waste me.—*Shakespeare*.



THE WORLD-WIDE FIELD



Be True

To God be true.

Let naught of praise or blame

Turn thy true heart from following the right.

Weak is the help of man; and weaker still

The soul that puts its trust in such

A broken reed. None else but God

Can power bestow to stem the tide of evil

That assails thee; and he alone is true.

Then give him all thy heart,

And all thou art. Keep nothing back.

For when thou giv'st him all,

He doubles blessings on thy head, and

All things that he hath are thine

Forevermore.

—H. L. Babcock, in *Herald of Life*.

Tsung Ming Island, China

K. H. WOOD

I HAVE just returned from a trip to Tsung Ming, a large island in the mouth of the Yang-tze-kiang. I had planned to start for the island on Wednesday, having previously consulted the time-table to ascertain upon which days the boats went to Tsung Ming. However, upon arriving at the wharf to take the boat, I was informed that as this is a "small month," the boat schedule is not in effect as usual, and consequently the boat would not leave until the next day.

About the middle of the following forenoon we left Shanghai, and arrived at Tsung Ming at five o'clock in the afternoon. I found conditions there much different than I had expected. Although there are several steamboat lines connecting with the mainland, and one would expect to find things reasonably modern, the state of civilization is about what it was ten or fifteen years ago, before China was open to foreign influences as it has been for the past few years.

As soon as I landed, men, women, and children began to flock about me, and followed me to the inn. And they did not stop at the door of the inn, nor even at the door to my room, but crowded in so closely that I could scarcely get my bed prepared for the night, though I was tired and wished to retire early. However, after their curiosity had been satisfied to some extent, I was able to persuade them to allow me to retire.

I was just getting nicely settled when I was visited by the police and some soldiers, who wanted to know what my business was and when I expected to leave. They also asked to see my passport, which I had not thought necessary to take along, Tsung Ming being such a short distance from Shanghai. I assured them that I would make no trouble, and upon my statement that I expected to leave the island the next day, they consented to take their departure.

We had had a colporteur at Tsung Ming for some time, so the few matters I had to attend to were easily disposed of. Among these was the securing of a building for a permanent chapel and evangelist's quarters.

Ours is the only Protestant mission on the island at the present time, so we consider this a most desirable opening. Having established our work at Tsung Ming, we shall be able to scatter our literature in the cities on the north side of the river, and thus gradually prepare the way for an evangelist to open a chapel and publicly teach the gospel there.

The Lord has greatly blessed our liter-

we can move into our own premises.

The future promises steady growth for our work in this mission. We now have more openings than our laborers can fill. In one large inland city there are more than ten new believers who are calling for a worker to come and teach them more fully the truths of our message. I have just received a letter saying they were making arrangements to provide a small meeting place where they can gather for their Sabbath services.

Thus far this year, we have baptized twenty-seven new members, and we have a class of twenty-five who are preparing for baptism. Half this number will, doubtless, receive this rite before the close of the year.

Hilo, Hawaii

MRS. MABEL MC KEAGUE

In my last report I told you of a Hawaiian woman and her seven children who had accepted the truth. They were



GROUP OF WOMEN ATTENDING A BIBLE INSTITUTE CONDUCTED BY SISTER B. MILLER

ature workers during the past few months. Our sale of the Chinese *Signs* alone has increased more than sixfold. One of our colporteurs often sells as many as fifteen hundred copies of the monthly issue of this paper, on the streets of Shanghai and other large cities.

We have recently moved two of our station chapels into better buildings, located nearer our believers; but we are still in very undesirable quarters at Kading. One of our people there has recently given a large plot of ground in the heart of the city, on which to erect a chapel, school, and rooms for the evangelist and teachers. The transfer of the title has already been made, and registered in the American consulate. All that prevents our having a clean, light building for our meetings is the lack of funds with which to build it. We are hoping that money for this purpose will be forthcoming soon after the first of the year. Our landlord evidently thinks we are permanently located where we are, as he has recently doubled our rent. We are unable to better ourselves in any rented quarters, so we must remain until

then in the country, but have since moved to Hilo, near us. The husband was also convinced of the truth, but in his struggle to withstand his convictions, he made it very hard for his wife. Still we prayed and pleaded, and just recently he yielded.

He told his employers he was going to keep the Lord's Sabbath. Although he was ridiculed, and had many testing experiences when it seemed that he would be without work, now he has more than he can do.

He called in two men, a Hawaiian and a Porto Rican, to study in his home with my husband. These also have determined to keep the Sabbath, and have witnessed the power of God in opening the way before them. The Hawaiian held a position where he had been trusted for several years, but when he told his employer of his desire to keep the Sabbath holy, the man became very angry and said, "Every day will be sabbath for you, then." He accepted his dismissal meekly, trusting in God. At the end of six days, his employer sent for him to come and take up his work again, with the Sabbath off. So now our brother is rejoicing in the

Lord, has given up his bad habits, and is determined to live up to all the light.

The Porto Rican had been in the Salvation Army corps, but was not satisfied. He has taken only a few studies, and we need to pray that he may accept the whole message and become a valuable worker. He can speak English equally well as Spanish. The first-named brother has given him a home, and also work.

A young Hawaiian woman who has the responsibility of caring for an aged mother, has become more and more interested, first paying tithe, then securing all our books and papers she could afford, taking part in missionary work, and attending all our meetings and readings. We were very glad yesterday when she told us of her intention to ask her employer for relief from all Sabbath work. Her mother and niece are also keeping the Sabbath, and others of the family are interested.

Another young woman, one of my patients, has taken her stand and is happy in the new-found light. She obtained relief through the treatments, relief which she had long been seeking from different doctors, and this opened the way for Bible studies. She also is working for her relatives.

Our medical work is very encouraging and interesting. We have many calls from the doctors for private nursing, which we cannot fill. As there is only one hospital here, operated by the Catholics, there will be an increasing demand on us for help. One doctor urged us to start a small sanitarium. While this may not be possible, what an opportunity there is for one of our physicians to come here and help us to educate the people while giving them physical relief.

My Sabbath school class of eight children is doing good work, and we can see some improvement in the daily life of each child. But they are calling for a church school, and they have friends who would like to attend also. The Hilo company, by tithes, offerings, treatment returns, sale of books and papers, and the large Harvest Ingathering fund which the Lord helped us to raise, are doing their share. We need help, and need it badly. We have been promised medical help so that we could give our time more fully to missionary work, but we feel that we must also have a church school by the next school year.

Then there is the country work. Hilo is only one town, and this is a large island. Its towns are widely separated, and often inaccessible by railroad, which is a slow and expensive means of travel here. Last Sunday my husband spoke in the Olaa church, and today he is holding a study with a company of Hawaiians there. Several others at different places are studying, and the calls keep coming. We hope to raise up small companies all around this island. But the roads are very bad, owing to the heavy rains; and the carrying of books and equipment on his person is fast telling on my husband's health. Too long have the people sat in darkness, and we must redeem the time with all haste before the terrible

calamities which the Lord has thus far mercifully withheld from these fair islands, shall wipe out her people in a moment.

We have marveled at the goodness of God in using us, weak as we are, to proclaim his message and to win souls, and we long for more of his Spirit and power in our lives. We are determined to seek and obtain many blessings in the week of prayer just upon us. Pray for us, as we pray for all of you.



The Work in Bermuda

EUGENE LELAND

THE message was first brought to these islands about twenty years ago by some Sabbath keepers who came from Canada. Soon afterwards a minister was sent here by the General Conference, and as the result of his labors during a period of a little more than six years, a church was organized which numbers seventy-eight members at the present time. A substantial church building has been erected in a pleasant and central part of the city of Hamilton, and is entirely clear of debt. The church is equipped with electric lights, and has a baptistery.

The amount of tithe paid last year was £154 1s. 11d., and the Sabbath school offerings amounted to £46 5d. Seven new members were added to the church upon profession of faith, two by letter, and three who had formerly been members were reclaimed, making an addition of twelve members, in all, during the year.

Tent meetings have been held in several places, and other work in the way of selling literature and visiting has been done, until our work is well known by the resident inhabitants. Sunday evening meetings at the church have been well attended during the past year, and the interest is increasing. We hope to see some good results.

The work here is more than self-supporting, and the brethren are very liberal in their contributions to the needs of the fields beyond.



Mission Notes

A BIBLE colporteur working among the Moslems relates this experience: "In Bagdad a number of Moslems whom we had met in Kerbela a year ago—when we were threatened with death by the fanatical followers of the Arabian prophet—approached me, and said, 'Do you not fear the Moslems, that they will kill you?' I quoted Christ's injunction, 'Fear not them which kill the body,' and added, 'You hate us, and Christ has commanded us to love our enemies.' One then said, 'Your purpose is to change the religion of the Moslems.' I replied, 'We wish you to know the truth, and that you may be led to trust Christ as your Saviour.' After further conversation, they bought two New Testaments."

ONE of the brethren writing from Costa Rica, sends this good word: "We are enjoying much of the blessing of

the Lord in this part of the vineyard. An intelligent gentleman who for years opposed our work here is now rejoicing in the third angel's message. He has been won to the truth by reading papers circulated by our home missionary society. This man is a great help to us in our work here."

THE first of September, Brother F. A. Stahl wrote concerning the large mission at Puno, Peru: "I was planning on Mrs. Stahl's going to Bolivia, while I should make strong efforts to open a mission among the Indians on the other side of Lake Titicaca. But I find I must not undertake so much: I believe more will be accomplished in the end. There has been much to do, and many calls that I have been unable to answer. But the mission here has gained by the course I have taken, for I have devoted more time to getting our people in this place firmly established in the truth, and a great interest has been aroused right about us by home missionary work. God has graciously spared our lives, and now we do not want to do anything foolish that would spoil our work. It would suit the priests only too well if we should have to leave this mission. They are ever on the watch to harm the work, but God has shown them plainly that it is his work. Our love for this work and this people is growing stronger and stronger, and if the Lord can use us here, we ask nothing better than to remain until the end. We know the people better now, and can speak to them a little in their own language. The Lord is blessing in many ways. We have had good success in treating the sick from the villages where there is opposition to our work. Just the other day I was called to attend a Spanish gentleman, and was able to help him very much. The house was full of people when I arrived, and among them I recognized some who had been very bitter against us, even going so far as to stand in the middle of the street and threaten us as we passed through the town. I prayed the Lord to help me to say and do just the right thing, and I believe he did. All this is having an effect upon the Indians. As they see these gentlemen—as they are called by the Indians—come to us for help, they are more encouraged than ever, for they see that what these same people said against us some years ago is not true. And through it all we say very little, but keep on working for God."



"If you blur your moral perceptions, if you sacrifice your honor by ways that are not clean and straight, then the whole landscape of your spiritual outlook will lose its delicate coloring and lose its clear edge, and you will not be able to distinguish between the good and the evil, between the true and the false."



If you have built castles in the air, your work need not be lost; that is where they should be, but put foundations under them.—*Thoreau*.



Conducted by Mrs. I. H. Evans, 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.

The Cold World

If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah! the cheerless weather!"
—Lucy Larcom.

The Mother's Privileges

WORTHIE HARRIS HOLDEN

A JEWISH proverb declares, "God could not be everywhere; therefore he made mothers." We know that God is omnipotent by his Spirit, but it is true that to the very young child the mother is the one through whom he interprets divinity. Have you not held even a stranger child committed temporarily to your care, and seen him scan your face to learn the real intent of your heart? Does not the wee one know whether your command must be obeyed, or if it is only a threat? If you have to punish, can you hide from him whether it is done in love or in anger?

The one whose constant care attends the little child is the one who wins his love. Leave continually the tender daily administrations to some maid, and she will soon supersede yourself in his affections. When you meet a rich man's son thus chaperoned, to whom the mother is almost a stranger, do you envy or pity her? Is she not bartering for fickle social esteem the inestimable privilege of working with God for her child? Some realize this. I know a mother who lives in affluence, and is attended by servants, but who cherishes the labor of caring herself for her little son.

God speaks to mothers individually, "Take this child, and train it for me, and I will give thee thy wages." It might be well to place this motto in the kitchen, where little fingers long "to help." It would still your impatient word or gesture. How else can you train the little one for Jesus, if you cannot teach him lessons of helpfulness, and inspire a desire for usefulness? By and by, when silver hairs begin to adorn your temples, a present earthly reward will be reaped when skilled hands insist upon letting mother rest from these routine duties.

Place the motto in the dining room and the living room, but still better, inscribe it on your heart. Take time to talk with Jesus, that the light of his countenance

may rest upon your soul and manifest itself in deeds and words of love.

The business man frequently balances his accounts to find his loss or gain. No less often should the mother pause to discover her liabilities and resources. In this strenuous life of ours, seeming duties will constantly creep in upon us until we are "swamped" by them. Calls clamor from without; it may be from the church or from social affairs. There is a tendency to spend more and more time in adorning the children's clothes, or in preparing a greater variety of dishes to entertain one's company. Things that are not wrong in themselves we are slow to detect as household enemies, yet they become such as soon as they steal the time that should be devoted to the development of the children's characters.

Perhaps your neighbor can do both,—attend to home duties properly and still be a social aid. Each one must determine, What are my resources? Your strength may be limited, your health not the best. Your nerves will not permit of overtaxation. To deny your other aspirations may be a real sacrifice, yet by it you may make your covenant with God.

Talk with your children. So many have scarcely any conversation with their parents. They hear only commands and negations. The little child will open up his soul to you through his unique questions and his imaginative flights, and your own heart will grow younger. Unconsciously the little one will learn to love the things you love and hate the things you hate. He will respect your wishes. He will guard your half hour of rest as chivalrously as a little soldier. When he plays with his young companions, the final word in any argument will be, "Mother said so!"

Have you never wished, when weary, that you could be a child again, and that after the short prayer with mother, she could once more tuck you into your bed, tell you a wonderful story, and then press a fond good-night kiss on your forehead? Has any gray-haired mother ever been known to say that she regretted spending so much time at the children's hour? Ah, what is more precious to the mother? The busy little feet that have pattered around the house so unceasingly all day are ready for rest, and the child is eager for his story before he yields to slumber.

One mother I know was at her wit's end. She could not tell even a Bible story in an interesting way, though she

longed to do so. Finally she read the parables to her three-year-old. Certain ones came to be favorites, and the child would ask for them again and again. By and by she came to repeat such ones as the ten virgins and the rich man who pulled down his barns and built greater. The idea of not giving a stone for bread or a serpent for a fish seemed thoroughly grasped, judging by the manner in which the wee lassie recited the Bible verses.

The world says this is the age for fairy tales—when the very young are imaginative. May we not be glad for the simple illustrative passages in the Word of God to read to our little ones? Let them early learn its treasures, and it will aid materially in helping them to breathe in naturally the atmosphere of grace.

I remember, when a girl, hearing a well-known evangelist remark that it was a shame we had to sing,—

"Prone to wander, Lord, I feel it;
Prone to leave the God I love."

Yet how often this familiar hymn has described the heart's experience! In our dealings with the little ones we need to reflect our Saviour's tenderness; for the tiny feet will go astray so often from the right paths. The mother must have vigilance like that of our gracious Shepherd, to keep the little lambs in the fold. When necessary, she must rebuke and chasten in the spirit of the Master. She must train these opening buds to grow in wisdom and in the knowledge of God. Thus only may she know the divine rights and privileges of motherhood.

The Ideal Woman

THE man who made the collection of proverbs contained in our Bible included in his volume a sketch of the ideal woman. She is a wife and mother. The Hebrew mind never questioned the fact that married life is the normal life for men and women on this earth, and that a home is incomplete without children. A woman's highest career—so the Hebrew was convinced—lies in the home. She comes to the fullest realization of herself in motherhood. Her supreme work is caring for her family. Her chief jewels are her sons and daughters. The richest contributions she makes to the world are the children she molds and trains.

This is not only the Hebrew view, it is the human, universal, everlasting view. Whenever this conception is repudiated, the life of society is bound in shallows and in miseries.

The outstanding feature of the woman who looks out on us from the book of Proverbs is her efficiency as a home maker. It is she by whom the family is nourished. She spreads the table in the presence of her husband and children.

"She . . . giveth food to her household."

She not only feeds her family, she clothes it. She protects it from the weather. She keeps in mind not only its comfort but also its appearance. She makes it brightly beautiful. Her children are a feast to the eyes.

"All her household are clothed with scarlet."

In clothing her children, she does not neglect her own appearance. Having dressed her daughters in scarlet, she does not array herself in drab. She also is beautiful to look at.

"Her clothing is fine linen and purple."

But dress alone does not make a woman. Her adorning must not be "the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel." She must be adorned with the graces of a lovely heart, and her crowning beauty lies in her disposition.

"Strength and dignity are her clothing."

Weakness is not an essential element of womanhood. To be feminine does not mean to be feeble. A woman's strength must possess charm. It must have in it the suggestion of royalty, the distinctive grace of queenliness. Her soul is calm. She is not agitated by constant fears, nor consumed by petty worries. She faces life with a courageous heart.

"She laugheth at the time to come."

She is neither frivolous nor sarcastic. Her conversation is seasoned with salt. It gives life fresh tonic. She does not talk an infinite deal of nothing, nor does she habitually occupy her mind with trifles. She is as gracious as she is sensible. She does not use words which stab and cut. She is gentle in her speech, and genial and generous in her judgment.

*"She openeth her mouth with wisdom;
And the law of kindness is on her tongue."*

Industriousness is one of her shining virtues. She is never idle. She looks after her home with a fidelity which never fails. Early and late she gives herself to her calling.

*"She riseth even while it is yet night."
"Her lamp goeth not out by night."*

She has a great work to do, and she does not shirk it. She constantly studies the comfort and happiness of the little kingdom of which she is the anointed queen.

*"She looketh well to the ways of her household,
And eateth not the bread of idleness."*

But her horizon is not formed by the four walls of her home. She owes a debt to the outside world, and pays it. She is not unmindful of the great poverty which lies beyond her door. Her heart goes out in sympathy to those who need her, and her hands give help to those who cannot help themselves.

"She stretcheth out her hand to the poor;

Yea, she reacheth forth her hands to the needy."

The result of it all is that she wins and holds the hearts of her husband and children. She sways them by what she does, and still more by what she is. She is a true woman, and does a true woman's work, and great is her reward.

"Her children rise up, and call her blessed;

Her husband also, and he praiseth her."

Nor is her praise confined to those who

are nearest to her. Poets and orators, philosophers and sages, unite in eulogizing her. The heart of mankind exclaims:—

*"Give her of the fruit of her hands;
And let her works praise her in the gates."*

What page of the Bible might a woman more profitably keep before her than this page of the ancient book of Proverbs! Centuries have passed since the portrait was painted, but the colors have not faded, and the world, gazing on it, still exclaims, "This is ideal!"—*Charles E. Jefferson, D. D.*

Rocking at Bedtime

THE only excuse that has ever existed for rocking, is that the mother liked to do it, or thought she must follow the precedent of other rocking mothers, although the time nearly always comes, sooner or later, when what was a joy becomes an irksome task. The inconvenience of rocking becomes manifest some day, especially after the child grows older and falls asleep more slowly. It is then that the mother begins to realize that in giving way to her inclination to rock the baby, she has trained him along lines which are not well for him and are decidedly hard for herself.

Good habits are quite as easy to establish as bad ones: and the mother who begins right in the training of her child will have more energy with which to care for him, and more opportunity to enjoy this fleeting time of his babyhood.

When the little one cries or is fretful during the first days of his life, she should not allow any one to quiet him by walking about or rocking him. Holding him upright against the shoulder or gently patting the little back may be sufficient to soothe, if colic is the disturbing ailment. In fact, a certain amount of lusty crying is good for the child. This cry can readily be distinguished from the whimpering cry of discomfort or the sharp cry of pain. In any event rocking cannot benefit him in the least.

There is absolutely no reason for rocking, and there are some very good ones against it. The body of the young infant is exceedingly tender and soft, because as yet there is present in the body cells a great deal of fluid. This continual change of position as afforded in rocking, tends continually to disturb the body equilibrium, thus calling for a large amount of nervous expenditure to restore a normal and stable condition of quiet. Brain and body rest much better if, when it comes time to sleep, the child is laid down quietly.

In the very first month of a baby's life he begins to adapt himself to the suggestions of his daily life and care. Perhaps one of the first impressions he receives is hunger. He is uncomfortable, and he cries. The cry brings food. The second impression is comfort and pleasure. After this experience has been repeated a number of times, little brain grooves begin to form, connecting the ideas of hunger, crying, and food. These

brain grooves are the beginning of memory. He soon learns to expect that which is given regularly, because of the repeated impressions made.

During the first month he begins to adapt himself to these repeated impressions of his daily life. This adaptation is called habit. He learns when to expect food, and how he is expected to go to sleep.

Baldwin, whose psychological researches are highly valued, assures us that there is no element of will as yet, "for the fibers of the brain necessary to voluntary action, in the cortex of the hemisphere, are not yet formed." This learned man says, further:—

"The realization of the extraordinary adaptiveness of the very young child should save parents many an anxious day and sleepless night. There is practically nothing easier than to impress upon the child whatever habits of daily and nightly routine one wishes him to acquire, if he be taken in hand early enough. The only requirements are knowledge of what is good for him, and then inviolable regularity in everything that concerns him. Under this training he will become as 'obstinate' in being 'good' as the opposite so-called 'indulgent' or 'capricious' treatment always makes him in being 'bad.' There is no reason whatever why he should be walked with or held, why he should be taken up when he cries, why he should be trotted when he awakes, or why he should have a light by night. Things like this are simply bad habits, for which the parents have themselves to thank. The child adapts himself to his training, and it is his treatment that his habits reflect."

When the child is wide-awake, and especially as he grows older, every normal mother will desire to express her affection by a certain amount of mothering and loving; but when it comes time to put baby to bed,—and there must be regular times with which nothing is allowed to interfere,—he should be trained to be put quietly into a well-ventilated room in a comfortable crib or bed.

From the beginning the regular noises of the household should continue without reference to the child. He will readily become accustomed to these and can adapt himself to them. It is not fair nor yet necessary that the household should go about on tiptoes and with bated breath because the baby is asleep. Unusual and sharp noises will disturb, however, because they are something which startle, and to which adaptation has not been made.

Do not rock the baby to sleep, it cannot do any good and is very likely to make a nervous, excitable, exacting child, not properly established in the early and important habits of healthful regularity and unselfish obedience.—*The Mother's Magazine.*

THERE is in friendship something of all relations, and something above them all. It is the golden thread that ties the hearts of all the world.—*John Evelyn.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Utah

We are glad to report some degree of success in two series of evangelistic meetings held the past summer by the writer and a company of workers, in Ogden and Salt Lake City, Utah. The Ogden meetings began June 13 and closed August 15, and the Salt Lake City series began September 5 and closed November 7,—eighteen weeks altogether. The attendance at these services averaged from seventy-five to five hundred.

Though in some respects this field has been the hardest in which the writer ever labored, yet some seed has been sown, and a number have decided to obey the truth. Thus far over one hundred have signed the church covenant. Fifty-five have united with the church—seventeen with the Ogden church and thirty-eight with the Salt Lake City church. Besides these, twenty or more are seriously considering baptism. Further instruction and encouragement will doubtless add to the number of church members.

Five newspapers, two in Ogden and three in Salt Lake City, have shown us favor by publishing synopses of the sermons. One hundred and ninety-five articles have been printed besides free church notices. These varied from two or three paragraphs to three columns, averaging ten inches or one-half column each. The circulation of these papers, amounting to about 100,000, has reached Salt Lake City, Ogden, Provo, and a number of small towns. Thus, many who could not attend the services have had the opportunity of reading the truth. A number of those who have decided to obey the truth were first interested by reading the papers. They not only saw the articles, but the announcement of the services, and came to learn more.

One lady who signed the covenant lived in the country two miles from the car line. She became interested in the articles, and decided to come to the services. She walked the two miles to the car and back several evenings in order to attend the meetings. Afterwards she decided to move her family into the city for the special purpose of hearing the lectures. We hope to see her and a number of her family join the church.

Tourists, seeing the announcements of the services in the papers, have come to the meetings. It pays to get acquainted with the editors, and put forth a determined effort to use the newspapers.

Associated with the writer in these services were the following-named per-

sons: Elder W. M. Adams, president of the conference; Elders H. G. Gjording and W. A. Johnson. Mrs. H. W. Holloway and Miss Ester Smith have rendered valuable service in the Bible work.

For the blessings received and the results obtained, we are thankful to God, and to him be all the glory. Pray for the work and workers in the Utah Conference.

A. S. BOOTH.

Our Work at the Panama-Pacific Exposition

At the invitation of the Pacific Union Conference Committee, we came to San Francisco about the middle of April, to take charge of the work at the Pacific Press booth. We found this booth favorably located in the Liberal Arts section of the Machinery Palace. The space occupied was about eighteen by thirty-six

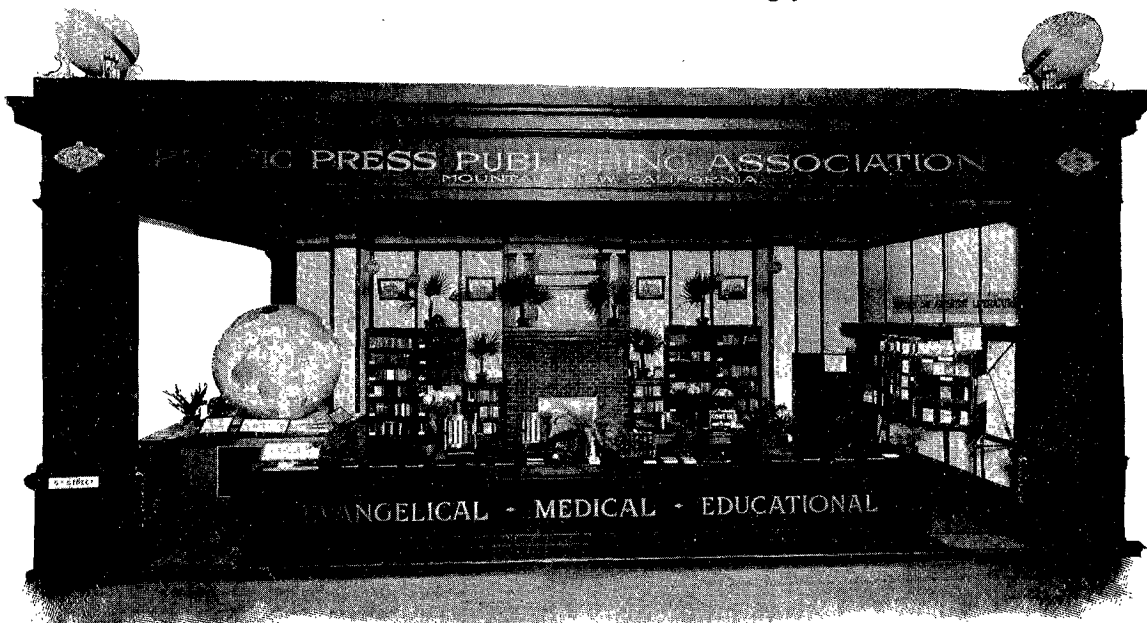
lights in red, blue, green, and white.

A key to the lights was placed on each of three sides of the globe stand. The red lights showed the location of our publishing houses and branches; the green lights, the location of our schools; the blue lights, that of our sanitariums and medical missions; while the white lights indicated the location of our evangelical stations.

On the globe stand was always kept a variety of our good tracts, from which the public were invited to select. Over 11,000 periodicals and 12,000 tracts were distributed.

In a neat rack back of the globe were shown photographs of our leading institutions both in this country and in foreign fields, while at the rear of the booth were shown samples of our literature in forty foreign languages. This feature drew the attention of the foreigners, many of whom left their addresses, in order to have publications in their own language mailed to them.

The attention of visitors was called to a booklet to be mailed from the Pacific Press to those requesting it. More than 3,500 requests were received. In one day, such requests were made by persons from seventeen different States and countries, including Java and New Zealand. The



PACIFIC PRESS BOOTH AT THE PANAMA-PACIFIC EXPOSITION

feet, and was a free concession by the exposition management. It had a frontage on two sides; and on these sides it was inclosed by spacious counters, on which were displayed, in morocco library binders, our leading periodicals. A small case on one of the counters contained several of our large books in full morocco, and at each side of the case was a sign reading, "Come In; Rest and Read."

The principal furnishings were a fireplace, electrically illuminated, and six sectional bookcases on either side of the same, which were filled with our various large books in the different styles of binding. A good-sized reading table, with two easy rockers and six other chairs, tended to give an inviting appearance. Near the front corner was located the large revolving globe, which was the chief attraction in the exhibit. This was five feet in diameter, and was studded with more than two hundred electric

addresses of all these were sent to our various State tract societies, to be distributed among our churches for missionary correspondence.

One incident will illustrate the far-reaching influence of the work at the exposition. A young Japanese, just returned from Japan, presented a letter written in Japanese characters, with the exception of the words, "Seventh-day Adventist, Pacific Press Publishing Association, Mountain View," and "Machinery Palace," which were in English. He told us of the illness of his brother, which necessitated his going to our sanitarium in Kobe, where he was "made cured." He further said that his brother was much interested in the religion of the Seventh-day Adventists, and that he, too, was interested and wanted something to read.

We also met a company of Chinese students sent by their government to various universities in the East. All

were bright young men, and manifested appreciation on receipt of the reading matter we gave them. They all left their addresses.

We had many opportunities to present our message to a superior class of people. Men prominent in the work of other denominations visited us, and expressed highest admiration of our exhibit. We have enjoyed most friendly relations with nearly all religious denominations having exhibits at the exposition.

Often, while explaining the lights on the globe, we were asked, "Does this represent the work of all the Protestant denominations?" And when informed to the contrary, many said, "I had no idea the work of the Seventh-day Adventists was so extensive." This was also the remark of one of the international jury when making his official visit. We also enjoyed the privilege of meeting more than sixteen hundred persons of our faith, all of whom registered at the booth.

E. W. SNYDER,
MRS. E. K. SNYDER.

The Problem of Our City Work

WITH the marvelous advance in all lines of the world's work, there comes to us the problem of how to work in our large cities successfully. As we are nearing the end of all things, the population of earth is gathering in our large "centers" or cities. If I should say that Chicago, London, and New York hold more people than Norway, Denmark, and Sweden, I should but declare the truth. One authority estimates that fully one half of the earth's population is gathered in the cities. If this be true, it is indeed a problem well worthy of careful study. Not only are these cities capitals of commerce, but they are headquarters of vice, crime, styles, education, etc. They are leaders in all modern thought, and therefore it is of paramount importance that they first hear the last message of mercy.

The walls of Jericho today do not consist of mortar and brick, but of a host of circumstances that render the city almost impregnable:—

1. People who live in cities are not sociable. They do not know their next-door neighbors. They do not make it a practice to attend church. Over one half of the city people of today scarcely ever hear divine service.

2. Wealth closes in many a family from the Saviour's love; while poverty and the fear of the wolf at the door, keep thousands from the influence of the gospel worker.

3. Superstition or fearing to think for themselves keeps a large class from study and investigation.

4. Growing out of the conditions just mentioned, comes the last, and perhaps the worst condition of all—the world-wide craze for amusements. People feel they must have some amusement and recreation. They must be relieved from the terrible strain. They must forget themselves every now and then. Not knowing the only source of true happiness, they turn to the world for help.

Some go to the saloon, hear the entrancing music, see the fine furniture, and quaff the poison that will cause them to forget their business cares for a few hours. Then, there is the mental drunkard. He looks more respectable, but he is either devouring the soul-destroying novel or seeing it acted out in the theater;

or if his purse will not allow him a seat there, he goes to the five- or ten-cent moving picture show. It is really distressing to know how many are habit-bound by these cheap amusements.

The more people allow their minds to become engrossed in these amusements, the less they care for Bible truth and its exposition. The Bible, say they, is a dry book. Thus the great mass of suffering humanity cry out, and, turning from the true Deliverer, delve deeper and deeper into worldly pleasures. Nor is this all. False religions are set up for those who feel that they must have some form of worship, and lavish expenditures are made to enrich and make them enticing.

Workers must be trained for service; and literature, and money to defray expenses, must be furnished them. The people must be notified of our meetings, or, in other words, we must advertise. Jonah cried through the midst of the street. Let us plan to reach the masses. Let us pray to know how to get large audiences. Let us study every legitimate means of drawing the people.

There come times when a limited use of opera houses is a good thing,—the people know the way and are accustomed to going,—but this requires money. There are cases where large posters and extensive advertising are necessary, but the same kind of advertising does not do in all places. We must study each town, and be guided by the customs of the place. Every means possible should be brought to bear on this fort of iniquity, the modern city, that the honest in heart may be rescued from eternal ruin.

C. A. HANSEN.

Missionary Papers

OUR papers are very precious things, and a single copy has been known to lead a soul to rejoice in present truth. Therefore our papers should be carefully preserved in the home. Kept clean and uninjured, they can be sent forth, at any call, on their mission of enlightenment and salvation. To allow them to become soiled or rumpled is not wise. To hand them to a neighbor or to send them to a mission field in that condition gives just cause for criticism of the sender, and brings reproach on the cause he loves. Besides this, it is a waste of money in postage, for the mission worker of good taste and sound judgment will not venture to use them.

Perhaps a few suggestions may not be out of place, and, if heeded, may save to the cause of God some truth-filled literature and a few dollars of much-needed money:—

Having read the papers thoroughly, send them as soon as they can well be spared from the home. Fold or roll smoothly. If of different sizes, put the smaller ones on the outside rather than inside. Then the longer ones will not be rumpled at the ends. Cover the whole package with strong but not necessarily heavy paper. Much printed matter is rendered utterly useless because of the wear and tear it gets in the mail bags. Wrap and tie according to the size and weight of package.

Postal requirements should be observed. Postmasters can always give information as to the amount of postage required on a package. Remember that tracts must have double the amount re-

quired by periodicals. If tracts are inclosed, the whole package is subjected to that same rate.

A MISSION WORKER.

Neighborhood Missionary Work

AS I have been obliged, on account of my health, to step out of the ranks of active workers for a time, I am trying to let my light shine in the country neighborhood where I live. Some time ago I sold a copy of "The World's Crisis" to the merchant with whom I trade. When I went to town a week later, I took with me twelve of these books, besides the *Gathering Signs*. While I was doing my purchasing, the merchant to whom I had sold a book the previous week, spoke very highly of it to another customer. She asked to see the book, and took one. That same day a man who was not a Christian urged the elevator man to procure a copy, and lent him a quarter to pay for it. In less than two hours I sold twelve books, all I had with me, and received \$1.25 for the Harvest Ingathering fund. I shall order more of the books at once, and canvass my neighbors, so that they may have the truth for these times.

Why should not all our farmers do missionary work of this kind? This is the very work to which the Lord is calling our lay members, and there are great blessings in store for those who will engage in it. People are hungry for the truth, and will be glad to have our literature if we will but take it to them. Let us pray that our "first love" may be restored to us, and that the Spirit of God may rest upon us, that we may soon see the work finished, and then Jesus will come.

B. M. GARTON.

Bible Brought \$29,000

THE Huth library at Sotheby's was sold at a London auction, and a Mazarin Bible brought \$29,000. Bernard Quatrich, the bookseller, opened the bidding at \$10,000. The next offer was \$15,000, and \$2,500 raises were bid till Mr. Quatrich took the prize at double the price obtained for it when sold at auction once before. The real value of the book is not in the binding or paper or edition, but in the substance, which is the eternal truth. A Bible that costs only a few pennies has the same power to reform the individual heart and revolutionize the nation as the \$29,000 one. And yet to the bookseller the Mazarin Bible was worth what he bid for it, or he would not have bought it. If there were but one Bible in the world, twenty-nine million dollars would be a cheap price for it. Of the statutes and judgments of the divine law the psalmist has said: "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." Ps. 19: 10.—*Christian Herald*.

"Most of us are so intent upon our own affairs that we do not take time to be thoughtful of others. Yet the tactful, considerate person often has more power over the lives of his fellows than the one of greater native ability. Be thoughtful and you will be loved."

"CHRISTIANITY does not 'follow the flag;' it follows the cross."

Missionary Volunteer Department

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

The Bible in the Early Church

CHRISTIANS in this world of sin are like divers on a wrecked vessel down beneath the waves. We can live and continue our work only as we have unbroken communion with heaven and breathe heaven's air. And prayer alone is not sufficient. We must hear God speaking to us; we must be guided by his counsel, else we do not even know how to pray as we ought. We must feed on "the sincere milk of the word."

Recent investigations have brought to us a new conception of the importance and wide distribution of the Bible in the early church, so near to the time when the New Testament was written, and when the multiplication of books was so difficult. We are told that "all members of the church were anxiously urged to make themselves as familiar with the Bible as possible. They were supposed to have copies of their own, and to read them privately as well as in the congregation."—*"The Influence of the Bible on Civilization,"* by Dobschutz, page 10.

In an old Christian book the author just quoted found this admonition:—

"Stay at home and read in the law and in the book of the Kings and in the prophets and in the gospel (which is) the fullness of these things. Keep far away from all the books of the heathen; for what hast thou to do with foreign words or with false laws or prophecies which also easily cause young people to wander from the faith? What, then, is wanting to thee in the Word of God, that thou throwest thyself upon these myths of the heathen? If thou wishest to read the tales of the fathers, thou hast the book of the Kings; or of wise men and philosophers, thou hast the prophets, amongst whom thou wilt find more wisdom and science than among the wise men and the philosophers, because they are the words of God, of the one only wise God. If thou desirest song, thou hast the psalms of David; or if the beginning of the world, thou hast the Genesis of great Moses; if law and commandments, thou hast the book of Exodus of the Lord our God. Therefore keep entirely away from all these foreign things, which are contrary to them."—*Id.*, pages 11, 12.

If this admonition was needed then, it certainly is needed now, when the world is literally flooded with literature of all kinds; and when every invention of literary genius, every device of the printer's art, and every artifice of the professional advertiser is used to attract attention to the literature that is being produced. Amid the multitude of voices thundering from the mammoth printing presses of our time, we are likely to neglect the one Book which is "the fountain light of all our day, the master light of all our seeing."

The Bible was not easy to obtain in the days of the early church. True, there were publishers of books in those days who used slaves that were trained as copyists; but it is doubtful if a regular publisher would take up the sacred litera-

ture of the despised, persecuted Christian sect. The complete Old and New Testaments were comprised in no less than two dozen rolls, and were of course very expensive.

"We are told that wealthy Christians helped their brethren by procuring copies for them. Origen, the greatest Bible scholar of the ancient church, is said to have been supported by a rich admirer, who put at his disposal a number of slave copyists. A later admirer of Origen, Pamphilus, is said always to have carried with him several rolls in order to provide poor brethren."

"We have thrilling accounts of Christians trying to conceal their treasured Bible rolls from the eyes of the inquiring officials. They took them from the church into their private homes, securing the Bible in safety, but many a time bringing persecution upon themselves. To the officials they surrendered books of various kinds in order to escape from surrendering the Scriptures. Asked if they had sacred books in their houses, many of them would answer, 'Yes, in our hearts.'"—*Id.*, pages 15, 24, 25.

If the early church appreciated the revelation of God so much, what shall we say of the remnant church which is expecting the more abundant outpouring of his Spirit? Let us study the Bible as never before, not only by topics and by piecemeal, but as a whole. Why should not every Seventh-day Adventist join our Bible Year circle, and read the Bible through during 1916? Think it over. Pray about it. If you believe that the Lord would have you do it, fill out and send to your conference Missionary Volunteer secretary the following:—

A BIBLE YEAR

Please enroll my name as a member of the Bible Year Course. I will make an earnest endeavor to systematically read the Bible through during 1916.

Name.....

Address.....

Date.....

M. E. KERN.

The Bible Year

Second Week

JAN. 9. Job 18 to 21: Second speech of Bildad—final doom of wicked; answer of Job—appeals for pity, prophecies of Christ; second speech of Zophar—portion of the wicked; answer of Job—wicked prosper here, punishment future.

JAN. 10. Job 22 to 24: Third speech of Eliphaz—accuses Job; answer of Job—confidence in God's mercy, end of the wicked.

JAN. 11. Job 25 to 29: Third speech of Bildad—God's majesty and perfection; answer of Job—exalts God's power and wisdom, describes former condition.

JAN. 12. Job 30 to 33: Job concludes his answer to Bildad; Elihu begins speech.

JAN. 13. Job 34 to 37: Elihu continues speech.

JAN. 14. Job 38 to 42: Elihu concludes; Jehovah speaks, rebuking Job, who confesses villainess; renewed prosperity of Job; death.

JAN. 15. Genesis 12 to 15: Call of Abraham; God's covenant.

Thoughts to Carry With You

JAN. 9: "I know that my Redeemer liveth."

JAN. 10: "Thou shalt pay thy vows."

JAN. 11: "The fear of the Lord, that is wisdom."

JAN. 12: "He marketh all my paths."

JAN. 13: "Trust thou in him."

JAN. 14: "No thought can be withholden from thee."

JAN. 15: "Thou shalt be a blessing."

Study the Bible

"Do not skim it, but study it, every word of it; study the whole Bible, Old Testament and New; not your favorite chapters merely, but the complete Word of God from beginning to end. . . . Let the Bible be to you the one book in all the world, whose every word is truth, and whose every verse is wisdom. In studying it, be sure to take it for what it really is,—the revelation of the thoughts of God, given to us in the words of God. . . . Let us read and reread the Scriptures, meditating on them day and night. They never grow old, they never lose their sap, they never run dry."—*Horatius Bonar.*

Facts About the Bible

The collection of sacred writings comprising the Scriptures is called the Bible, which means "the books." It is thought that the Greek word for this name was first applied to the sacred books by John Chrysostom, patriarch of Constantinople from A. D. 398 to 404.

"The books." . . . That no qualifying adjective stands before the noun, implies that these writings were regarded by those who used the term as forming a class by themselves, and as superior to all other literary productions. They are uniquely and preeminently the books. . . . The term Bible is absent from the sacred page; it is of ecclesiastical origin. The plural term *Biblia* marks the important fact that the Bible is not a single book, but a great many. The words Bible and Scripture, on the other hand, being both in the singular number, emphasize the fact that, under the diversity of human authorship, there lies a wonderful unity, pointing to the operation of one directing Mind, which acted during more than a thousand consecutive years when these writings were being produced."

The sixty-six books of the Bible were written during a time period extending from the days of Moses to near the close of the first century after Christ.

"The original languages of the Biblical books were Hebrew, Aramaic, and Greek. Nearly all the Old Testament was composed in Hebrew, the language spoken by Israel in Canaan before the exile, but after the return gradually giving way—as the speech of common intercourse—to the Aramaic. . . . Parts of Daniel and Ezra and one verse of Jeremiah (10:11) are in Aramaic. There is also an Aramaic coloring to many expressions scattered through the Old Testament. A dialect of Aramaic was the vernacular of Palestine in New Testament times, and it is probable that Jesus' teachings were spoken by him in Aramaic, and later rendered into Greek by the teachers of the early apostolic church. Apart from this Aramaic basis of the Gospels, especially the first three, and of some material in Acts, the New Testament was composed entirely in Greek, the Greek of ordinary intercourse in the Hellenistic world."

Into All the World

"A Dictionary of the Bible," by John D. Davis, just from the press, bears this significant testimony:—

"The Bible has already been translated, in its entirety or in part, into more than three hundred [or accurately 380] languages or dialects. It is not an exaggeration, when referring to the writers of the Bible, to adopt the language of the psalmist, meant originally for the silent theological teaching of the starry sky: 'Their line is gone out through all the earth, and their words to the end of the world.'"

The Book of Job

The name Job signifies the persecuted, hated, or afflicted one. It is generally held that the patriarch bearing this name lived before the days of Moses, and some believe that he lived even before the time of Abraham. (It is for the purpose of placing this book in its proper setting, approximately at least, that its reading follows the introduction to patriarchal history in the closing verses of Genesis 11.)

The book of Job is "probably the oldest book in the world," and is supposed to have been written by the patriarch himself, with an introduction and ending by Moses. A study of the book shows it to be the discussion of a great problem—"What is the intention of divine providence in allowing the good to suffer?" Amos R. Wells says: "The poem itself is a noble discussion of the reasons for suffering. In speeches regularly recurring, each answered in turn by Job, the three friends of the patriarch urge that the cause of all suffering is sin. Elihu argues that all suffering is certainly for the good of the sufferer, and at length God himself speaks, and Job becomes submissive and repentant."

Suggestion

Outline the book of Job, make a list of the leading characters, and mark the verses that have been most helpful to you during your reading.

"THROUGH the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain top to mountain top, till at last we catch the glory of the gate, and enter in to go no more out forever."

Publishing Department

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

Summary

ON the whole, our summary for November is encouraging. Our book sales show an increase both in the North American Division and in other lands. The magazine sales also show an encouraging increase in foreign fields, but we are sorry to see a falling off in the circulation of these excellent magazines in this country. We do not believe there is sufficient reason for this, and we hope our secretaries will not slacken their efforts to secure competent and faithful workers who will devote their entire time to the sale of these magazines, especially in the cities. Let us not slacken our efforts until the Master shall say, "It is finished."
W. W. EASTMAN.

Colporteurs' Summary for November, 1915

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1915	VALUE 1914	NO. COP.	VALUE 1915	VALUE 1914
ATLANTIC							
Maine	8	682	\$1442.95	\$ 9.75	336	\$ 33.60	\$ 66.30
N. New England	8	695	350.80	256.00	281	28.10	60.40
Massachusetts	9	725	545.20	595.75	2688	268.80	178.40
S. New England	4	317	449.85	237.30	828	82.80	24.30
E. New York	11	819	997.65	387.35	1156	115.60	77.50
W. New York	4	287	302.15	279.90	459	45.90	200.80
Greater New York	7	457	484.40	456.20	1893	189.30	339.70
Totals	51	3982	4573.00	2222.25	7641	764.10	947.40
COLUMBIA							
Ohio	21	2192	1982.40	1470.65	1750	175.00	371.80
Chesapeake	7	605	746.55	1052.65	248	24.80	52.00
Virginia	8	748	779.00	391.70	791	79.10	145.00
West Virginia	7	866	1350.00	618.55	293	29.30	45.50
E. Pennsylvania	10	894	729.75	515.10	2705	270.50	113.00
W. Pennsylvania	9	749	832.14	778.99	575	57.50	104.00
New Jersey	5	380	495.03	477.60	1563	156.30	118.60
Dist. of Columbia	7	144	533.75	87.25	756	75.60	217.10
Totals	74	6578	7448.62	5392.49	8681	868.10	1167.00
LAKE							
E. Michigan	6	475	332.35	641.80	943	94.30	263.50
W. Michigan	8	491	222.70	191.05	249	24.90	85.00
N. Michigan	7	350	242.95	.....	263	26.30	22.50
Wisconsin	3	261	215.80	201.75	795	79.50	121.50
N. Illinois	7	727	604.85	219.45	852	85.20	356.00
S. Illinois	19	1969	2218.20	1582.95	733	73.30	99.00
Indiana	13	1484	1273.70	986.60	218	21.80	110.40
Totals	63	5757	5110.55	3823.60	4053	405.30	1057.90
EASTERN CANADIAN							
Ontario	3	....	904.87	734.92	1450	145.00	460.20
Quebec	..	....	1.75	51.75	105	10.50	20.00
Maritime	1	....	118.55	.....	....	.....	220.00
Newfoundland	..	....	1.85	.....	....	.....	.....
Totals	4	....	1027.02	786.67	1555	155.50	700.20
SOUTHERN							
Louisiana	3	22	6.00	212.35	210	21.00	211.50
Alabama	14	1138	262.70	117.85	790	79.00	76.00
Kentucky	13	1508	1061.05	1350.50	55	5.50	127.00
Mississippi	17	1599	670.60	384.10	563	56.30	94.00
Tennessee River	14	1106	584.05	332.55	725	72.50	186.00
Totals	61	5373	2584.40	2397.35	2343	234.30	694.50
SOUTHEASTERN							
Cumberland	10	1191	827.40	891.85	534	53.40	80.50
Georgia	8	929	413.40	317.55	510	51.00	163.00
North Carolina	9	1039	853.55	2090.88	500	50.00	130.60
South Carolina	6	578	681.85	117.00	454	45.40	95.50
Florida	6	799	1111.45	1158.30	2915	291.50	149.10
Totals	39	4536	3887.65	4575.58	4913	491.30	618.70
SOUTHWESTERN							
Arkansas	13	552	464.85	378.25	35	3.50	67.50
Oklahoma	25	1330	928.65	544.90	445	44.50	149.40
N. Texas	22	850	435.40	73.65	297	29.70	36.00
S. Texas	11	613	409.70	215.35	1942	194.20	270.50
W. Texas	6	222	226.50	79.85	10	1.00	8.80
New Mexico	3	289	169.80	109.50	65	6.50	22.80
Totals	80	3856	2634.90	1401.50	2794	279.40	555.00
CENTRAL							
Missouri	12	1238	1199.60	1127.85	470	47.00	84.00
E. Colorado	11	958	932.40	892.35	225	22.50	115.00
W. Colorado	3	296	180.45	45.75	255	25.50	14.00
Nebraska	5	203	323.20	477.30	145	14.50	222.00
Wyoming	2	181	326.50	360.55	22	2.20	20.00
Kansas	22	2390	2339.75	805.61	768	76.80	124.50
Totals	55	5266	5301.90	3709.41	1885	188.50	579.50
NORTHERN							
Iowa	6	502	690.80	314.20	2379	237.90	476.60
Minnesota	7	643	622.15	91.25	1530	153.00	520.70
North Dakota	..	....	.....	419.35	124	12.40	33.00
South Dakota	3	160	123.50	.....	280	28.00	92.50
Totals	16	1305	1436.45	824.80	4313	431.30	1122.80

PACIFIC

Cen. California	3	112	\$ 169.05	\$ 440.90	335	\$ 33.50	\$ 205.30
California	6	446	590.70	.....	2565	256.50	338.50
N. California	4	256	436.40	254.70	146	14.60	86.50
S. California	3	15	118.55	377.65	4692	469.20	239.50
Utah	3	288	309.75	.....	155	15.50	60.00
Arizona	..	....	.....	33.50	164	16.40	12.50
Totals	19	1117	1624.45	1106.75	8057	805.70	942.30

NORTH PACIFIC

W. Washington	1	40	31.55	227.90	1730	173.00	186.00
Upper Columbia	3	420	721.50	836.70	125	12.50	80.00
W. Oregon	5	317	359.55	248.95	3347	334.70	113.50
S. Oregon	..	....	.....	110.95	79	7.90	71.10
S. Idaho	..	....	.....	.....	218	21.80	33.00
Montana	6	233	459.75	221.00	1725	172.50	343.30
Totals	15	1010	1572.35	1645.50	7224	722.40	826.90

WESTERN CANADIAN

Alberta	..	....	.....	.....	225	22.50	25.00
Manitoba	..	....	.....	.....	475	47.50	12.00
British Columbia	..	....	.....	.....	670	67.00	483.50
Saskatchewan	..	....	.....	.....	560	56.00	90.90
Totals	..	....	.....	.....	1930	193.00	611.40

Foreign and miscellaneous	5281	528.10	1145.90
Mailing lists	37504	3750.40	3234.50

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	94	8626	11014.36	11047.23	51375	1714.64	1811.03
British	28	2820	1605.42	2169.18	185781	3769.85	3849.51
South African	..	....	.....	443.52	.....	.....	.....
Scandinavian	95	12106	7056.99	5490.54	3658	221.95	178.51
E. German	52	6379	2245.37	756.53	8210	2004.07	1165.70
W. German	48	6219	2063.76	1170.50	70671	1804.41	1501.57
Danube	10	637	260.22	.....	546	13.05	.....
Cen. European	58	6781	2510.85	1015.41	27641	895.81	166.64
Latin	10	781	451.69	788.53	562	128.10	216.15
India	29	4764	418.24	777.92	.....	.....	.....
China	..	....	77.03	.....	.....	806.96	.....
Korean	..	....	38.26	37.78	6332	158.30	144.94
Japan	..	....	62.40	36.23	1064	82.01	28.33
Philippine Islands	13	1220	954.32	446.67	.....	30.31	.....
Levant	..	....	.....	49.22	.....	.....	.....
Canary Islands	1	30	87.75	65.75	1	.86	2.59
Porto Rican	3	251	280.25	1264.83	.....	.....	126.90
Cuban	4	212	231.00	421.88	.....	.....	46.85
Jamaica	7	....	177.89	.....	3400	204.00	.....
South American	16	1090	1468.41	1918.88	.....	110.46	181.46
Brazilian *	32	2069	1454.66	1602.45	.....	.....	.....
Venezuela	..	....	.....	.....	.....	.....	40.85
Totals, foreign	500	53975	32458.87	29503.05	359241	11954.78	9461.03
Totals, N. Am.	477	38780	37201.29	27885.90	98174	9817.40	14204.00
Grand totals	977	92755	\$69660.16	\$57388.95	457415	\$21772.18	\$23665.03

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	73,414.23
April	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96
May	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10	107,987.69
June	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96	151,199.10
July	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62	170,546.02
Aug.	91,145.11	91,810.46	103,165.69	111,660.64	105,391.65	118,773.18
Sept.	66,523.65	86,001.72	67,551.70	73,732.14	74,359.96	78,364.70
Oct.	62,461.13	81,367.89	70,219.07	84,015.90	60,357.25	76,102.53
Nov.	58,211.68	67,600.00	77,424.87	73,949.68	57,388.95	69,660.16
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	341059	Sept.	173077	127017	164860
April	189498	152088	162027	183280	Oct.	587830	126557	174182
May	162220	166465	168934	158114	Nov.	108755	100351	142040
June	163120	156550	189897	159635	Dec.	111199	99504	143190
Totals	.....	.....	.....	2344207	.....	1804391	2147976	.....

* For two months.

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

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.

March, 1914, 381,017 copies, value \$11,168.35; March, 1915, 467,626 copies, value \$18,243.92.

April, 1914, 375,140 copies, value \$11,686.31; April, 1915, 418,584 copies, value \$10,001.96.

May, 1914, 297,877 copies, value \$8,049.90; May, 1915, 595,740 copies, value \$18,200.94.

June, 1914, 301,582 copies, value \$9,509.79; June, 1915, 215,051 copies, value \$7,974.76.

July, 1914, 380,246 copies, value \$10,455.83; July, 1915, 561,531 copies, value \$11,627.60.

August, 1914, 196,328 copies, value \$5,502; August, 1915, 451,249 copies, value \$11,301.47.

September, 1914, 300,761 copies, value \$8,336.88; September, 1915, 220,832 copies, value \$7,848.51.

October, 1914, 445,629 copies, value \$11,703.18; October, 1915, 410,917 copies, value \$10,454.20.

November, 1914, 375,186 copies, value \$9,461.03; November, 1915, 359,241 copies, value \$7,848.51.

Religious Liberty Department

C. S. LONGACRE - N. Am. Div. Secretary

Another Bill to Amend the Postal Laws

THE matter of amending the postal laws has again been brought before Congress. One measure (H. R. 491), by Mr. Siegel, was introduced on the first day of the present session, reference to which has already been made in these columns.

Now comes another measure (H. R. 6468), introduced by Mr. Fitzgerald, who is chairman of the Appropriations Committee of the House, and is as follows:—

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That whenever it shall be established to the satisfaction of the Postmaster-General that any person is engaged, or represents himself as engaged, in the business of publishing any obscene or immoral books, pamphlets, pictures, prints, engravings, lithographs, photographs, or other publications, matter, or thing of an indecent, immoral, or scurrilous character, and if such person shall, in the opinion of the Postmaster-General, endeavor to use the post office for the promotion of such business, it is hereby declared that no letter, packet, parcel, newspaper, book, or other thing sent or sought to be sent through the post office by or on behalf of or to or on behalf of such person shall be deemed mailable matter, and the Postmaster-General shall make the necessary rules and regulations to exclude such nonmailable matter from the mails."

The provisions of Mr. Fitzgerald's bill place in the hands of the Postmaster-General a most unwarranted power. The Roman Catholic Church has been endeavoring for several years to secure from Congress a law against transmission through the United States mails of such publications as "outrage religious convictions of our citizens, and contain scurrilous and slanderous attacks upon our faith."

At the 1912 convention of the American Federation of Catholic Societies a statement from Postmaster-General Hitchcock was submitted, from which we quote in part:—

"I have to inform you that there is no provision of law under which newspapers or other publications containing violent criticisms of any particular religious faith may be excluded from the mails, unless such criticism takes the form of personal slander, scurrility, or obscenity, in which case the publisher becomes amenable to the criminal laws of the United States, and may be fined or imprisoned, or both, and his publication debarred from the mails. It is not probable that under our federal Constitution, which prohibits interference with religious opinion in any way, a law could be passed restraining criticism of religious faiths."

In the hearing given two bills of similar character in the last Congress (H. R. 20780 and H. R. 21183), the purpose of such measures was revealed, from which we quote as follows:—

"The Chairman: I want to get at the facts. You want the government—and by the government I mean the Post-office Department—to have authority to intervene and stop publications that contain language of the character referred to in your bill?"

"Mr. Gallivan: Exactly. . . ."

"The Chairman: Then you want to make the Postmaster-General the sole arbiter in determining that question?"

"Mr. Gallivan: That is what I started out to do."

"The Chairman: Now, that may be a religious question, a political question, or a social or scientific proposition of any kind where this language may be used. May it not?"

"Mr. Gallivan: Yes, sir."

"The Chairman: Now what is your purpose in it? Is it to protect the individual or an association against whom such language is directed? Is that the result of such language?"

"Mr. Gallivan: What other purpose would the gentleman think I might have in mind?"

"The Chairman: I do not know. I asked you if that is your purpose, and you say yes?"

"Mr. Gallivan: Yes, sir."

"The Chairman: If that is true, are not the courts of this country open for that purpose, and cannot they all be protected? When a man oversteps the bounds of legitimate free speech, cannot the courts handle him without the intervention of Congress by an act of this sort?"

"Mr. Gallivan: Apparently there are some weaknesses in the law, or the Postmaster-General would not refer to the matter in his report."

"The Chairman: . . . Is it not better, if there be any wrong or injury done, by publication or otherwise, to any sort of an organization or individual, that that individual or organization be permitted,

as they now have a right to do, to step into the courts for protection and vindication rather than to invoke the arbitrary action of a government official, and especially when that action is confined to the judgment of a single individual?"

"Mr. Gallivan: May I answer that by asking the chairman of this committee if he believes that the United States mails should be permitted to circulate any scandalous, scurrilous, indecent, or immoral books, and so forth?"

"The Chairman: No."

"Mr. Gallivan: Should a man be forced to go to law, and should the government be used as an agency for distributing such things?"

"The Chairman: The trouble about it is that while technically you are correct in the fact that the government ought not to permit such things, yet you cannot stop that by the judgment of a single man being pronounced in advance of the publication, and determining what is scandalous, scurrilous, and so on. He would have to know about each issue to determine that fact, and that could not be done until after the issue was made. Therefore, a citizen can be more properly remitted to his rights in the courts, it seems to me."

These same interrogatories will apply to Mr. Fitzgerald's bill, and it is to be hoped that it will meet the same fate in this Congress that his bill and Mr. Gallivan's suffered in the last Congress; but, as eternal vigilance is the price of liberty, it is well that the watchman continue to sound the alarm.

S. B. HORTON.

News and Miscellany

Notes and clippings from the daily and weekly press

—Colonel Heussler, a Swiss military statistician, calculates the total losses in killed in the present war at 5,000,000.

—The marriage of President Wilson and Mrs. Norman Galt took place at the bride's home, in Washington, D. C., December 18. Only the immediate relatives of the contracting parties were present.

—Ernest Thompson Seton, writer of widely read animal stories and one of the organizers of the Boy Scouts of America, has announced his permanent withdrawal from the scout organization because of the military spirit which has seemingly taken possession of it.

—The trade between the United States and Japan is larger than we generally realize; the past year it amounted to about \$160,000,000. Japan sells more goods to us than any other country, and buys more from us than any other country except British India.

—The hunting toll in eighteen States for the season which ended November 30, is 59 dead and 66 injured, as compared with 111 dead and 162 wounded a year ago. Last year's statistics were gathered from seventeen States in the Union and one province in Canada.

—Sir Robert Laidlaw, president of the World's Sunday School Association, died last month at his home, in London, England. Sir Robert was sixty years of age, and had been president of the World's Sunday School Association for several years. He was knighted in 1910.

—Stamps on bank checks are being considered by administration officials as a means of raising revenue to help finance the increases proposed in the army and navy. The belief is that approximately \$10,000,000 could be realized annually from this source, with a tax of two cents on every check.

—The discovery of a new comet by Astronomer Taylor, who is stationed at the Cape of Good Hope, was announced in a cablegram from Copenhagen, and received at the Harvard observatory December 5. The comet was sighted first near Delta Orionis, the left-hand star in the belt of Orion.

—A movement to secure an endowment of \$100,000,000 for the American Red Cross, as a part of the plan of national preparedness, was recently started in New York City. Three hundred representatives of the wealth and social rank of the metropolis attended the meeting at which the movement was launched.

—Railways throughout Mexico passed from military to civil control December 6, under a decree of General Carranza, head of the *de facto* government. Dispatches say that General Carranza believes discontinuance of military control now is imperative in the public interest and in consonance with his program for reconstruction.

—The next Democratic National Convention will meet at St. Louis, at twelve o'clock, on Wednesday, June 14, 1916. Decision to this effect was reached by the Democratic National Committee after considering the claims of the three cities, —Chicago, Dallas, and St. Louis,— each backed by the proffer of \$100,000 to defray the expenses of the political gathering.

—The United States government has grown weary of its heavy loss from the robbery of country post offices of from three to twelve months' supply of one- and two-cent stamps. As a remedy, Uncle Sam proposes to guard himself against such losses by forbidding postmasters below the first class to requisition more than a two months' supply of one- and two-cent stamps.

—A constitutional amendment granting religious liberty to the people of Peru was adopted recently in spite of determined opposition from Roman Catholic sources. The president, influenced by threats and clamor of the opponents of the measure, refused to sign it. The congress in joint session assembled, passed the measure over his attempt at frustrating it. The action was accompanied with exciting and dramatic features.

—Hundreds of thousands of the civil population in the Warsaw district of Poland are suffering for want of food. A considerable percentage of this number are still homeless, living in huts, caves, and abandoned trenches. The situation is more serious because of the immense number thrown out of work by the almost complete paralysis of Polish industries. Some workers have emigrated to Germany, where employment is plentiful, but the great majority prefer to remain near their homes, in the hope of better days. Prominent Poles in all walks of life contend that vigorous relief measures are necessary if wholesale deaths from starvation are to be prevented.

NOTICES AND APPOINTMENTS

Eastern Canadian Union Conference

NOTICE is hereby given that the eighth biennial session of the Eastern Canadian Union Conference of Seventh-day Adventists will be held at Toronto, Ontario, in the West Side church, Jan. 11-16, 1916, for the election of officers for the ensuing term, and for the transaction of such other business as may require consideration. The first meeting is called for three o'clock, January 11. Each conference in the union is entitled to one delegate for the organization and to one additional delegate for each one hundred members. The members of the executive committee of the union are delegates ex officio.

M. N. CAMPBELL, *President*;
EDNA P. LEACH, *Acting Secretary*.

Central California Conference Association

THE Central California Conference Association of Seventh-day Adventists will hold its fourth annual meeting in connection with the conference meeting in the Seventh-day Adventist church, corner O and Mariposa Sts., Fresno, Cal., Jan. 11-16, 1916, for electing a board of trustees and transacting such other business as may come before the conference. The first meeting of the association is called for January 13, at 10 A. M. All delegates of the conference are members of the association.

N. P. NEILSEN, *President*;
G. A. WHEELER, *Secretary*.

Southern California Conference Association

THE sixteenth annual session of the Southern California Conference Association of Seventh-day Adventists will be held in connection with the meeting of the Southern California Conference of Seventh-day Adventists, at 141 Carr St., Los Angeles, Cal.

The first meeting will convene at 2 P. M., Wednesday, Jan. 26, 1916. At this session officers will be elected, and other business pertaining to the annual session will be transacted.

The membership of this corporation embraces the members in good standing in all the churches of the Seventh-day Adventists in that portion of California lying south of the summits of the Tehachapi and Santa Ynez ranges.

B. E. BEDDOE, *President*;
B. M. EMERSON, *Secretary*.

British Columbia Conference Association

THE British Columbia Association of Seventh-day Adventists will hold its annual meeting in conjunction with the regular meeting of the conference to be held in Union Street church, Vancouver, British Columbia, Feb. 1-14, 1916. The first meeting of the association will convene at 3 P. M., Friday, February 11. At this session officers will be elected, and such other business transacted as pertains to the association.

J. G. WALKER, *President*;
J. B. GIDDINGS, *Secretary*.

Atlantic Union Conference

THE eighth biennial session of the Atlantic Union Conference will be held in the church at South Lancaster, Mass., Jan. 4-10, 1916. At this meeting the regular business of the conference will be considered, reports received, officers elected, etc. The first service will be held at 7:45 P. M., Tuesday, January 4.

Each conference is entitled to one delegate, —aside from the president,—without regard to numbers, and to one additional delegate for every one hundred and fifty members.

R. D. QUINN, *President*;
PEARL L. REES, *Secretary*.

Washington (D. C.) Sanitarium Association

NOTICE is hereby given that the next annual meeting of the members of the constituency of the Washington (D. C.) Sanitarium Association of Washington, D. C., will be held at the Washington Sanitarium, Takoma Park, Md., Jan. 26, 1916, at 10 A. M., for the purpose of receiving and passing upon the reports to be submitted by its officers, for the consideration of plans for the future prosecution of the work, and for the transaction of such other business as may properly come before this meeting. This corporation consists of the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the State conferences of Seventh-day Adventists in the Columbia Union Conference; the members of the board of directors of the Washington (D. C.) Sanitarium Association; and the physicians under the employ of the association.

F. M. WILCOX, *President*;
H. W. MILLER, *Secretary*.

Washington Missionary College Constituency Meeting

NOTICE is hereby given that the annual meeting of the Washington Missionary College Corporation will be held in the College chapel, at Takoma Park, Md., at 2:30 P. M., Jan. 26, 1916, to receive the annual reports, to elect trustees for the ensuing year, and to transact such other business as may come before the meeting.

The members of this corporation consist of the executive officers of the North American Division Conference; the presidents and educational secretaries of the Columbia, Atlantic, Southern, and Southeastern Union Conferences; all members of the board; the president of the College; the medical superintendent of the Washington Sanitarium; those members of the College faculty who are heads of departments; such members of the North American Division and General Conference Committees as may be present; the educational secretaries of the North American Division; and the members of the Columbia Union Conference Committee.

W. T. KNOX, *President*;
M. E. OLSEN, *Secretary*.

Publications Wanted

THE persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

P. J. Laird, R. F. D. 8, Rome, Ga. Continuous supply.

Miss Bertha Hamilton, Burke, S. Dak. Papers and tracts.

Mrs. Exie Sampley, Baum, Okla. Continuous supply of papers, magazines, and tracts.

Requests for Prayer

"I AM suffering with heart trouble, and desire that the brethren and sisters pray for my healing," writes a brother in Indiana.

A Nebraska brother asks that we join with him in praying that he may be freed from several afflictions which hinder his taking an active part in the Lord's work.

Missionary Correspondence

THE Takoma Park Missionary Society will be glad to receive from our canvassers names of persons to whom they have sold literature. These names are desired for missionary correspondence. Address Edward Quinn, Jr., 6 Hickory Ave., Takoma Park, D. C.

To Parents and Teachers

WE are giving in *Our Little Friend* for 1916 texts bearing on the subjects given in the Standard of Attainment leaflet, issued by the Missionary Volunteer Department. These texts explain the different points of our faith. We are giving these in as simple and easy a form as possible for *Our Little Friend* readers. We are also giving a simple outline for daily study of the Sabbath school lesson. Kindly read what we have to say to the children concerning these things in *Our Little Friend* dated Dec. 24, 1915.

In this new plan we urge your cooperation. Can not you well afford to set apart a little time each day, at morning or evening worship, or at some other convenient time, to help the children to treasure up the beautiful words and lessons of Scripture which will be invaluable to them in later years, as well as in their daily Christian experiences now?

Will not our church-school teachers set aside a little time each morning at the opening of the school or at the weekly missionary meeting, to review the Standard of Attainment texts given each week in *Our Little Friend*?

Will not our Sabbath-school teachers endeavor to encourage the children to study the Sabbath school lesson daily, referring them to the outline given each week in *Our Little Friend*?

Can we do a better work than that of helping to make the growing, developing children of today the missionary preachers and teachers of tomorrow?

EDITOR "OUR LITTLE FRIEND."

Twenty-Seven Million Foreign-Born Germans and Scandinavians

At the time of the 1910 census, eighteen and one-half per cent of the population of the United States were foreign-born Germans, and more than nine per cent were born in Denmark, Norway, and Sweden. Thus we have more than twenty-seven million Germans and Scandinavians in this country to whom to carry a knowledge of the truth.

Our quarterly magazines fill a most important place in this work, adapted as they are for sale in the cities and for general missionary use. English magazine agents sell them, foreign magazine agents sell them, and our church missionary workers generally can help get them into the hands of the people. For the first quarter of 1916, in addition to a variety of general present truth articles, health notes, and home department features, they contain the following leading articles:—

Die Zeichen der Zeit (German Signs of the Times)

The Battle of Armageddon.
The Millennium.
God's World Government.
Perilous Times.
The Healing of the Wound.

Lys Over Landet (Danish-Norwegian)

Religious Tyranny—How Formed.
Menace of War—How It Will Be Destroyed.
World Peace—When Will It Come?
Results of Union of Church and State.

Tidens Tecken (Swedish Signs of the Times)

True and False Worship.
The Millennium.
Sun Worship.
Immortality.
The Word Eternal.
The Extinction of a Race.

In your study of our great foreign field, bear in mind that while many can carry on their business successfully in English, the

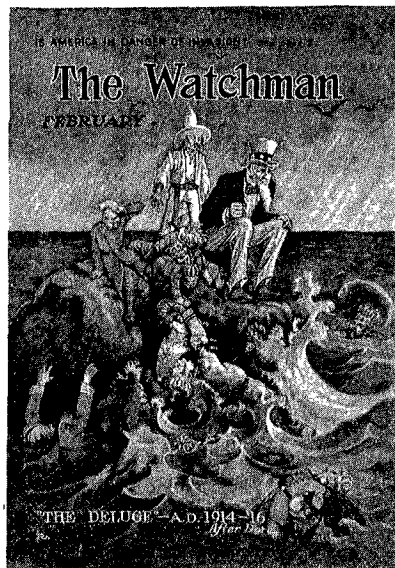
large proportion worship and gain their knowledge of Bible subjects in the mother tongue. To do really successful work in our cities and in many smaller places and communities, therefore, one should be provided with current literature in these languages. Will you not study your opportunities, and, if possible, help us reach many with the German, Danish-Norwegian, and Swedish magazines here described? They cost the same as the English; namely, from 5 to 40 copies, 5 cents each; 50 or more, 4 cents each. Order of your tract society.
J. R. FERREN.



"Is America in Danger of Invasion?"

THIS is the title of a leading editorial in the February *Watchman*. When we review the situation the United States is in with relation to the warring nations of Europe, it behooves us to think and study seriously the times in which we are living. This article in the February *Watchman*, with another one entitled "Will Turkey Be Revived?" should be carefully read and studied by all our people. As the days, weeks, and months go by, they are bringing us to a rapid fulfillment of the last prophecies dealing with this age of the world. Hence we should ever be on the alert, carefully studying the world happenings, keeping pace and watching the prophecies of God unfold and fulfill.

The February *Watchman* is full of message-filled articles. It has a message for our own people and for our neighbors and friends. Those who are not taking a club of the *Watch-*



man regularly should begin to do so with the February number, and see that it is placed in the hands of all honest-hearted people in their community regularly month by month. The *Watchman* does accomplish definite results. Order a supply from your secretary at once. Prices: 5 to 40 copies, 5 cents each; 50 or more, 4 cents each.

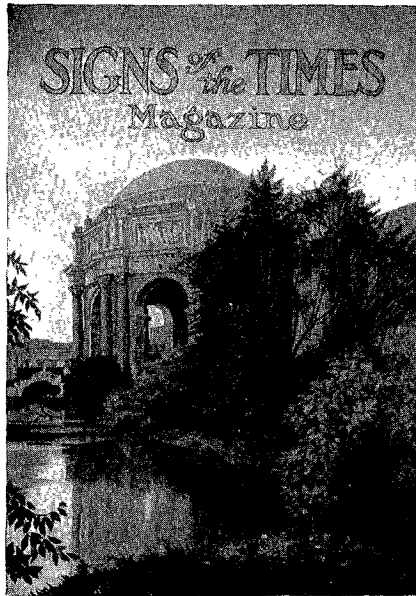


Does It Pay?

WE can give only a little of the available evidence to show that it does pay to circulate the *Signs Magazine*.

One sister in Illinois, while working with the *Signs Magazine* last spring, found a lady who became greatly interested in the current topics of the number which she bought. Our sister was invited into the house, where several hours were spent in talking about world conditions and the Sabbath. The magazine and a tract, which were left with the lady, fully convinced her of the truth, and she kept the next Sabbath. She then began to work with her husband, who gave up his employment to keep the Sabbath with her. A few months ago, they attended a camp meeting in their State, and were baptized. Both are now devoting their entire time and energy in distributing the printed pages of truth.

It pays in other ways, too. By selling single copies and taking subscriptions for the magazine, it is possible for our brethren and sisters to earn their living. Even a few hours a month given to work of this kind



will be productive of results. The February number contains splendid, interest-compelling articles under the following titles:—

The Old Moslem Power Must End; The Changed Aim and Message of the Church; Christ's Second Coming; The Conquering Christ; Spiritism; Studies in the Book of Revelation; The Church and the Present Crisis; The World-Wide Message; Invisible Things; The Tragic Struggle for Liberty; Scurvy and Spring Fevers; Current Topics.

Fully up to the usual high standard that the *Signs* has maintained for so long. A powerful, convincing presentation of several points in the message that you want your neighbors to know. How will you relate yourself to the need this month?

A supply may be had from your tract society. Prices: 5 to 40 copies, 5 cents; 50 copies or more, 4 cents each. Resolve to do something for Christ with every number during 1916.

Obituaries

WARREN.—Horace William Warren was born in Plymouth, Mich., Oct. 27, 1837, and died at his home, in Grand Rapids, Mich., Dec. 5, 1915. He served his country faithfully during the Civil War, and when the third angel's message came to him, tried to be faithful to his God.
J. G. LAMSON.

PEGNUM.—James W. Pegnum was born in Pike County, Illinois, in 1853. His early life was spent in the State of Missouri, but in 1859 the family moved to Fayetteville, Ark., settling on a farm. In the summer of 1900 the deceased united with the Seventh-day Adventist Church, remaining a faithful member until his death, which occurred Nov. 26, 1915. He is survived by one brother and two sisters, but they sorrow in hope.
G. E. NORWOOD.

GARLOCK.—J. W. Garlock was born in Albany, N. Y., in May, 1845. His death occurred in Battle Creek, Mich., Dec. 11, 1915. During his young manhood the family moved to Iowa, where his aged mother still lives. He served his country during the Civil War, at its close settling in Janesville, Wis. There, in 1868, he was united in marriage with Miss Sarah J. Tuckwood. Six children were born to them, five of whom survive. The deceased became a Christian early in life, and was a staunch advocate of temperance.
G. E. LANGDON.

LATHAM.—Mrs. Sophronia Latham was born in Allegany County, New York, and died in Coudersport, Pa., Dec. 4, 1915. The funeral, held the following day, was on her seventieth birthday anniversary. She was a most faithful, devout Christian, and died in the bright hope of a part in the first resurrection. Words of comfort were spoken from the text, "She hath done what she could." The burial was at Friendship, N. Y.
B. F. KNEELAND.

HOEKSTRA.—Mrs. Martha Wenselaar Hoekstra was born in the Netherlands, Dec. 29, 1821. The family came to America in 1881, and ten years later she was left a widow. Our sister became an observer of the seventh-day Sabbath late in life. Four sons and one daughter are left to mourn the loss of a devoted mother. She fell asleep Nov. 23, 1915, at the home of her granddaughter, in Battle Creek, Mich.
G. E. LANGDON.

CARRIEL.—Mrs. Sarah Kilborn Carriel was born March 15, 1840. She accepted present truth in 1877, and became one of the charter members of the Sunderlinville (Pa.) church, which was later combined with the Jintown church. She died Nov. 19, 1915, rejoicing in the hope of the third angel's message. The text of the funeral sermon, John 14:3, was of her own choosing. Her aged husband and three children mourn, but not without hope.
B. F. KNEELAND.

HUBBELL.—Benjamin Franklin Hubbell was born in Delaware County, Ohio, Sept. 1, 1856. He fell asleep in Jesus, Oct. 13, 1915. The greater part of his life was spent in the county of his birth. About twenty-four years ago he heard and accepted the third angel's message. In 1883 he was united in marriage with Miss Ella Leonard. She, with their four children, survives. The family moved to Mount Vernon, Ohio, a few years ago, and it was here that his death occurred.
N. S. ASHTON.

WIGHT.—Mrs. Caroline A. Wight, née Munson, was born Sept. 2, 1848, in St. Lawrence County, New York. Sept. 25, 1867, she became the wife of Mr. John Wight, and the following year they moved to Michigan. In 1872 Mrs. Wight accepted present truth through the efforts of Elder A. O. Burrill, and became a member of the Wright church. Her death occurred in Coopersville, Mich., Dec. 9, 1915. Her son, Elder S. E. Wight, of Nashville, Tenn., is the only surviving member of the family.
J. G. LAMSON.

MCDONALD.—Sarah Agnes McDonald, née Lively, was born in Sparta, Ill., Nov. 11, 1865, and died Dec. 12, 1915, at her home, in Port Orchard, Wash. On Dec. 9, 1895, she was united in marriage to Mr. D. A. McDonald. For the past fifteen years she has been a patient sufferer. About two years ago she and her husband attended a series of cottage studies conducted by the writer. Point by point they accepted this message, and in May, 1915, joined the newly organized church of Anapolis, in the Western Washington Conference. Because of her physical infirmities it was impossible to baptize this sister. Words of comfort were spoken by the writer from Isa. 38:18, 19.
A. E. SERNS.

BECK.—George Thomas Beck was born in Ohio, Aug. 21, 1835, and died in Port Orchard, Wash., at the home of Wm. R. Jones, Dec. 7, 1915. During the Civil War, Brother Beck was mustered out as a cavalryman, enlisting in Illinois. In 1878, after attending a series of meetings conducted by Elder I. D. Van Horn in Milton, Oregon, he joined the Seventh-day Adventist Church. As a member of this church he remained a faithful and true witness for Jesus until his death. Services were conducted by the Schofield-Hayden Post of the Washington Veterans' Home. Concluding remarks were made by the writer. Brother Beck leaves to mourn an only child, Mrs. G. W. Gibson, living in Canada.
A. E. SERNS.

LIBERTY

First Quarter, 1916

Presenting the following topics, it forcibly applies every fundamental principle of civil and religious liberty:—

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Is Liberty in Danger?	Religious Liberty in Peru
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Civic Righteousness	Puts Man in the Place of God
Abraham Lincoln on Liberty	Dangerous Legislation Proposed
Two Concrete Examples	Are Sunday Laws Religious?
Unjust Accusation	Is Sunday a Civil Institution?
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Sunday Newspapers to Be Blacklisted
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Delay Means Destruction and Death
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Shall Religion Be Taught in the Public Schools?
Where to Draw the Line on Police Regulations
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Is the message well covered by these topics? Is the public in need of enlightenment on these subjects? Would our nation be safer and our cause more hopeful if the people were properly informed upon the questions presented in this issue? Can we be free from neglect if we fail to exert our best efforts in giving this number of *Liberty* the greatest possible circulation?

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WASHINGTON, D. C., JANUARY 6, 1916

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We have been pleased to meet in Washington Elder R. C. Porter, president of the Asiatic Division Conference, who is spending a little time with the General Conference Committee in the interests of the work in that great division. Elder Porter has been visiting some of the school centers, getting in touch with recruits for the mission fields.

THE General Conference has been able to arrange with the Pacific Union Conference for the services of Elder J. W. McCord, of that union, for a six months' evangelistic campaign in the Hawaiian Islands. This arrangement will bring great joy to the hearts of the believers in the Hawaiian Mission, where Elder F. H. Conway is leading in the work.

WHILE the cable report from Japan last week gave no particulars of the cause of the death of Brother Clarence C. Hall, it is evident from a letter dated December 7 that his illness must have been very brief. Writing to the Mission Board from Tokio, December 7, Elder F. H. De Vinney, superintendent of the Japan Mission, speaks in encouraging terms of the work being done by all the new recruits for 1915. Of Brother Clarence Hall's work he says: "Brother Hall has taken hold as if he knew his business and had been acquainted with the conditions here for years. He is getting our printing on a basis so that we are intelligent as to what we are doing in the printing house, and he has made many improvements in methods. His work as treasurer is entirely satisfactory. We are glad that he is here, and he seems to be contented and happy, as does also Sister Hall, and that goes a long way toward success in the mission fields." This is a good tribute to a fellow worker whose labors have been abruptly terminated.

We gave our readers last year sixty-four numbers of the REVIEW, including the Extras, instead of the customary fifty-two numbers. It is probable that an equal number of Extras will be issued during the present volume of the paper. These Extras have had a large sale, averaging about one hundred thousand for each issue. They contain much valuable matter in cheap form for general missionary purposes. We are glad that our brethren are using them liberally, and trust that the coming year may give them a greatly increased circulation.

THE constituency meeting of the Review and Herald Publishing Association will be held at South Lancaster, Mass., in connection with the meeting of the Atlantic Union Conference. The first meeting of the association will be held Saturday evening, January 8. We are glad to learn that not only the Review and Herald Publishing Association, but also the Southern Publishing Association and the Pacific Press Publishing Association have closed a very successful year's business. The Lord has surely blessed in the sale and circulation of our denominational literature.

We know that our readers are interested in hearing frequently from missionaries laboring in regions particularly disturbed by the war. In a letter dated November 7, Brother F. F. Oster, of Persia, reports himself and Sister Oster well, and the work progressing, with tokens of encouragement even amid troublous times. He has been saddened, however, by the death of a believer, a converted Jew, who apparently was slain by marauding bandits in the unsettled conditions obtaining along the Persian border. Sister Oster has started a little school for Armenian children.

OUR brethren and sisters will be pleased to read the following word from Elder C. M. Snow, taken from a personal letter to Brother E. R. Palmer, of this office, under date of December 12: "Just a word to let you know of our arrival at this station [Honolulu] on our journey. The first third of this part of the trip was very rough. We poked the nose of our ship under many tons of water, and a good deal of it got inside the boat, so that our baggage was floating around on the floor of our cabin. But the last three and one-half days have been very pleasant. Little Ivanilla fared worst, and I came off comparatively easy. We are all three on our sea legs now, and doing our full share in the bread line. We are expecting a pleasant day tomorrow at Honolulu."

Week of Prayer at Mount Vernon Academy

THOUGH we have witnessed many precious weeks of prayer at Mount Vernon, we never saw before anything like the one this year. The Spirit of God seemed to be present with special power to bring men and women to God. The Lord honored the prayers which Elder N. S. Ashton and the faculty had offered for a special blessing on the school during the week of prayer. The last Friday chapel exercise began at nine and lasted nearly

three hours. Practically all the students experienced a special blessing from the Lord, some giving their hearts to him for the first time.

On the last Sabbath at eleven o'clock, when church members and students came together, the powerful movings of God's Spirit were witnessed. Three among the young people decided for the first time to become Seventh-day Adventists. Not one who had been drifting into frivolity, theatergoing, indifference, and scorn, was left; all went to the altar in broken-hearted contrition and surrender. Some remarkable victories were witnessed.

Following this revival service a special testimony meeting was held, in which all the young people arose to testify that henceforth their only aim in life was to win souls for Christ.

B. G. WILKINSON.

A Word From Italy

FLORENCE, NOV 29, 1915.

DEAR REVIEW: A few words to let your readers know that we are more than ever strong in the Lord. Although in the midst of war, and notwithstanding all the hatred and despotism among the nations, we can praise the Lord for his care over us. Our progress is slow, but still we continue to see our efforts crowned with success. We are having a few conversions in Florence. I have also baptized three new converts in Pisa, where I held some meetings.

I expect to go to southern Italy and baptize a few more believers. Notwithstanding the difficulties caused by the war, which has left me alone with only two other workers, so far I have baptized twelve new members this year, and God has not only blessed our efforts, but has sustained us in health and courage.

My conviction is that this great war of destruction cannot stop the message. On the contrary, it will help it to go faster; for people whom we could not approach on religious topics before the war, are now ready to listen. Among the Austrians who are interned here in Florence a lady has accepted the truth, and a few others are interested. We could do a grand work among the war prisoners of Slavonic, Roumanian, Austrian, and German nationalities, but we are limited for means, and for literature in these languages. We do what we can among the wounded Italian-speaking soldiers coming from the front.

I ask an interest in the prayers of all the readers of the REVIEW, that the Lord may bless and sustain the three workers in this country of 37,000,000 people.

L. ZECCHETTO.

Harvest Ingathering Campaign

WE are glad to add one more conference, New Jersey, to the honor roll.

December 30 the complete list of conferences reaching their portion of the goal stood:—

Maritime, October 21.
Alabama, October 31.
Newfoundland, October 31.
Maine, November 1.
Ontario, November 16.
Montana, November 30.
Iowa, December 13.
Minnesota, December 20.
New Jersey, December 24.

T. E. BOWEN.