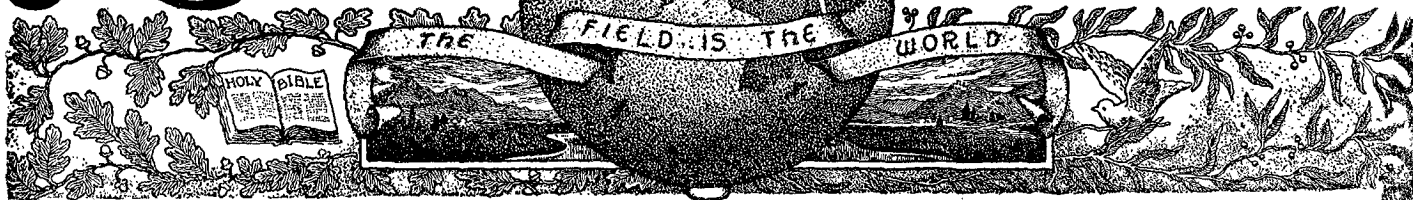


# The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, January 13, 1916

No. 3

THE GOSPEL TO ALL NATIONS

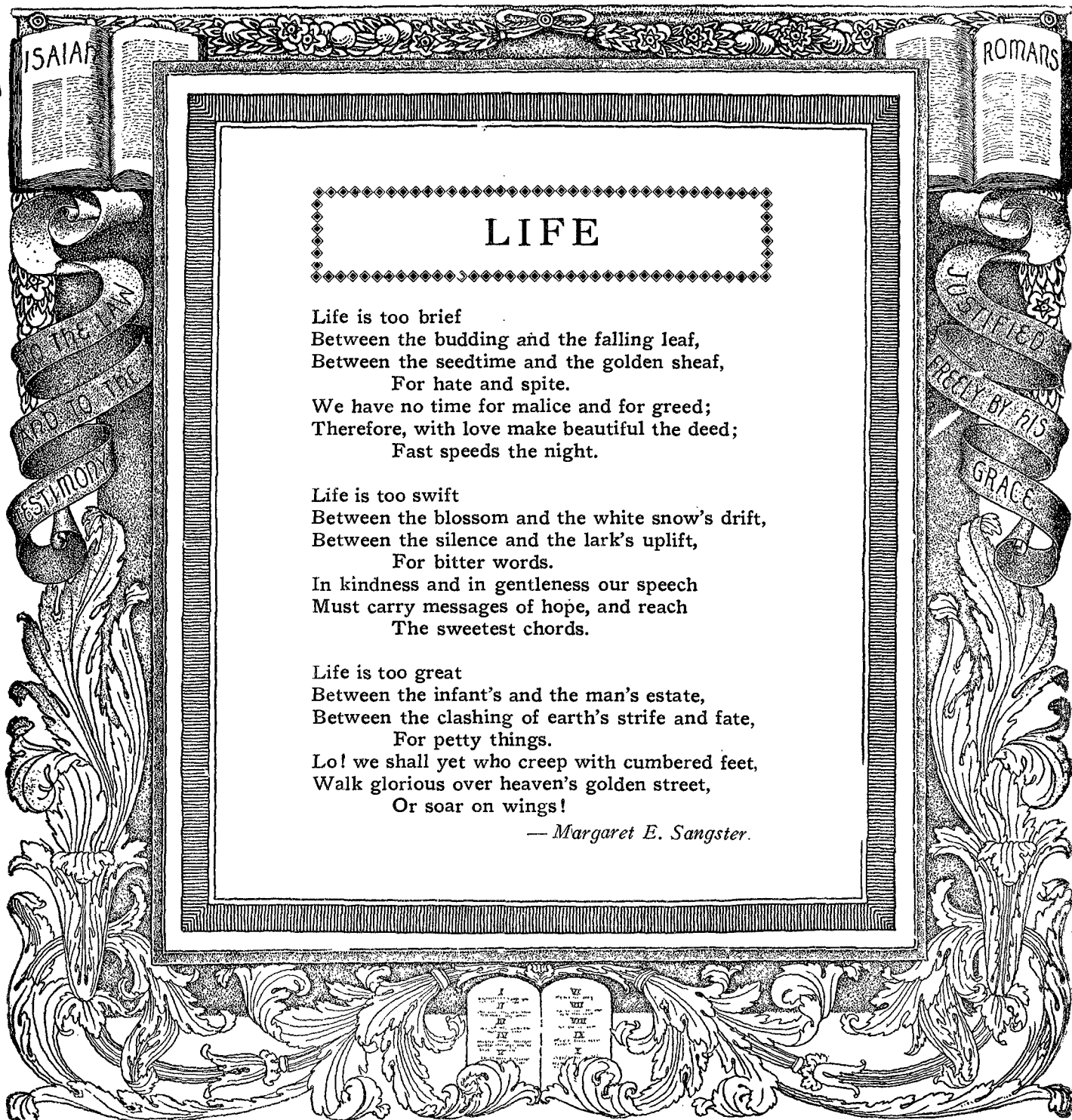
## LIFE

Life is too brief  
Between the budding and the falling leaf,  
Between the seedtime and the golden sheaf,  
For hate and spite.  
We have no time for malice and for greed;  
Therefore, with love make beautiful the deed;  
Fast speeds the night.

Life is too swift  
Between the blossom and the white snow's drift,  
Between the silence and the lark's uplift,  
For bitter words.  
In kindness and in gentleness our speech  
Must carry messages of hope, and reach  
The sweetest chords.

Life is too great  
Between the infant's and the man's estate,  
Between the clashing of earth's strife and fate,  
For petty things.  
Lo! we shall yet who creep with cumbered feet,  
Walk glorious over heaven's golden street,  
Or soar on wings!

— Margaret E. Sangster.



## Note and Comment

### Self-Denial Week for Methodists

THE general committee of the Board of Foreign Missions of the Methodist Episcopal Church of the United States, has issued a call to members of that church to observe a period of self-denial from April 13 to 23. This call is made not alone to increase the money in the mission treasury, but to afford a season for thoughtful devotion and earnest prayer. The following reasons are cited why this call should be observed:—

God speaks to us now by many distinct voices,—by the voice of war that becomes a wail and a moan; by the voice of an institutional and ceremonial religion, in Italy, Mexico, France, South America, and elsewhere, that too often becomes the voice of a hopeless atheism; by the voice of an amazing progress in Japan, and China, and Korea, and Africa, which becomes a clamor for guidance in the paths of God; by the voice of weighty mass movements in India, where thousands wait eagerly for the sacred rite of baptism; by the voice of orphanhood, which makes tender request to be gathered from homes destroyed by war into the care of spiritual parenthood under the leadership of Christ; by the voice of an overworked missionary force that covets reenforcement and relief; by the voice of trained and consecrated youth that pleads to go if only we will send; and by voices that speak to us from open doors on all continents and islands. This day is vocal with the varied calls of God; and he needs now a listening and a willing church.

For these reasons, and for others which might be cited, we as a people need to make every week a week of prayer and a week of self-denial. It will take all to buy the field of heavenly treasure. The service of God requires a constant sacrifice of service and missionary effort. Let us have during 1916 not alone one week of prayer and self-denial, but fifty-two weeks.

### Important Happenings of 1915

THE year 1915 will go down in history as one of the most eventful of all time. Marked changes have occurred, particularly in the political world. The conflict in Europe, which began eighteen months ago, raged with great intensity throughout the entire twelve months of 1915, and seems quite as far from settlement as it did one year ago.

The last year has marked several important changes in the battle fronts and in the participants engaged. The western line of battle has remained practically intact. The central powers have pushed their conquest in the east, encompassing quite a wide range of territory. In the south, Serbia, with the aid which Bulgaria furnished the central powers, has been overrun, thus opening the way for supplies to be furnished Turkey in her defense of Constantinople against the combined land and naval at-

tacks of England and France. Italy maintained her neutrality for a long time, but finally decided on the side of the Entente. At the present time eleven nations are engaged in the great conflict; namely, Great Britain, France, Russia, Italy, Serbia, Montenegro, and Japan against Germany, Austria, Turkey, and Bulgaria. At the present writing a great battle is raging on the western front between Russia and Germany, and a strong Teutonic drive is threatened against Egypt and the Suez.

The principal event in the Far East was the return of China to a monarchy. A republic was declared Feb. 12, 1912. On Dec. 11, 1915, Yuan Shi-kai who had been elected president of the republic, accepted the imperial crown offered him in accordance with the result of an election which was held to determine the form of government.

In Mexico, 1915 witnessed the practical victory of Carranza, head of the provisional government, over the Villa forces. The United States government gave recognition to Carranza. This example was followed by the South American republics and by a number of European powers. It is believed that this recognition will greatly facilitate the settlement of conditions in the Mexican Republic.

The holding of the Panama Pacific Exposition was an event of international interest, participated in by nearly all the countries of the world. The exposition was carried on for 288 days, with an aggregate attendance of 18,871,000. Over two million dollars' profit was realized by the managers.

Great progress was made during the year in the development of the long-distance telephone and the wireless telephone. President Wilson talked with President Moore of the Panama Pacific Exposition in San Francisco, the longest distance that the human voice has ever been carried by a metallic wire. A still more wonderful feat was achieved in the sending of a wireless telephone message from the Navy Department at Arlington, Va., to Eiffel Tower, Paris, France. The wireless operator at Honolulu picked up the message 4,800 miles from Arlington.

Notable gains were made during 1915 in the cause of prohibition. Nearly every country in the world was compelled to deal with the liquor traffic in a vigorous way. Excellent results followed the efforts of the Russian government in prohibiting the free use of intoxicants. France prohibited the sale of absinth, and there was a marked deepening of temperance sentiment in England. In this country seven new States entered the prohibition list with the beginning of 1916, making nineteen now committed to the cause of prohibition.

Last year was marked by many disasters. A great earthquake in Italy brought loss of life to 36,000 persons. More than 800 persons were drowned in the overturning of the "Eastland," a river boat in Chicago. Three hundred were killed as a result of a storm in the Gulf States. The sinking of the "Lusitania" was only one of numerous horrors incident to the war.

The year 1915 marked the seven hundredth anniversary of the Magna Charta, the end of a century of peace between England and the United States, the development of the submarine and aeroplane in the use of war, and many other important events that might be cited, but the mention of which space forbids.

Altogether, 1915 was a year whose rosier hues were overshadowed by the terrible cloud of war, more tragic, more pathetic, more terrible in its intensity and more awful in its bloody butchery, than any of the world's great conflicts.



ON January 1, Colorado closed all her saloons. The State supreme court decided that the prohibitory law lately enacted was sound, notwithstanding the contention of Denver and other cities that their special charters would exempt them from the law's operation.

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# The Advent Review And Sabbath Herald

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 13, 1916

No. 3

## EDITORIALS

### The Harvest

I RECENTLY read of a man who tried the experiment of raising a harvest from one little seed. He planted one kernel of corn, and it yielded two ears. The next year he planted the corn from these two ears, and as a result had nearly a bushel of shelled corn. Again he repeated the experiment, and was rewarded with an abundant harvest.

There is a great practical lesson in this. We are in the sowing time. We are planting seed daily; the harvest will not be fully seen till in eternity. What a great incentive to plant seeds of kindness, love, and divine truth to be multiplied as time goes on, and an abundant harvest gathered in the future. Now is the time to plant. It is always sad to see an aged man, who is tottering on the verge of the tomb, planting a shade tree or an orchard. Ere he can sit beneath the foliage and enjoy the shade, or gather the fruit, he will be slumbering in the tomb. He should have begun earlier in life to plant.

Today we can sow a seed of kindness. We can speak tenderly to those we meet. We can smile and be cheerful to those about us. We can visit the sick, and minister to the needy. We can search out those who have grown cold and lost their hope, and encourage them to take a new hold on divine realities. This is planting.

"Let us gather up the sunbeams,  
Lying all around our path;  
Let us keep the wheat and roses,  
Casting out the thorns and chaff;  
Let us find our sweetest comfort  
In the blessings of today,  
With a patient hand removing  
All the briars from the way."

Today we can give of our means to advance the gospel. We can make sacrifices and bear crosses for Christ's sake. If God has blessed us with abundance, we can give liberally to him. That which is given now will bring great returns, and will be multiplied manifold.

All this is sowing. We shall reap in eternity, not in the coin of earth, but in souls. How unspeakably blessed it will be to see blood-washed souls in the kingdom, saved by faith in Christ, who through our labors have been led to him!

Today we can sow the gospel seed through the printed page. We can visit our neighbor who is working with a muck rake, and tell him of heaven, and the eternal realities there, and bid him look up and behold a crown of glory. We can scatter tracts and periodicals broadcast. We can sell and lend books. We know not which will prosper, whether this or that. But God will care for the results. The seed thus sown will be multiplied. When one soul comes to Jesus, he in turn brings others to the fold, and so the seed is multiplied more and more.

"When comes the king in royal might,  
To crush the wrong, and crown the right;

When all the saints in glory meet,  
No more to die, no more to weep;  
When thrones are set and crowns are given,

With all the rich reward of heaven,  
Oh, in that heavenly by and by,  
What's done for God will never die!"

How blessed it is that what we do for God will live forever! We sow here; we reap in eternity. Our investment of time, money, or whatever it is, will bring eternal dividends in the kingdom of God. Let us sow faithfully the seeds of the word, that we may finally reap with joy.

G. B. T.

### The Prophecy of Daniel 8—No. 3 Beginning of the 2300 Years

IN the angel's explanation of the vision of Daniel 8, we must assuredly find the explanation of the prophetic period of 2300 years, which mark the opening of the judgment work in heaven, or the cleansing of the sanctuary; for the commission to the angel Gabriel was, "Make this man to understand the vision." Dan. 8: 16.

The eighth chapter closes, however, with no explanation as to the beginning of this important measuring line of prophecy. The angel had explained the symbols representing Medo-Persia, Grecia, and Rome, and had dwelt upon the antichristian work of the apostasy that was to come. But the angel left the time of the prophetic period unexplained, save to say that it was "true," and that it would be "for many days"—far in

the future. Here he stopped, for Daniel fainted. In his spirit the prophet had been gazing upon the warfare of the great apostasy against God's truth through the ages, and evidently it took all strength from him. Daniel closes the account of this vision of the eighth chapter with the words, "I was astonished at the vision, but none understood it." Verse 27.

But the angel had been commanded, "Make this man to understand the vision;" and soon after, as recorded in the next chapter,—possibly within a year,\*—Gabriel appeared to the prophet with the words:—

"O Daniel, I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision." Dan. 9: 22, 23.

Thereupon the angel began to deal with the matter of time prophecy, the very feature of the vision of Daniel 8 that he had not yet made Daniel to understand. Therefore the vision of the 2300 years must be the topic.

#### The Starting Point

First of all, the angel said that a shorter period was to be cut off, and allotted to the Jewish people, to reach to the coming of the promised Messiah and the filling up of the measure of Jerusalem's transgressions. The angel's own words are:—

"Seventy weeks [490 days prophetic time, 490 literal years] are determined [cut off, as the word means] upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and

\*The dates placed in the margin of the King James Version indicate a period of fifteen years between the eighth and ninth chapters of Daniel. This was because in former days it was thought that Belshazzar was the Bible name of Nabonidus, the last king of Babylon, who reigned seventeen years. In that case, from "the third year" of his reign, when the prophecy of Daniel 8 was given, to the "first year of Darius," who succeeded him, when the angel appeared again to Daniel, would be fifteen years. But the unearthing of the buried records of Babylonia during the last half century, showed that Belshazzar was the son of Nabonidus, associated with him on the throne as king for a few years before the fall of Babylon. The third year of his reign may very likely have been the last year; and Darius immediately followed Belshazzar. The explanation of the ninth chapter might have been within a few weeks or months following the vision of chapter 8.

prophecy, and to anoint the most holy." Verse 24.

This 490-year period "cut off" was to cover the history of the people of Jerusalem until that city had filled out the measure of its transgression. The only prophetic period from which this 490 years can properly be said to be "cut off" is, assuredly, the longer period of 2300 years, which stretches far onward to "the time of the end." The 490 years and the 2300 years, then, must begin at the same time.

It was the time period that the angel Gabriel was yet to explain; and he begins the explanation by showing that the first 490 years of it would reach to the days of the Messiah. Then he gives the event that marks the beginning of the 490 years, which event must necessarily mark the beginning of the 2300 years as well.

This is what he was commissioned to make Daniel "understand" when first the vision of the 2300 years was given. And now he tells him to "understand" it:—

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Dan. 9: 25, 26.

The date of the going forth of the commandment to restore and rebuild Jerusalem is the date, therefore, from which the great prophetic measuring line runs—the first 490 years of it to reach to the time and work of the Messiah, at the first advent, the full 2300 years running on to mark the time when the judgment hour in heaven opens. Once the starting point is fixed, all the events of the long period must be seen following one another exactly scheduled to the time-table of divine prophecy.

#### Date of the Commencement to Restore Jerusalem

There were several commands issued concerning the restoration of Jerusalem after the Babylonish captivity. Cyrus, and Darius, and Artaxerxes Longimanus issued decrees. Which one answers to the language of the prophecy as "the commandment to restore and to build Jerusalem"?

The decree of Artaxerxes was most comprehensive (Ezra 7), authorizing the full restoration of the civil and religious administration of Jerusalem and Judea. And Inspiration specifically sums up all the decrees as only completed in that of Artaxerxes, which thus constituted "the commandment:"—

"And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6: 14.

According to this scripture, the full "going forth of the commandment to restore and to build," dates from this decree of Artaxerxes. And this decree went forth "in the seventh year of Artaxerxes the king." Ezra 7: 7, 8.

What year was this seventh year of Artaxerxes—a date so important to fix to a certainty?

The great chronological standard for the kings of the ancient empires is the canon, or historical rule, of Ptolemy. Ptolemy was a Greek historian, geographer, and astronomer, who lived in the temple of Serapis, near Alexandria, Egypt. From ancient records, he prepared a chronological table of the kings of Babylon, Persia, Greece, and Rome (carrying the Roman list to his own time, which was the second century after Christ). Along with his list of kings and the years of their succession, Ptolemy compiled a record of ancient observations of eclipses. In such and such a year of a king, for instance, on a given day of the month, an eclipse of the sun or moon would be recorded. Astronomers have worked out these observations, and verified them. The learned Dr. William Hales said of Ptolemy's canon:—

As to the authenticity of these copies of the canon, the strongest testimony is given by their exact agreement throughout with above twenty dates and computations of eclipses.—"*Chronology*," Vol. I, page 450.

Thus, says James B. Lindsay, an English chronologist, "a foundation is laid for chronology sure as the stars."

We thank God for this, as we desire to know if we may depend upon Ptolemy's canon to help us fix to a certainty the seventh year of Artaxerxes. According to Ptolemy, Artaxerxes succeeded to the throne in the two hundred and eighty-fourth year of the canon. In modern reckoning, this two hundred and eighty-fourth year runs from Dec. 17, 465 B. C., to Dec. 17, 464 B. C. The canon does not tell at what part of the year a king succeeded to the throne; it only deals with whole years. The question is, to be exact, Did Artaxerxes come to the throne in December, 465 B. C., or at some time in the year 464 B. C.? At what season of the year did the king take the throne? Some historians, dealing with the matter roughly, date the succession from the year 465. But in dealing with divine prophecy, we require certainty upon which to base the reckoning of the seventh year of Artaxerxes, from which date the prophetic period runs.

And in God's providence we do have certainty. Of all the kings of Assyria,

Babylon, and Medo-Persia, in Ptolemy's long list, there is but one concerning whose succession the Scriptures give us the very time of the year—and that one is Artaxerxes. The one case in which we need to know to a certainty the season of the year, in order to fix an important date in prophecy, is the one case in which Inspiration gives exactly the particulars. Who cannot see the hand of God in this?

The combined record of Neh. 1: 1; 2: 1; and Ezra 7: 7-9, proves that Artaxerxes came to the throne after midsummer (between August, the fifth month of the Jewish year, and November). The Bible gives one part of the record, and Ptolemy's canon gives another part; and by the combined record we know that Artaxerxes came to the throne in the year 464 B. C.; and the seventh year of his reign was 457 B. C. This is the date fixed by other sources of reliable chronology also.

In the seventh year of Artaxerxes the commandment went forth to restore and to build Jerusalem, and this event fixes the beginning of the 2300 years, as also of the 490 years cut off from it upon the Jewish people.

That year, 457 B. C., therefore, is a date of profound importance. It stands like the golden milestone in the ancient Forum at Rome, from which ran out all the measurements of distance to the ends of the empire. From this date, 457 B. C., run out the golden threads of time prophecy that touch events in the earthly life and the heavenly ministry of Jesus that are of deepest eternal interest to all mankind today.

W. A. S.

#### Forebodings for the Future

No human mind fully comprehends the terribleness of the great conflict which is now raging in the Eastern Hemisphere. For nearly eighteen months death and desolation, sorrow and sickness, famine and pestilence, have followed in the wake of a continually deepening conflict. Eleven nations, including five of the great powers of Europe, are engaged. Great regions of country have been desolated; homes have been broken up and destroyed; family ties have been severed, never again in this world to be united. Millions of men have been sent home as invalids, crippled and maimed for life. Millions of others have been buried like dogs in trenches and unmarked graves. And millions still along the line of battle face each other in a spirit of deadly antagonism.

Conservative estimates place the number of killed at four million. Fully as many more have been maimed for life or seriously wounded. Other millions are held in detention camps as prisoners of war. Altogether it is claimed that from twelve to fifteen millions of men have been put out of service since the

beginning of the conflict. Add to this number the twenty million more who are drawn up in battle array, the millions of others engaged in the manufacture of war munitions, and some conception is given of the large number of men withdrawn from peaceful pursuits to engage in the science of warfare.

The states of Europe have increased their national indebtedness to figures absolutely unprecedented in the history of the world. What will be the outcome? What does the future hold in store for the nations of men? After the education of long months of warfare, will the soldiers of Europe be content to settle down to peaceful pursuits, to lives of domestic tranquillity? Will they be content to go back to farm and workshop and labor for long years to come to pay off, by great burdens of taxation, the debts which have been incurred? Perhaps! But the future possibilities are ominous. Many times in the past, human nature, goaded to desperation under similar conditions, has been led to do dreadful things. The French Revolution was the outgrowth in part of similar conditions. Does revolution in the future wait on the terrible scenes which are being enacted today? After the war has spent its fury, and the nations of Europe have become utterly exhausted, and the terms of peace are finally arranged, will the nations of the Old World settle down to their old-time conservatism and soberness? or will every government then have to face conditions within its own borders even more threatening to its stability than the present international conflict?

These are considerations even now engaging the minds of thoughtful statesmen. The *Los Angeles Times* for November 9 represents Earl Loreburn as saying in the House of Lords that "he had been told two months ago that fifteen million men had been killed or disabled for life, and that multitudes had been added to this number since, and that if the conflict continued indefinitely, revolution or anarchy might follow in Europe." This fear has been similarly expressed by others.

The resources of the future are being sacrificed for the needs of the present, and the future will demand compensation. The *Independent* of September 20 speaks of some of the possibilities of the future in these words:—

Perhaps

The great war is over; the peace pact signed. The grimed and wearied veterans are coming home.

The flags fly. The bands play. The monarch stands bareheaded on the palace balcony. Below the crowds cheer. They weep for joy. Glory to the fatherland! God save the king!

\* \* \* \* \*

The tumult and the shouting dies. The armies disband. The soldiers return to their loved ones. Every home is a house

of mourning. They try to pick up again the broken threads of peaceful industry. All is ruin.

They contemplate. Five million men killed. Ten million men crippled. Wives and daughters ravished. Children mutilated. Babies starved. Hundreds of cities burned. Thousands of farms laid waste. Thirty billion dollars of accumulated wealth consumed in smoke.

They counsel together. They cannot endure the desolation. They will not suffer the privation. Men fight harder to keep from sinking than to rise.

They go to the nobles and the rich. They ask for bread. They are given a stone. When in the annals of history has Privilege chosen to sacrifice itself for the common weal?

They turn to the governments. The governments listen. But what can the governments do? They have spent the substance of the living. They have spent the substance of those to come, even to the third and the fourth generation.

\* \* \* \* \*

Then a thing epochal happens. First a murmur, then a rumble, then a roar, then—the Revolution.

We have surely reached momentous times in the history of this world. From the human standpoint the future looks dark. The apostles of peace may declare that the nations of men will learn such a lesson from this conflict that the peace of the world will be assured. We wish indeed that this might be so, but the history of the human race affords no such assurance. No such assurance is given in the Word of God. We cannot believe that the national animosities and hatreds which war engenders can ever serve the cause of permanent peace. Nations may fight till exhaustion ensues, but so long as individual hearts remain unchanged and national aspirations and ambitions continue unaltered, national prosperity will bring a renewal of the conflict.

The Scriptures of Truth clearly indicate that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. They assure us that in the day of God's wrath the nations will become angry (Rev. 11:18), and will make great preparations to take part in the last great conflict. Joel 3:9-16. Because of the distress among the nations and the perplexity which exists, together with the ominous conditions in the physical and political worlds, men's hearts will fail them for fear, and for looking after the things that are coming on the earth. Luke 21:25, 26. Surely we are coming into evil days, and as conditions grow worse, we may naturally expect great unrest among the nations of earth, both internally and internationally.

It seems probable that the church at Rome will take advantage of this condition the same as she has done during many similar periods in the past, and the same as she is even now attempting to do, to proclaim herself the arbiter of international disputes, and advocate that the recognition of her authority is nec-

essary to peace. When we read the seventeenth chapter of Revelation, we are forced to the conclusion that there will come a time in the days before us when the powers of earth shall "have one mind, and shall give their power and strength unto the beast;" when the Papacy shall again be exalted to her old-time glory and prestige; a time when she shall say, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7. Deprived of her temporal support, the papal power of Rome has been in a state of widowhood for many years; but alliances with the powers of earth will again restore to her temporal prestige.

In her the nations of men will repose hope, but they will find that they are trusting to a broken reed, as did Israel of old when they went down into Egypt. Great Babylon will come into remembrance before God to receive the judgments which she has justly merited. "Therefore," says the Word, "shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. 18:8. The nations of earth may declare a truce for a little time. We do not know how this will be. But if there shall come a cessation of hostilities, it will prove only a snare and a delusion to the peace prophets. It will be the lull before the final storm, the little breathing spell, the moment of preparation before the final Armageddon.

And there is danger, if this little time of peace does come, that it will prove a snare to some of the professed children of God. They will feel that they can still go on with this world's trade and barter, missing the opportunity which heaven has afforded as a time to dispose of their property and use their means for the promulgation of the gospel.

But there is one great satisfaction, and that is that in the midst of the turmoil and strife which is now going forward, every child of God may find peace in his own soul. Says the Lord, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." God's hand is still on the lever. He is still watching over the affairs of this earth. Out of great tribulation will he bring his people at last. Let us recognize the meaning of the events taking place on the earth, and be admonished by them to find in Christ a rock of defense now, and a refuge throughout eternity.

F. M. W.

♦ ♦ ♦

### Hongkong and Canton

AFTER arriving at Hongkong from Swatow, I learned that the steamer on which I was to take passage had gone into dry dock, so the time I desired to spend at the Swatow general meeting I was obliged to spend in awaiting the movements of my steamer. While wait-



ing, I divided the time between Hongkong and Canton.

Hongkong, being the chief British port in the Far East, naturally attracts an English-speaking class of Chinese who have come to the city to engage in business. This makes it an important place for a strong English work to be carried on in connection with the work for the Cantonese. There is great need of a good English-speaking worker to connect with the city work in Hongkong, taking the oversight of the work in the city, and devoting himself to the English work. With proper effort a strong English-speaking church might be developed in this city, which would be a strength in moral influence as well as a financial aid to the cause.

The committee of the South China Mission has arranged for Elder B. A. Meeker and his wife and Brother P. V. Thomas and his wife to attend the Cantonese language school the coming year. This has made it necessary for Brother and Sister A. L. Ham and Sister Wilbur to remove to Canton, Sister Wilbur to connect with the girls' training school and Brother Ham to oversee the school and city work in connection with the directorship of the Cantonese field. This leaves only Brother and Sister Mountain, who have come to take charge of the canvassing work and the tract society depository in South China, to supervise the Hongkong work until some one is provided for that field.

Going to Canton to advise with reference to the remodeling of the boys' school building in that city, we found that with a slight expense the building could be put in shape to meet the immediate demands of the school, but it will later need to be entirely remodeled if permanent school work is to be conducted in it.

There is an excellent outlook for the development of a good, strong boys' school, which will qualify many workers for service in the great Cantonese field who otherwise would never be able to do efficient work. The girls' school is developing splendidly. A bright, intelligent class of young women are in attendance, and the school is already filled to its capacity. Experience has taught our workers that their teaching and evangelical forces may be greatly augmented by local training schools, which will reach a large class of our young people who otherwise would not come in touch with our training school work.

On reaching the railway station for our return journey to Hongkong, we were informed that the river was rising, and that a bridge had just been washed out between Canton and Hongkong, which prevented the running of trains. We were obliged to make a hasty run to the steamer landing and return to Hongkong by steamer. The rise in the river

continued until it reached a point eight feet higher than the floods of last year. This made it by far the highest flood that has been known on the Canton River. Thousands of people are said to have lost their lives in Canton during this flood. The foreign section of the city was flooded to the depth of between five and six feet, while other portions were covered to a much greater depth.

Just following the terrible floods in South China came one of the worst typhoons known in the history of Shanghai. Vessels in the harbor were broken from their moorings and rushed over one another, the smaller boats being overridden and crushed by the larger ones. Many people were killed. Scores of telephone poles were blown down, trees were uprooted, and large buildings unroofed. These terrific floods and storms are fresh reminders that the coming of Christ is at hand. Our time to work is short. The opportunities before us are great. What is done must be done quickly. More facilities and missionaries are greatly needed for the speedy finishing of the work.

R. C. PORTER.

### ◆ ◆ ◆ The College of Medical Evangelists

MOST of the readers of the REVIEW are quite familiar with the school established some years ago by the denomination, at Loma Linda, Cal., known as the College of Medical Evangelists. During the recent council held at Loma Linda, considerable time was given to the consideration of this school and its future. Our people cannot but be interested to know the results of the constituency meeting of this school.

I will not deal with the school in its general phases in this article, but will confine myself to one series of recommendations, which had in view the erection and equipment of a hospital in Los Angeles, in which our medical students can carry on at least a portion of their studies, and secure satisfactory clinical work. Among other recommendations, the following were adopted:—

*Whereas*, The Loma Linda Medical College was started in response to the earnest counsel given through the spirit of prophecy; and,—

*Whereas*, In endeavoring to establish and operate this college we have become involved in financial obligations; and,—

*Whereas*, The creating of this heavy indebtedness is contrary to counsel given through the spirit of prophecy, resulting in great embarrassment and bringing discouragement to many; and,—

*Whereas*, The board of management has requested counsel as to what course shall be pursued in the future; therefore,—

1. *Resolved*, (a) That we instruct the board to make every reasonable effort to carry on the school in harmony with the counsel given through the servant of the

Lord, providing a complete four-year medical course;

(b) That we appreciate and approve of the memorial and pledge offered by some of the sisters to collect a fund of \$61,000 to build and equip a hospital and dispensary for clinical work in Los Angeles; and,—

That this campaign be opened as soon as possible after the first of January, 1916.

(c) That articles be furnished in the REVIEW and the union conference papers, setting forth the plans and needs of this school, and inviting donations to this fund.

(d) That while following this instruction in continuing the school, to follow also as carefully the instruction which has come to us from the same source against contracting debt, and so conduct the business that there shall be no increase whatever in present obligations.

*We further recommend*,—

(e) That every endeavor be made to operate the plant so as to secure the fullest possible financial returns.

(f) That we ask the Pacific Union and the North American Division Conferences to continue their appropriations to said school for 1916 and 1917.

(g) That we ask the North American Division Conference to appropriate to this school for the liquidation of its indebtedness one fifth of the five cents per capita fund raised in the Division Conference; this appropriation to begin with the five-cent-a-week fund raised during 1917, and thereafter until said action is rescinded.

(h) That the rate of tuition from the beginning of the school year 1916-17 be \$150, with \$10 additional for laboratory fee.

2. *Resolved*, That we ask the officers and laborers of all our conferences and institutions, and parents, to encourage our young people who are planning to take a medical course, to take their training at the Loma Linda college.

These recommendations were very carefully considered by the constituency of the Loma Linda institution, and our leading men throughout the North American Division Conference, as well as the Executive Committee of the General Conference. I am not aware that there was a vote against these recommendations, which looked to the further equipment of this school, its future financing, and patronage.

Why should not every Seventh-day Adventist who is planning to take medical training secure this training in our denominational medical school? Everything looks most promising that the rating will be satisfactory as soon as we can provide the necessary equipment as outlined in these recommendations. It will be cheering to our people to know that the managing board of the school places itself firmly upon the platform that no further indebtedness shall be incurred. With the provisions outlined for beginning to liquidate the already existing indebtedness, and utilizing all the agencies at hand for increasing the earning capacity of the enterprise, we may look upon our medical school with great hope.

During one of the meetings, several of our leading sisters asked permission to introduce a series of recommendations concerning the raising of funds for the erection and equipment of a hospital to be located in Los Angeles. At this writing, I shall not enter into a discussion of the great and imperative need for this hospital, as these necessities will be set forth by other writers in articles which will appear from time to time in the REVIEW and the conference papers. The council at Loma Linda, in a session of the North American Division Conference Committee, adopted the following recommendations, looking toward the collecting of the funds for the hospital, as suggested in the memorial presented by our sisters:—

1. *We recommend*, That the name of this organization be The Women's Committee on the Los Angeles Hospital.
2. That an organization be perfected, consisting of a chairman, a secretary, and a treasurer, who shall be the treasurer of the North American Division Conference.
3. That Mrs. S. N. Haskell be invited to call together such representative women as may be deemed best, to perfect this organization.
4. That the territory in which this committee shall operate shall be North America.
5. That a representative woman be selected in each union conference, and in such local conferences as may be deemed advisable, to aid in carrying forward the work.
6. That this work be carried forward by means of articles in the REVIEW AND HERALD, the union conference papers, by correspondence, and by personal solicitation.
7. That this whole work be carried forward under the cooperative counsel of the Treasury Department of the North American Division Conference.
8. That all expenses connected with this movement be met from the funds collected by this committee.

At a recent meeting of the General and Division Conference Committees in Washington, a further outline and completion of the organization of this Women's Committee in behalf of the Los Angeles hospital was adopted, which reads as follows:—

1. The name of the organization for raising the funds shall be the Women's Committee of the Los Angeles Hospital.
2. That Mrs. S. N. Haskell be chairman.
3. That Mrs. G. A. Irwin be secretary.
4. That W. T. Knox be treasurer.
5. That auxiliary secretaries for the collection of this fund be arranged as follows:—
  - (a) A secretary in each union conference.
  - (b) A secretary in each local conference. These secretaries are to be appointed by the executive committee of each union conference, and to take general charge of the raising of funds in the union for the hospital.
6. That plans be made to have all the money paid in by December 31, 1916. That as many as are able to do so be urged to pay their pledge as early as possible, in order that funds may be

on hand quickly with which to begin the erection of the buildings.

7. That the amount to be raised be \$61,000 with which to erect and equip the hospital, plus the expense of raising the funds, and that all the overflow, if any, be held intact, to be appropriated for the purposes of the college by the North American Division Executive Committee.

Dr. P. T. Magan, together with the brethren and sisters on the Pacific Coast, has already secured a portion of this \$61,000. The union conferences have been requested to perfect the organization in their territory at once by the appointment of leading sisters, as provided for in the recommendations above mentioned, and thus set in operation at the earliest possible date the soliciting of donations from our people throughout the Division Conference. The school greatly desires the use of this hospital and dispensary for its work beginning with the opening of the next school year, about September 15, 1916; but it will take considerable time after the money has been secured, to erect and furnish a building the size which this will of necessity have to be. Therefore, it is greatly desired that those who are able to pay their donations in cash, do so.

Some will be able to give, but not immediately. Therefore, we trust that those who have available cash and can pay their pledges at once, will advance the money to the treasury as soon as possible. The brethren ought to have enough money in hand to purchase the land at an early date. The management promises not to proceed farther than the money is available, so that at no time will debt be incurred.

We look with great hopefulness to the future of this institution. It is already provided with a strong faculty of earnest, consecrated, Christian men, who are loyal Seventh-day Adventists. The president of the school is Dr. Newton Evans. It is designed that Dr. P. T. Magan take charge of the Los Angeles work.

We are very anxious, now that a full understanding has been reached between the school board and the General and Division Conference Executive Committees, concerning the school's not increasing its obligations further, that the school may be favored with the confidence, sympathy, and cooperation of the entire organization, and that the presidents of our union and local conferences, and parents everywhere who have children desiring to secure medical training, will use their influence in persuading these young people to attend the College of Medical Evangelists. We also desire that our people everywhere shall unite in prayer for this school, that the young people who secure their training in it may come forth with a firm determination to give their lives to the finishing of the third angel's message.

I. H. EVANS.

## The Coming of the Lord

FOR us who believe in the second advent the following, which we quote from the *American Lutheran Survey* of Dec. 1, 1915, has a welcome sound:—

There is a second advent. Christ shall come visibly to earth a second time. Such is the teaching of God's Word. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. Then he shall come to "judge the quick and the dead," as the church confesses. God's Word clearly states the purpose of Christ's second advent as being the resurrection of the dead and the final judgment. "Because he [God] hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained." Acts 17:31. "That Man" is the Lord Jesus, whose birth in Bethlehem incorporates him as a member of the human family in order that he might bear the sin of the world. Through this same "Man," God will judge the world. Every human being, from Adam to the last mortal on earth, shall be judged by him and be apporportioned by him his eternal destiny. . . .

A second time he shall come. Then, too, he shall come visibly. And his people shall acclaim him with joy; for there shall be "new heavens and a new earth, wherein dwelleth righteousness."

We fervently hope that this Biblical doctrine may receive the prayerful consideration which its importance merits, and that many may join us in the belief that the second advent is now very near at hand.



## The Proof of Christianity

THE proof of Christianity may be found in the transformation it works in the lives of its adherents. Speaking on this point, Pres. Woodrow Wilson, in an address before the national conference of the Commission on Church and Country Life, says:—

The proof of Christianity is written in the biography of the saints. I do not mean the technical saints, those whom the church or the world have picked out to label saints, for they are not very numerous; but the people whose lives, whose individual lives, have been transformed by Christianity. It is the only force in the world that I have ever heard of that does actually transform the life, and the proof of that transformation is to be found all over the Christian world, and is multiplied and repeated as Christianity gains fresh territory in the heathen world. Men begin suddenly to erect great spiritual standards over the little personal standards which they theretofore professed, and will walk smilingly to the stake in order that their souls may be true to themselves. There is nothing else that does that.



"We are never to get above the simplicity of the work. It is a power in its simplicity. A consistent life, a fervent zeal, a meek and quiet spirit, mingled with a heart overflowing with love for perishing souls, is Bible religion."

## GENERAL ARTICLES

### Let Us Please God

J. M. HOPKINS

WHEN Christ, our great Example,  
From heaven above came down,  
Accepting toil and sorrow,  
And thorns his only crown;  
From manger e'en to Calvary,  
Bearing his weary load  
With fixed and steadfast purpose,  
He always pleased his God.

The great apostle counsels,  
In Colossians one and ten,  
That in our conversation  
And intercourse with men  
We do those things well pleasing  
In sight of holy God,  
In service being fruitful,  
And mighty in his Word.

Be this our first endeavor,  
To please our Maker well.  
Let earthly tie or pleasure  
His presence not dispel.  
From this plain path of duty,  
And loyalty to God,  
My brother, let none turn you,  
But walk the narrow road.

Though the road be sometimes dreary  
And thorns may wound your feet,  
Though often you are weary,  
There's rest at Jesus' feet.  
Then never be discouraged,  
But bravely struggle on,  
Ere long will end the conflict,  
Eternal victory won.  
*Roseburg, Oregon.*



### Physical Effects of Improper Dress

MRS. E. G. WHITE

It was the adversary of all good who instigated the invention of the ever-changing fashions. He desires nothing so much as to bring grief and dishonor to God by working the misery and ruin of human beings. One of the means by which he most effectually accomplishes this is the devices of fashion, that weaken the body, as well as enfeeble the mind and belittle the soul.

Women are subject to serious maladies, and their sufferings are greatly increased by their manner of dress. Instead of preserving their health for the trying emergencies that are sure to come, they by their wrong habits too often sacrifice not only health but life, and leave to their children a legacy of woe, in a ruined constitution, perverted habits, and false ideas of life.

One of fashion's wasteful and mischievous devices is the skirt that sweeps the ground. Uncleanly, uncomfortable, inconvenient, unhealthful,—all this and more is true of the trailing skirt. It is extravagant, both because of the superfluous material required, and because of the needless wear on account of its

length. And whoever has seen a woman in a trailing skirt, with hands filled with parcels, attempt to go up or down stairs, to enter a street car, to walk through a crowd, to walk in the rain or on a muddy road, needs no other proof of its inconvenience and discomfort.

Another serious evil is the wearing of skirts so that their weight must be sustained by the hips. This heavy weight, pressing upon the internal organs, drags them downward, and causes weakness of the stomach, and a feeling of lassitude, inclining the wearer to stoop, which further cramps the lungs, making correct breathing more difficult.

Of late years the dangers resulting from compression of the waist have been so fully discussed that few can be ignorant in regard to them; yet so great is the power of fashion that the evil continues. By this practice, women and young girls are doing themselves untold harm. It is essential to health that the chest have room to expand to its fullest extent, in order that the lungs may be enabled to take full inspiration. When the lungs are restricted, the quantity of oxygen received into them is lessened. The blood is not properly vitalized, and the waste, poisonous matter which should be thrown off through the lungs, is retained. In addition to this, the circulation is hindered; and the internal organs are so cramped and crowded out of place that they cannot perform their work properly.

Tight lacing does not improve the form. One of the chief elements in physical beauty is symmetry, the harmonious proportion of parts. And the correct model for physical development is to be found, not in the figures displayed by French modistes, but in the human form as developed according to the laws of God in nature. God is the author of all beauty, and only as we conform to his ideal shall we approach the standard of true beauty.

Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this cannot be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs.

A multitude of women are nervous and careworn because they deprive them-

selves of the pure air that would make pure blood, and of the freedom of motion that would send the blood bounding through the veins, giving life, health, and energy. Many women have become confirmed invalids when they might have enjoyed health, and many have died of consumption and other diseases when they might have lived their allotted term of life, had they dressed in accordance with health principles, and exercised freely in the open air.

In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation must all be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised, the clothing will be correspondingly lifted.

Women who are in failing health can do much for themselves by sensible dressing and exercise. When suitably dressed for outdoor enjoyment, let them exercise in the open air, carefully at first, but increasing the amount of exercise as they can endure it. By taking this course many might regain health, and live to take their share in the world's work.

#### Independent of Fashion

Let women themselves, instead of struggling to meet the demands of fashion, have the courage to dress healthfully and simply. Instead of sinking into a mere household drudge, let the wife and mother take time to read, to keep herself well informed, to be a companion to her husband, and to keep in touch with the developing minds of her children. Let her use wisely the opportunities now hers to influence her dear ones for the higher life. Let her take time to make the dear Saviour a daily companion and familiar friend. Let her take time for the study of his Word, take time to go with the children into the fields, and learn of God through the beauty of his works.

Let her keep cheerful and buoyant. Instead of spending every moment in endless sewing, make the evening a pleasant social season, a family reunion after the day's duties. Many a man would thus be led to choose the society of his home before that of the clubhouse or the saloon. Many a boy would be kept from the street or the corner grocery. Many a girl would be saved from frivolous, misleading associations. The influence of the home would be to parents and children what God designed it should be, a lifelong blessing.—“*Ministry of Healing*,” pages 291-294.



### The Holy Spirit

GEO. E. HOLLISTER

I. WHEN will not the great outpouring of the Holy Spirit come?

“The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people who know by



experience what it means to be laborers together with God. . . . This [the outpouring] will not be while the larger proportion of the church are not laborers together with God."—*Mrs. E. G. White, in General Conference Bulletin, May 18, 1909.*

2. What is necessary in order to receive it?

"In order to receive it there must be entire, whole-hearted consecration to the service of Christ; absolute, unconditional, unreserved, and unqualified surrender."—*General Conference Bulletin.*

3. When will it be poured out?

"When church members are fully decided to be Christians, which means to be Christlike, to be humble, pure, honest, the Lord will manifest himself by his Holy Spirit."—*Review and Herald.*

4. What experience will come to us when we consent to obey his leadings?

"The experience of apostolic days will come to us when we whole-heartedly accept God's principle of benevolence,—consent in all things to obey the leadings of his Holy Spirit."—*Testimonies for the Church, Vol. VII, page 146.*

5. How will it affect the people?

"The power which stirred the people so mightily in the 1844 movement will again be revealed. The third angel's message will go forth, not in whispered tones, but with a loud voice."—*Id., Vol. V, page 252.*

6. How earnestly should we pray for the Holy Spirit?

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today."—*Id., page 158.*

7. What resources are at our command?

"Heaven's resources are limitless, and they are all at our command."—*Review and Herald, Feb. 18, 1904.*

8. What is every church member to do?

"All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance."—*Testimonies for the Church, Vol. VII, page 33.*

9. Whom will the Lord fit as his messengers?

"The Lord will fit men and women—yes, and children, as he did Samuel—for his work, making them his messengers."—*Id., page 17.* "Children will be impelled by the Holy Spirit to go forth to declare the message of heaven."—*Id., page 27.*

10. What is the sin against the Holy Ghost?

"No one need look upon the sin against the Holy Ghost as something mysterious and indefinable. The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent. . . . But let no soul be discouraged by this presentation of the matter. Let no one who is striving to do the will of the Master be cast down. Hope thou in

God."—*Review and Herald, June 29, 1897.*

11. What, then, is the most important question?

"It is not so much a question of receiving the Holy Spirit, as it is a question of surrendering to the Holy Spirit already received."—*General Conference Bulletin.*

12. Then is the Spirit already given?

"But the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:7.

"Thou canst fill me, gracious Spirit,  
Though I cannot tell thee how;  
But I need thee, greatly need thee;  
Come, O come and fill me now!"

*National City, Cal.*

## Ten Reasons

### A Contrast

A. L. MANOUS

FIVE inspired reasons for keeping the seventh day of the week:—

1. "On the seventh day God ended his work which he had made."

2. "And he rested on the seventh day from all his work which he had made."

3. "And God blessed the seventh day."

4. "And sanctified it."

5. "And hallowed it." He thus made it "honorable," "because that in it he had rested from all his work which God created and made." Gen. 2:2, 3; Ex. 20:8-11; Isa. 58:13, 14.

Five man-made reasons for keeping the first day of the week:—

"1. Christ rose from the dead on this day."

"2. He appeared twice in succession on this day."

"3. He gave special evidence of his resurrection on this day."

"4. He gave earnest of the Spirit on this day."

"5. He sent the full effusion of the Holy Ghost to his church [on this day]."—*Rev. Prof. Henry Lummis, in "Sabbath Essays," Boston, 1872, page 148.*

## The Holy Spirit—No. 6

### The Holy Spirit and the Sanctuary

(Concluded)

ELBRIDGE M. ADAMS

THE midnight cry is represented by a bright light. "They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path, and gave light for their feet so that they might not stumble."—*"Early Writings," page 14.* And this "exceeding bright light . . . waved" over the people of God just before Jesus entered the holy of holies. "A light would come from the Father to the Son, and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son,

and from the Son it waved over the people before the throne. But few would receive this light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light, and rejoiced in it, and their countenances shone with its glory.

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with him. I did not see one ray of light pass from Jesus to the careless multitude after he arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on him as he left the throne and led them out a little way. Then he raised his right arm, and we heard his lovely voice saying, 'Wait here; I am going to my Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to myself.' Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of his garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to him in the holiest, and pray, 'My Father, give us thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace."—*Id., page 55.*

As God prepared his people for the beginning of his ministry by the experience of Pentecost, so in 1844 he prepared his people for the change of his ministry from the holy place to the most holy place by the "midnight cry."

### The Loud Cry

What may we expect in connection with the closing work of Jesus' ministry, when he shall say, "It is done," and the great fiat of Rev. 22:11 shall forever fix the destinies of all? We have a right to believe that in keeping with God's love for his poor helpless children and his past dealings with them, in the final struggle when Satan will exhaust every resource at his command to destroy, Christ will as never before manifest his power to save.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen." Rev. 18:1.

You will notice the similarity between this and the angel of Revelation 10. They have a similar work, as is shown in these words: "I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven,

preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.' The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message.

"Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844."—*Id.*, page 277.

The "loud cry," which is described as "the last great work of the third angel's message," is connected with the very last work of Jesus as our high priest. On page 279 of "Early Writings," under the heading "The Third Message Closed," we find these words: "I was pointed down to the time when the third angel's message was closing. The power of God had rested upon his people; they had accomplished their work, and were prepared for the trying hour before them. They had received the latter rain, or refreshing, from the presence of the Lord, and the living testimony had been revived. The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message.

"I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth, and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censor. He raised his hands, and with a loud voice said, 'It is done.'"

Another quotation from the same source shows what will be accomplished by this "refreshing" from the Lord. Our hearts should greatly rejoice and well up in praise and thanksgiving to God that he has provided so abundant grace that superstitions and sins which

once held us back from full liberty in Christ, will be at last completely broken, and every child of God will be free—free in every sense.

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*Id.*, page 271.

"The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her that they might escape her fearful doom.

"The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call, and left the fallen churches. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life, and took their stand with those who were looking for their Lord, and keeping all his commandments. The third message was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies. A compelling power moved the honest, while the manifestation of the power of God brought a fear and restraint upon their unbelieving relatives and friends, so that they dared not, neither had they the power to hinder those who felt the work of the Spirit of God upon them. The last call was carried even to the poor slaves, and the pious among them poured forth their songs of rapturous joy at the prospect of their happy deliverance. Their masters could not check them; fear and astonishment kept them silent. Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience and united with those who were keeping all the commandments of God; and with power they sound abroad the third message. I saw that this message will close with power and strength far exceeding the midnight cry."—*Id.*, pages 277, 278.

### The Boy Scout Movement Again

S. B. HORTON

IN the REVIEW AND HERALD of May 21, 1914, an article appeared in reference to the Boy Scout Movement, in which it was said, among other things:—

"Furthermore, the Boy Scout Move-

ment tends in the direction of developing the spirit of militarism; and who does not know that the spirit of militarism is a barrier and a constant menace to the development of peace and the furtherance of the golden-rule doctrine? Boys with a military training are certain to long for an opportunity to show their valor upon the battle field sooner or later, and it should be remembered that the American Republic was reared upon the fundamental principles of antimilitarism."

In justification of the prediction then made, it will be interesting to know something about the present activities in the Boy Scout Movement. In the New York Times of December 13 appears an article under the title "Sees in Boy Scouts an Asset to Nation." The most of the article consists of a letter from former-President Roosevelt, addressed to Mr. James E. West, Chief Scout Executive, B. S. A., New York City, from which we quote in part:—

"I wish you all success in the effort to raise \$200,000 for the Boy Scouts of America. I would have hesitated to do this if events had not made clear that the Boy Scouts must 'be prepared,' and are being prepared, in such fashion as to fit them not only to be good citizens in time of peace, but ready for supplementary military training which shall make them able to render efficient service to the nation in time of war."

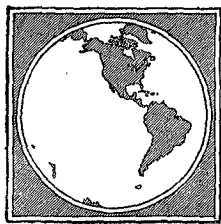
In the REVIEW AND HERALD of July 9, 1914, appeared an article under the title "Train Young America to Shoot," in which an address prepared by Secretary of War Garrison on the subject of war preparation in connection with the educational institutions was referred to. The closing paragraph of this article is as follows:—

"When the public schools shall be required (as is hoped for by church-and-state devotees) to teach Christianity as part of its curriculum, and adopt the rifle-practice policy, then will the people witness a spectacle of incongruous character. This possibility should serve as a warning to parents who have children to prepare for the future. Shall they be prepared for the kingdoms of this world, or for the everlasting kingdom?"

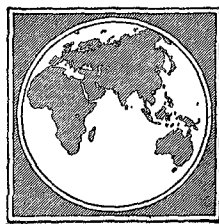
In the light of present circumstances, when the world stands aghast at the terrible war now on in Europe, the question of our relationship to God and his great movement in the earth today should become one of all-absorbing importance.

It may be added also in concluding, that Mr. Thompson Seton, one of the founders of the Boy Scout Movement, has withdrawn from it because of its tendency in the direction of militarism.

"By friendship I mean the greatest love, and the greatest usefulness, and the most open communication, and the most exemplary faithfulness, and the sincerest truth, and the heartiest counsel, and the greatest union of mind of which brave men and women are capable."



# THE WORLD-WIDE FIELD



## The Robin's Song

"I'll sing you a lay as I wing on my way,  
Cheer up! Cheer up! Cheer up!  
Whenever you're blue, find something  
to do  
For somebody else who is sadder than you.  
Cheer up! Cheer up! Cheer up!"

## South India

E. D. THOMAS

ON the evening of the last Sabbath in March, I had the blessed privilege of burying two persons with their Lord in baptism. That day was a day of great blessing to me. When I walked into the clear water of the beautiful lake near our mission bungalow, my heart was much impressed, and I began to review the time of my baptism in that same place, in April, 1910. At that time I had little idea that I should have this blessed privilege of baptizing my own people in the same place. I thank God for all the rich blessing he has bestowed on me since I accepted this message, and I re-consecrated myself to him and his work.

The evening before the baptism, we had a testimony service at which these two men gave very encouraging testimonies. One of them gave a full story of his past wicked life, and of the power of the gospel, which has helped him to make a thorough change in his life. I fear the space will not permit to write all that he said at that time; but I will try to express his testimony in a few words. He said:—

"I was born in a semiheathen family. My parents were members of the Hindu Christian church of this community. I had never had a liking to read in the Word of God. On the other hand, I associated with a company of friends who gave me all possible help in training me to be a confirmed drunkard. I have tasted nearly all kinds of Indian and foreign liquors. Six years ago, when Pastor James was conducting meetings on the veranda of this mission bungalow, I had the privilege of attending some of those meetings. When I went back to Ceylon to my trade, a change began to take place in my life. I bought a Bible, and began to read a portion of it every day. Whenever I read it, it always condemned me as a great sinner. And I have read all the Tamil tracts and papers published by this mission. I began to accept all the light received from them day by day. For a time I found it very hard to give up all my wicked life, but I daily grew stronger in doing the will of God. I praise the Lord that the anchor still holds. I thank him for the victories I have gained. The Bible is the most won-

derful book in the world. I have just begun to learn how to study it. I never expected to see any miracle performed, but it is a wonderful miracle that I am a changed man. Praise God for the power that can keep any one from smoking, swearing, and drinking, and from bad company."

I am glad for the text, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Dear brethren and sisters, kindly remember me, and the work in this part of the vineyard, before the throne of grace. The interest is still good. Many more are planning to



TWO INDIAN CONVERTS

follow our Lord in baptism before long. I hope and pray that I shall be faithful to him until the end, and would use all my strength and influence in winning my countrymen to his kingdom.

## How My Brother Came Into the Truth

AUGUST PAGES

My next older brother, now forty-one years of age, has been an officer of the Bureau of the Electrical Street Railway Company of Copenhagen for almost twenty years. During that time I have been continually corresponding with him, and seldom has a letter left my hands in which I did not in some way try to interest him in his soul's salvation. About eleven years ago he was married, and I sent him as a wedding present the book "Prophecies of Jesus," in the Danish language, and bade him read it also to his wife.

Until last year my efforts seemed to have been in vain; but the Lord finds ways and means to convert hearts. Leading souls to Jesus is possible only through the working of the Spirit of God. Now I am very happy, for before the end of the year 1914 I could claim my brother as one whom I, through the grace of God, had led to Jesus. How this came about the following extracts from his letters will explain:—

May 13, 1910. "I must confess that, to this date, I have fulfilled none of your requests concerning the studying of the Holy Scriptures; neither have I any excuse, except it be that I have a kind of secret fear to start, for I believe that you are right, only you are fanatic; for a person can exaggerate all things. For the rest, I know positively that my wife would not follow me, and yet I pledged at the marriage altar to be a true husband to my wife and a good father to my children. The result is, we get along too well, we are too much attached to earthly things."

Aug. 27, 1914. "Alas, dear brother, I have often envied you because of your faith. For a long time I have noticed that I was in need of something. I have never been fully satisfied. One Sunday, while out in the woods, I listened for a moment in passing to a sermon by a Salvation Army worker. I had to proceed, for the tears rushed into my eyes and I was ashamed. It was all true, what that man preached,—but with that it remained. I have not been in church for many years, because the sermons never impressed me, yet I have often been impressed the same way while listening to street speakers as I was while listening to the Salvation Army preacher in the grove."

Nov. 21, 1914. "A month ago the Adventists began to hold a course of lectures in their chapel. I attended several times, and the services impressed me greatly, especially the last sermon, on living faith. I had heard this preacher about a year ago, but at that time I was not much impressed. I have now bought several tracts, and have read some out of the Bible, and am praying to the almighty God to send me his Holy Spirit. 'for the spirit is willing, but the flesh is weak.'"

Dec. 12, 1914. "Through the grace of God, I have kept my first Sabbath today. The Lord has heard your prayer and my supplications. Eight days ago I did not realize that I should keep my first Sabbath today. Your last letter, and also the lectures of late, which I attended before your letter reached me, have moved me. On my knees I prayed to the Lord that made heaven and earth. As you undoubtedly know, I have always acknowledged your doctrine to be the right one, but O how difficult, yes, almost impossible, it seemed to part from this world, possibly also from my position, and from my good home, for what would my wife say, my friends and relatives. But every evening after prayer these thoughts vanished more and more. On Wednesday, the ninth of this month, I prayed the Lord to give me a

vision in dream, or permit me to see an angel, as a sign that I should keep the Sabbath. The following morning I awoke early, but had seen nothing in dream, and so I lay in bed and prayed and prayed, and thought over why the Lord did not hear my prayer. Gradually it became more clear to me that it was unjust of me to pray for such a thing, for the Lord might answer me, 'They have Moses and the prophets,' etc. Thus the last wrestle ended; and when I arose, I had conquered, and had made the decision to inform my director that day that henceforth I could not work on Sabbaths. This came to him as a great surprise, and he replied immediately that I would have to consider myself dismissed. I answered him that I must serve the Lord more than men. I have left the whole matter in the hands of the Lord, and in better hands it cannot be. My heart is so light and happy, and rejoices every time I speak the glorious message to somebody else. I visited Elder Raft for the first time, when I told him my happy decision. He rejoiced greatly. We prayed together. Dear brother, I also thank you that you did not tire of keeping the truth ever before me."

March 18, 1915. "After eighteen months of stormy battling the Lord has, in his unlimited grace, put his peace into my heart. In this short time I have had great opportunity to learn through experience that the Lord hears my prayers. I have a little private office for myself, and this has also become my prayer chamber. Here I begin and end my work with prayer."

May 7, 1915. "Today I am able to communicate to you the good news that on the fifth of this month, I with seventeen other brethren have made the covenant of a good conscience with the living God through baptism. I am so happy and joyful, and thankful to the Lord that he has led me so wonderfully, and that my heart feels light, since I have laid my cares on him who cares for us."

His case was referred to a special commission of the city board for examination, and they decided to retain him for the present, according to his wish, with reduced wages, with the permit of freedom on Sabbaths. In the daily paper *Politiken*, of June 25, his case was published in detail. At the end of the article the writer remarked, "There is probably no great danger at hand that many will come and beg to have the Sabbath off, with a reduction of 1,200 crowns on their salary per year."

Dear brethren, my heart rejoices greatly to report this. It pays to work and pray for souls. Let us not tire in this work, for it has a reward which is not comparable with gold or silver.

Brazil.

AWAY in foreign lands they wondered how

Their simple words had power;  
At home, the Christians, two or three,  
Had met to pray an hour.

—Francis M. Nesbit.



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 Aged Pilgrim

LILLIAN S. CONNERLY

FEAR not, pilgrim, fear no ill;  
Sunset's splendor soon will fill  
All thy soul with rapturous thrill.

Love will bless thy closing days,  
Love will fill thy mouth with praise,  
Love will guide in all thy ways.

Time will vanish with a song,  
And eternity will dawn—  
Crown of glory thine erelong.

Cristobal, C. Z.

### Keeping on Top of Your Work

I HAVE the quite undeserved reputation of keeping on top of my work. For many years I have enjoyed multitudinous and vastly diversified tasks, which I have accomplished, on the whole, with a fair degree of promptness. At all hazards I have kept my work troubles to myself; and when I have been buried the deepest beneath a mountain of pressing duties, I have maintained the smiling and nonchalant face of unfretted leisure. Thus I have fooled my little world, and made them believe I was always on top of my work.

I commend this artifice to all workers, because the air of cheerfulness strikes in on ourselves, renders the heart serene in time; while worry over work is a sure devastator of work. Napoleon's unclouded confidence in his power to win victories often drove his foes in head-long flight.

For example, it is my practice, as soon as I reach my office and see the horrible accumulation on my desk,—letters, circulars, manuscripts, drawings, proofs, notices, books to review, exchanges, engravers' bills to verify, and much besides,—to sweep them all summarily behind me. Some of the mass goes upon chairs, some of it on the floor, much of it into drawers. Not a scrap of it all remains on my desk. "What a wonderful desk!" my short-sighted visitors exclaim. "How do you ever manage to keep it so clean?" Then I reach around behind me, and pull out one job, only one, and set it before me: one proof, a few manuscripts, a little bundle of letters, nothing disheartening, and a big, fresh, empty desk to do it on.

My brothers of work! tasks yield buoyantly when assailed singly, but bear you

to the earth if allowed to come at you in a battalion. One of the most valuable helps I have ever found for keeping on top of my work is this: *Attack it in detail.*

But of course there must be proportion and shrewd arrangement. I do not reach behind me at blank haphazard. Certain jobs come first, always. The circulars can wait. So, verily, can the engravers' bills! The proofs cannot, for one thing, and they are laid first on the desk before me. A good rule for the dispatch of business is this: *Attend first to matters that concern your coworkers.*

One of my associate workers formerly was John Willis Baer, later president of Occidental College. I think I have gained something from every worker with whom I have ever been associated, and one of the valuable lessons he unconsciously taught me was this, always to be free for associate workers. However heavy the task on which he was engaged when I entered his office, and however trivial my errand, he turned to me with an eager readiness as if he had been waiting for me for a week. He never put me off to a less hurried season, he never kept me waiting; he dispatched me at once, and sent me on my way rejoicing. Of course, it is best to set a time for conferences with other workers, but in our office the head workers are migratory, off here and there attending conferences; they must be caught on the fly. This is the case in many other establishments. Since much of the fret of our work comes from the pressure of comrade workers, each appealing for attention lest his own work be retarded, this rule, "Coworkers first!" is not only just, but prudent.

I owe something else to John Willis Baer: a big motto, in white letters on a black background, "DO IT NOW!" Well do I remember his delight when these mottoes came out. I have kept mine on my home desk ever since, and it preaches to me hourly. "Do the hard thing first," it says. "Tackle now," it says, "the task you dread." "When that is out of the way," it suggests, "the rest of your work will slide down greased ways." And the motto is right, as I have discovered many times. It helps me gloriously as I try to keep on top of my work.

This article is a gossip about work rather than an ordered treatise, so that I

will set down next what is really the fundamental principle of the dispatch of business, *Watch the minutes!* I have written sixty books, and all of them in the fragments of my time, in the interstices between my regular tasks. Once I figured up the time I spend on the cars in the course of every year; it is a working month, twenty-four eight-hour days, one twelfth of my time. This is more time than any one can afford to idle away with a newspaper, and for it I always have an assigned task. I have read of a doctor who wrote a large and important book while waiting to be admitted after he had rung doorbells, and I believe the story. Time is the only gold, and he is rich indeed who hoards his minutes.

#### "Plan Your Work, and Then Work Your Plan"

Of course this means a schedule. Ben Franklin taught me the value of schedules, and I have one—a reasonably flexible one—for every hour and minute of the day. I can look ahead, and tell you, with considerable certainty, just what I shall be doing, if I remain an editor and author, at 6 A. M. ten years hence, or at 6 P. M.

A schedule is worthless without grit. Well up among the qualities of a successful worker is decisiveness. I am fond of the phrase, "*Dispatch of business.*" It is a great thing to know just how to spur a horse, or speed up an automobile engine. It is a greater thing to know how to *drive your business, that you may keep it from driving you.* Oliver Wendell Holmes had a little program of sentences that rolled a visitor down grade to the door so easily that he thought he was taking himself away. The same courteous briskness is to be applied to our tasks. "Here, you have been on my hands long enough. Good day. Come again soon."

Another matter of prime importance, if you would keep on top of your work, is—to get on top! This remark is obvious in the making, but difficult in the execution. If, however, any worker finds himself depressed, his duties accumulating, his tasks too much for him, heroic measures are necessary. No more engagements. No more acceptance of additional work. *One thing to live for: to clear the docket!* No one can work well under the pressure of chronic delinquency. Get out from under! Get on top! Though it means a month or a year, get on top!

This being happily achieved, be insistent with yourself. *Keep on top.* I stay in my office every night till my work is done—every letter answered, usually every manuscript read, every proof passed, the coast cleared, the desk top ready for the morrow's grist. I cannot sleep otherwise. Those unanswered letters and unread manuscripts would make my bed a mass of humps. I am generally through by five or half past, but my working day ends when my work ends. At least, this is my ideal; you might go back and reread my first paragraph.

Another help toward the dispatch of business which I have discovered is this: *I keep work slips.* A work slip is a bit

of paper, about five inches by three, upon which I jot down, in the briefest fashion, all the work I do during the day. I keep these slips for years, though I never compare them, and no one else ever sees them; their value is in the making of them. For I like to fill up every slip. If, as the day wears on, I see my slip filling up slowly, the fact adds zeal to my spirit, and I knuckle down to my tasks with fresh energy. On hundreds of days this simple determination to fill in a creditable amount on my work slip makes the difference between a poor showing and a decent one. And the plan would be quite as good for a housewife as for an editor.

These work slips are of value in presenting a picture of one's labor, so that, if one falls behind in quality or quantity of output, the cause of the deficiency may easily be discovered. It may be too many callers or too much time spent with each caller. It may be too much time devoted to some relatively unimportant element of the work. Whatever it is, the worker must sternly correct it, since his work, like a chain, is no stronger than its weakest link.

#### Do a Little Every Day

One of my work mottoes is this: "*Do a little every day.*" However difficult the task, it will yield to daily attacks. Ten minutes a day is the open sesame to all doors. It will read the longest book—and write it, for that matter. It will paint a house, it will clean it and keep it clean; it will master a language or a science. An hour a week will not do it, but ten minutes a day will. That is as long a time, on the average, as almost-blind Prescott had for eyesight work on his immortal histories. Let no one think his noblest task impossible if he can devote to it ten minutes a day.

"*The morning hour has gold in its mouth.*" Nearly all great workers rise early, which means, of necessity, that they go to bed early. They milk the freshness of the day, its quiet, its freedom from interruption, and the freshness of their own physical and mental powers. The result is rich cream of achievement.

The best workers are the best players. There is no permanent creation without re-creation. Springs, and not pitchers, make rivers. Too much play, of course, destroys work, as too much rain destroys the river; but too little play dries the work up. I should write: "Play wisely" on one wall of the workers' room; "But play," "But play," "But play," I should write on the other three walls.

Which means, of course, "*Don't work too much.*" This is the motto most needed by American workers. I once visited an enormous printing plant and was told that the presses were kept busy at full speed day and night, with all the added cost of night wages, in order that they might be worn out as quickly as possible, and be replaced by new presses, with all the latest improvements. That might be good policy for presses; but when the human machine is worn out, where can we get another? *Learn to say, No!* To the true worker the tempta-

tion to take on new tasks is as alluring as the offer of whisky to a drunkard. Learn to say, No!

And I will close these rambling remarks with the motto of a friend of mine, a man whose diversity of interests far exceeds my own, and whose earnest and fruitful activities extend over two hemispheres. "*When tired, go to bed!*" says he. Not seldom he disappears from the office and takes a vacation—in bed. He is not sick, not at all, and he does not intend to be. He has learned the value of complete relaxation. He has discovered that thirty-two consecutive hours in bed are worth, many times over, four eight-hour periods in bed. He does not sleep all those thirty-two hours, but also he does not read or write or talk or worry. He simply lets himself go. He simply rests. He simply falls back on the bosom of the earth, and from that contact, like the giant of old, he rises with tenfold strength and endurance.

Have I given you too many work mottoes? Well, here they are, for your choice. My only urging is, *Take, not what you like, but what you need!*—Amos R. Wells, in the *Sunday School Times*.

#### Inasmuch

MRS. D. A. FITCH

As I read the urgent appeal of Sister Burroway for a school costing only \$1,000, my heart was touched, and I exclaimed, "I wish I could live without eating, and the money expended for my food could go to help build this school." Then this thought ran through my mind: If the more than seventy thousand Seventh-day Adventists in the North American Division Conference would each deny himself one luxury that costs ten cents, and the means thus saved were to be put into the proper channel, more than one such school could be built.

Leaving out of the question those who are not expending money needlessly (and there are some), we should still soon have enough to build such a school as Sister Burroway desires, where children could be taught of the Saviour, and saved for his kingdom.

Some who read this department might be just as well off with a few cents' worth less of ribbon, lace, and other unnecessary trimmings. Care in the preservation of things already in possession might help out considerably. While shabby or uncomfortable attire is not to be advised or recommended, yet when love of others is the actuating motive, there is a blessing in retrenchment. In articles of diet much more is expended than is good for us or the missionary basket. Soft drinks, ice cream, cake, gum, candy, and the like, now much used by our people, are not essential to our well-being. Pure water is much to be preferred to the questionable drinks from the soda fountain.

Should one estimate the difference between the expense of a loaf of cake and one of bread, he would readily see that to eat the bread and do without the cake



would result in the saving of several cents that might be used in soul-saving work, and he would be the better, both spiritually and physically, because of the self-denial. The plan of salvation was laid in sacrifice.

Those associated with Nehemiah said, "Let us rise up and build." They strengthened their hands for the good work, and so may we if we will practice. And let us never forget that self-denial for others is not a penalty but a privilege, not a hardship but a happiness, not a judgment but a joy.

*Santurce, Porto Rico.*

### The Baby's Colic

A BABY who is in pain cannot tell in words the nature or the seat of his distress. But although the child cannot speak, the noise he utters and the signs he makes show the kind of pain he suffers, and its situation.

Babies are especially prone to colic during the first three or four months of their existence; the pain is almost always the result of intestinal indigestion. The colicky baby cries, but so does the hungry baby, or the baby who is pricked by a pin. The colicky baby, however, usually screams intermittently; in the intervals between the spasms, he not only ceases to cry, but may even begin to laugh and crow.

During the paroxysm his screams are shrill; he draws down the corners of his mouth—often so far as to make lines run from the nose round the angles of the mouth; he draws up his legs in an effort to relax the abdominal walls, which are, however, too much distended and too tense to be relieved in that way.

The trouble is almost always due to improper food, and is especially common in bottle-fed babies. Feeding the baby with cereals, giving him cow's milk insufficiently diluted, or feeding him too much and too often, are the most common mistakes of mothers.

But colic is not infrequent even in infants who are nursed. In such cases, the cause is either overfeeding, or the ill health or poor digestion of the mother. Indeed, in the case of breast-fed babies with colic, the mother is usually the one who requires treatment. The physician must study her food, the state of her digestion, and her habits of life, and correct whatever is wrong with them.

In the case of bottle-fed infants, he must look into the preparation of the food, and he will usually stop all cereals and baby foods for a time, and confine the youngster to suitable modified cow's milk. You can relieve the baby's pain by applying hot cloths to his abdomen, or by giving him an injection of warm water that contains a little salt. Do not give the baby soothing sirups, ginger, or any other concoction containing drugs or spirits.—*Selected.*

"It requires very little ability to find fault. That is why there are so many critics."



## THE FIELD WORK

"GO YE INTO ALL THE WORLD"



### On Sinim's Altar

ELSIE MARY MORGAN was born in Lithgow, New South Wales, Australia, June 21, 1893, and died in Nanking, China, Nov. 12, 1915, after an illness of but ten hours. About two years ago she first learned of the doctrines held by Seventh-day Adventists, and despite strong opposition, for she was the only one of her family that received the message gladly, soon thereafter identified herself with our people. About one year ago she was married to Clarence H. Davis.

Very soon after their marriage, Brother and Sister Davis were asked by the Australasian Union Conference to make China their field of labor, to act as leaders in the sale of our literature. Having ever been willing to suffer hardness as good soldiers, they responded to the call, and accordingly reached this field Sept. 30, 1915, immediately thereafter locating in Nanking, where Brother Davis entered the language school, little thinking that they would be permitted to live together but six weeks in the mission field of their choice, for both were buoyant in faith, and daily sought God for a heart preparation for his work; but the summons came suddenly for Sister Davis, and she laid her life on the altar of sacrifice for China's millions with the triumphal assurance, "Jesus knows it all, and it's all right." Her life had been one of daily surrender to God, and death had no terrors for her; and while her sorrowing husband feels the hand of affliction heavy upon him, yet he is comforted by the assurance that in the morning of the first resurrection she will "come again from the land of the enemy."

Nothing could have been more beautiful than the attitude of the language school on this occasion. When it was learned that Sister Davis had died, the president of the class wrote a letter of condolence to Brother Davis, and assured him that the entire class stood ready to help him in any way possible. School was adjourned, and the principal, Professor Keem, and the wife of the secretary of the Nanking Y. M. C. A., assisted in making the casket, as it was impossible to buy one; while the class secured beautiful floral tributes from Shanghai and Nanking. The language school marched to the chapel in a body, headed by the president of the Nanking University and their principal, while many other missionaries from Nanking were in attendance. Appropriate music for the occasion was furnished by the school. At the close of the service at the chapel, members of the school tenderly bore the casket a distance of one and one-half miles to the grave, while the remaining students acted as an escort. After the committal, Brother Woodward, on behalf of the Asiatic Division Mission, publicly thanked the members of the language school and others who had so kindly assisted in the burial of our

dead. Then just as the golden sun was setting behind the ancient hills of China on that sad Sabbath afternoon, the students gently covered the grave, concluding by earnestly asking God to consecrate those who remained, to the great task before them.

By request I took charge of the service, being assisted by Brethren Woodward and Blunden, and spoke from Jer. 16: 19 to those assembled: "O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth."

Surely this is our "day of affliction," for death has again entered our ranks and stricken down a promising worker. But we rejoice to know through it all that the sacrifice is not in vain, for the promise to the afflicted is, "The Gentiles shall come unto thee from the ends of the earth;" and while the silent watchers who guard the sacred dust of God's sleeping saints are multiplying in dark China, and the lonely mounds look forbidding to us, yet they mark the advance of Christ's conquering army, that shall know no defeat.

There's a lonely grave in Sinim's land,  
In the country of deep superstition,  
Where Satan rules with relentless hand,  
And his cohorts move at his command,  
As they rush men on to perdition.

There's a lonely grave in Sinim's land,  
And the servants of God are lamenting;  
For one has been lost from the little band,  
And their heads are bowed, though they fearless stand,  
Since their message permits no relenting.

And the grave so new marks the steady advance  
Of that message now soon to be finished;  
Though halted a day, by death perchance,  
Or wounded are some by the enemy's lance,  
Yet their ardor is never diminished.

By that grave today have we pledged anew,  
As we pledged when God called us to service,  
Our strength and our talents, however few,  
In his work to cast, with a will to do  
Anything, from which nothing can swerve us.

And we look from the grave 'cross the sea so wide,  
Where our brethren who sent us are waiting  
To give of their means and their sons beside;  
For the word has been sent, "Naught to you is denied,  
Since our message must know no abating."

Then, O heart, be brave! and O hand,  
be strong!  
Though today earth's fond ties we  
must sever;  
For the promise is sure, it will not be  
for long,  
Till we all reunite in the victor's song,  
When are banished death's terrors forever.

JAMES E. SHULTZ.

### Good Meetings at College View, Nebr.

It was the good fortune of Union College and the College View church to have excellent help during the time of the week of prayer. Elder R. C. Porter was present during the entire week, and rendered most excellent help. Elder Spicer and Professor Griggs stopped over one day on their return trip from the West to Washington. Elder House, the pastor of the church; Elder Trubey, the chaplain of the sanitarium, and the writer gave their attention to the meetings during the week. We held each day two meetings in the church, two meetings in the college chapel, one meeting in the sanitarium, and one in connection with the International Publishing House. The faculty of the college also gave assistance, and were shifted from one meeting to another during the week as the local committee advised. Elder Porter gave a large part of his time and attention to the student body in the college.

About twenty of the students were among those that sought the Lord for the first time, and sixty or more manifested their desire to seek the Lord with all their hearts, while others renewed their consecration to God. It was a very precious season, and one of great rejoicing, to see young men in the very flower of their manhood give themselves to God in a definite way.

Elder Porter's mission talks concerning the fields in which he had labored were very inspiring, and a deep conviction rested upon many, not only in the church but in the school, that they should give themselves more definitely than they ever had before to carrying the last message of mercy to a dying and perishing world.

During the week, arrangements were made for conducting Sunday evening meetings about two or three miles out in the country, by a band of the young men students, the remaining part of the winter.

The readings that were prepared by the General Conference made a deep impression upon all hearts. Over eight hundred dollars was contributed to missions on the last Sabbath of the week of prayer.

Many of the friends of Elder Porter who had shared in his labors more or less in this part of the field years ago, were very glad to greet him and to hear stirring messages from the Orient and from the African fields, where he has spent about seven years. Union College has already sent one hundred and eighty-five students into foreign fields, and a large number during these meetings definitely gave their names as candidates for foreign fields as soon as they have received sufficient training to prepare them for the definite work that God might call them to do. Nothing is more encouraging than to see our young men and women giving themselves to meet the calls from foreign lands.

Surely the college and the College View church were blessed by the recent ministry of those who have been in close touch with the regions beyond. The Sabbath before, Elder Fitzgerald, from London, England, was present, and gave a stirring sermon in the church, and also two talks to the young people at the college.

As a result of the meetings, eighteen young people were baptized, who dedicated their lives to God.

Most of the students making the surrender to God for the first time were baptized on Christmas Day. Professor Lacey, the Bible instructor at the college, was made happy to see his son, Luvern Lacey, among the number baptized. So was the writer also happy to see his son, Robert Underwood, among these new recruits entering the service of Christ.

The college is doing excellent work for its students. During the week of prayer many of the students expressed their gratitude to God that they had ever been induced to come to Union College, for here they had seen a new vision of life, with its responsibilities and opportunities for service. R. A. UNDERWOOD.

### Saskatchewan Conference

DURING the past year the work of the Lord in this province has moved forward very encouragingly. All the progress that has been made is due to the mercy and goodness of our heavenly Father.

Wherever our workers have labored, souls have taken hold of this precious truth. Our workers, though very few, are of good courage, and are striving for victory over every sin, to make room for the indwelling of the Holy Spirit in the fullness of power.

In tithes and offerings our brethren and sisters throughout the province have shown themselves deeply interested in the extension of the gospel. The first seven months of the year gave us the required amount for the whole year for the Twenty-cent-a-week Fund. We are happy to see this zeal for the cause of missions in foreign lands.

Our home missions need strengthening, and we are hopeful of meeting the demands that will be made upon us during the new year. We are in the midst of establishing a school for the education of the young people of our field. This is a large undertaking for so small a constituency as we have in this conference, but God has wonderfully opened a way, and in accepting this opportunity we shall be able to save many thousands of dollars that would ordinarily have to be expended to place the school enterprise on a suitable basis.

Home missionary institutes were held last winter in all our churches. The same is being done again this winter. This line of endeavor has been among the most profitable of all the various lines of work that we have carried forward in this conference. As the result of the home missionary work, many seekers for truth have been called to our attention, and many openings for evangelistic work are waiting for us to enter.

When all our people everywhere are thoroughly aroused to the heavy responsibility that rests upon them to labor personally for souls, we shall see the manifestation of God's power in the outpouring of the "latter rain;" we shall hear the "loud cry" of the third angel calling upon the honest to flee out of

Babylon; we shall behold the quick finishing of the work of God in the earth, and then the coming of the Lord.

We are anxious as a conference to bear our part with our sister conferences throughout the world in shouldering the tremendous responsibilities that lie before us. Our workers and lay members are of good courage, and are praying for the success of the cause in every land where the banner of truth is waving today.

A. C. GILBERT.

### Week of Prayer at Mount Vernon (Ohio) Academy

DURING the week of prayer which has just closed we were made to rejoice by an outpouring of the Spirit of God upon our student body and the church at this place. The faculty had begun early to plan to make this week of prayer a time of great blessing to our students, and regular school work was lightened in order to give the students more time for the study of the Word and communion with God. From the very beginning of the week, it was evident that the Spirit of the Lord was working on hearts. There was a spirit of supplication and prayer, which brought the blessings of God upon us.

Elder B. G. Wilkinson was with us during the last few days of the week, and took charge of the Friday morning, Friday evening, and Sabbath services. The Friday morning chapel service was one that will long be remembered by all who took part in it. Almost every student came forward and reconsecrated his life to God. There were some, too, who gave their hearts to God for the first time, and some who were not Sabbath keepers when they came to school at the beginning of the year, decided to cast their lot with God's people.

It was a sight to cause angels to rejoice, to see young and old coming forward at the Sabbath morning service to reconsecrate their lives to God. There were old men and mothers, young men and maidens, and little children, all with broken hearts and contrite spirits, seeking mercy before the mercy seat. We feel very thankful to our heavenly Father for his sacred nearness, and our determination is to walk constantly by his side, so that at his coming we may be numbered with that spotless throng who will have washed their robes and made them white in the blood of the Lamb.

N. S. ASHTON.

### Field Notes

THE baptism of eight persons is reported from Buffalo, N. Y.

A SABBATH school of forty members has been organized on the east side, at Wichita, Kans.

TEN new members were added to the Dearborn Street church, Chicago, Ill., on a recent Sabbath.

THE latest report of Elder O. F. Frank's tent meeting held at Hope Villa, La., given in the REVIEW of Dec. 9, 1915, states that fifty promised to obey the truth, of whom thirty-four joined the church, twenty-nine having received the rite of baptism. This was the result of work done with the tent from June to about November 1.

## Missionary Volunteer Department

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

### Is It Necessary to Read the Bible Through?

BIBLE study is essential to Christian living. How shall we study it? There is one way that we should not study it, and that is carelessly. If we read here and there, "hit or miss," anywhere we happen to open, without plan or purpose, we are not likely to obtain any comprehensive knowledge of the Bible.

One way is to read the Bible through, book by book, chapter by chapter. Another way is to study it topically, going through from cover to cover and gathering what is said on a single topic. Still another way is to do intensive work on a single text, word by word, studying it in the original languages if possible. Each of these methods is important, and should probably be followed in the order mentioned.

I wish now to emphasize the importance of reading the Bible through, in large portions at a time. The division of the books of the Bible into chapters and verses for the sake of easy reference has probably prevented many from appreciating their unity and continuity of thought. Paul was burdened for the church at Thessalonica (the Saloniki so prominent in our thoughts just now). He wrote a letter to it. No one can truly appreciate the spirit and power of that letter unless he reads it through, and gets the complete message which the Lord gave him for the Thessalonian church at that time. And really one is hardly prepared to select sentences from the letter to prove certain doctrines until he knows something of the setting in which the thoughts were uttered. It is possible that the germ of life in the grain of corn might be removed from its starchy bed and placed in soil under such conditions that it would grow, but it is much more likely to develop when left where nature placed it. So detached sentences or verses from the Word of God may lodge in our minds and bring forth fruit, but we are much more likely to get the real thought of God (and hence the real help which we need), if we study the particular thought in the light of the story in which it occurs, or the whole sermon or epistle from which it is taken.

Even though we have read the Bible through, and have done much topical and critical study, we need often to read it all over again, lest in the topical study, by means of marginal references or concordance, or in the close study of isolated passages, we lose sight of the great plan; lest, too, we should overlook important texts in which there is much light for us, but which were not impressed on the mind when read.

While any plan for reading the Bible through in a given time would require definite assignments, these assignments are more to show us day by day how we are progressing than that we should read so much and no more. Personally, I often find the assignment so fascinating that I read on and on.

It seems to me that we should fre-

quently read an entire book through at one sitting. We scarcely know how the Bible tastes when we read such little bits at a time. Let a young man prayerfully read through, without reference to chapters and verses, Paul's first letter to Timothy, and it will make such an impression upon his mind as can hardly be made in any other way. Or read the gospel of Mark without stopping, and get the single comprehensive view which is given of the life of Christ. Then read the story as recorded by the beloved John. Very likely Jesus will appear more real to you than ever before.

As previously announced, the assignments for the Bible Year are to be in partial chronological order. In our English Bible the historical, poetical, and prophetic books are each grouped by themselves. So we sometimes forget, for instance, that Haggai and Zechariah really belong back with Ezra and Nehemiah. The arrangement this year will help us to see that the poetry and philosophy were given and that the prophets uttered their messages as the history of God's people was in the making.

And now let us stop, think, and listen! It has been said that "the Bible has become buried beneath a landslide of books and periodicals. People read far more than of old; but they read the Bible far less." If this indictment convicts us, let us face the situation and change about. Let us during the year 1916 give first place to the Bible in our reading.

M. E. KERN.

### When I Read the Bible Through

I SUPPOSED I knew my Bible,  
Reading piecemeal, hit or miss,  
Now a bit of John or Matthew,  
Now a snatch of Genesis,  
Certain chapters of Isaiah,  
Certain psalms (the twenty-third),  
Twelfth of Romans, first of Proverbs,—  
Yes, I thought I knew the Word!  
But I found that thorough reading  
Was a different thing to do,  
And the way was unfamiliar  
When I read the Bible through.

Oh, the massive, mighty volume!  
Oh, the treasures manifold!  
Oh, the beauty and the wisdom  
And the grace it proved to hold!  
As the story of the Hebrews  
Swept in majesty along,  
As it leaped in waves prophetic,  
As it burst to sacred song,  
As it gleamed with Christly omens,  
The Old Testament was new,  
Strong with cumulative power,  
When I read the Bible through.

Ah, imperial Jeremiah,  
With his keen, coruscant mind!  
And the blunt old Nehemiah,  
And Ezekiel refined!  
Newly came the minor prophets,  
Each with his distinctive robe;  
Newly came the song idyllic,  
And the tragedy of Job;  
Deuteronomy, the regal,  
To a towering mountain grew,  
With its comrade peaks around it,—  
When I read the Bible through.

What a radiant procession  
As the pages rise and fall,—  
James the sturdy, John the tender —  
Ah, the myriad-minded Paul!  
Vast apocalyptic glories  
Wheel and thunder, flash and flame,

While the church triumphant raises  
One incomparable Name.  
Ah, the glory of the Saviour  
Never glows supremely true  
Till you read it whole and swiftly,  
Till you read the Bible through.

You who like to play at Bible,  
Dip and dabble here and there,  
Just before you kneel, weary,  
And yawn through a hurried prayer,  
You who treat the crown of writings  
As you treat no other book,—  
Just a paragraph disjointed,  
Just a crude, impatient look,—  
Try a worthier procedure,  
Try a broad and steady view;  
You will kneel in very rapture  
When you read the Bible through!

— Amos R. Wells.

## The Bible Year

### Third Week

JANUARY 16. Genesis 16 to 19. Ishmael; the covenant of circumcision; intercession for Sodom; Lot delivered.  
JANUARY 17. Genesis 20 to 23. Birth of Isaac; Abraham's faith tested; death of Sarah.  
JANUARY 18. Genesis 24, 25. Rebekah; Jacob and Esau.  
JANUARY 19. Genesis 26 to 28. God's covenant renewed; deception of Isaac; flight of Jacob; the vision of angels.  
JANUARY 20. Genesis 29 to 31. The deceiver deceived; Jacob sets his face homeward.  
JANUARY 21. Genesis 32 to 35. Met by angels; a changed heart and a changed name; the reconciliation; death of Rachel.  
JANUARY 22. Genesis 36 to 39. Joseph—beloved of Jacob, hated by his brothers, sold into bondage, a slave in Egypt, cast into prison.

### To Think About as You Read

JANUARY 16: Is my face set steadfastly toward the better country, or does my heart turn back to the treasures of this world?  
JANUARY 17: How am I meeting God's tests?  
JANUARY 18: How highly do I prize my heavenly birthright?  
JANUARY 19: Constancy of angel guardianship.  
JANUARY 20: Am I always ready to obey God's leading?  
JANUARY 21: Is the spirit of forgiveness in my heart?  
JANUARY 22: The fruit of envy.

### To Every Tongue and People

"The Bible belts the globe. The whole or parts of it may be read in three hundred and eighty different languages and dialects, and one hundred twenty of these were but *spoken* tongues until the Bible came, in the vanguard of civilization, to call into existence an alphabet and a literature."—James McConaughy.

### The Bible First

"I should like to see a huge pile of all the books, good and bad, that were ever written, prayer books and sermons and hymn books and all, smoking like Sodom of old, if the reading of these books keeps you away from the reading of the Bible; for a ton weight of human literature is not worth an ounce of Scrip-

ture. One single drop of the essential tincture of the Word of God is better than a sea full of our commentings and sermonizings and the like."—*Spurgeon*.

#### The Book of Genesis

**NAME.**—By the Hebrews this book was called by its first word, which means "In the beginning." The name "Genesis" signifies creation, origin, beginning. Genesis is the Book of Beginnings. It tells of "the origin, (1) of the universe, including the earth and the human race; (2) of the fundamental human institutions, including the family, church, and government; (3) of human history, including sin and redemption; and (4) of the nations, including the chosen family and race." The book of Genesis "may therefore be considered as the historical foundation, without which the subsequent history of the covenant people would be incomplete and unintelligible."

**PLAN.**—One of the simplest plans for outlining the book of Genesis is the following:—

1. Chapters 1 to 11:26—Primeval History.

2. Chapters 11:27 to 50—Patriarchal History.

"The plan of the writer was, evidently, to connect the history of Israel with the larger history of mankind, and the method followed was that of continually passing from a wider to a narrower field, until at last the history of Jacob-Israel was reached. Thus he passed from the universe (chapter 1) to mankind (Adam); from mankind to the line of Noah; from the sons of Noah to one line, Shem; from all the Shemites to the line of Terah-Abraham; from all of Abraham's line to that of Isaac; and from the story of Jacob and Esau (the line of Isaac) to that of Jacob alone, for Israel and Jacob were equivalent terms."

**PURPOSE.**—The book of Genesis has one supreme purpose,—to reveal God as the Creator and his Son as the Saviour of mankind.

#### Literature on Missionary Volunteer Work

It is more and more evident that the Young People's Society of Missionary Volunteers is becoming a strong factor in our denominational work. With this larger interest come many requests for information on Missionary Volunteer organization, plans, and methods. The purpose of the Missionary Volunteer Department is to furnish such information, and to foster and unify this work for and by our youth all over the world.

This department in the REVIEW is designed to furnish such information to all, especially our conference workers, Missionary Volunteer leaders, parents, and older members of the church. The *Youth's Instructor* is the organ of the General Conference and North American Division Missionary Volunteer Departments, and often contains articles on live Missionary Volunteer topics, as well as the "Question Box" and the Reading Course outlines.

We have also some literature in permanent form. Our largest and most comprehensive publication is the "Report of the Sabbath School and Young People's Convention Held at Mount Vernon, Ohio." It was at Mount Vernon that the Missionary Volunteer Department was launched. It is evident that the

foundations were well laid then, for no plan inaugurated at Mount Vernon has been given up; but on the other hand, the value of these plans in accomplishing the desired results has been demonstrated by experience. The excellent papers and studies given at Mount Vernon have never been published elsewhere, and are good Missionary Volunteer literature to-day. One article which quotes at length from Sister White, as to how she worked for her young companions when a girl, is worth the price of the pamphlet, which, by the way, is very cheap—ten cents for 244 pages. This story will ever stand as a testimony to the fundamental value of the prayer band.

Aside from this report we have a series of Missionary Volunteer Leaflets—some for Missionary Volunteer workers, some for church elders and conference workers, others for the young people in general, and a few for use in working for the young people of the world.

Here is the list:—

NO.	PRICE
Report of the Mount Vernon Convention .....	\$.10
2. From Which Fountain? A leaflet on reading, giving a list of more than one hundred books worth reading ..	.02
3. Early History of the Seventh-Day Adventist Young People's Work ..	.04
4. Organization .....	.03
13. Guiding Principles for the Young, No. 1 .....	.02
14. Read, Think, and Pray .....	.00 1/4
16. Parents' Meetings. With special reference to camp meetings .....	.03
17. Character Building in the Home .....	.02
19. Messages to Young People. Testimonies .....	.02
21. Standard of Attainment (revised) ..	.02
23. The Life Work .....	.02
25. Enlisting and Training Raw Recruits ..	.02
27. A Near-By Mission Field .....	.03
30. Cigarettes and Success .....	.01
33. Our Influence .....	.03
34. The Cooperation Called for in Young People's Work .....	.03
35. Marrying Unbelievers .....	.03
36. Leadership .....	.02
37. Under the Yoke of Service .....	.03
38. What the Young People's Work Has Done for Me .....	.03
39. How Others Fought to Win the Prize ..	.05
40. The Morning Watch (revised) .....	.01
41. The King's Pocket League .....	.02
42. What We Promised Each Other .....	.00 1/2
43. Camp Meeting Missionary Volunteer Work .....	Free
44. The Marriage Altar .....	.02
45. A Visit to the Schools in Nyasaland ..	.02
46. With Our Missionaries During the Revolution .....	.02
47. Personal Work .....	.02
48. Secretaryship as a Life Work .....	.04
49. What God Hath Joined .....	.00 1/2
50. Lives of Great Men .....	.01

#### PLEDGES

1. Pledge against liquor and tobacco (lithograph) .....
2. Pledge against liquor, tobacco, tea, coffee, etc. (lithograph) .....
3. Pledge against liquor only (plain) ..
4. Senior membership card .....
5. Junior membership card .....
6. The King's Pocket League card, per 100 .....
7. Personal worker's camp meeting pledge, per 100 .....

#### POST CARDS

A series of 16 post cards, containing select quotations, 1 cent each, 10 cents a dozen, or 15 cents a set.

#### ANNUAL PUBLICATIONS

- Morning Watch Calendar. For daily devotion and Bible study .....
- Missionary Volunteer Reading Course Leaflet. Giving careful explanation of current reading courses. Free

These should all be ordered of your tract society or publishing house.

It is our purpose to prepare some literature on the Junior work as soon as possible. We shall be glad for suggestions from our people concerning their needs along this line. M. E. KERN.

## Home Missionary Department

E. M. GRAHAM  
F. W. PAAP

General Secretary  
N. Am. Div. Secretary

### The Lord's Outposts

IN the North American Division Conference and in the territory of our other organizations, we find Sabbath keepers widely scattered, one here, two or three there, a little company elsewhere. If we were to put stars wherever there are isolated members, we should place them in all parts of this country.

There is a reason for this. It has not just happened so. These isolated members are the Lord's outposts, to live and teach the truth until the ministers and Bible workers come to help gather in the harvest.

It is an honor to be the first Seventh-day Adventist in any place. The conception the people will get of this truth will depend very largely on the life of the first Adventist they know. In a country place some years ago there lived a quiet, unassuming sister, the only Sabbath keeper there. Her husband and children were opposed to the truth. She said nothing to them or to the neighbors about her views, but she lived the truth. The sweet, loving spirit of Christ met every trial, every opposition, every need of daily life. After years of such living, a tent mission was started near her home. The neighbors heard that the religion preached there was Mrs. A's religion, and they said, "If that preacher is like Mrs. A, we want to hear him." A large church was quickly brought out, and among its members were the husband and children of the godly sister. She had sown the seed, and the harvest was quickly reaped.

The first thing, therefore, is for our isolated Sabbath keepers to witness to the converting and keeping power of the truth through their lives. But their work need not and should not stop there. We have reached a time when we must work rapidly and when the help of every one is urgently needed.

The neighbors of our isolated members are the field for them to cultivate. The best softener and fertilizer for the hard human heart is love, manifested in acts of kindly service.

"Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions."—"Testimonies for the Church," Vol. IX, page 38.

"In many States there are settlements of industrious, well-to-do farmers, who have never had the truth for this time. Such places should be worked. Let our lay members take up this line of service. By lending or selling books, by distributing papers, and by holding Bible read-

ings, our lay members could do much in their own neighborhoods."—*Id.*, page 35.

"Invite your neighbors to your home, and read to them from the precious Bible and from books that explain its truths. This, united with simple songs and fervent prayers, will touch their hearts."—*Id.*, Vol. VI, page 276.

Here are presented several methods of work in which the isolated members can engage,—first the Christ life, then a sympathetic acquaintance, and then the introduction of reading matter. The Family Bible Teacher leaflets have been used to good advantage in this work. A sister visits a neighbor, turns the conversation onto the war, storms, and increasing calamities, and shows them to be signs of the end. She then says, "I have just received some leaflets on Bible subjects, which take up these things, and I want to study them, but I always enjoy a study like this better if I have some one to take it up with me. I wish you could come over to my house tomorrow with your Bible, and we could go over the first one together."

The Sabbath school lessons may be used in the same way. A member may say, "I always study my Sabbath school lesson for a short time each afternoon. The lessons now are on the book of Matthew. The systematic study of the life of Jesus brings out so many new and beautiful thoughts. I wish you would come over tomorrow afternoon and join me in the study. I believe it would help us both to share our thoughts on it."

There is much in placing ourselves with the people as seekers after the truth of God, rather than seeming to desire to bring them to our beliefs. In this way many may be led to study this truth who would not do so if approached in any other way.

Isolated Sabbath keepers, the Lord has need of every one of you. You are where you are to do a work for him, and no one but you can do your work. If you need help and instruction, write to your conference home missionary secretary, who will gladly assist you. The call of the hour is, "Every man, woman, and child to the work, to finish it."

EDITH M. GRAHAM.

### Returning From the Fall Council

IMMEDIATELY following the fall council I spent a little time in California, visiting the churches of Riverside, Santa Ana, and Edendale, in the interests of the home missionary work. There was a good response on the part of the people, and we enjoyed some very precious seasons together.

Tuesday, November 30, I reached Kansas City, Mo., where, according to previous arrangement, I was to speak in the church that night. Brother Gay met me and took me directly to his home, and after partaking of refreshments, we went to the church and spent a very profitable evening in the consideration of our home missionary work. Emphasis was given to the thought expressed by Paul in 1 Cor. 9:22, where he says, "I am made all things to all men, that I might by all means save some." In soul-winning work there is nothing that counts quite so powerfully as the living of helpful, unselfish Christian lives.

Leaving Kansas City the same evening, I pressed on to spend a day at the Hins-

dale Sanitarium, en route to Wisconsin, where a series of special services had been arranged. I found a most excellent spirit at the sanitarium. Much faithful and earnest work is being done by the managers and workers in bringing souls to the light of this message. It was my privilege to speak twice, and the Lord blessed the services.

The ten days' meetings in Wisconsin, at Appleton, Green Bay, Fond du Lac, Milwaukee, Raymond, Milton Junction, and Madison, were seasons of special blessing. It was a great pleasure to meet our dear people in these churches, and to join with the conference workers in setting before them the importance of doing personal work for souls.

Considerable time was spent in instructing the brethren and sisters how to do practical home missionary work. The Harvest Ingathering campaign is being pushed forward in real earnest in many parts of the Wisconsin Conference. We shall hope to hear of better and larger things accomplished for God as a result of our special meetings.

From the example of the apostles we learn that there are to be no idlers in the Lord's vineyard. We are constantly to enlarge the circle of our influence. Constantly we are to do more, and *never less*. God's work is to widen and broaden until it encircles the world.

F. W. PAAP.

## Medical Missionary Department

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

### Little Visits to Sanitariums

It was my privilege to call at some of our sanitariums on my way to the fall council at Loma Linda. These visits were for the purpose of submitting department plans and suggestions and of securing counsel on the same. We are gratified at the cooperation shown, and believe that conditions are making for increased strength in our sanitarium work. Careful study is being given to methods and plans, and there is an interchange of ideas that is helpful.

That there is improvement in a number of features in our sanitariums is evident. With increasing experience in management, administration problems are being solved. Capable workers are becoming more numerous. Financial conditions are becoming better. The status of the nurses' training schools is assuming shape for better handling. The need of making the institutions stronger spiritual centers is becoming apparent, and we hope to see the day soon come when our whole sanitarium work will fill its appointed place as a successful means of soul saving.

#### The Madison (Wis.) Sanitarium

The full-house patronage already reported, has practically prevailed here most of this year. It has not been unusual for a room to be taken just as soon as it has been made ready after the departure of the previous guest, so that at no time have rooms stood vacant long.

Physicians from surrounding towns are sending patients to the sanitarium,

and even coming themselves in some instances for surgical care or other treatment. There is also considerable demand for our nurses for outside cases in near-by towns. The patronage from Madison is on the increase.

Some idea may be had of the amount of work from that done in the bath-rooms. The ladies' department gave fifty-five treatments in one day, and the men's department gave twenty-six treatments. For a small institution, that is excellent.

The patrons of the Madison Sanitarium come for medical attention, and not for mere recreation. They are largely from a well-to-do middle class.

Dr. F. C. Dean is now house physician, and is getting well installed in his work. He has cordial relations with the family and with the patients.

The spiritual work of the institution is carried on in a definite and positive manner by the lady chaplain, Mrs. C. B. Christiansen. In reply to inquiries concerning her work, she stated that she found many opportunities of giving our specific truths, both in public and in private.

The dining room service shows marked improvement. Betterment in other lines is being made. The business management shows development that is highly commendable, and the constituency of this institution can well feel free to give its heartiest support. This is needed and is deserved.

#### The Tri-City Sanitarium

Located at Moline, Ill., and adjacent to Rock Island and Davenport, this sanitarium has a large local territory to serve. Its influence reaches quite a way beyond, however, and its work is on the increase.

Dr. F. J. Otis, the superintendent, came into the institution when it had practically no surgical work. This has grown till it is a marked feature of the institution, although all lines of sanitarium work are carried on.

The returning guest or visitor will see several changes, all for the better. A business office has been created by closing the reception room off from the parlor, giving needed quiet to both rooms. The gymnasium has been divided into three nice large guest rooms, increasing the possible income from this source \$80 per week. A large classroom and chapel has been made out of an unprofitable lower-floor space, formerly used more for storage purposes than anything else.

The two bath departments have been thoroughly overhauled. The partitions, raised from the floor and about six feet high, have been replastered with a hard cement plaster. The doors into the treatment sections swing both ways. Pieces of plate glass, about four by ten inches, on either side, are used instead of knobs. Doors, partitions, and walls are nicely painted. Everything looks clean. It is very pleasing to see what white paint can do, and the cost of such improvement is not usually prohibitive.

The new manager, H. H. Todd, has had considerable business experience, as well as close touch with various lines of sanitarium work. The work here is benefiting by it.

The workers are greatly encouraged at the results of the tent meetings held this season, twenty-one having been baptized thus far. A church building is planned, and donations are being secured.



About \$3,000 in cash and pledges has been raised. The credit for this is largely given to Dr. Estella Norman, who has been persistently diligent in soliciting from business people and others.

The sanitarium has just issued a nice new catalogue, of which we can take especial pride in the fact that it was entirely done by the printing department of our Emmanuel Missionary College, at Berrien Springs, Mich.

Considerable charity work is being done by the institution, possibly more than it can well afford from a financial standpoint. It is well situated for doing a large amount of good in different ways. A good class of patients patronize it; its student nurses are fine young people, and those in charge are capable and skillful. A rich measure of spiritual power should make the Tri-City Sanitarium an institution of wonderful blessing.

#### The Iowa Sanitarium

A short visit to the Iowa Sanitarium, located at Nevada, Iowa, was sufficient to show that it is making progress in its work. The location proves a good one, and is a strong contrast to its former city location in Des Moines. A substantial class of patrons come to it in sufficient number to keep it quite busy. Most of the past season has seen the building nearly filled.

Dr. H. W. Barbour, the superintendent, came to the institution about a year ago, with a good, ripe experience in surgery and general medical and hospital practice. He also brought considerable equipment for laboratory and X-ray work. A new laboratory is being put in, with additional facilities. Much attention is being given this part of the work, with good results.

Dr. Owen S. Parrett, from Loma Linda, is associated in the medical work, and holds the esteem and confidence of the workers and patients.

W. C. Foreman, formerly of the Tri-City Sanitarium, is business manager. He is studying the needs of this institution, and plans a number of improvements.

Miss Hannah Larson is still acting as head nurse, and carries her responsibilities with a due sense of their weight. The value of her labor is appreciated.

The building, being a new one, is mainly in good condition. It has very nice guest rooms, at most reasonable rates. The contemplated changes in the bathrooms and culinary department will make the place one of special credit. There is no reason, from my observation, why its work should not be highly successful.

L. A. HANSEN.

## Religious Liberty Department

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

### National Reform Legislation

THE National Reform Association is still busy endeavoring to have the United States government adopt its platform of principles, and in its organ, the *Christian Statesman*, for December, an appeal to the people is made, which we quote in part as follows:—

"That there is need of political reform in the United States is so evident that no

person of even ordinary intelligence has any doubt about it. Arguments designed to prove this necessity therefore are superfluous.

"That the reform needed does not consist in mere superficial changes, such as putting one set of officers out and putting another set in, is evident to all who do any careful thinking. A reform, to be thorough and permanent, must go down to the very root of the whole matter of political corruption. The ax must be laid at the root of the tree. The secular system of politics is the root of all political evil. This secular system must be destroyed, root and branch. The national Constitution must be amended so that the erroneous system which it embodies may be eliminated and the true Christian system introduced.

"The national Constitution is the voice of the people. It begins with the declaration, 'We, the people of the United States, in order to form a more perfect union, . . . do ordain and establish this Constitution for the United States of America.' The people of the United States are therefore responsible for whatever is good or bad in the Constitution. To the people, therefore, this appeal is addressed, calling upon them to amend that document."

The question as to who should present such an appeal is considered, and the following answer is made by the editor of the *Christian Statesman*:—

"Since this appeal comes neither from the church nor from a political party, whence does it come? The answer is, It comes from a part of the people speaking as Christian citizens. In other words, it comes from the National Reform Association. While this association has not authorized this particular article, it has authorized all that it contains. The present purpose of the editor of the *Christian Statesman* is to gather up in brief form the great truths embodied in the message which this association has been sounding forth for more than fifty years. . . .

"This association, composed of part of the people, now addresses the whole people of the United States, and urges fundamental, political reformation. This appeal is sustained by certain cogent reasons."

In speaking of one of these reasons the *Christian Statesman* says:—

"The association that now speaks is the remnant that embodies the true principles of Christian political science. These principles have occasionally found expression in the life of the nation, in public documents of various kinds, but they have never been formulated and expressed in the one document in which the people speak. They have never been announced as an essential part of the organic law of the nation. This association, therefore, in a very important sense contains the seed from which true Christian civil government must spring. It is the people as they ought to be. It is the Christian nation in embryo."

In the light of the foregoing, it is interesting to note that a joint resolution (S. J. Res. 42) was introduced in the Senate, December 10, by Mr. Kenyon, of Iowa, by request. This joint resolution is as follows:—

"Whereas, The Christian party asks all lawmakers and rulers to adopt and use the decalogue, and the golden rule formulated by Jesus Christ, as the standard measure for all our laws and government; and,—

"Whereas, Said party believes in rightful ground and income tax; and,—

"Whereas, It disapproves of a standing army and the expense of further preparation of war; and,—

"Whereas, It demands the divorcement of our government from the liquor traffic, that the manufacture of alcoholic beverages be stopped, and, under a proper compensation for business losses, the suppression of the saloon system; and,—

"Whereas, It protests against the unsettling of business by unjust tariff legislation; and,—

"Whereas, It favors a direct vote of the people (women included) in electing all officers; and,—

"Whereas, It relies upon God's blessing, in his name, under his authority, and seeks the support and cooperation of all patriots, regardless of sex, nationality, creed, race, or party, to his glory for humanity, and for the overthrowing of Satan's kingdom on earth; therefore—

"Be it resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the use of the decalogue and Jesus' rule be the standard measure for the laws and regulations of the government of the United States, regardless of sex, nationality, creed, or party; and,—

"Resolved further, That the united prayer and cooperation of all Christians and patriots is asked for the adoption and use of the Lord's standard nationally as an expression and example to the world."

A similar measure was introduced in the Sixty-third Congress by Senator Kenyon. Is the National Reform Association responsible for this proposed joint resolution?

S. B. HORTON.

## News and Miscellany

Notes and clippings from the daily and weekly press

—The Panama-Pacific International Exposition closed December 4. The total attendance from the time of opening is reported as 18,750,000. A complete financial statement made public by Comptroller Robert S. Durkee on December 1, indicates that when its affairs are wound up there will remain a cash balance of \$1,042,550. The income up to November 1 was given as \$6,759,061.

—In Greater New York City, between Dec. 1, 1914, and Nov. 1, 1915, 301 persons were killed by motor cars. Of this number 145 were children. Only twenty-six drivers of these motor cars were held on any charge. George P. LeBrun, secretary of the Legislation League for the Conservation of Human Life, declares that seventy-five per cent of these deaths were due to careless driving.

—A piece of Eastern railroad building which is termed "more daring" and original than any of the great railroad construction of the West, and which contains the largest concrete bridge in the world, has been completed. The bridge is half a mile long,—2,375 feet, to be exact,—and is as high as a twenty-story building. The whole cut-off from Hallstead, Pa., is 39.6 miles long, and cost \$12,000,000. It reduces the distance between New York and Buffalo just 3.6 miles. Yet the railroad officials insist that it will pay for itself many times over.

— Caruso is to have as his first pupil in the art of singing, Edward J. McNamara, once a member of the Paterson Police Department. Caruso heard McNamara sing, and being pleased with his voice, offered to become adviser, counselor, and teacher to the ex-policeman, who is to have the honor of being Caruso's first pupil.

— Three of the world's foremost electrical companies—the General Electric, the Westinghouse Electric, and the Western Electric—have a total investment of \$265,000,000. The United States does about sixty-five per cent of the world's electric business, and since the war abroad this amount has been increased probably ten per cent.

— The nation's principal farm crops this year are worth about \$5,500,000,000, exceeding by more than \$500,000,000 their value in 1914, the previous banner value year in the country's crop history. There has been an unprecedented harvest, many of the crops exceeding their best records, and high prices due to the influence of the European war have contributed to swell the total value.

— The war is making serious inroads into the life of English universities. Cambridge has less than one third of its usual number of scholars. Undergraduates and members of the teaching force have responded to their country's need and have gone to the trenches, training camps, munitions factories, or wherever their services were required. Many university men have already fallen on the battle fields. The same is true, of course, of Oxford and other educational institutions throughout Europe.

— Yuan Shi-kai, president of the Chinese Republic, has accepted the throne of China, tendered to him by the council of state. Acting as a parliament, the council of state, on December 11, canvassed the vote on the question of a change in the form of China's government to a monarchy, and found that the votes of 1,993 representatives out of 2,043 qualified to vote on the proposition, were favorable to the change. The council of state immediately sent to Yuan Shi-kai a petition urging him to accept the throne. He declined at first, but when the petition was forwarded to him a second time, he accepted, with the proviso that he would continue to act as president until a convenient time for the coronation.

— The construction of the "Sather campanile," so called in honor of the donor of one of the funds of the university, was undertaken some time ago on the campus of the University of California. This structure, of concrete and steel, will be remarkable for the reason that no other memorial tower in America, except the Washington Monument at the national capital, exceeds it in height. It is thirty feet square at the base, which contains a room intended to be used as a banquet hall. An enormous clock is to be placed outside the belfry, with chimes so arranged as to be played by a keyboard resembling that of an organ. A block of white marble is to form the top of the structure, and this will be surmounted by a light of sufficient power to be visible to ships entering the Golden Gate.

## NOTICES AND APPOINTMENTS

### The British Columbia Conference

THE session of the British Columbia Conference will be held in the Union Street Seventh-day Adventist Church, Vancouver, British Columbia, Feb. 1-14, 1916, for the election of officers and the transaction of business pertaining to conference affairs. The ratio of representation is one delegate for the church organization and an additional delegate for every ten members. All delegates are requested to be present at the first meeting, to be held at 10 A. M., Tuesday, February 1.

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

### British Columbia Conference Association

THE British Columbia Conference 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*.

### 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. F. OLSEN, *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*.

### Southeastern California Conference

THE first annual session of the Southeastern California Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church, corner Eighteenth and G Streets, San Diego, Cal., Jan. 19-23, 1916. The first meeting will be held Wednesday, January 19, at 7:30 P. M. The session is called for the purpose of electing officers of the conference, and for transacting such other business as may properly come before the meeting.

A full representation of the churches is desired. Each church is entitled to one delegate for its organization and one additional delegate for each twenty members or major fraction thereof. Report of the delegates elected should be sent to the conference secretary, 617 East Fifth Street, Santa Ana, Cal.

W. F. MARTIN, *President*;  
J. C. McREYNOLDS, *Secretary*.

### Address Wanted

MRS. HARALD OLSEN, 1941 Monticello Avenue, Chicago, Ill., desires information concerning the whereabouts of her sister, Mrs. Herbert Hellier, whom she believes to be living in Oakland, Cal. Mrs. Olsen has not heard from her sister for eight years, and is very desirous of getting in touch with her.

### Request for Prayer

A BROTHER in Florida asks prayer for the healing of his wife, who is very ill, and who has spent a long time in one of our sanitariums without obtaining relief.

### 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.

Mrs. A. L. Gallion, Arapaho, Okla. Continuous supply.

Samuel Booth, 402 G St., Monmouth, Ill. Continuous supply.

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

Mrs. Henry Malone, 1211 East Richards St., Sherman, Tex. A continuous supply of magazines, periodicals, and tracts.

## Obituaries

**LAMONT.**—Dec. 2, 1915, Mary J. Lamont, aged 65 years, died at her home, in Madison, Wis. She spent her life in the neighborhood where she died, and for many years was an active and beloved member of the Madison Seventh-day Adventist Church. She sleeps in hope.  
C. A. RUSSELL.

**CARR.**—Mrs. Julia M. B. Carr was born in Utica, N. Y., in 1827, and died at the home of her niece, in Denver, Colo., Oct. 3, 1915. She was a devout member of the Seventh-day Adventist Church for many years, and loved the truth. She is survived by four of her ten children.  
G. W. ANGLEBARGER.

**FRANK.**—Mrs. Rosa Lizzetta Frank was born in Cannellton, Ind., Dec. 28, 1863. She united with the First Seventh-day Adventist Church of Denver, Colo., over a year ago, and was a devout Christian. She died Nov. 30, 1915. One daughter and a number of other relatives are left to mourn.  
G. W. ANGLEBARGER.

**BECK.**—Columbus Jefferson Beck was born Jan. 12, 1838, in the State of Tennessee. He later went to Arkansas City, Kans., where he met and married Flora L. Arnett, Dec. 6, 1874. Eight children were born to them, seven of whom survive. The family moved to Ontario, Cal., in 1906, and in September of 1910 he, united with the Seventh-day Adventist Church, remaining a faithful member until called by death, Oct. 12, 1915.  
W. F. MARTIN.

**THOMPSON.**—Elizabeth Pennant was born Sept. 1, 1838, in Lockport, N. Y. Early in life she went to Waukesha, Wis., and on Feb. 5, 1857, was married to C. G. Thompson. Eight years ago she united with the Seventh-day Adventist Church of Seattle, Wash. Nov. 6, 1915, she fell asleep, at Eureka, Cal., in the hope which comes to the heart through faith in the third angel's message. Four of her seven children are left to mourn.  
J. D. ALDER.

**NEAL.**—Jessie Pearl Lewis was born Jan. 18, 1893. She became a member of the Seventh-day Adventist Church at the age of eleven years. Aug. 13, 1912, she was married to C. R. Neal, and with him was engaged in colporteur work in Arkansas, when they both became ill. Sister Neal died at the home of her parents, in Denver, Colo., July 24, 1915, and her husband was not even able to attend the funeral service. Her sorrowing relatives are comforted by the assurance that she sleeps in the blessed hope.  
G. W. ANGLEBARGER.

**FULTZ.**—Mrs. Sarah C. Fultz died at the home of her son, on Dec. 3, 1915, aged 55 years, 7 months, and 4 days. About twenty years ago the deceased, then Mrs. Dollinger, became a member of the Seventh-day Adventist Church, and remained faithful until her death. She is survived by her husband, one son, a sister, and two brothers. The funeral service was conducted in the Methodist church at Mount Jackson, Va., Rev. R. L. Wittig and Elder A. C. Neff assisting the writer.  
R. D. HOTTEL.

**HANSON.**—Kirstena Nelson was born in Shelland, Denmark, Feb. 25, 1838, and died in Monitor, Oregon, Dec. 10, 1915. She came to this country in 1864, and was married to H. E. Hanson in 1865. To this union were born seven children, three of whom survive. She was the mother of Elder P. A. Hanson, president of the Wisconsin Conference, with whom many are acquainted. She accepted present truth under the labors of Elder J. G. Matteson, and died in the full triumphs of unwavering faith in a divine Redeemer. From the words, "She hath done what she could," were spoken words of comfort.  
H. W. COTTRELL.

**WAITE.**—Clara Winnifred Waite fell asleep at Gobles, Mich., Dec. 4, 1915. Her age was 4 years, 4 months, and 3 days. Our comfort is in the thought that she will be raised to immortality when the King shall come to claim his own.  
C. A. RUSSELL.

**COOPER.**—Lloyd Herbert Cooper died in Battle Creek, Mich., Nov. 19, 1915, aged 22 years, 3 months, and 1 day. During a long, and painful illness he made his peace with God, and fell asleep in the hope of eternal life. He was the only child of his sorrowing parents, but they find consolation in the assurance that he was ready to go.  
C. A. RUSSELL.

**FONTEN.**—Mrs. Sophie Fonten was born in Valdemarsvik, Sweden, Oct. 22, 1844, and came to America in 1876, making her home in Colorado. She died near Montrose, Sept. 1, 1915. Her husband and other relatives are left to mourn. Our sister united with the Seventh-day Adventist Church in 1899, and was ever a true and devout Christian.  
G. W. ANGLEBARGER.

**TROOP.**—Lewis G. Troop was born in Waterloo, Ontario, in 1864, and died in Ithaca, Mich., Dec. 16, 1915. He came to this country at the age of seventeen years. His first wife was Della Errard. After her death he was married to Mrs. Anna Hawley, of Battle Creek, Mich., who survives him. Four brothers and four sisters of the deceased are also living.  
GEO. E. LANGDON.

**BARR.**—Davis Wesley Barr was born in Kentucky, April 18, 1830, and spent most of his life in that State. He became a Seventh-day Adventist about fifty years ago, and was actively engaged in distributing literature until within a few weeks of his death. He came to California in 1899, and died at the home of his son, in Riverside, Oct. 31, 1915. Funeral services were conducted by the writer.  
G. B. STARR.

**WHITE.**—Martha Ann Dickerson was born near White Cottage, Ohio, Oct. 6, 1851. She was married to Mr. John White Aug. 12, 1869. In early life she accepted Christ as her Saviour, and later united with the Seventh-day Adventist Church of Zanesville, Ohio, remaining faithful until she fell asleep in Jesus, Nov. 30, 1915. An aged husband, eight children, four brothers, and one sister are left to mourn.  
RALEIGH FRENCH.

**WOLFE.**—Harriett Elizabeth Selvidge was born in Cleveland, Bradley Co., Tenn., Dec. 22, 1842. She was married to Mr. M. Wolfe, March 25, 1859. They became members of the Seventh-day Adventist Church in 1897, and her life was that of a consistent Christian till she was called to rest, at her home in Chattanooga, Tenn., Dec. 12, 1915. Her husband, four sons, two daughters, and one brother are left to mourn.  
W. H. BRANSON.

**BEDIENT.**—W. S. Bedient was born in Lockport, N. Y., Aug. 1, 1828, and died in Falls City, Oregon, Nov. 22, 1915. In 1863 he was married to Nancy J. Brown, of Berlin, Wis. At this time they became members of the Poy Sippi (Wis.) Seventh-day Adventist Church. Brother Bedient remained faithful to the truth until the end of life, holding membership recently with the Boulder (Colo.) church. He died in hope.  
P. A. HANSON.

**FOREE.**—Died at Melrose, Oregon, Dec. 28, 1915, Mrs. Abbie M. Foree, after a lingering sickness continuing over two years. Mrs. Foree was born in Ireland Aug. 15, 1878. She was married in Denver, Colo., Sept. 26, 1910, and moved with her husband to Roseburg, Oregon, in 1914. She gladly accepted present truth when it came to her, and was baptized about a year ago. She died in the blessed hope, and we believe she will be raised in the resurrection of the just.  
T. G. BUNCH.

**GATLING.**—Thomas H. Gatling, of Gelmerston, Va., a member of the Portsmouth Seventh-day Adventist Church, departed this life Oct. 7, 1915. He was baptized May 30, 1915, and was faithful to the end of life.  
W. H. SEBASTIAN.

**WEST.**—Elcy J. White was born in Orangeville, N. Y., July 16, 1838. She was married to Benjamin F. West Nov. 27, 1856, and died Dec. 18, 1915, at Sneads Island, Fla. For fifty years she was a loyal member of the Seventh-day Adventist Church, and died fully assured of a part in the first resurrection.  
ALLEN WALKER.

**NIXON.**—Fannie A. Nixon fell asleep Dec. 10, 1915. She was born July 31, 1891. Her labors in the Bible work at Portsmouth, Va., were much appreciated. She was an earnest Christian, always faithful to what she believed to be her duty. The funeral service was in charge of Elder J. B. Mallory, assisted by the writer.  
W. H. SEBASTIAN.

**JOHNSON.**—Marie B. Johnson, born in Denmark, Feb. 26, 1844, died at Ruthven, Iowa, Dec. 29, 1915. She married Hans Johnson in Denmark, April 6, 1874, and was the mother of eight children. She was baptized by Elder Henry Johnson in 1889, and was ever a faithful member of the Seventh-day Adventist Church. A true wife, a loving mother, and a consistent Christian, she was loved by all who knew her. Words of comfort and admonition were spoken from the text Amos 4: 12 by the writer.  
A. R. OGDEN.

**RALSTON.**—Isabelle Archibald was born in Whithorn, Scotland, April 19, 1826. She came to America in 1851. Aug. 8, 1853, at Newborough, N. Y., she was married to John Ralston. Eight children were born to the union. Five years ago she was left a widow. For more than fifty years she was a member of the Seventh-day Adventist Church, having embraced its doctrines under the labors of Elder J. N. Andrews. She loved to attend church, and while able to do so her seat was seldom vacant. Dec. 28, 1915, she quietly fell asleep. Funeral services were conducted in the Seventh-day Adventist church of Waukon, Iowa, by the writer.  
A. R. OGDEN.

**DURLAND.**—Flora Runnels-Durland died at the home of her daughter, Mrs. Joseph Mace, in South Bend, Ind., Dec. 12, 1915, at the age of 64 years. In her early married life she with her husband, J. H. Durland, embraced the truths of the third angel's message under the labors of Elder Geo. I. Butler, in Iowa, and was ever true and unwavering in her devotion to the cause she loved. For many years she was a constant companion and collaborer with her husband in pioneer efforts for the advancement of the cause, both at home and abroad, considering no sacrifice or hardship too great if in the line of duty to the cause of God or to her family. For five years she had been in declining health, due to slowly progressing paralysis. Her Christian experience grew deeper and deeper during the weary days of waiting, and her one great consolation was the assurance of soon entering her eternal home. Her Bible and the REVIEW AND HERALD were her constant companions. She fell asleep as a weary child, without dread or fear. Three children—Mrs. Joseph Mace, of South Bend, Ind.; Mrs. R. D. Quinn, of South Lancaster, Mass.; and E. H. Durland, of Chicago, Ill.—are left to revere the memory of a faithful, patient, conscientious, and truly godly mother; but in the sorrow and loneliness there is the consolation that she is safe in the arms of Jesus, which deepens the inspiration to press on in life's battles with courage and fortitude until the final reunion in our Father's home. The funeral services were conducted by Prof. C. A. Russell, of Berrien Springs, Mich., in harmony with a special request made some time previous.  
GRACE DURLAND MACE,  
LOTTIE DURLAND QUINN

## SHAMS

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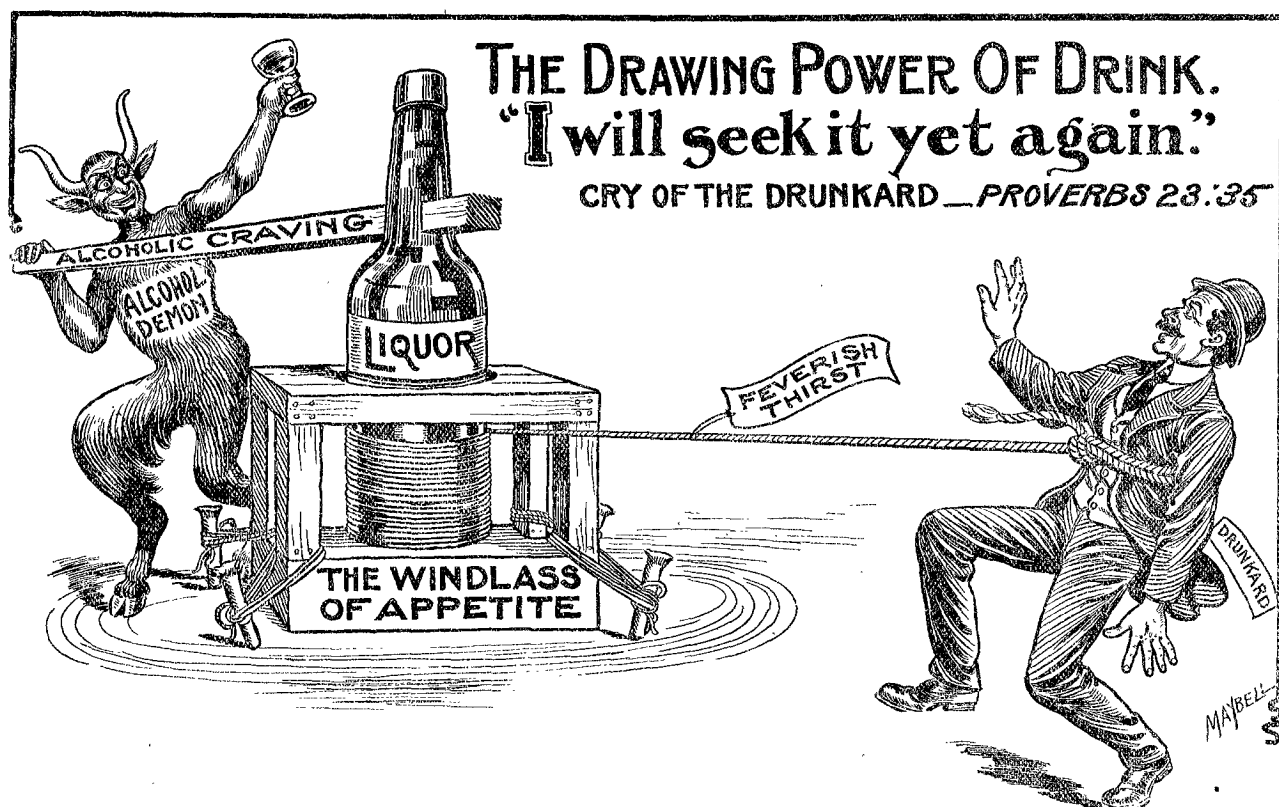
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WASHINGTON, D. C., JANUARY 13, 1916

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A GOOD word comes from Elder E. C. Boger, president of the Jamaica Conference. Writing at the close of the year he says: "Jamaica will report this year over 205 baptisms, for which we praise the Lord."

THE departure of new recruits for the mission fields began last week. The first sailing for 1916 was that of Brother and Sister G. A. Roberts, of Arizona, who sailed from New York for Kingston, Jamaica. They were accompanied by their daughter, Miss Ruth Roberts. Brother Roberts goes to engage in evangelistic work in the Jamaica Conference.

ALL should carefully read the article from Elder Evans in this number of the REVIEW regarding the Loma Linda work. After acquainting yourself with the plans which are now being made operative in every State conference, seek to cooperate with these plans in furnishing the help needed just at this time to carry this excellent school over a crisis in its history.

WE are sorry to hear, from Jamaica, West Indies, of the death of Sister E. Van Deusen, wife of Elder E. Van Deusen, which occurred the latter part of December, at Riversdale. Our sympathy goes out to Elder Van Deusen in this sad affliction, and to all the family and relatives. Elder and Sister Van Deusen were formerly laborers in the Michigan Conference, and have served together in the West Indian field for many years. Owing to increasing age, Elder Van Deusen had retired from active service, returning to Michigan; but with health somewhat restored, he and his companion felt that they would like to spend their declining years in the West Indian field, where laborers were so greatly needed. We are sure this grave in the West Indies will continue to bear witness to the love of souls which led this faithful sister to desire to return to the mission fields.

## Concerning Prof. H. R. Salisbury

ALREADY, through the newspaper reports, many of our readers will have been sharing the anxiety we all feel for the safety of Prof. H. R. Salisbury, president of the India Union Mission, who evidently was a passenger on the ship "Persia," which was sunk in the Mediterranean on December 30. As we go to press, not all the survivors have been listed, and one boat that probably got away from the sinking liner remains to be heard from. This affords the faintest ray of hope, to which we cling with longing hearts, that our brother, so greatly beloved by all who knew him, may still be spared to us and to the work, and to his companion in India.

Following the autumn council in California, which he had come from India to attend, Brother Salisbury crossed to England, and then traveled through France to take a boat for Bombay from Marseilles. This is the short route, and Brother Salisbury felt it urgent to get back to his field. He had hoped to find a Dutch boat available, and our brethren in England, amid the uncertainties and breaking of mail connections in these times, evidently did not know what boat he had been able to secure.

On January 5, the General Conference received a cable message from Brother W. C. Sisley, of England, saying: "Fear Salisbury sailed on 'Persia.'" The same afternoon the Associated Press telephoned to the office, saying that on the passenger list at Marseilles was the name of Homer R. Salisbury, of Takoma Park, Washington, D. C. The Department of State confirmed this report, by dispatch from the American consul at Marseilles. The Department is using every agency to secure a full list of survivors and information concerning American passengers. While still we hope that reports during the next few days may bring news of further groups of survivors found, we realize that we have cause for feeling the gravest concern. We know that those who have been watching the news dispatches for further reports during these anxious hours have prayed God to sustain and comfort Sister Salisbury, in India, realizing that she, too, must be watching these same reports to get news of the loved one hastening back to the field of their service. As this paper goes to press, we are still hoping against hope that our dear brother may yet be heard from.

News, Both Sad and Cheering  
From the Mission Field

THE events that befall the human race are very much the same the world over. Some bring joy, others bring sorrow. The events that bring gladness to the heart are naturally looked upon as good, while those that bring sorrow are set down as evil, and against us.

But the most of us have learned by experience, and many have learned from the Word of the Lord, that events are not always just what they appear to be. In the contemplation of the sad experiences in his life Jacob said, "All these things are against me." But later he learned that these apparent disasters were not against him, but for him.

From our distant mission fields we get word of some events that fill our hearts with sorrow. The cable has just brought the word that our dear brother, Clarence

Hall, manager of our publishing house in Japan, is dead. This seems terrible. It fills our hearts with grief. His was a beautiful character. He was faithful, efficient, kindly of manner, beloved by all who knew him. I met him on his arrival in the Far East last April to take the management of the publishing house at Tokio. He took hold of his work intelligently and with true devotion. Letters written just a few days before the cable announced his death tell of the excellent work he was doing. Why the cruel hand of death should lay him low is a deep mystery to us. It is truly a sad event. Some day we shall understand its meaning. Until then we will wait in humble submission.

The last mail from China brings an account of the sudden death of another consecrated worker, Sister Davis. She with her husband had only reached China from Australia and got settled in their language work at Nanking when death claimed her. Pastor James Shultz writes of this sad event as follows:—

"Brother Woodward's cable has already informed you of the death of Sister Davis. It is a real blow to our work here, for it takes from us a worker of courage and fidelity. When they landed here September 30, I was sick, very sick; and when they left a few days later for Nanking, Brother Davis came in to bid me good-by. As he was leaving, I told him to say good-by to his wife for me, as I did not think she would be in to see me. "Oh!" he said, "Mrs. Davis will be in to see you," and it was only a moment until she came in. She occupied the time pointing me to the Saviour, and assured me of her faith in the promises of God which led her to believe that I should speedily recover. It was just the encouragement that I needed, and gave me new strength for the hard struggle to recover.

"Little did I think that the first sermon after my recovery would be at her funeral, but thus it happened."

But the same mail that brought this sad news brought most cheering reports of the progress of the cause of God in many places in the Far East. We are told that in Szechuan, the most western province in China, a copy of our Chinese paper fell into the hands of a man in the postal department, close to the border of Tibet. After reading the truth set forth regarding the Sabbath, this man began to keep it according to the commandment. This is wonderfully encouraging, and it gives us the hope that soon we may hear of Sabbath keepers over the line in old Tibet.

Pastor Frederick Lee, of Honan, tells us that the cause is advancing at a marvelous pace in his province. He tells of three men who came from Shan-si, a province north of Honan, to attend their recent general meeting. One was a preacher, another a deacon of a church, and the third a prominent layman. All three were baptized, and returned to their homes Seventh-day Adventists. There is not an idol nor a bound-footed woman in their town, and the Sabbath is laying hold of these people.

And so the messages come, bringing both sorrow and joy to our hearts. All these events urge us on to greater diligence in the Master's service. Let none neglect to heed the call.

A. G. DANIELLS.