

The Advent Review and Sabbath Herald



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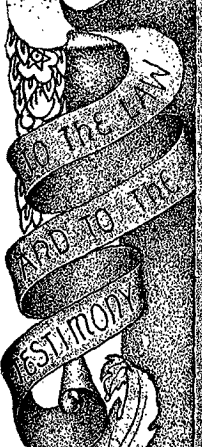
THE GOSPEL TO ALL NATIONS



A Pen Portrait of Jesus

TO His lovely spirit we bring our sadness and our frailty. His gentle thought knows no alien races, no outcast men or women. He gathers us all, Jew and Gentile, toil-worn and disinherited, within the healing of His love. We need His homely ways, who had no scorn for unsuccess. We need His simple speech, whose words could touch the heart of grief. . . . Many years ago, with a tender ministration, He took away the hurt from troubled hearts, and still the thought of Him brings comfort for what is bruised with striving, and comradeship for what has never been at home in life. The journey is sweeter with Him in company. His care for us is more understanding than the heart of all other friends, for in the hour of need they are sometimes very far away. His love is so sure that we take it for granted, so forgiving that we are careless of it, trusting it as we trust the sun continuing in the heavens. It sends out its gentle rays into the immense emptiness of life. It would wait, sorrowful and full of remembrance, through a lifetime of years. Inside its golden circumference it includes all the wide areas of the human spirit, rising through the radiance of youth to manhood's term of power, and falling away to the final dissolution.—

Arthur H. Gleason.



Note and Comment

We Agree With Dr. Crafts

DR. WILBUR F. CRAFTS, of National Reform fame, has sounded a note of warning against magazines "chiefly devoted to exploiting sex, now multiplying like a plague of frogs, which are none the less dangerous than the nastiest things are said in polite language." He calls attention to the fact that in some reading rooms, and in Christian homes, are found magazines whose pages are crowded with stories which are unfit to be read by the young people, and which ought not to find a place in any Christian home.

In this day of books, and of good books, there is little excuse for parents' placing before their children books whose teaching and influence lead away from purity and righteousness. We need to give more careful attention, first to what we read ourselves, and secondly to the reading matter which we place before our children. It is painful to see Christian men and women spending time following up divorce suits and murders as reported in the daily newspapers, or reading popular story magazines. God calls us to better things, and to a wiser employment of our time. If we were obliged to choose between the influence exerted on the lives of our children by the reading of pernicious literature and the influence exerted by evil companions on the street, we should choose the latter; but we need to guard our children from both influences.



When the War Is Ended

THERE is only one hope for world peace, in the opinion of Elihu Root, former Secretary of State, and Senator from New York, and that is in the real restraint of nations by powerful international tribunals operating under a definite code of laws. Speaking before a joint session of a subsection of international law from the Pan-American Scientific Congress and the American Society of International Law, of which he is president, he said:—

When this war is ended, the civilized world will have to determine whether what we call international law is to be continued as a mere code of etiquette, or is to be a real body of laws imposing obligations much more definite and inevitable than they have been heretofore. It must be one thing or the other.

Vague and uncertain as the future must be, there is some reason to think that after the terrible experience through which civilization is passing there will be a tendency to strengthen rather than abandon the law of nations. Whatever the result may be, the world will have received a dreadful lesson of the evils of war. The sacrifice of millions of lives, millions homeless and in poverty, industry and commerce destroyed, overwhelming national debts,—all will naturally produce a strong desire to do something

that will prevent the same thing from happening again.

While the war has exhibited the inadequacy of international law so far as it has yet developed, to curb those governmental policies which aim to extend power at all costs, it has shown even more clearly that little reliance can be placed upon unrestrained human nature, subject to specific temptations to commit forcible aggression in the pursuit of power and wealth.

How can the restraints of law be made more effective upon nations? It is not difficult to suggest some things which will tend in that direction. Laws to be obeyed must have sanctions behind them; that is to say, violations of them must be followed by punishment. That punishment must be caused by powers superior to the lawbreakers.

Many states have grown so great that there is no power capable of imposing punishment upon them except the power of collective civilization outside of the offending state. Any exercise of that power must be based upon public opinion. Without such an opinion behind it, no punishment of any kind can be imposed for the violation of international law.

The world condition is well expressed by Elihu Root; but we think that his one hope for world peace, resting as it does in restraint of nations by international tribunals, is certain to be disappointed. The concern shown by prominent men when "looking after those things which are coming on the earth," is another sign that Christ's coming is near.



The Catholics and Carranza

FOR months some in the Catholic Church have waged a very earnest controversy against the recognition of the Carranza government in Mexico, on the ground that Carranza and his followers stand bitterly opposed to the Catholic Church. Much dissatisfaction has been expressed over the recognition of Carranza by the United States government and by some of the Latin America governments.

President Wilson's private secretary, Mr. Tumulty, himself a Catholic, recently issued a statement, the ostensible object of which was to justify the step taken by the United States in giving to the Carranza faction governmental recognition. In this statement he expresses grave doubts as to the reliability of reports of outrages against nuns which have been attributed to Carranza and his followers. Mr. Tumulty declares that while there has been any number of reports, yet "none of our consuls or special agents who have diligently investigated reported cases has been able to verify them. It was said that at Zacatecas a great many of the nuns had been outraged. Our special agent who was sent there to make inquiries, after a thorough investigation, covering two weeks, reported that he had not been able to confirm the report." Mr. Tumulty adds: "It is proper to observe here that perhaps some nuns may have been assaulted,

as might have occurred in any other country under the conditions of wild disorder which then prevailed in Mexico, and especially when it is considered that the laws of Mexico prohibit a nun from wearing any garb or any other insignia to indicate her calling, so that she would be in no way distinguishable from others of her sex."

There has appeared to be a revolt on the part of the Mexican revolutionists against the Catholic Church. This was only natural. When the church gets out of her place, as she has repeatedly done in Catholic countries, and seeks to control civil as well as religious affairs, times of stress and revolution, when men are fighting for their liberties, have caused a reaction from this régime. And it is probable that in this reaction which has occurred in Mexico license has often been mistaken for liberty. But we must conclude from the investigation which has been made, according to Mr. Tumulty, that these great abuses which the Catholics allege have been suffered by that church in Mexico have been greatly exaggerated. The Catholic Church should receive precisely the same privileges in Mexico and in every other country as every other church; and if it were content to be satisfied with this, it would be better for all concerned,—better for the church and better for the state.

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

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TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 20, 1916

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EDITORIALS

Kept by the Power of God

THE apostle Peter speaks of a class who are "kept by the power of God through faith." 1 Peter 1:5. How greatly we need this keeping power! We are living amid the perils of the last days. Satan has come down "having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. Many and varied are his devices and allurements to lead us from the path of integrity. Through "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:16) he is endeavoring to lead us to enrol under his banner.

Of ourselves we are unable to meet his specious and subtle temptations. Many times have we been overthrown. We cannot succeed in the fight unless we take hold of a power outside of ourselves, even the mighty power of the Lord Jesus Christ. He has vanquished Satan on every field. In every conflict he has come off victorious, and his help he guarantees to every one who will engage on the side of truth and righteousness against the forces of error and iniquity.

The heavenly Father calls us to become sons and daughters of his. With the call to this relationship he promises the power whereby we may enter it. The record is, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. But this transformation cannot be wrought by the power of the will, or by the deeds of the flesh, for the apostle declares of the sons of God that they "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Verse 13.

The Lord provides that we shall be not only justified by his blood, but that we shall be kept from sinning by his indwelling life. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5:10.

Possessing this indwelling life the apostle Paul was able to declare, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God,

who loved me, and gave himself for me." Gal. 2:20. For this indwelling life of Christ we need to constantly pray and believe. Through confessing and forsaking sin, through surrender of the will to God, through asking and believing, Christ is brought into the heart and held as the motive power of the spiritual life.

As a result we shall become "rooted and grounded in love," and we shall come "to know the love of Christ, which passeth knowledge," and shall experience continually the keeping power of him "that is able to do exceeding abundantly above all that we ask or think." See Eph. 3:17-20. Let us make that daily consecration, that will enable us to be kept in these evil days "by the power of God through faith unto salvation."

Grumbling

ONE of the surest ways in which we can make ourselves disagreeable is to be grumblers. A chronic grumbler in the house is a very great misfortune, yet many a home is darkened by this depressing influence. It is impossible to satisfy one who has this complaining spirit. Something is always the matter, and the most trivial things furnish an excuse for a fresh outburst of complaints. Morning, noon, and night they are served up to the family.

There is a story about an old farmer who said that while he always put several barrels of good apples in his cellar in the autumn, yet he never saw a good apple. His wife was a frugal body, and would pick the apples over every few days, bringing up the partly decayed and spotted ones for the table, so that she just kept pace with the rot in the fruit, and the old farmer had to eat partly decayed apples all winter. And some people seem to see only decay in everything. Indeed they live on the "rotteness of pessimism." They carry about continually the spirit of complaint. Nothing suits them. The weather is too hot or too cold; the church is too large or too small; the preacher is too young or too old; the sermon is too long or too short. Their faces begin to reflect their spirit, and soon remind one of a coffin lid, while their words always depress, and make us wish to shun their company. Oh, those who have contracted this habit of complaining can never know the victory of love!

One can in a measure excuse this unfortunate disposition in those who have no faith in God or hope of a life beyond. But for Christians, who preach an indwelling Christ and a power delivering us from the bondage of evil, it is both unnecessary and inexcusable. It dishonors God, darkens our own souls, and brings no blessing, either to ourselves or to others. G. B. T.

The Prophecy of Daniel 8 — No. 4 Events of the "Seventy Weeks" and End of the 2300 Years

THE angel explained to Daniel the events of the seventy weeks allotted to Jerusalem and its people "to finish the transgression." Seven weeks and threescore and two weeks (69 weeks) of the seventy were to reach to the Messiah. The angel's words were:—

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression. . . . 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 [69 weeks, or 483 days]." Dan. 9:24, 25.

The sixty-nine weeks, symbolic time, are 483 years; for in the use of time as a symbol a day stands for a year. Eze. 4:6; Num. 14:34. The 483 years were to reach from the commandment to restore and build Jerusalem to Messiah the Prince.

The Time of the Messiah's Coming

The commandment of Artaxerxes to restore and build Jerusalem, as we have seen, went forth in 457 B. C. Reckoning from that date, 483 full years bring us to A. D. 27, when, according to the prophecy, the Messiah should appear.

Messiah means "anointed." The anointing of Jesus, and his manifestation as the Anointed One, was at his baptism by John:—

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:16, 17.

Thus Jesus was anointed as the Messiah, and John proclaimed: "Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

When did this baptism and anointing

take place? The Gospel of Luke supplies the historical facts for fixing the year:—

"Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea," etc. Luke 3:1-3.

Tiberius followed Augustus, who died in A. D. 14. But before the latter's death, Tiberius was associated with him on the throne. Some modern historians date this appointment of Tiberius as Cæsar from A. D. 13; but the "History of Rome," by Dion Cassius (a Roman senator, born in the second century), shows, under events of A. D. 12, that Augustus recognized Tiberius as holding then the imperial dignity. (Book 56, chap. 26.) Again, Dr. Philip Schaff says:—

There are coins from Antioch, in Syria, of the date A. U. C. 765 [A. D. 12], with the head of Tiberius, and the inscription, *Kaisar, Sebastos (Augustus)*.—*"History of the Christian Church," Vol. I, p. 120, footnote.*

These coins from Syria bear certain witness that the first year of Tiberius should be counted from A. D. 12. Therefore "the fifteenth year of the reign of Tiberius Cæsar" would be A. D. 27, just 483 years from the going forth of the commandment to restore Jerusalem. The prophecy of the sixty-nine weeks was fulfilled—the Messiah had come.

Confirming the Covenant

But "one week" of the seventy remained—seven years. Of the Messiah's work during this time the angel said:—

"He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease." Dan. 9:27.

Christ's death upon the cross made "the sacrifice and the oblation to cease," so far as their appointed force was concerned. After three years and a half of ministry, "in the midst" of this seven-year period dating from A. D. 27, the Messiah was lifted up on Calvary. For centuries the sure word of prophecy had pointed to this supreme hour in the working out of the plan of salvation. When the time was fulfilled, the promise of God was fulfilled also, and the divine Sacrifice was offered.

"Paschal Lamb, by God appointed,
All our sins on thee were laid;
By Almighty Love anointed,
Thou redemption's price hast paid.
All thy people are forgiven
Through the virtue of thy blood;
Opened is the gate of heaven,
Peace is made 'twixt man and God."

The Messiah was to "confirm the covenant with many for one week," filling out the seventy weeks allotted in God's merciful patience especially to the people of the Jews. Three and a half years of Christ's personal ministry on earth had been devoted to the chosen people. Now, after his ascension, he was still, in the persons of his disciples, to press the gospel of the new covenant especially

upon the Jewish people—"to the Jew first," and "beginning at Jerusalem."

This last seven-year period, beginning A. D. 27, ended A. D. 34. By that time the opposition of the Jews was becoming exceedingly bitter. As a people they were rejecting again the divine invitation extended by the risen Christ through his witnesses. About A. D. 34 Stephen was martyred. The same council that, against all evidence, had rejected the Messiah, again rejected the appeal of the Holy Ghost shining visibly on Stephen's countenance. The believers in Jerusalem were driven out by persecution; and "they that were scattered abroad went everywhere preaching the word." Acts 8:4. The Gentiles gave heed in Samaria, and the Ethiopian received the gospel on the road to Gaza. The gospel message had fairly passed the boundaries of Jerusalem, and was on its way to "the uttermost parts of the earth." The seventy weeks cut off upon the Jewish people and upon the holy city had ended, though to the world's end the gospel of Christ's salvation is for that people as well as for all nations.

The Ending of the 2300 Years

It must not be forgotten that the angel was explaining to Daniel the vision and prophecy of the long prophetic period that was to reach to the cleansing of the sanctuary at the time of the end.

These events of the first seventy weeks of that period were "to seal up the vision and prophecy." Dan. 9:24. The shedding of the blood of the divine Sacrifice "to make reconciliation for iniquity, and to bring in everlasting righteousness," set Heaven's seal to the vision. As surely as the great Offering had been made, so surely the cleansing of the sanctuary would be accomplished by the ministry of our High Priest in heaven.

And the exact fulfilment of the time schedule of this first portion of the prophetic period, set seal to the declaration that when the full 2300 years ran out, the closing ministry of Christ would surely begin in the heavenly sanctuary.

From 457 B. C., when the commandment of Artaxerxes to restore Jerusalem went forth, the measuring line of the 2300 years runs on to the year A. D. 1844. In that year, 1844, the time of the prophecy came. Then the cleansing of the sanctuary was to begin.

The prophet John, in the Revelation, beheld the opening of this last phase of the ministry of Christ in the most holy of the temple of God. "The temple of God was opened in heaven," he says, "and there was seen in his temple the ark of his testament." Rev. 11:19. The prophet heard voices saying, "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." Verse 18.

Again we must quote Daniel's description of the opening of this ministry in the most holy place of the heavenly temple. He saw thrones of judgment placed. He saw the moving throne of the Almighty, with its wheels of flaming glory, take its place for the final work of our High Priest in the most holy above:—

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

This was the scene enacted in the heavenly temple when the year 1844 brought the hour. No man can tell how soon that solemn review must pass the records of the dead and begin upon the living. When that work is finished, the ministry of Christ for sin will be finished, human probation will be closed, and our Lord will quickly come as King of kings and Lord of lords, to gather his redeemed, while all sin will be destroyed "by the brightness of his coming."

In the vision of Daniel 8, as the great apostasy was seen warring against God's truth, the question was asked, "How long shall be the vision, . . . to give both the sanctuary and the host to be trodden underfoot?" The answer was, in effect, In 1844 the cleansing of the sanctuary will begin in heaven, the hour of God's judgment, that will give God's answer to sin and apostasy.

We are living in the great antitypical day of atonement, for which all heaven has been waiting. The end is at hand. And while that work is proceeding in heaven above, the Lord has a special message for men on earth, lifting up again truths long trodden underfoot, and calling men to prepare for the coming of the Lord.

W. A. S.

The Spirit of Criticism

If there were living in a community a man who, secretly yet deliberately, should poison a public drinking well, and through the contamination spread sickness and death in the neighborhood, such a dastardly act would not only subject the offender to the public execration of the people, but the hand of the civil law would be placed upon him to restrain him from further acts of the kind.

Those who constantly criticize others, who handle the reputation of their neighbors, friends, or brethren in such a way as to arouse suspicion against them, suspicion calculated to damage their influence and rob them of that which is of more value than money,—a good name,—are doing a work similar in spirit to the

one who poisons the public drinking fountain. One destroys the physical body, the other destroys the reputation and influence of the individual with poisonous words and innuendoes.

When this devilish thing creeps into the church, and is clothed with a sanctimonious robe of righteousness, it becomes all the more abhorrent and wicked. Such people usually attack their victim when he is absent and cannot defend himself. By words and insinuations they sow among friends and acquaintances doubts concerning the honesty and integrity of the individual they criticize. That anything so extremely wicked and ungodly should be in the church, masquerading in the livery of heaven, would be almost beyond belief were it not that its baneful work has actually been seen in the church, discouraging and darkening the souls of old and young, and extinguishing their hope of the life beyond.

From the biting, slanderous tongue of those in the bondage of this demon of darkness, none can be sure of escape. Their own ideas and opinions they consider as an infallible guide, and those who do not measure up to the standard which they have set up, are criticized, and in many cases held up to the scorn and ridicule of others. No matter what may be their standing in the community or in the church, their motives are judged and their apparent failures paraded before the people. A stream of poison is thus poured forth to contaminate the minds of old and young, and to befoul the spiritual atmosphere which they must breathe.

Usually no effort is made to visit the individual, to point out to him wherein he fails, but his delinquencies are paraded before a cold, unfeeling public, who have no knowledge of the situation, or the circumstances with which the individual is surrounded, or the struggles which are perchance straining the moral fiber of his soul. It would seem that a work so repugnant, so utterly contrary to every principle of righteousness, would of itself be sufficiently abhorrent to be shunned by all.

That the work of censuring and judging the acts and motives of others is from Satan himself is quite clear. The Bible declares him to be the "accuser of our brethren." Those who engage in the work of criticizing others are working hand in hand with Lucifer. If those who do this work are professed followers of Him who once bade only those who themselves had no sin to throw stones, it is all the more deplorable.

The spirit of prophecy has arraigned this sin as among the worst in the church. Let the following be carefully studied:—

An earnest effort should be made in every church to put away evil speaking and a censorious spirit as among the sins

productive of the *greatest evils* in the church. Severity and faultfinding must be rebuked as the workings of Satan. Mutual love and confidence must be encouraged and strengthened in the members of the church.—"*Testimonies for the Church*," Vol. V, page 609.

Notice that the sin of faultfinding and criticizing others is among the "greatest evils" in the church and comes directly from Satan himself. Here is another statement:—

Self-righteousness not only leads men to misrepresent God, but makes them cold-hearted and critical toward their brethren. The elder son, in his selfishness and jealousy, stood ready to watch his brother, to criticize every action, and to accuse him for the least deficiency. He would detect every mistake, and make the most of every wrong act. Thus he would seek to justify his own unforgiving spirit. Many today are doing the same thing.—"*Christ's Object Lessons*," page 210.

Notice again that it is self-righteousness which leads one to engage in measuring and judging others. While picking at the supposed faults of others, they boast of being right with God themselves. But one can hardly be farther from God than when engaged in this work.

That the spirit of criticism is often engaged in to cover our own defects of character is clearly set forth in the following extract:—

He who is guilty of wrong is the first to suspect wrong. By condemning another he is trying to conceal or excuse the evil of his own heart. It was through sin that men gained the knowledge of evil; no sooner had the first pair sinned than they began to accuse each other; and this is what human nature will inevitably do, when uncontrolled by the grace of God.—"*Mount of Blessing*," pages 182, 183.

How beautiful indeed it would be to see the spirit of censure and judging of others put away from the church of God. It requires no religion, culture, or intellect to be a good faultfinder. It requires simply a mean, self-righteous disposition. Will not God's people arise and put away this wrong spirit from the church? It ruins and destroys our own souls as well as the souls of others. It makes us unhappy and causes pain to others. The Lord has promised to deliver us from all evil, take hatred and mistrust from the heart, and place therein instead the beautiful plant of love.

G. B. T.

The Divorce Evil

ACCORDING to statistics, there is no lessening, but rather a marked increase, of the great divorce evil. The lessening of natural affection and the severing of sacred ties is a significant sign of the days in which we live. The laws of various countries recognize many grounds for divorce. The Scriptures of Truth, however, recognize but one, and that is the violation of the seventh com-

mandment on the part of the husband or the wife. The following clear statement regarding this question is made by the editor of the *Western Recorder* (Baptist) in the issue of that paper for December 16, 1915:—

It was hoped and expected that ere this the statistics would show a decrease in the number of divorces. On the contrary, sad to say, this dreadful evil is steadily growing, with no promise of abatement. Indeed, the divorce suit has become a matter of such common occurrence that it has well-nigh ceased to be a matter of comment. The press and the pulpit, while deploring the depredations of divorce, seem to have accepted the situation as unavoidable, if not, perhaps, insoluble. As a result, public sentiment no longer exercises a healthy and corrective influence in this connection.

In more than one of the States, there was one divorce for every eight marriages during the year. In one of the States, the ratio of divorces to marriages was one to seven.

The excuses offered for breaking the marriage tie, revealed by the court records, are as many as they are multiplied. Some of these are silly; many serious; and some sinful. And this leads us to say that the Scriptures give one, and only one, ground for divorce. Hence it is, that while the State may make a number of statutory grounds for divorce, the churches can acknowledge but one, and that one is adultery. With the Christian, it is not a question of law and expediency, but of Scripture and conscience.

We are well aware that there are cases where the innocent suffer for the sins of others. This, however, is not unusual, where the man and wife live together. However innocent, the child that burns its hand must carry the scar through life. If a mistake is made, better the party who made the mistake should suffer than the institution of marriage be brought into disrepute, and the teaching of Scripture disregarded. In this, as in all other cases, the Scriptures should be our only rule of faith and practice.

As a matter of fact, a vast majority of divorces come from causes that are insignificant and wholly insufficient, many, indeed, from misunderstandings and little differences that might easily have been adjusted. A little patience would have established the fact that there was real congeniality instead of supposed incompatibility. As long as we live in this world, and people are capable of forming opinions, there will be differences of opinion. Such differences in no way evince a lack of love. Unfortunately, there are husbands who seem to think that the wife is contrary if she holds an opinion contrary to his own.

With this statement we are in entire accord. We sympathize very deeply with many mismatched couples that have awakened to the realization after their marriage that by temperament and experience they were naturally unfitted to live together.

Particularly is such a union unfortunate where one is a Christian and the other has no interest in religious things. We believe, however, that it is incumbent upon the children of God who have

formed such relationships, to seek by every means in their power to minimize unhappy differences, and dwell in peace and harmony with those to whom they are united. Of course they must not compromise the duty which they owe to God. They cannot join with their companions in those things which are wrong and unchristianlike. But just as far as lies within their power, consistent with the right; they should seek to enter into the plans and experiences of those with whom they are associated in the family relationship.

The Christian wife should seek to make her home the most pleasant place in all the world for her unconverted husband. To the family board she should welcome his friends. She should take an interest in his business, and she should go with him in his plans and pursuits just as far as she can without sacrificing principle. By manifesting love, forbearance, patience, and wifely devotion, she should exemplify the spirit of the religion which she professes, praying God the while to work through her ministry to the conversion of the one who has no hope in Christ.

The same earnest endeavor should be made on the part of the converted husband for the wife who knows not the Lord. A severing of the marriage bond can never be considered except for the reasons stated in the Scriptures of Truth (Matt. 19:9); and even in that case the love of Christ in the heart may enable the possessor to triumph over the natural feelings and receive back again the repentant one, even as Christ receives back his church, which oftentimes leaves its lawful spouse and returns again with tears of repentance.

Speaking of the marriage relationship, the apostle Paul bears this testimony:—

“Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. But to the rest speak I, not the Lord; If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.” 1 Cor. 7:10-14.

Some of these unfortunate unions were formed before Christ was recognized by either the husband or the wife. Some were unwisely formed after one had come to know the Lord. While God, by his Spirit, does not lead his children to form such relationships, he by no means forsakes them afterwards. And his great heart of love is moved with compassion for many who have thus brought themselves into a trying and em-

barrassing relationship which must be borne through life; and his hand is reached out to help all who will turn to him. He will give strength to stand; he will give wisdom to enable the tried ones to bear up under their load of trial; wisdom to meet the perplexing situations which may grow out of their relationship. And if his children are faithful to him, seeking to exemplify his Spirit in their dealings with those who know him not, he will be pleased in many cases to work such transformations even in the wicked and unregenerate, as will lead them to acknowledge him as their Saviour and their godly companions as the instruments through which God worked in effecting the transformation.

F. M. W.

The Philippines

WHEN we left Sandakan for a visit down the Borneo coast and the interior, we knew that we were taking the chance of missing an opportunity to reach Manila at the appointed time, as steamers make the run between Sandakan and Manila only once in two weeks. We felt, however, that it was important that we make the visit; and trusting to Providence to overrule in arranging transportation so as to meet our appointment at Manila, we proceeded in faith, and on returning we were not disappointed in finding in the harbor a steamer that was just leaving for a tour through the Philippines, which would land us at Iloilo, one of our important mission stations situated on Panay Island. It was an American revenue cutter which was being used by Captain Jensen, the lighthouse inspector for a portion of the Philippine Islands. It was a vessel of only 411 tons, 148 feet in length, but it was making a circuitous tour through the islands in order to reach certain lighthouse stations, and it would land us at Iloilo, where we very greatly desired to make a visit. Within an hour from the time of return to Sandakan, we were on board, starting on a voyage among the Philippine Islands.

The first stop made was at Cagayan, Sulu Island, where resided an American ranchman who owns quite a portion of the island. This island affords a very nice grazing field for cattle, and is green the year round, so it is a splendid place for ranching; but on account of its being so isolated from the world the few Americans located there cannot lead a very desirable life. I presume that when they have made their fortune they plan to live under more favorable circumstances. The only way they have of securing supplies from the outside world is by means of passing vessels, which call at irregular intervals.

Our next stop was at Balabac Island, where two lighthouse stations were sup-

plied with oil and other supplies to last them for six weeks. While en route to this island we encountered a typhoon, and although our little cutter handled herself well in a rough sea, we found her motions too active for our comfort as passengers. We were glad to run into the harbor of this island, and the captain decided to remain a day or two, hoping that the worst of the typhoon would pass during our stay. After forty-eight hours' delay, the storm seemed rather to be increasing than abating, and the captain, fearing that a change in the course of the wind might force the sea into the open harbor and make it difficult to handle the little vessel, decided to risk the open sea, and make an effort to reach Iloilo.

In the morning, as soon as it was light, we weighed anchor, and started in a direct course for Iloilo. We found the heavy quarter sea which we now had to meet easier than the direct forward pitching encountered in our previous experience. We had become somewhat accustomed to the swing of the little vessel, and neither of us was ill during the following two days' heavy gale. After this experience we felt that we could better appreciate Paul's statement, "A night and a day I have been in the deep."

While the storm was at its worst, the captain entertained us by relating the experience of the sister steamer to this one, which had previously gone down in a typhoon with all on board. But none of these things moved us. We believed we were under divine protection, and we had the fullest confidence that a Captain abler than the one on our vessel was at the helm, and that he would conduct our frail bark through the storm and bring it safely into port. We felt very thankful when we reached our destination in safety. On landing we were welcomed by Elder and Mrs. E. M. Adams, and enjoyed the hospitality of their home during our stay.

Iloilo is an enterprising city of 10,000 inhabitants. We found a little church of fifteen members in that city. The foundation for this work was laid in the canvassing done by Brother Floyd Ashbaugh, who has now returned to America to finish his education. Among the church members are some very bright, intelligent young people who desire to attend school in order to fit themselves for evangelistic and Bible work. We attended two evening cottage services conducted by Elder Adams for those inquiring for more Bible truth. In each instance all the available space in the cottage was packed with attentive listeners.

The morning of the last day we spent in Iloilo, the superintendent of the Presbyterian Mission called at the home of Brother Adams with an auto, and invited us to make a tour of the city with him and visit the Baptist college and the

Presbyterian dormitory. We accepted the invitation, and enjoyed a very pleasant visit with the pastor and the teachers in the college. The Baptist college has an attendance of two hundred. It is conducted on the industrial training plan, and is operating very successfully. We were invited to conduct the chapel service, and as we looked into the faces of those bright young people, we were impressed that we also should have training schools into which young people may be gathered, and educated and prepared for service in giving this message. A local training school conducted on a small, inexpensive plan in a place like Iloilo, would gather in many bright young people who otherwise would not be reached. Brother Adams is very anxious to see such a school started in the near future. The Presbyterian Board are doing an excellent work in operating a high school dormitory. They take in students and board them at reasonable rates, and each day conduct an hour's Bible study with them in connection with the morning worship. As the result, most of the students attend the Presbyterian Church services on Sunday, and many are thereby won to the gospel.

On reaching Manila we found our work in the Philippines pushing ahead with the same vigor as when Elders Daniells, Salisbury, Fulton, and Johanson and I previously visited the place. Last year one hundred and fifty were baptized in the Philippines. Already this year [1915] they have baptized one hundred and seventy, and a number of others are awaiting baptism. At Baliwag a church of thirty-seven members has now been organized.

When search was made for a location for the headquarters of our work, upon which to erect the printing plant and the training school, a desirable location fronting on two streets, and three blocks from the Pasay street-car line, was found in the suburbs of Manila. This lot is in a healthful location not far from the sea. It lies at a gradual slope, needs no filling, is covered with fruit and ornamental trees, and has a nice, grassy lawn. A walk with a hedge on either side, leads from the front gateway to the fairly good American residence, which is located on the lot. The street-car service is good, there being only eight minutes between cars.

The city water does not reach these lots, and this at first seemed to be a prohibitive obstacle; but the city offered to put in an Artesian well, paying two thirds of the cost. This would require us to pay only from \$400 to \$500. As the price of land at this place was only about half what we would have to pay at other places, we decided to accept this proposition and secure this location. Over two and one-half acres were purchased,

which will be ample to accommodate our entire headquarters requirements for the present, and from all we can now see, it will be all that we shall require for the future in that locality. We also procured a good location in the city for the erection of a church to accommodate the two hundred and thirty church members, as well as the general meetings that will convene there.

Our Filipino brethren were greatly encouraged to see the plans laid for the advancement of the work being carried into effect. They are manifesting a most commendable interest, and are pushing their work with very zealous devotion to the cause. We are glad to be able to aid them by providing the necessary facilities for the development of their work.

While at Manila, Elders Finster and Detamore and the writer visited two country churches, spending an evening in each place. We greatly enjoyed the services with these devoted country people.

While at Santa Rosa, we visited Tibursio Nielo Platero, at Binang, who was baptized and joined the Santa Rosa church July 24, 1915, in the one hundred and thirty-sixth year of his age. The night of our visit his wife walked a distance of between two and three miles, in the rain, to attend the service. The next morning, about six o'clock, we called at their home, and had a very pleasant visit with this aged couple. They are Filipinos, and we were obliged to talk through an interpreter. He informed us that he knew that his age as given was correct, because he had always lived in that place, and was christened in the Catholic church when a baby. The record of his christening is still preserved, and corroborates his statement of his age. He is quite strong, and walks about the premises as sprightly as a man of eighty. He is now living with his third wife. His wife also had been married twice previously. He was married the first time at nineteen, and the third time at one hundred and twenty-one years of age. His wife is about sixty years old. This aged couple are rejoicing in the message. When asked what he had eaten in order to preserve his health to so great an age, he replied that, with the exception of eating a little fish occasionally, his diet had been fruits, grains, nuts, and vegetables.

An obituary of another Filipino one hundred and forty years old appeared in the Manila papers about the time of our visit. One of the leading officials of Manila informed me that there are a number of centenarian Filipinos, and he volunteered the remark that, so far as he had been able to ascertain, they are all vegetarians. Our aged brother said that during his entire life he had worked early in the morning until it became hot,

then rested during the heat of the day, and resumed work as the sun began to decline, working until late in the evening. If our missionaries would observe this rule, many of them would be saved a nervous breakdown, and still perform all the labor that nature will bear in a tropical climate.

This brother's life reaches back to 1779, and covers the fulfilment of most of the last-day signs that were immediately to precede the second coming of Christ. He is cheered by the thought of the Saviour's speedy return.

R. C. PORTER.

Sickness Abroad in the Land

PELLAGRA has become such a menace in the South that Secretary McAdoo asked Congress, January 4, for a rush appropriation of \$100,000 for studies and demonstration work in rural sanitation, with a particular view of checking that disease. We quote from the *Washington Post* of January 5, a paragraph from the report of the Public Health Service, which he submitted:—

Increased demonstrations are urgently required to prevent pellagra from becoming a veritable scourge in many rural communities. In Mississippi alone there were 10,954 cases and 1,024 deaths from pellagra last year, and in certain other States it has exceeded tuberculosis as a cause of death. It is estimated that there have been approximately 75,000 cases of pellagra throughout the country this past year, with more than 7,500 deaths.

The same paper on another page tells of another grave scourge:—

The most serious epidemic of influenza ever known to exist in this country was disclosed in reports laid before Surgeon-General Blue, of the Public Health Service, yesterday. The reports, which were from Public Health Service officers, show that the disease is spreading at an alarming rate, and is causing many deaths. Of the larger cities, influenza is widely prevalent in New York, Chicago, Philadelphia, Boston, San Francisco, Seattle, Cleveland, and Detroit, the two latter cities having probably 100,000 cases.

The federal authorities explain that they are practically helpless to aid in stemming the tide of the epidemic. It must be dealt with by local authorities, who in turn are relying on cooperation from the public. In the hope that publicity will stimulate this cooperation, Surgeon-General Blue has called for reports from all parts of the country.

The hope that medical science can wholly eliminate these epidemics is based on a false foundation. The vitality of the race is evidently lessening, and mankind is becoming subject to disease, some forms of which have only been known in the last few years. Let us not rest our hope in man, but on the prophecies of the Scriptures which show the nearness of the second coming of Christ, which will bring an end to the reign of sin and sorrow, of sickness and death.



THE SERMON



Heart Religion *

I. H. EVANS

"KEEP thy heart with all diligence; for out of it are the issues of life." This scripture from the book of Proverbs introduces the thought I wish to emphasize tonight,—heart religion.

We have met here as representatives of the third angel's message, coming from near and far. Therefore it seems fitting that in this opening meeting we seriously consider the most important thing to which it is possible to give attention. Nothing can be of greater personal interest to you and me than that our Christian experience be genuine, of the heart, and that we do not build our faith upon false hopes.

The scripture which I have just read means much to the true Christian. The marginal rendering strengthens the text somewhat, as it emphasizes the point of keeping the heart. The text, with the marginal reading, is as follows: "Keep thy heart with all diligence," or, "above all keeping." That is, there is nothing in all this world to which we should give such special attention, nothing that we should keep with such faithfulness, nothing that we should guard so sacredly, as the heart. Why should we put forth such superhuman effort in this one thing, neglecting everything else in all the world before we neglect this? Why should we keep the heart "above all keeping"? Why should we let everything else in this world slip from us, but hold to the keeping of the heart? The answer comes back with great emphasis, "For out of it are the issues of life."

There is nothing in this world that offers such dividends for faithful service as this keeping of the heart. Of course, this scripture is not speaking of the physical, muscular organ, which we call the heart, which gives circulation to the blood, and preserves our physical life. It has direct reference to the thoughts, the soul, the responsible will-power of man. We are told in the Scriptures that the flesh profiteth nothing, but the thoughts, the will-power, the inner man, called by what you may choose to name it, is the one thing which God regards as of greatest importance. That is the one precious thing in his sight.

Some may look with much appreciation on outward forms; ceremonial conformity affords satisfaction because it removes criticism from the conformist. Others would specialize on particular points which have merit in and of themselves, such as faith, or love, or diet, or physical exercise, and are satisfied if others observe what they deem the great

essential. And there are still others who seem able to stretch their conscience to cover every moral offense, if it can only be hidden from publicity, having little regard for actual Christian experience. If the Bible teaches anything, it emphasizes the value of genuine heart religion as compared to external formalities.

It was against the Pharisaism of the Jewish age that Christ spoke in such strong language. Not that he would do away entirely with outward forms of religion. Even in small matters he said, These things ye ought to do, and not to leave the others undone. On one occasion, in impressing this lesson upon his disciples, the Saviour explained how that which comes from the heart, rather than that which a man eats or drinks, counts with God. And it is truth for all time, that God reckons with the inner life, and our salvation is dependent upon the transformation of our hearts and minds.

We who are here tonight can testify with the prophet Jeremiah, to the deceitfulness of the human heart; we know it to be desperately wicked. It is the heart, and not the formalities of religion, by which the character of the individual, as well as of the church of God, must be determined. When a man's heart is right, his actions will practically take care of themselves. When the heart is right, there is but little need to fear lest sin break out. But when the heart is wrong, when the thoughts of man are beyond all control, then woe betide him who attempts to keep the actions right in his own strength and by his own resolutions. The Saviour spoke most emphatically concerning this:—

"And when he had called all the people unto him, he said unto them, Harken unto me every one of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear.

"And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."

No language could be more simple and direct than this; nor is this scripture a

license to gluttony and drunkenness. It is Christ's own estimation of true worth and Christian character. The one who counts himself a saint because of outward forms, or one who feels that he can eat and drink himself into heaven, simply misreads the Word of God. It is the thoughts, the meditations, the affections, that mark the Christian and stamp his worth. The exterior forms of religion, be they ever so true to the gospel requirements, are not what give the true key to our eternal inheritance.

In this connection, I should like to read another scripture from the book of Proverbs, which has become an aphorism, and gives expression to a great principle. It is this: "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: for as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee."

That sentence, "For as he thinketh in his heart, so is he," sounds forth the message I would burn into your very souls tonight. We are not simply what we profess to be, nor what our fellows think us to be, nor what we may declare ourselves to be. We are what our thoughts make us, neither better nor worse, save through grace and mercy from God.

One writer has said: "A man is literally what he thinks, his character being the complete sum of all his thoughts. . . . A noble and godlike character is not a thing of favor or chance, but is the natural result of continued effort in right thinking, the effect of long-cherished association with godlike thoughts. An ignoble and bestial character, by the same process, is the result of the continued harboring of groveling thoughts."

If a man has thoughts of sin, thoughts of lust, thoughts of ambition and pride, and is cherishing these in his heart, his pretense of religion will count for but little. His thoughts are the true test of his character. What he thinks, what he holds in his mind, molds and fashions him into what he is. This law applies to me and to you. The question is not one of baptism, of meats and drinks, nor of church ceremonies; these are important and have their place; but the great, supreme question is that of the heart. Is it right with God? Has it been so cleansed by a new creation that the thoughts are thoughts of purity, thoughts of holiness, thoughts of godlikeness?

Man judges by outward appearance. We know not what others are thinking only as they act and speak. We judge others by what we see and hear; we have no other way. But God looks upon the heart, and he is never deceived. Man may cover his tracks ever so smoothly, he may seem to his fellows to be what he is not; but God cannot be deceived. I might deceive a hundred men, if I were keen and thoughtful and careful enough, but I could never deceive God.

It is true that the Lord holds every man responsible for faithfulness, whatever his work and wherever he may be placed; yet with God it is not position that determines the standing of a man.

*Abstract of a sermon by Elder I. H. Evans, at the opening of the fall session of the General and North American Division Conference Council, at Loma Linda, Cal., Friday evening, Nov. 5, 1915.

It is not his education. It is not what others may think of him. It is the thoughts and intents of his heart. No matter what the church or the conference may think of a man, he is, nevertheless, what is in his heart.

In the past there have been men in the service of God—I suppose there may be today—of whom the church has thought well, yet they have fallen short of the approval of Jehovah. There was something in their lives that was not in harmony with God. Many a Christian has been long under the influence of the gospel, to a greater or less degree, and yet all that time, or at least during a part of it, that Christian has been dabbling with sin. He is conscious of being wrong in his life, yet day by day, and week by week, he allows this thing to continue which is dragging him to destruction. There is nothing that so counts to the advantage of an individual as to know that his heart is right with God, and that he is allowing no sin to have dominion over him.

"The soul attracts that which it secretly harbors, that which it loves, and also that which it fears; it reaches the height of its cherished aspirations; it falls to the level of its unchastened desires,—and circumstances are the means by which the soul receives its own."

"Every thought-seed sown, or allowed to fall into the mind and to take root there, produces its own, blossoming sooner or later into act, and bearing its own fruitage of opportunity and circumstances. Good thoughts bear good fruit, bad thoughts, bad fruit."

"A man does not come to the almshouse or the jail by the tyranny of fate or circumstance, but by the pathway of groveling thoughts and base desires. Nor does a pure-minded man fall suddenly into crime by stress of any mere external force; the criminal thought had long been secretly fostered in the heart, and the hour of opportunity revealed its gathered power. Circumstance does not make the man; it reveals him to himself. No such condition can exist as descending into vice and its attendant sufferings apart from vicious inclinations, or ascending into virtue and its pure happiness without the continued cultivation of virtuous aspirations; and man, therefore, as the lord and master of thought, is the maker of himself, the shaper and author of environment. . . . Men do not attract that which they *want*, but that which they *are*. Their whims, fancies, and ambitions are thwarted at every step, but their inmost thoughts and desires are fed with their own food, be it foul or clean."

Because a man is in the service of God and even laboring for souls, is not proof that his heart is right with God. Not a few who have been thus consecrated by prayer and the laying on of hands have lived unsanctified lives and allowed sin to dominate them; they have known that their lives were not true, and that they were not what the people supposed them to be.

The story of Jehu, as recorded in the second book of Kings, illustrates how actively a man may be engaged in the

service of God while his heart is not right in the sight of the Lord. The prophet of Jehovah had gone to Jehu and poured the anointing oil upon his head, and told him that God had made him king over his people. He had outlined to Jehu the work that he was to do; then Jehu set himself to carry out this instruction with great activity. He punished to the limit the house of Ahab. He destroyed the priests of Baal in great number, caused the slaying of the wicked Jezebel, and said to Jehonadab, "Come with me, and see my zeal for the Lord." Yet, notwithstanding all that Jehu did, and his efforts to carry out the instruction given to him through prophecy, the record speaks of him in this language: "But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin."

All Jehu's great activity did not bring him a heart experience. It is far more important that a man keep his heart and his passions in abeyance than that he attempt to fill with acceptance any position in the church, at the same time cherishing some known sin.

How many times have we thought of the case of Judas! One would think that if any man could be in favor with Christ it would be a man who had sat at the feet of the Master, who had traveled and eaten with him, and listened to his instruction for three and one-half years. We have all wondered how a man with such privileges, such opportunities, living in the very presence of the Master, could have taken the fatal plunge that Judas took in evil-doing. It was this professed follower of Christ who became the very leader of the Jewish mob that came to Christ in the garden. It was this professed follower who betrayed him with a kiss. Do you think that Judas fell from a height of purity and holiness on this occasion, with no previous shortage in his Christian experience? Rather, did he not, little by little, cherish some evil thought in his heart? Did he not give way to selfish, ambitious, carnal desire, until, when the time came, and a great temptation overtook him, he fell to the level of his thoughts?

Was not the same the case with Ananias and Sapphira? It was not the money which they withheld from the Lord's treasury which brought upon them such wrath and condemnation, but the hearts of these professed Christians were not right with God. As far as the church was concerned, they might have been on a par with many others; yet inwardly they had cherished sin, and when they met a great temptation, they fell to the level of their thoughts.

Failure is not dependent upon breaking all the commandments of the decalogue, upon lying, murdering, stealing, Sabbath-breaking, and blaspheming; one passion let loose spells ruin. What makes a drunkard? I have heard it said of many a man, "This is a good man; he has only one weakness, he cannot keep from drinking." But do we not all know that one passion cherished, one weakness continually gratified, eventually pulls a man down to destruction? This is true of any

man who gives way to passion and sin.

The greatest question we can put to ourselves is, Have I attained victory over every carnal propensity? If we have not, let us pray God to deliver us. Seize by faith the victory promised in Christ Jesus. Your official position, being a member of the church, or the good opinion of your fellows, is of no avail as far as your eternal interests are concerned. The only thing which counts is to have the heart right with God.

In Prov. 25:28 we read: "He that hath no rule over his own spirit is like a city that is broken down, and without walls." It does not take a whole catalogue of sins to spoil a man's character. One sin alone may keep us out of the kingdom. Then, too, if we do not seize this one weakness, it will multiply its strength until it dominates the life. If we are unable to cast this evil spirit out by our will-power, we have a Tower of strength into which we may run for deliverance.

There is nothing that will give any of us, as ministers of the gospel, such strength as the victorious life. There is nothing that will count so much for our eternal interests as victory over sin. It is far better for us that we claim, by faith, the victory promised in Christ Jesus, than to have anything which the world can give. Money alone will not be able to finish this great closing work. The multiplicity of workers gives no evidence of its being completed in our day. Our hope of finishing the work of the third angel's message, and of bringing the speedy coming of the Lord, is in a ministry whose Christian experience gives them victory over sin. Wherever such a ministry labors, souls will be won to Christ.

"A man can only rise, conquer, and achieve by lifting up his thoughts. He can only remain weak, and abject, and miserable by refusing to lift up his thoughts. . . . There can be no progress, no achievement without sacrifice. . . . Spiritual achievements are the consummation of holy aspirations. He who lives constantly in the conception of noble and lofty thoughts, who dwells upon all that is pure and unselfish, will, as surely as the sun reaches its zenith and the moon its full, become wise and noble in character, and rise into a position of influence and blessedness. Achievement, of whatever kind, is the crown of effort, the diadem of thought. By the aid of self-control, resolution, purity, righteousness, and well-directed thought, a man ascends; by the aid of animality, indolence, impurity, corruption, and confusion of thought, a man descends."

When we have gained the victory over the weaknesses of the flesh, we maintain this victory only by continued self-discipline and control of the thoughts.

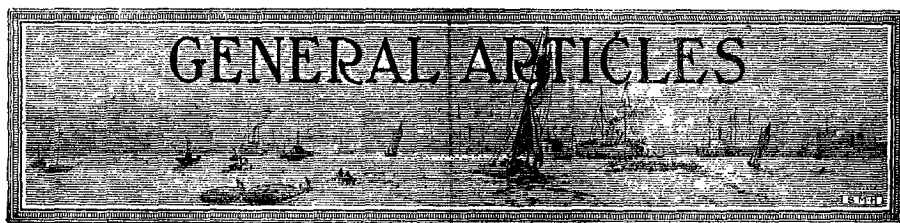
Never in the history of the world, never since sin entered this world, has there been such need, such a strong, imperative demand, for a ministry to rise in faith and power as at the present time. The mighty movings of the Spirit of God are abroad in the land. We are beholding on every hand, with overwhelming evidence, the signs of the end of the

world. Not alone the student of prophecy, but men who are leaders in great political movements, are looking with great fear to the future. All that we see about us in the heaping together of earthly treasure, indicates that we are living in the very closing days of earth's history. With conditions around us which compel us to believe that we are in the last days, is there not every reason that, as ministers, and as leaders in this great movement, we should find salvation and victory through faith in Christ?

When the life is emptied of sin, the Holy Spirit will take its rightful place in the heart of the worker. And there is nothing more important today in this world, than that the ministry of this denomination should be emptied of sin and be Spirit-filled. There is nothing more important during this council than that we who are here shall earnestly seek for the guidance and indwelling of the Spirit of God. There is no possibility of our finishing the work in this generation without this infilling. Large numbers of persons may be set at work, and great activity manifested on every hand, but unless the Holy Spirit possesses the hearts of the workers, and we have a deep, abiding Christian experience, all our efforts will bring forth but small results. Thus the all-important thing for our ministry, our leaders, ourselves, is to get our hearts right with God. Whatever office we may hold, whatever department we may represent, we must be the servants of the most high God. And when sin has been cast out, and we hold ourselves as consecrated vessels for the Lord, the Holy Spirit will bless our labors, and many will be converted to God.

While our people are toiling and sacrificing, giving of their means and their sons and daughters to the work of the Lord, it becomes us, as leaders in this work, to be examples to the flock, to divest ourselves of everything that keeps back the Holy Spirit, and to renew our consecration to Jehovah. Our hearts must be right with God. If we seek God with all our hearts for a new conversion, for complete victory in our lives and in our service to God, he will give us his Holy Spirit, and we can go forth and do a mighty work for him. If the hour has not struck when it becomes every leader to have this victory of which I have been speaking, then I am greatly mistaken. If we set ourselves to the task of seeking God most earnestly during this meeting, and if we make this our chief business when we leave this council for the work in our respective fields of labor, there will accompany our work a mighty uplifting, regenerating power. To this end I hope we shall most earnestly pray.

May God give to us who are here a new conversion; and if there is something in our lives which is keeping us from getting the victory, let us resolve that we will do the will of God, gain the victory over this weakness, and live the life of Christ. May God save us from the weaknesses of our natural hearts, and give us the power to keep our hearts with all diligence, knowing that out of them are the issues of life.



"A Puzzle"

C. P. BOLLMAN

UNDER this heading the *Baltimore Catholic Review* of Oct. 16, 1915, has the following paragraphs:—

"Some Seventh-day Adventists are busying themselves in a wonderful degree in finding out solid ground for the contention that the seventh day of the week must be kept as the Lord's Day. A pamphlet has fallen into our hands, in which answers are seriously asked to the following questions: On which half of the earth did the sun first shine? On what part of the earth did the first second of the first day of this world's history begin? Do we know positively which is the first day of the week of creation in North and South America? It is taken to be extremely important to know if the seventh day began in the Americas or in Palestine, on the Atlantic coast or the Pacific coast of America. The Adventist who writes the queries seems to be anxious to establish the 'date line' at the one hundred and eightieth meridian, in order to prove that God started the days at the one hundred and eightieth meridian.

"We confess ourselves stumped, and we refer these questions to some more erudite contemporary for solution. The men who proposed them must have very few serious concerns in life to speculate on those lines. We ourselves have too much to do to waste precious moments on them. Neither can we see what connection they can have with the question as to whether the seventh or the first day of the week should be kept as the Lord's Day. Verily, how appropriate are the words of the apostle, 'Be not wise in your own conceits.' Be not more wise than it behooveth to be wise; but be wise unto sobriety."

We are quite familiar with Seventh-day Adventist literature, but have no knowledge of any such pamphlet as the one referred to by the *Catholic Review*. It may be, however, that something of the kind has been put out by some Seventh-day Adventist, or by some one claiming to be an Adventist; but even if so, it speaks only for its author.

Of course no one knows just when the first moment of the first day began; nor is it at all essential that we should know. The knowledge of the true Sabbath is not dependent upon any such impossible information. The fact is that God made the seventh day of the weekly cycle the Sabbath, the memorial of the finished creation. That day was pointed out to the children of Israel by the weekly miracle of the falling of the manna for a period of forty years. A double portion fell upon the sixth day, and none fell upon the Sabbath.

That the weekly cycle marked by the Sabbath of the fourth commandment has come down to us, only a tyro in history would deny. Another admitted fact is that there is not and never has been any difficulty in identifying either the Bible week or the several days of the week in any part of the world. All the difficulty arising upon this score is purely imaginary, and is conjured up by somebody who wants an excuse for setting aside the day the Lord enjoins in the fourth commandment, and substituting therefor a day enjoined by the papal church.

The real question is not as to the identity of the seventh day of the week. That is no more difficult than is the identification of the first day. The only question is the authority by which the day is set apart as a day of rest and worship. The Lord says, Remember the seventh day to keep it holy. The papal church says, and following the lead of that church, many Protestants say, Remember the first day (of the same weekly cycle) to keep it holy. Now the question is, Whose word shall we obey—the word of the Creator, or that of an apostate church? The issue is not an obscure one, nor is it dependent upon any knowledge for whose acquisition we need go outside the Sacred Scriptures.



The Holy Spirit — No. 7

Preparation for the "Latter Rain"

ELBRIDGE M. ADAMS

"It is true that in the time of the end, when God's work in the earth is closing, the earnest efforts put forth by consecrated believers under the guidance of the Holy Spirit, are to be accompanied by special tokens of divine favor. Under the figure of the early and the latter rain, that falls in Eastern lands at seed-time and harvest, the Hebrew prophets foretold the bestowal of the spiritual grace in extraordinary measure upon God's church. The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result. To the end of time, the presence of the Spirit is to abide with the true church.

"But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest 'in the time of the latter rain.' In response, 'the Lord shall make bright clouds, and give them showers of rain.' 'He will cause to come down . . . the rain, the former rain, and the latter

rain."—*The Acts of the Apostles,* pages 54, 55.

It is one thing to know of the "latter rain," but it is quite another thing to be prepared for it. We must not only know that it is coming and that by it a mighty work will be done, but we should understand clearly what we must do to share in the closing of this work in mighty power.

To the people of God the "latter rain" will not bring a sudden transition from sinning to holiness, from weakness to power; but rather a culmination of victories won through severe conflict, and growth in grace.

"I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary, through the time of trouble. Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully.

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in his sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.' I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in his presence."—*Early Writings,* page 71.

We are living in solemn times. It is beyond us fully to comprehend the meaning of these things. We can only prayerfully search the pages of truth to know what God has revealed, and seek the enlightenment of his Spirit. It seems to me that after reading the following warning from God, no one could rest until he is assured that his sins are forgiven and that he is receiving the preparation suggested by the "covering" that is being drawn over God's people.

"Satan is now using every device in

this sealing time to keep the minds of God's people from the present truth, and to cause them to waver. I saw a covering that God was drawing over his people to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of the Almighty.

"Satan knew this, and he was at work in mighty power to keep the minds of as many people as he possibly could wavering and unsettled on the truth."—*Id.,* page 43.

"Oh, that all could get a view of it as God revealed it to me, that they might know more of the wiles of Satan and be on their guard! I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, just now in this sealing time. I saw some who were not standing stiffly for present truth. Their knees were trembling and their feet sliding, because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling.

"Satan was trying his every art to hold them where they were until the sealing was past, until the covering was drawn over God's people, and they left without a shelter from the burning wrath of God in the seven last plagues. God has begun to draw this covering over his people, and it will soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for his people; and Satan will be permitted to work also."—*Id.,* page 44.

The importance of carefully heeding the "plain truths of the Word of God" is emphasized on pages 50, 51, of "Early Writings:"—

"The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and his cause. The angel said, 'Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field.' I cried to God to spare his people, some of whom were fainting and dying. Then I saw that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. Said he, 'All the thunders and lightnings of Mt. Sinai would not move those who will not be moved by the plain truths of the Word of God, neither would an angel's message awake them.'

In the same book, under the heading "The Shaking," pages 269-272, is seen what will be expected of every one who shares in the "latter rain" and enjoys the protection of God in the time of trouble:—

"I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then

their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them.

"Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God, and murmur against him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over his people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.

"As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts, and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and went to the aid of the earnest praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But his angels left those who made no effort to help themselves, and I lost sight of them.

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified.

"Said the angel, 'List ye!' Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, 'Look ye!' My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of Spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe

internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

"The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks. Evil angels still pressed around them, but could have no power over them."

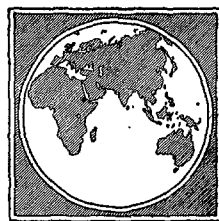
Human lips can add nothing to these words, for God himself has spoken through his servant. But Satan will seek to frighten those whom he cannot keep from seeing the real issues that are before us, by pointing to their weaknesses and sins, telling them that they have be-setting sins that they have never overcome, and that as absolute perfection is required, they can hope for nothing but the wrath of God. We must remember that our Saviour's name is "Jesus, for he shall save his people from their sins." What we cannot hope for in ourselves, let us hope for in him. How can one that really tries fail with all heaven behind him? "They are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle. Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God."—*The Desire of Ages*, page 352.

"My brethren and sisters, plead for the Holy Spirit. God stands back of every promise he has made. With your Bibles in your hands, say: 'I have done as thou hast said. I present thy promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' Christ declares: 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' 'Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.' Matt. 7:7; Mark 11:24; John 14:13.

"The rainbow about the throne is an assurance that God is true; that in him is no variableness, neither shadow of turning. We have sinned against him, and are undeserving of his favor; yet he himself has put into our lips that most wonderful of pleas, 'Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.' Jer. 14:21. He has pledged himself to give heed to our cry, when we come to him confessing our unworthiness and sin. The honor of his throne is staked for the fulfillment of his word to us."—*Testimonies for the Church*, Vol. VIII, page 23.



THE WORLD-WIDE FIELD



Light for Africa

ONCE Africa sat in darkness,
Too blind to unfasten her doors,
Not knowing the strength that was in
her,
Not knowing the wealth of her stores.

In lands where her Master was honored
A tender compassion was stirred,
And many the lives that were given
To open these doors to the Word.

Today there is entrance; wide open—
The doors now invitingly stand,
And science and commerce are bearing
Their torches across the Dark Land.

And Christ, the Redeemer of nations,
Is bidding us rise in his might,
And carry to Africa's children
The gospel of blessing and light.

—Selected.

Rhodesia, South Africa

S. M. KONIGMACHER

SINCE the close of school I have been out in the bush doing village work, and am off again tomorrow evening for a week in the Lusakas district, to look at two sites Brother Anderson found.

many native villages along the river about two miles from his kraal. I held a service in his kraal, but his father and mother were not there. We found them later in a small village where a number of people were having an orgy of beer drinking.

The father was nearly naked, his coarse black hair hung in strings, and his principal comfort was his long-stemmed pipe. The mother wore her lechwe skin, and was decorated about the same as all native women. I could not help thinking of the question the people asked concerning Christ, "Can any good thing come out of Nazareth?" How, I asked myself, could this boy, who is a Christian worker and as bright and intelligent a boy as I have seen since I have been in Africa, come out of such a home and such a village, and from among such people? Surely the gospel has power to change the heart and life when we allow it to have its free course in us.

The work is progressing here, and we hope that soon we can push out still farther with the light of truth. Brother Wilson is going up with me, and will



WORKERS AND BELIEVERS CONNECTED WITH THE TENT EFFORT AT NAGOYA, JAPAN

There is a fine chance in that district to open up work. The natives are anxious for a school, and the government is willing to sell us a piece of land. The natives of this district seem to be brighter than many of the other tribes in this part of the country. We had some of these Batama boys in our school last year.

A few weeks ago, when I was working among the Machikilombwe people, I was impressed with the wonderful change that the grace of God makes in the lives of these people. One of our brightest boys was home in his village for a little vacation. I found him at Maninga, and he went with me to hold services in the

bring down some of these Batama boys for the next school year.

All the white workers are well at present, and we have much to be thankful for. The war seems to go on, and some of the natives and some of the white men have left the district to engage in it; but so far we can go about unmolested, proclaiming the truths for this time. The truth is so simple that the dullest native can understand it if he wills to do so.

Pemba.

I TRULY enjoy no more of the world's good things than what I willingly distribute to the needy.—*Seneca*.

More Victories in Japan

BENJAMIN P. HOFFMAN

WE have now been living in Kobe over a year and a half, from which place I also make trips out to help in the work of the three other stations that are in our section of the field. During the past summer a good share of the time has been spent in the city of Nagoya, where we have been laboring with a tent. After the first series of meetings, which ended the latter part of August, six new believers were baptized. These, with six who received baptism in the other stations, make an addition of twelve in this section of Japan during the summer months. Others also have taken their stand and are awaiting baptism.

In the early part of October we began another effort with the tent in Nagoya, continuing through the first week of November, when we had to close on account of the weather. Throughout this second effort a very hopeful interest was shown, and on the closing day ten new believers came forward, expressing a desire to obey and requesting further instruction.

We feel greatly encouraged over the outlook in that city. The work there is very new, but we hope soon to be able to organize a church that will be a permanent light there. The brethren and sisters are full of that earnest desire to give the light to others which we all felt when we first gave our hearts to God, and which we must all guard against losing.

One of the brethren, though not paid by the mission, has been able to render very valuable help in the tent meetings. He is the one seated in this group. I was much interested in getting from him the story of his past life. His parents were Buddhists, but he was never very much devoted to that worship. In his youth he was influenced by the progressive spirit that was beginning to be felt in the country, as the knowledge of Western ways increased; and later he was one of the party that began to work for a constitutional form of government. Their requests and petitions being spurned, they began laying plans and preparing for a more effective means of realizing their hopes, which they were convinced were for the good of the nation.

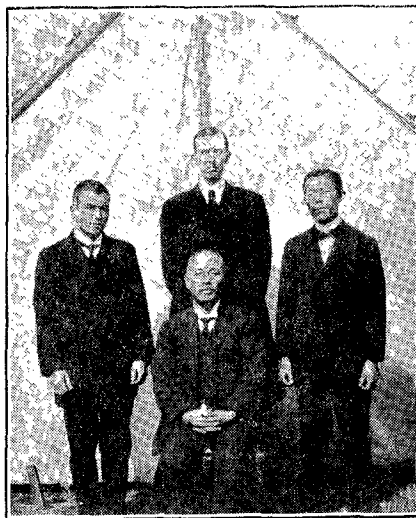
Just as they were getting ready, the plot was discovered, and soon the authorities were on their trail. The party gathered and made a final stand to defend themselves, and in the altercation several policemen were killed. This brother and several others escaped, and remained under cover for a while, but at last all were taken. Their examination and trial resulted in all being sentenced to death. Several had the sentence carried out at once, but the rest were given life imprisonment instead.

Five years after they had been taken to the northern island of Hokkaido to begin the weary prison life, the constitution for which they had worked and risked all, went into effect. By this time some of the number had died in prison. After the promulgation of the constitu-

tion, the remaining ones served five more years of hard labor and privations, when, on a special state occasion, all political offenders were pardoned. Among those who walked out to freedom was this brother whom God had chosen for his work.

Since he found the truth, about two years ago, he has been manifesting the same enthusiasm in this cause as characterized his former efforts. Already several bright men and women have come to the light through him. He is an intelligent, well-appearing man of rather quiet disposition. Through his former experiences, especially the death sentence which he so narrowly escaped, he realizes how to appreciate better the love of Christ in ransoming him from eternal death, and this makes for power in the presentation of the story of redemption to others. We firmly believe he will be used of God in aiding our work in this field.

We are of good courage in the Lord,



TENT WORKERS IN JAPAN

because we know he has many others whom he would have us help to save here in Japan. Join us in praying for this work.

Colombia (South America) Entered

B. E. CONNERLY

No doubt the readers of the REVIEW will be pleased to know that Colombia, the most neglected part of the Neglected Continent, has finally been entered as a mission field. At this late date, after so long a "delay," the principles of the third angel's message are beginning to be proclaimed to this waiting people, and another great country, with millions of people, has been added to those in which the advent message is being given.

According to a prearranged program, our work for a year or more will be the introduction of our medical books among the educated class. This is the best and quickest way to begin work in new fields, especially among the Latin Americans. It is the natural way, the way of least resistance, and may become more nearly self-supporting than any other method. Our medical books make friends wherever they are sold: they benefit the people

physically, socially, and morally, and thus prepare the way for evangelical literature, the Bible, and the minister. Benefiting the body is making ready the approaches to reach the heart and life with the third angel's message.

As to the outlook of a speedy work in Colombia, actual conditions seem favorable, better than we had expected. While we have lost by delay, and the country's finances are not what we might desire, yet the hour is propitious. Colombia is awakening. She has heard the trumpet call of progress, and is shaking off those medieval institutions that for three long and dreary centuries made her the jest of civilization. The Bible is no longer "new and illicit," but there is a manifest craving for modern advancement in both church and state. Political and religious conditions in the republic, the temper of the people, and the character of our message all combine to make the hour propitious.

Barranquilla.

Mission Notes

THE Malamulo Mission, our main mission in Nyasaland, has received requests for opening ten outschools this year, but they have decided to add only four. At a recent Sabbath service there, over three hundred were present, at which time twenty-eight were baptized.

A GOSPEL worker in North India used this metaphor in describing how the gospel is making headway there amid the dense heathenism. He says: "The word of God is working among the people of this district like the white ants." Those who know how persistently and thoroughly yet silently white ants work, will appreciate the aptness of this comparison.

GIDEON, one of the native boys at Tsungwesi Mission, Rhodesia, sought permission recently to go out to a kraal, about a day's journey, to spend the Sabbath in teaching his native brethren the truth. This is the first request from the students at this mission to go out in missionary work. They have this year an enrolment of seventy boarding students. So far the native commissioner has refused to grant requests for opening outschools, but Brother Jewell is carefully working with the end in view of obtaining this permission.

BROTHER M. C. WARREN, in sending in a large order for Chinese *Signs* subscriptions to Shanghai, tells of openings which the two Chinese colporteurs have found for giving the message. At one place, Wan-hsien, those interested sent a man to our mission to plead for a worker to come to them and teach the truth. At a village about thirteen miles from the above place, where there is a company of one hundred or more interested, they offer to furnish a chapel and other needed equipment for a worker to labor in their midst. These are the beginnings in the urgent calls to come in the opening of our work in the great Szechuan Province of west China.



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.

Trust the Saviour

A. L. HOLLENBECK

WHEN your life is full of trouble,
And it seems you cannot pray,
When the tempter fierce assails you,
Tries to turn you from the way,
Then the Saviour longs to help you
Safe through your Gethsemane.
You may trust him, you should trust him,
Say you'll heed his earnest plea.

When you're weary, worn, and footsore,
With no place to lay your head,
When the way seems closed before you,
Then recall what Jesus said
As he gave the great commission,
"I'll be with you all the way."
You may trust him, you should trust him,
Say you'll trust him every day.

And if enemies should lead you
Up the hill to Calvary,
If they with despite should use you,
He who died for you and me
Says he'll bring you, if you're faithful,
To the mansions bright and fair.
You may meet him, you should meet him,
Say you'll meet him over there.

Little Foxes

MRS. E. E. BACKUS

A CONSECRATED mother once asked Sister E. G. White how to train boys. Among other things the aged servant of the Lord advised, "Keep the boys with you, sister, keep them with you. Teach them to bear the real burdens of the home with you, while they are young."

Along this same line the book by Mrs. S. M. I. Henry, entitled "Unanswered Prayer," contains some very helpful suggestions; and hoping that they may be appreciated by other mothers who are facing unsolved home problems, I pass on the following paragraphs:—

"In looking over the ground of parental failure, I have found it to lie chiefly in the little things. In nearly all homes the great evils which threaten the purity of childhood are forestalled. The barricades are up against the giants, and yet we are not safe; we must fence against the 'little foxes.'

"We must consider trifles, things too insignificant to be often noticed, and yet so mighty in their results as to make it the only wisdom to search for them, as the scientist with his microscope searches for the disease germ which is too minute to be recognized except through the most powerful instruments.

Our cause, like his, is one of life or death.

"Prominent in the list of minute evils is the exposure of the child to the creatures of the dusk. The little one has come into a busy home. Father and mother are both intent upon making a place for him in the big world; he must have as good a chance for an education, and a start in life for himself, by and by, as any boy ever had. . . . So the child, after being duly welcomed and installed in the most approved way, public and private, is turned loose and allowed to run, finding his own sweet way over the threshold, into the yard, out to the street or alley, where he finds others of the same sort, some older, some younger; one or two as innocent as he, but many have already become proficient in street lore. Intimacies spring up, attractions crowd upon the little novice. At first the shades of evening drive him in, through God's agent, the child's natural fear of the dark, according to the wisely foreordained plan for his preservation. But he is taught indoors, as well as out, that it is not manly to be afraid of the dark. So the divine precaution is circumvented by human wisdom, and the natural barriers to evil broken down, he goes out boldly, and lingers; and the cover of the dark is none too heavy to hide him and his associates, as they practice the things which make them adept in vice before they have learned the meaning of virtue.

"The instinct of fear planted in the human mind, is just as truly of God as is the life itself. He intended that by this the little feet should be sent flying into the light and shelter and safety of the home, from the unclean things that hide and breed under cover of the dark. It is not 'manly' to be afraid of the dark, but the babe is not yet a man; and the things that wait for him out there are so evil that the stoutest parent has reason to fear them for his child.

"If this page falls open in the hand of any father or mother whose child is not afraid, and goes out 'bravely anywhere, after dark,' and often has to be sought and brought home, allow just a personal suggestion. If you have never thought about it, and can see no cause for alarm in this trifling thing, it will be well for you to follow the little fellow at your earliest convenience, and surprise him and his associates at their pastimes; and if you do not find that which will

cause your cheeks to burn and your ears to tingle, your experience will be different from that of many parents who have tried the experiment. The child who has come to enjoy the associations of the world outside his own home after dark has already taken lessons in those things which will make a clean memory an impossibility forever. And an impure memory is something which even the blood of Jesus does not cleanse.

"Anything which takes children out in the evening is dangerous. . . . The habit of coming in and sitting down for the evening at home should be so early fixed in children that they will know no other way to do. There is no place like home and the shelter of mother love for a child under any and all circumstances. There is danger in the broadest daylight in the gathering together of little folks to amuse themselves alone. However it may have been in past generations, it is true in this, that the ordinary associations of children in neighborhoods where they play without the oversight of some careful guardian—not nurse girl, but mother, aunt, or elder sister—are dangerous.

"So widespread and terrible is the disease of impurity among the children of even 'good' church homes, that there seems to be no remedy but by a vigorous process of 'stamping out,' by each mother keeping her own carefully under her own eye.

"'But,' you say, 'I must do my work; I can't give the time to follow my child about.' Then draw your child after you. I believe that God intended that the mother should be the best and most delightful companion of her little ones; and if she is taught of him, she will find the secret of this. The child should share in the real life and work of the mother, and, in this primary school of its life, receive the preparation for the broader circuit of the father's activities and the enterprise of the world. The training of the hands, feet, and tongue can best begin in the round of common household service; and the mother who finds no place for these beginnings in her housekeeping, who can't be bothered with the hinderings, but, despising the day of small helpings, sends the restless feet and hands that only need to be taught how, out into the street or alley or to a neighbor's house, misses the very best out of her life as a mother.

"More than twenty years ago I knew a little maid of four years who with her tiny housekeeping things helped in all the work of her mother. Her little broom and duster, scrubber, dish pans on a low table, with soft cloths, always kept company with the taller and larger appliances of the woman. When the beds were to be made, she went to one side for her part. Was a pail of water needed from the well, she took her tiny pail and brought it back full. Was fruit to be gathered and prepared, she had her share in it all, and the work actually accomplished by this little one, increasing by month and year, came to be an important factor in the economy of the home. As

the work was mutually shared, so was the leisure; the afternoon nap, the hour for reading, the rides, the calling, everything that was done by daylight; and when other children came, the same policy was continued with sons as well as daughters; and one thing has always been noticed in after-life to this day, that their home was attractive enough to hold them, and draw their friends to them within its doors that had never shut them out.

"But," you say, "children should have the association of children outside the home." Certainly, for a fractional portion of the day—a *small* fraction. Childhood is, however, too important a period in a human life to be wasted; and except it is spent among conditions which produce the best and highest development, there is loss which cannot be afforded. All their associations with each other should be presided over by adults. Children are not safe teachers of each other. It will not cost so much time, labor, or money to create safe and culturing conditions about the child as it will to rescue him from pollution.

"That the necessary opportunity for sport and contact with others of their kind may be afforded to the little people, let the mothers in a neighborhood or a given social circle, combine for the purpose, each mother taking her turn in playing hostess to the flock for an hour or two in the morning, giving herself up to the task of directing the recreation of the children."

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Willingness to Learn

MRS. D. A. FITCH

To gain real knowledge one must have not only a willingness but an earnest desire to learn. We may find teachers in our friends and in conditions about us, but sometimes we fail to gain the instruction intended for our good. Pride often hinders us from acknowledging our ignorance; and when this trait becomes too marked, our friends will let us alone, to learn by our own experience, when we might have had the benefit of theirs.

With all the opportunities for gaining knowledge, ignorance is no excuse for failure. One may learn by asking for information, and this sometimes from those whom he is wont to look upon as his inferiors. Thinking is another good way to learn. It is related of Frederick Douglass that in his slave days he made some trifling change in the machinery of the cotton-gin he was operating. When chided by his master, he excused himself by saying, "I thought it would work better." His master was angry. "Thought!" he exclaimed, "what right have you to think?" We pity the slave, but often we allow our minds to atrophy until we are in veritable bondage.

Observation is another excellent teacher. Had Angie observed that one reason that buttons tear out, taking a piece of the cloth with them, is that the thread is drawn too tightly, not leaving sufficient room for the play of the button-hole between the cloth and the button, she would not have lost so many buttons

before learning the better way. Had Mrs. Walters taken the word of another in regard to the scientific method of cooking beans and other legumes, she would have found that they are really better when started at a slow heat, and during the entire process of cooking kept below a violent boiling point. Had my mother understood that much of the flavor and nutriment escapes into the water in which legumes are cooked, I should have been taught to use as small an amount of water as possible, and to save whatever remained, to be used in soups and gravies.

If busy housekeepers who are anxious to improve their methods of work knew that they could obtain bulletins treating on many subjects of interest to the home maker by simply sending a request to the Department of Agriculture, at Washington, D. C., many would doubtless avail themselves of this opportunity for information.

Santurce, Porto Rico.

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Home Training

MRS. M. F. BRACE

THE Bible abounds with examples which show the importance of early home training in the development of character. The experiences of Joseph, Moses, and Daniel form a striking contrast with those of Manasseh and a number of youthful kings who ruled over Israel and Judah, and "did that which was evil in the sight of the Lord," as soon as responsibility was thrust upon them. The bent of the twig foretells the inclination of the tree; and just as surely the home training in early childhood has very much to do with the trend of later life.

We are told that "higher than the highest human thought can reach is God's ideal for his children." Should the aim of parents, then, be low? To their children they stand in the place of God; and in training those committed to their care, godliness—godlikeness—is the ideal for which they should strive. Fathers and mothers should realize that the most important work they can do is to guide the feet of their little ones along the paths of Christlikeness. At the family altar, as parents and children bow together in worship morning and evening, the "lambs of the flock" should be committed to the care of an all-wise Father. We read in "Ministry of Healing," pages 396, 397:—

"Let the youth be impressed with the thought that they are not their own. They belong to Christ. They are the purchase of his blood, the claim of his love. They live because he keeps them by his power. Their time, their strength, their capabilities are his, to be developed, to be trained, to be used for him."

The youth of today must bear the burdens of tomorrow. They must be trained for places of responsibility. This training for efficient service requires years of discipline. God kept Israel out of the land of Canaan for forty years while the younger generation was being trained for his service; and when the time for

crossing Jordan finally came, only two of the older men—Caleb and Joshua—went with them to possess the Land of Promise. It was upon the shoulders of the young men that most of the heavy burdens rested.

Parents cannot neglect their God-given work and expect to receive the reward of the faithful at last. We are told by the spirit of prophecy that "every mother should take time to reason with her children, to correct their errors, and patiently teach them the right way. Christian parents should know that they are instructing and fitting their children to become children of God. The entire religious experience of the children is influenced by the instructions given, and the character formed, in childhood. . . . Parents who neglect this important work commit a great error, and sin against their poor children, and against God. . . . Parents should deal faithfully with the souls committed to their trust. . . .

Let all your efforts be for their salvation. . . . Parents, help your children. Arouse from the lethargy which has been upon you. Watch continually to cut off the current, and roll back the weight of evil which Satan is pressing in upon your children. The children cannot do this of themselves, but parents can do much. By earnest prayer and living faith, great victories will be gained."—*Testimonies for the Church*, Vol. I, pages 390-397.

If your children are older, make their interests yours, and by the cords of love hold them from straying. Satan is pleased to see our youth losing ground; but if their early training has been what it should be, the guiding hand of a wise parent will help them to avoid the snares of the evil one.

We are shocked by the great tragedies taking place today on land and sea. The loss of life is appalling, horror grips our hearts, and we wish it were within our power to stay the tide of desolation. But what of the precious little ones intrusted to our care? Many of our youth are drifting with the current of the world, and, lured by the deceiver, are going to destruction. Is there no one to warn them and point out the way of life? It is the duty and privilege of parents so to train their children that they will stand firmly for the right, whatever test of character may come. If we neglect to care for the lambs of the flock, we cannot expect to receive the Master's "Well done" at last. A great responsibility rests upon us as parents, and frequently we are tempted to become discouraged; but we should remember that "the toils of the road will seem nothing when we get to the end of the way."

"Then let us hope; 'tis not in vain;
Though moistened by our grief the soil.
The harvest brings us joy for pain,
The rest repays the weary toil;
For they shall reap, who sow in tears,
Rich gladness through eternal years."

DeWitt, Mich.

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It takes a long time to build up a character, but you can blast it in a single hour.—*D. L. Moody.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



The Week of Prayer at College View

It was a great pleasure to me, after more than seven years' labor in heathen lands, to renew old acquaintances and associate with friends of former days in a week of prayer service.

On arriving, I thought to organize the faculty and school for a practical campaign of spiritual work before beginning the week of prayer services. I was much pleased to find that the faculty had completed the organization I had contemplated, and were already at work in preparation for a spiritual revival during this prayer season.

They had reduced their class work to half time in order to allow more time to be used for spiritual work. Two hours a day were set apart for public services. One was used for the reading, and one for a Bible study. Each day, personal work with students desiring to renew their consecration, or starting for the first time, was carried on, resulting in sixty conversions. The larger share of this number had previously started in the service of the Lord, but had lost their hold on God; the remainder were starting for the first time. The teachers all joined in this work, and their united labor was rewarded.

The senior class and the mission band of over a hundred, with scarce an exception, expressed themselves as ready for appointment to fields in need of their services as soon as their preparation was completed. Seventeen offered themselves for baptism.

A few union services were held, embracing the college, the sanitarium, and the church. In all of these services, the same revival spirit was seen, showing that the same kind of practical work was being carried forward by Elder Trubey in the sanitarium and Elders Underwood, Christian, and House, in the church. Elder Bernstein, who with his associates is conducting a very successful series of meetings in the city of Lincoln, joined in the closing services of the week at College View.

The sanitarium food factory is preparing an excellent quality of foods, and the sanitarium and college are both doing excellent work in training workers for the great world field. A successful campaign to relieve the college indebtedness is nearing completion.

The spiritual side of the work, which is always one of the most important features in the training of workers, is given a large place in the work of these institutions.

The week of prayer was a season of refreshing in College View. It will mark a new era in the lives of many, as the time when they planted themselves firmly upon the side of Christ by an unconditional surrender, and a victorious faith which brought peace, rest, and joy into their daily experiences.

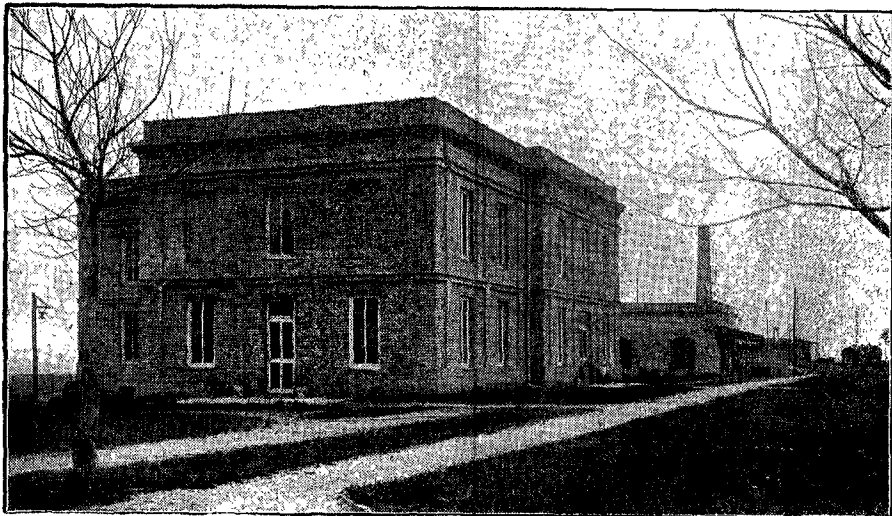
I had the pleasure of meeting two of my brothers at this meeting, one of whom I had not seen for nearly thirty years,

who had but recently given his heart and life to this message. These are bright spots in our pilgrimage, which renew our courage, strengthen our faith, nerve us anew for the conflict, and revive our hope, that with the victors we shall soon stand triumphant, more than conquerors through Christ.

R. C. PORTER.

The Colegio Adventista del Plata During 1915

THE school year that has just closed in the Colegio Adventista del Plata has been one of advance. The enrolment has not been so great as in the two previous years, but it has been satisfactory. At the very beginning of the year all the students were present that could be accommodated with the new building unfinished. A good grade of school work has been done and the Lord has blessed us richly. There have been some hard battles won by the young people



NEW DORMITORY OF THE COLEGIO ADVENTISTA DEL PLATA

in their Christian experience, for which we feel deeply thankful.

The new dormitory was finished and dedicated on the second of May. About 150 neighbors and friends were present in the large dining room where the services were held, and all enjoyed the reminiscences of the early days of the school, told by some of the pioneers. It was an inspiring occasion, and made us feel like consecrating our lives anew to the educational work in this field, where efforts are so much appreciated. The new building has largely increased the capacity of the school and added to the facility of management, helping materially in the order and discipline.

Daily manual labor on the part of every student and teacher has become an established feature of the school. All the work of the school is done by the students under the supervision and with the cooperation of the teachers. Improvements, also, are made whenever possible, with student labor. During the past year three students who were somewhat experienced in masonry, built the second story of the new power house which is to

serve as quarters for the bakery, and thus helped to pay their expenses in school. A sewer nearly half a mile long was constructed, a large part of the labor of digging being done by the students. A garden was planted and cultivated for the benefit of the kitchen,—entirely by student labor under the management of one of the regular teachers, who, besides managing the work, did his full share of the labor.

We are firm believers in the benefits of manual labor and find it one of our best helps in keeping down expenses and in reducing disciplinary troubles. Plans are developing for introducing trades, and we hope to see something realized in this direction during the coming year.

The harvest of souls has been progressing steadily. At times the conflict seemed dark and perplexing; but we are glad to say that a number of the dear children and young people have found their Saviour, and have consecrated their lives to his service. During the year the rite of baptism was celebrated three times, twenty of our students taking this important step.

A short time after the school work began, our primary teacher, Lorenzo Gil, succumbed to a malady with which he had been suffering for months. He made a brave fight for life, ardently desiring to continue to serve his Master, whom

he loved devotedly. But the all-wise Father saw fit to lay him away till the Life-giver comes; and while our hearts have bled with anguish, we confidently trust him who does all things well. Our brother rests in the new cemetery which has been opened on our own land, a short distance from the school, the first one to be buried in that sacred spot.

The graduating class consisted of nine students. Six of these are finishing their primary studies, two have completed a two-years' course designed for those preparing for the Bible work, while one has completed the four years' academic course. The six are planning to continue their school work in connection with the secondary department of the school; one will enter the nurses' class in the sanitarium. The two finishing the Bible workers' course will go into the Bible work; while the one who has finished the academic course will be employed as a teacher in the Colegio Adventista the coming year.

The Argentine Conference held its annual session on the school campus immediately after the close of the school

year. Besides many other interests, considerable attention was given to school matters, not only in this center, but throughout the field. During the past year there have been seven church schools operating in this field, and the demand for this class of schools is increasing. We are doing what we can from this center to foster them, and our efforts are meeting with appreciation on the part of the parents. There is a great army of sturdy youth among our people in South America, if only it can be trained for service!

The outlook for the coming year is bright, and we are expecting 1916 to be the best year of our work. The need of trained workers is increasing, and more is expected from the school year by year. May the Lord guide in all the plans that are laid, and give strength and wisdom in carrying them into effect in his name, is the earnest prayer of those who feel the burden of the work at the Colegio Adventista del Plata.

H. U. STEVENS.

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A Santal Student Still Interested

A SHORT time ago I received a post card from one of our old boarding school students (a Santal) who made good progress while in our school, both at Simultala and Babumohal. He was anxious to be baptized and work as a teacher in our mission, but the influence of his heathen wife and family caused him to put it off.

He now writes to me for literature. He has started a school in the tea gardens in Darjeeling, northern India, and invites me to come up there and visit it. I have posted two parcels of our Spirit-filled literature to this young man, with some Santali schoolbooks, and hymn books, which we compiled and had printed at our Watchman Press when it was at Karmatar under the direction of our beloved Brother J. C. Little, now asleep in Christ.

There are thousands of Santal emigrants around Darjeeling, working in the tea gardens, and it may be God is calling us there through one of our old school-boys, to give the closing message to these precious souls who are sitting in darkness and the shadow of death.

Pray, brethren, for these aboriginal tribes of India. W. A. BARLOW.

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AN old woman in a back district disliked, she said, the ringing of church bells. She was finally induced, however, to give five dollars toward one for the mission church.

The first time she heard it ringing, she said: "I've always declared I did not like bells. But I will say that is the sweetest-sounding bell I ever heard."

"Ah!" said the missionary, "the secret of it is this: With every sound of that bell you hear the jingle of your five dollars."

It is the dollars invested in the work of saving souls that cause the reports of progress from every land to sound like sweetest music in our ears, and the heavier the investment, the greater the joy.

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A MAN can never move the world that lets the world move him.—Martin Luther.

Missionary Volunteer Department

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

The Anvil of God's Word

LAST even I stood before a blacksmith's door,
And heard the anvil ring its vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"

"Just one," he answered; then, with twinkling eye,
"The anvil wears the hammer out, you know."

And so the Bible, anvil of God's word,
For ages skeptic blows have beat upon;
And though the noise of Paine, Voltaire,
was heard,

The anvil is unworn—the hammers gone.

Apprentice blows of ignorance, forsooth,
May awe with sound, and blinding sparks death-whirled;

The Master holds and turns the iron, his truth,

And shapes it as he wills, to bless the world,

—Selected.

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Bible Study and Communion With God

THE world was separated from God because of sin. Jesus is the ladder which again unites earth with heaven. Through the plan of salvation, communion is again established between man and God. God speaks to man through nature, in his providences, by his Spirit, and through the written Word. Man speaks to God in meditation and prayer.

The Bible is God's message to us, in our own tongue. In it we hear God speaking to our hearts. By this Word we are begotten, and by it we live and grow. Therefore, to maintain an abiding communion with God, we need to read and study the Bible daily. "And remembering that in the divine Word God really speaks to his people, it is obvious that the more that Word is read and meditated upon, the oftener is the divine voice heard, the more readily does the believer respond thereunto, and speak to or commune with the Lord. Hence, therefore, the duty, the necessity, the privilege of searching the Scriptures in order to abiding communion with God."

"Thou wilt keep him in perfect peace, whose mind is stayed on thee." Isa. 26: 3. Daily reading of the Bible will enable us to do this. As we feed upon his Word, we shall understand better the greatness of his love toward us, and have more of his grace and wisdom. As we habitually study and meditate upon the Bible, we shall be admitted, as it were, into the very audience chamber of the King; we shall understand more fully his plans and purposes for the world and for ourselves individually; and shall be able to serve him more acceptably.

Gladstone, the great English statesman, said, "My only hope for the world is in bringing the human mind into contact with divine revelation." This is truly the world's only hope. It is our only hope, individually. And he who would be a channel for God's blessing to the world must make the Bible his constant and prayerful study, that it may permeate his life and dominate his thoughts.

If you have not already done so, join the Bible Year Circle, and read the Bible through during 1916.

M. E. KERN.

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The Bible Year

Assignment for January 23-29

- JANUARY 23: Genesis 40 to 43. From prison to palace; "it is not in me;" the sons of Jacob buy corn of Joseph.
- JANUARY 24: Genesis 44 to 47. The test; Joseph makes himself known to his brothers; joy of Jacob; Goshen.
- JANUARY 25: Genesis 48 to 50. Last days and death of Jacob and Joseph. Review the whole book briefly.
- JANUARY 26: Exodus 1 to 4. Israel in bondage; the chosen deliverer; waiting; the call; Aaron.
- JANUARY 27: Exodus 5 to 8. Warnings and plagues.
- JANUARY 28: Exodus 9 to 12. Plagues.
- JANUARY 29: Exodus 13 to 15. The first Passover; by fire and by cloud; through the Red Sea; a song of triumph.

For Further Study

- JANUARY 23: Study the geography of the journey of Jacob's sons.
- JANUARY 24: Name the six leading men of Genesis, and in a few words sum up the characteristics of each.
- JANUARY 25: Make a list, with references, of special doctrinal points of the Seventh-day Adventist faith that you noted in your reading of Genesis.
- JANUARY 26: Study the geography of the localities mentioned in Exodus 1 to 4.
- JANUARY 27: Read (see Bible dictionary) some of the evidences still existing of the work of Israel in Egypt.
- JANUARY 28: Read "Patriarchs and Prophets," pages 257-280.
- JANUARY 29: Study the geography of Israel's journey from Rameses across the Red Sea.

A Liberal Education

"A fair knowledge of the Bible is in itself almost a liberal education, as many great masters in literature have testified. It has so entered into law, literature, thought, the whole modern life of the Christian world, that ignorance of it is a most serious disadvantage to the student."—Charles Dudley Warner.

God's Textbook

"The Bible is God's textbook for the earthly training. It is not too much to say that this book he has chosen out of all the earthly writings of the world as that which especially concerns your life. This you need, this you are to study, this it is your duty to study. There is no rational reason why you should not come to have a wide and careful knowledge of it."—Henry Churchill King.

Bible Biographies

Some of the biographies in the book of Genesis are better known, and have more strongly influenced the world for good,

than the lives of the greatest men of history outside the Bible record. The account of the life of Enoch, brief though it is, shows that evil surroundings need not hinder godly living. He is a type, too, of those who at the close of human history will live pure lives in a corrupt world, and who, like him, will not know death. Noah, a "preacher of righteousness," is an example of loyal steadfastness of purpose in giving an unpopular message to an unheeding, careless people. The faith of Abraham, "the friend of God," has been a strength to Christians in every age. The selfishness of Lot, and the destruction that overtook his worldly possessions, point the reader to the vanity of trusting in earthly riches. What character so stands for cunning as the crafty Jacob's? or whose life so inspires confidence in God in the hour of trouble as that of this same man when his heart was changed, and he became a "prince with God"? Joseph has been the model for purity, brotherly kindness, and filial affection from the days of Moses. These biographies, so briefly told, are like stars shining in the darkness, and have guided many to the way of life.

The Book of Exodus

The book of Exodus takes its name from the Greek, and means the "going out," referring to the departure of Israel from Egypt. The book may be divided into three parts: History (1 to 18); laws (20 to 24); worship (25 to 50).

Genesis closes with the family of Israel, comfortable and prosperous, pleasantly settled in Egypt. Exodus opens with that same family, grown "more and mightier" than the Egyptians, in bitter bondage and oppression. The book relates in detail the story of their great deliverance, and shows how they became a nation, with a thorough organization, efficient leadership, a complete code of laws, and an established form of worship.

The life of Moses, from his romantic rescue from Egyptian malice in his infancy, through all the thrilling years of his wonderful experiences as the chosen leader of Israel, is of absorbing interest.

Educational Department

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

A Student Movement

THE other day at Emmanuel Missionary College I had one of the most inspiring experiences I have ever met in our schools. It was the passing of their "\$5,000 goal."

Some months ago the Lake Union Conference set itself to the task of paying off the entire debt of the college. It is not to be doubted that the loyalty of the students had much to do in fixing this determination on the part of the union conference committee and the college board. On April 20, 1915, the students set five thousand dollars as the goal of their efforts in removing the debt. In apportioning the debt, the college board had decided to ask the school to raise this amount. But the students had held their meeting and set this goal for themselves before they knew the wish of the board, and their enthusiasm was naturally increased by the knowledge that they had just met that wish.

Now, five thousand dollars means something to a company of students the majority of whom are obliged to work their way either in part or in whole through their school course. It means sacrifice, and often a sacrifice that hurts. But it also means an education that is of far larger value than that obtained from books alone. Said Longfellow of his "Village Blacksmith," "Something attempted, something done has earned a night's repose." The education gained from attempting and accomplishing a great work for God is of the "higher education," and will truly earn an eternity of rest.

The goal set in April was never lost sight of. It was to be reached by Jan. 1, 1916. Throughout the spring and summer the Debt Committee was active in corresponding with students, former and prospective. In the churches, at the camp meeting, and everywhere the campaign was carried forward. But on November 10 the committee had to inform their fellow students that there was still lacking the large sum of \$2,200. It was then that a flame of determined enthusiasm broke out, and at one sitting of the school this entire amount was pledged.

It is one thing to vow, and another to pay. Every night save Friday and Saturday the Debt Committee met for prayer and counsel. Tuesday and Thursday mornings the school separated into divisions for reports and study of ways and means of accomplishing their fixed purpose. But on November 30 it was found that but \$300 of that \$2,200 had been raised. The next morning, in chapel, a slogan of "One hundred dollars a day" was adopted. The student body was divided on the lines of the conferences in the union, and the debt apportioned accordingly, those from outside the union — the Foreign Band — bearing their respective part. Then the enthusiasm, a prayerful, wholesome one, reached its height.

There was only \$100 remaining unpaid on the nineteenth of December, the day I arrived. That evening this amount and more was secured. This was not the first time in the campaign that the students had overstepped their goal. They had set for themselves a goal of \$4,500 before the week of prayer, that during that week they might give themselves without reserve to the spirit of the week. And the night before the week of prayer began they had \$4,800 raised.

December 20 the school held their jubilee meeting. It was a shout of victory. The speaking, and the singing expressed the joy of victors. They had striven, they had won. The \$5,000 had been raised, and \$324.22 more.

I was present at the meeting, and this meeting was the inspiring experience that I mentioned at first. The inspiration lies in this, that God can and will stir the hearts of our young people so that in a perfectly united way they will accomplish great undertakings for him. This spirit woven into the very warp and woof of their education can but make them powerful workers for God in their after-life.

The raising of this \$5,000 is one of the greatest, if not indeed the greatest, work ever accomplished by one of our student bodies, and is an inspiring lesson to all. But this spirit of loyalty and cooperation is in our schools. While it has not often shown itself in just the way it did at Emmanuel Missionary College, yet it is

present in all of them. Emmanuel Missionary College students have only raised a standard which will provoke others to greater and still greater undertakings. Let me suggest that one of these undertakings be the bringing of every young man and woman in each school territory into the school to which he or she belongs. Pay the debts and fill the schools.

FREDERICK GRIGGS.

Home Missionary Department

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

Home Missionary Work for Quarter Ending June 30, 1915

THE report of the home missionary work done during the quarter ending June 30, 1915, gives us some points upon which to reflect. When the last report appeared, we felt very happy to see all but four conferences in the North American Division reporting. This quarter, one of these, Arizona, has reported, showing thereby that its work is now organized. The other three, Maritime, Quebec, and Utah, all small conferences, are planning and working for efficient organization, so they will shortly take their place in the great home missionary movement. But the blank lines against eight other conferences where the work has been organized can only be regarded with feelings of sadness. No doubt many in these conferences were faithfully working, but the absence of reports shows failure somewhere in that strong, united effort that makes for success.

Another sad feature is that every item of work done totals less than in the previous quarter. This drop in the work is more noticeable in the North American Division than in the regions beyond, where more letters were written and received, more books sold, more hours devoted to Christian Help work, more meals provided, treatments given, signatures obtained to the temperance pledge, and more conversions reported for the second quarter than the first. This makes for these countries a gain in eight lines of work and a decrease in ten. In the North American Division there is one gain only, in the number of tracts lent and given away. The credit for this must be given to Minnesota, where a very large quantity of tracts was distributed.

Doubtless the chief reason for this general drop in the amount of work done is due to the fact that this report covers the three months when those engaged in agriculture in any way are naturally very busy. They work early and late to secure a good harvest, and the Lord expects men to be diligent in their business. But must the work for perishing souls suffer because of this? There is a spiritual seed sowing to be done, that a harvest of souls may be gathered. Is the Lord well pleased to have our people remember the material harvest and devote every energy to that, and forget the spiritual harvest? The enemy of souls does not rest in the summer. Is it not possible, and doubtless certain, that careful study of this problem will show our people that they

Report of Home Missionary Work of the General Conference for Quarter Ending June 30, 1915

CONFERENCES	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings or Cottage Meetings Held	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Christian Help Work	Articles of Clothing Given Away	No. of Meals Provided	Treatments Given	Signers to Temperance Pledge	Offerings to Home Missionary Work	No. of Converts
ATLANTIC UNION																				
E. New York	374	107	156	82	227	121	4	551	4222	441	125	380	3853	249	157	221	38	10	\$ 37.08	..
Gr. New York	1407	287	428	236	2498	797	56	10549	6114	1153	585	1431	9236	309	694	1439	310	4	162.48	15
Maine	641	200	175	24	266	88	1	2514	18	..	98	62	2215	86	42	38	9	..	..	..
Massachusetts	1488	177	645	229	1885	609	67	3310	12027	319	259	77	14447	1798	719	191	53	3	135.34	41
N. New England	628	126	251	130	823	177	114	1215	6803	231	243	25	1212	809	433	408	30	2	26.61	2
S. New England	492	135	70	19	154	18	12	1240	3676	897	48	54	3842	78	62	28	6	..	63.20	3
W. New York	943	206	395	164	971	534	104	8399	15068	1127	197	2629	26629	615	286	257	122	35	61.80	24
CENTRAL UNION																				
Colorado	2082	..	539	196	1236	488	231	1530	7755	1400	333	270	5140	1435	428	317	141	29	63.34	28
Kansas	2148	546	526	273	1326	1217	270	764	10630	569	537	152	6896	1205	362	509	114	107	84.57	7
Missouri	1299	370	250	89	684	157	34	1941	51197	172	209	146	5367	440	1226	134	53	..	75.42	8
Nebraska	2135	433	688	411	1907	291	190	1676	33892	281	633	1485	11237	1838	660	605	46	..	297.10	5
W. Colorado	450	82	400	67	464	57	10	122	3792	89	150	28	736	369	67	71	10	..	21.32	5
Wyoming	553	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
COLUMBIA UNION																				
Chesapeake	914	71	69	30	219	62	4	1419	1120	50	30	5	285	164	51	88	14	..	10.37	..
Dist. of Columbia	1061	96	1600	127	606	252	124	1278	11872	127	244	854	2801	369 1/2	1055	283	308	59	37.95	..
E. Pennsylvania	1200	105	161	59	589	119	69	1747	2855	91	197	147	10501	219	144	145	38	191	27.82	19
New Jersey	950	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ohio	2080	621	392	181	1500	446	102	2526	16481	872	880	278	18625	1295	739	343	133	..	200.58	35
Virginia	586	..	223	70	246	171	14	2861	1011	620	352	8	1039	126	171	257	17	5	12.96	1
W. Pennsylvania	862	..	790	79	720	289	89	713	9272	144	130	224	4449	438	311	287	254	23	37.99	17
West Virginia	262	84	40	16	122	86	9	1361	1491	64	33	1	1332	48	10	..	6	..	19.55	..
EASTERN CANADIAN UNION																				
Maritime	286	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ontario	522	42	112	48	450	188	20	848	2149	291	140	6	4959	499	325	50	38	..	41.48	14
Quebec	170	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Newfoundland	60	..	2	2	218	30	1	1213	349	3	5	1394	12	23	4	8	40	..	..	..
LAKE UNION																				
E. Michigan	1680	135	181	44	396	152	43	465	5940	148	156	203	4296	236	416	210	40	..	77.03	3
Indiana	1665	298	47	20	179	53	16	586	4905	162	70	..	698	30	162	62	41	..	..	7
N. Illinois	1570	295	548	334	5160	1518	99	2090	9114	484	316	728	11800	1960	484	356	168	10	214.76	30
N. Michigan	922	58	115	62	128	232	139	51	1221	129	41	24	595	217	66	28	16	..	37.31	..
S. Illinois	733	117	87	38	340	105	3	265	5127	137	173	14	2997	226	183	109	35	1	14.30	5
W. Michigan	2717	219	427	196	645	284	47	221	5400	334	569	..	2309	1126	330	215	39	15	69.22	..
Wisconsin	2600	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
NORTHERN UNION																				
Iowa	2477	277	519	236	816	422	144	6067	9162	256	320	19	5354	1592	555	713	101	130	70.16	8
Minnesota	1785	500	1100	600	2201	850	170	9286	107800	308	402	9208	372404	2450	503	91	7	..	307.00	4
North Dakota	1350	694	226	50	232	300	75	3800	2752	342	75	..	5342	185	32	452	15	..	225.00	6
South Dakota	1032	213	102	42	112	34	16	219	2463	38	55	181	2005	75	96	227	39	..	13.70	17
NORTH PACIFIC UNION																				
Montana	703	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
S. Idaho	904	61	195	81	511	180	84	265	4243	237	231	11	146	539	169	93	44	..	19.76	1
S. Oregon	809	132	171	82	619	140	67	288	6272	71	106	29	1536	360	165	181	134	..	30.31	8
Upper Columbia	2526	..	71	15	171	36	326	112	2290	75	129	35	582	83 1/2	84	45	34	..	22.85	19
W. Oregon	2300	183	211	100	362	105	12	226	10850	120	248	15	2618	1814	425	215	132	..	2.08	21
W. Washington	2136	200	413	78	729	225	85	1096	8497	146	218	68	3507	497	413	171	42	10	56.15	17
PACIFIC UNION																				
Arizona	407	17	36	1	52	439	19	651	607	36	58	160	1245	48	15	84	..	8	41.20	5
California	1698	63	249	60	411	341	193	331	7573	12	123	478	3574	115	162	140	23	..	46.71	3
Can. California	1348	103	200	46	124	90	26	384	7477	136	163	14	2978	832	198	267	33	..	25.73	19
Nevada, Mission	148	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
N. California	1705	367	183	72	271	89	63	82	4896	148	114	38	1599	291 1/2	34	121	17	..	58.84	2
N. W. California	1801	90	260	79	470	108	458	146	4244	181	317	9	2976	247	167	145	21	..	51.89	38
S. California	2288	192	495	198	1761	1152	108	2303	20448	364	532	268	10888	1322	835	398	109	45	166.32	18
S. E. California	1829	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Utah	209	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
SOUTHEASTERN UNION																				
Cumberland	679	113	199	113	721	278	18	1460	3130	97	216	..	1013	553	229	215	116	..	25.13	..
Florida	845	269	600	224	2034	733	53	1799	11768	615	269	151	9803	1479	291	820	38	8	94.83	1
Georgia	543	..	336	187	1578	616	98	2418	4676	349	188	..	9548	1447	329	388	56	..	76.06	..
North Carolina	659	221	216	151	890	319	67	844	2003	280	134	241	1349	843	287	427	157	24	40.11	..
South Carolina	350	209	110	73	488	180	18	446	575	36	31	57	628	365	75	229	26	3	1.00	2
SOUTHERN UNION																				
Alabama	670	181	522	258	1630	785	42	578	6667	238	520	17	2741	1689	254	491	170	32	85.27	15
Kentucky	666	223	213	97	1136	624	83	1804	1411	256	206	64	3314	1243	318	499	113	13	17.20	3
Louisiana	468	85	162	135	514	268	24	950	4881	142	153	31	1243	462	127	318	67	4	70.46	3
Mississippi	350	115	227	57	759	327	33	1572	1229	64	146	54	1211	836	285	377	156	6	13.12	17
Tennessee River	800	152	120	76	645	774	26	786	1119	183	177	220	1007	882	366	96	79	1	56.04	2
SOUTHWESTERN UNION																				
Arkansas	366	138	369	178	731	374	45	217	5294	61	116	274	1125	376	182	244	68	5	45.74	8
New Mexico	228	..	67	36	47	21	..	..	184	5231	11	94	..	26	392	40	109			

can continue an aggressive soul-winning campaign, and with it give proper attention to the earthly crops? Could we not expect the Lord to bless the work of those who devote time to his service, so that their harvests would be no less? These are questions that are worthy of careful and prayerful consideration.

Notwithstanding the general drop, the figures are still large, and they show much work done which God can use to save and warn souls. This page of figures means hundreds of thousands, even millions of people enlightened in regard to the great warning message. A constant stream of work like this cannot fail to accomplish great things, but what will it do when all the members take hold?

EDITH M. GRAHAM.

Medical Missionary Department

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

Something Different in Class Day Exercises

THE class program of the graduating class of the Washington Sanitarium and Hospital Training School for Nurses, the night of Dec. 19, 1915, was of a character that warrants our special mention. As indicating what may be done on such an occasion to make the closing work of a class both entertaining and instructive, a brief account will be of interest, especially to those who feel that too often the light and the frivolous in the class program are disproportionate to the serious and the earnest of the commencement exercises.

There were six members of the class. After invocation by Elder F. M. Wilcox, a solo by C. R. Gibbs, and a class history — and it was good, too — by Ethel Fankhouser, the platform was cleared of chairs, and successive settings made for demonstrating six fields of usefulness open to the graduate nurse.

Dispensary work in China was shown by Gertrude Cornor. With dressings, bandages, medicines, and instruments in readiness, the nurse in Chinese dress was ready for patients. A case of broken arm was the first, and it soon was in splints and plaster of Paris bandage. Next came a case of sore eyes. The nurse explained to her assistant and to the audience the reasons for the prevalence of much eye trouble among Orientals, giving proper treatment the meanwhile. The Chinese patients kept up an animated conversation in Chinese, and manifested great interest in all they saw. Gospel literature was given them as they left.

Bible work among poor and rich was shown by Nellie Strickler. The demonstration opened with a poor woman's room, a sick child lying in a chair, and the tired mother at a washtub. Answering a knock at the door, the mother admitted the visiting nurse, who soon saw the needs, and began at once to give relief. First she gave instruction as to the care of the child. Then, getting the mother to sit down to rest, she rolled up her sleeves and took hold of the washing, much to the surprise of the woman. The conversation naturally drifted to the

Bible as an exponent of real religion, and finally to an appointment for Bible studies.

The scene was changed to a rich home, with the woman of leisure sitting with her latest novel. She reluctantly answered the repeated knock at the door, and admitted the visiting nurse, who soon made known that she was soliciting help for the poor woman with a sick child but a short distance away. The woman of means responded after a little discussion of the reasons for poverty. Becoming interested in what the nurse told about true Bible religion, the woman expressed her desire to know more of the Bible, and arrangements were made for studies.

The church-school teacher was represented by Ethel Fankhouser. Her school-room was in neat order as the children entered and seated themselves. Little Winifred seemed dull in her failure to respond to questions and suggestions. On investigation, the teacher found that it was not stupidity but poor hearing, due to causes easily remedied. Maud found difficulty in obeying directions to "sit up" properly, and the difficulty was found by the teacher to be in the chair and desk, and not in the child. Information was given the hearers as to proper seating. Bessie's cough called for attention and a note to her mother. Ethel held her book so close to her eyes that the discerning nurse-teacher saw it must be on account of weak eyes. A test proved this to be the case. Horace did not look well, and on examination was found to have a rise of temperature and to be in possible danger of a serious fever. The class was dismissed, and a little talk on the health needs of the school was given the audience.

The professional nurse was represented by Fanchon Roth, showing the nurse in a sanitarium room with a patient — a case of "nerves." The need of tact, skill, and good training to deal with the varied demands made upon the true nurse was well shown, and it was plainly evident that properly to fill the place of a professional nurse one should be first a missionary nurse. To such a nurse the patient is more than a "case."

Mrs. Roundtree, impersonated by Marguerite von der Schmidt, represented the nurses who marry and settle down to housekeeping, but make all the better wives and housekeepers for being nurses first. She was seated in her room, expressing her enjoyment at freedom from the activities of the regular nurse's life, when the architect came with the plans for the new Roundtree home. The plans received careful consideration, and the architect was given a little lecture on correct principles of heating and ventilation. He recognized why Mr. Roundtree had referred the plans to his wife for final approval. The next caller was a neighbor who came to express her appreciation of the good meal she and her husband had enjoyed at the Roundtree table a few evenings before, and to ask for suggestions for a company dinner she was planning. The nurse-housewife gave the needed help, offering a holiday menu, and giving reasons for doing certain things and not doing others.

Red Cross Service was the field of work demonstrated by C. R. Gibbs. He was giving a health lecture when recruiting officers found him and called him to the service of the king. His disinclination to bear arms received little consid-

eration until it was learned that he had at one time been trained in nursing. His services for relief work were welcomed, and later he was seen ministering to the wounded brought in from the battle field.

The company present, filling the sanitarium gymnasium, thoroughly enjoyed the program. Nothing needed to be said to call attention to the value of a class exercise that was so in keeping with the three years' training just closing and with the call of the future just opening. All was appropriate to the commencement exercises of the following night, at which time Elder W. A. Spicer gave the address and Dr. H. W. Miller presented the diplomas.

L. A. HANSEN.

NOTICES AND APPOINTMENTS

Northern Union Conference

THE seventh biennial session of the Northern Union Conference will begin Feb. 1, 1916, at 9:30 A. M., at the Pence Auditorium, Minneapolis, Minn., and will continue till the seventh. At this session officers will be chosen, amendments to the constitution will be made, and such other business transacted as may be proper to come before the meeting.

CHAS. THOMPSON, *President*.
W. H. EDWARDS, *Secretary*.



Northern Union Conference Association

THE Northern Union Conference Association will convene at 10:30 A. M., Tuesday, Feb. 1, 1916, at the Pence Auditorium, Minneapolis, Minn., for the transaction of such business as may properly come before the meeting.

CHAS. THOMPSON, *President*.
W. H. EDWARDS, *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. E. OLSEN, *Secretary.*

Central Union Conference

THE seventh biennial session of the Central Union Conference will convene in the church at College View, Nebr., February 8-15. The daily program, as arranged by the North American Division, will be something as follows:—

- A. M.
8:45 — 9:30 Prayer and social meeting
9:45 — 10:45 Bible study
11:00 — 12:00 Bible study
P. M.
12:30 — 1:30 Dinner
2:30 — 3:30 Bible study
3:45 — 5:00 Union or local conference councils
6:00 — 7:00 Supper
7:30 — 9:00 Preaching service.

It is suggested by the North American Division that on February 8, 9:45 to 10:45 A. M., be the opening session of the business conference, with report of the president and selection of committees; and until after the Sabbath the time each day be given to the institute work. Then, beginning the evening after the Sabbath, February 12, the regular business of the conference be transacted, which will give us about two days to do this work.

I wish to suggest that, immediately following, after a very short session of the first business session, on Tuesday, at 10:45, we call a session of the legal association of the Central Union Conference, to arrange for committees. This will take but a few moments.

This union conference will be a very important meeting, and we trust that the delegates and all who come will earnestly pray that God's special blessing and his Holy Spirit may preside over each meeting of the session.

R. A. UNDERWOOD, *President.*

Central Union Conference Association

THE legal meeting of the Central Union Conference Association of Seventh-day Adventists will convene in the tabernacle at College View, in connection with the Central Union Conference, and will hold its first meeting at 10:45 A. M., on Tuesday, Feb. 8, 1916, for the transaction of such business as may come before the constituent body which is composed of the delegates of the Central Union Conference.

R. A. UNDERWOOD, *Chairman.*
F. F. BYINGTON, *Secretary.*

Clinton German Seminary

THE legal corporation of the Clinton German Seminary will hold a meeting for the selection of its trustees, and such other matters as may be necessary, in connection with the Central Union Conference of Seventh-day Adventists, in the tabernacle at College View, Nebr., Feb. 8, 1916, at 10:50 A. M.

R. A. UNDERWOOD, *Chairman of Board of Trustees.*
J. H. SCHILLING, *Secretary.*

**Boulder-Colorado Sanitarium
Association**

NOTICE is hereby given that a meeting of the Boulder-Colorado Sanitarium Association will be held at College View, Nebr., in conjunction with the regular biennial session of the Central Union Conference Association of Seventh-day Adventists, Feb. 8-14, 1916.

The constituency, or membership, of this association consists of the board of trustees and the regularly elected delegates to the biennial session of the Central Union Conference.

This meeting is called for the purpose of electing officers and a board of trustees for the ensuing two years, and for the transaction of such other business as may properly come before the meeting.

R. A. UNDERWOOD, *President.*
E. J. BAKER, *Secretary.*

February "Life and Health"

SUPPOSE a perfectly reliable and eminently successful physician should come into your community and advertise to give in one lecture just how to economically heat your house so the air will be right; just how to prepare



and to combine food so it will easily digest and furnish all the food elements the system requires; just how to deal with pain and common diseases, and with these three important specials, throw in more than an hour in giving practical health suggestions that the best minds of the age have worked out with great labor and expense, would you pay ten cents to hear him? It would be economy to pay \$1 for such information. In fact, such instruction cannot be compared with money in real value.

The February issue of *Life and Health* brings to its readers all of these most needed and timely instructions. In practical value it can only be compared with good health.

Addresses Wanted

ANY one knowing the whereabouts of J. H. Johnson, E. P. Johnson, Anna Thomas, and Lula L. Shaw are requested to communicate with the church clerk, Mrs. Brant Bartlett, R. F. D. 2, Roswell, N. Mex.

Request for Prayer

A NEW JERSEY sister who is ill desires prayer that she may be healed without submitting to a surgical operation.

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

Obituaries

BETTS.—Raymond Betts, infant son of Brother and Sister Gerald Betts, died at Akron, Iowa, Dec. 22, 1915, aged two and one-half years. We laid him to rest at Elk Point, S. Dak., to await the call of the Life-giver. Our hope is in his promise.

J. W. LAIR.

HARDEN.—Ellen Lewis Harden was born in Lacona, Md., Oct. 24, 1838, and departed this life Dec. 4, 1915. She accepted present truth about twenty-seven years ago, under the labors of Elder R. C. Porter, in southern Iowa. She remained true and faithful to the message until the end.

A. R. OGDEN.

KIDDER.—Little Mary Grace Kidder died at Pine Bluff, Ark., Nov. 11, 1915. She was born Aug. 16, 1913. Her mother died a few months ago, but the grandparents tenderly cared for the little one, and they, with her two sisters and other relatives, are left to mourn. They wait with hope for the resurrection morning.

GRACE RUNNELS.

NEAL.—Darius Guy Neal was born in Coos County, Oregon, March 3, 1872, and died in Glendora, Cal., Dec. 19, 1915. He was married July 28, 1909, to Miss Ethel Grim who, with their two children and many relatives and friends, mourn their loss. He accepted present truth some time ago, and died in full hope of having a part in the first resurrection.

F. I. RICHARDSON.

ARNOLD.—Mary Arnold, *nee* Edy, was born in Ontario, Canada, Oct. 23, 1862, and died after a protracted illness, at Detroit, Mich., Dec. 7, 1915. She was married to Robert Arnold in 1885. They united with the Detroit Seventh-day Adventist church in 1893. Hers was a devoted Christian life. Of her immediate relatives, the husband and two daughters are left.

L. T. NICOLA.

HART.—Mrs. Orrin Hart died at Battle Creek, Mich., Dec. 20, 1915. She was born near Mansfield, Ohio, July 26, 1839. She came to Michigan in the sixties, and was married to Orrin Hart in 1869. Since then her home has been in Flushing. She became a Seventh-day Adventist several years ago, and remained faithful to the end of life. Her husband and two sons survive.

WM. GUTHRIE.

JACOBUS.—Henrietta Eden was born in Bloomfield, N. J., Sept. 17, 1843. In 1862 she was united in marriage with Pierson Jacobus. Four children were born to them. In 1901, while living in New York City, Brother and Sister Jacobus accepted the third angel's message, and united with the church. Soon after, they moved to Battle Creek, Mich., where our sister fell peacefully asleep Jan. 1, 1916. Her husband and two children are left in bereavement.

GEO. E. LANGDON.

HOFFMAN.—N. C. Hoffman, of Falls City, Oregon, was born in Hamburg, Germany, in 1859, and died at Independence, Oregon, Jan. 3, 1916, while on his way to Portland. He came to America in 1876, and nine years later was united in marriage with Miss Eva Washburn. Five years ago he accepted the third angel's message, and remained faithful until called by death. He is survived by his wife and six children, but they sorrow in hope of the glad reunion soon to come.

* * *

TURNER.—Sophia Roice Turner was born in Glenwood, N. Y., March 18, 1847, and died at Hailey, Idaho, Nov. 12, 1915. The deceased was a member of the Seventh-day Adventist Church for thirty years. She accepted present truth at Alton, Kans., later moving to Boise, Idaho, where she held church membership for the last twenty-six years of her life. She leaves to mourn a husband and three children, besides many relatives and friends. We believe she sleeps in Jesus, and will come forth at his call. Funeral services were conducted by Reverend Burgman, pastor of the Methodist Episcopal Church at Hailey, Idaho.

T. L. COPELAND.

THE PUBLISHERS' ANNUAL SPECIAL CLUB RATES

Our special reduced rates are good only from Dec. 1, 1915, to Feb. 1, 1916. After midnight, February 1, the regular prices will be charged, which are 15 to 25 per cent higher. Orders mailed on February 1 will be accepted.

**TO APPLY FROM
DECEMBER 1, 1915,
TO MIDNIGHT,
FEBRUARY 1, 1916**

Now while the low rates are on is the time to place your order for the papers you will want during the coming year. Club prices exclude all premiums. **NO PREMIUM GIVEN WITH THE CLUB PRICES.**

Club prices do not date back. They cannot be made to apply on subscriptions sent in before the club order is given. Present subscribers whose papers will continue for some time after February 1, may renew at club rates any paper or papers they are now taking, for one full year from the date of expiration of their present subscriptions, by adding the club price of the paper they are taking to the club price of any other paper or papers desired. Changing a subscription on records brings an added expense greater than the club reduction.

A club of papers means two or more papers ordered by one person to one address. Two or more individuals cannot club together and order single papers to separate addresses. The term "club" in our offer applies to papers, not to individuals.

Any one ordering the *Family Group* complete may add any other paper or papers given in the club list at regular club prices, but if only part of the *Family Group* is ordered the regular club prices apply on all papers ordered.

Papers Included in Club Offer, With Special Club Prices

Review.....	\$1.80
Instructor.....	1.00
S. S. Worker.....	.35
Christian Educator.....	.80
Life and Health...	.80
Liberty.....	.25
Signs (weekly)....	1.50
Signs Monthly....	.80
Little Friend.....	.65
Watchman.....	.80
Atlantic Union Gleaner.....	.25
Southern Union Worker.....	.25
Columbia Union Visitor.....	.25
Lake Union Herald.....	.35
Northern Union Reaper.....	.40
North Pacific Union Gleaner.....	.25

The Family Group

The Review and Herald *Family Group* is a perpetual club. It can be ordered at any time during the year for \$5.00. In this Group five full sets of the Present Truth Series take the place of the Protestant Magazine discontinued.

Union Conference Papers

The six union conference papers listed having joined the publishing houses in special clubbing offers, any one of these may be taken with any one or more of the other papers at the prices quoted in the club list.

The Quickest Way

All club orders must be sent through the conference tract societies. This year the conference tract societies will separate the club orders, and without delay forward all orders for papers directly to the publishing houses issuing the same. Through the tract societies, therefore, is the shortest cut on all orders.

Easy to Select and to Order

Under "Special Club Prices" we give only the special club price of each paper included in the club list. Pick out the papers desired, and send the sum of the special prices of the papers selected to your tract society, naming the papers wanted. Send \$5.00 for the "Family Group." Naming the papers in this club not necessary when name of group is given.

The Review Family Group

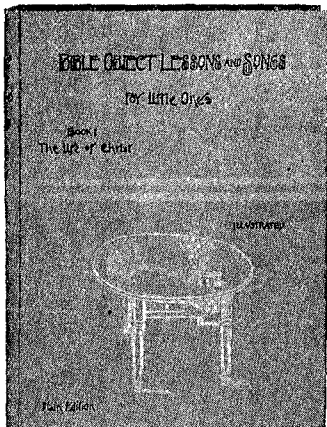
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"BIBLE OBJECT LESSONS" AND KINDERGARTEN OUTFIT

What Some of Our Leading Sabbath School Workers Say Regarding Them



"I find 'Bible Object Lessons and Songs for Little Ones on the Life of Christ' a most complete and helpful book for teachers of beginners. The songs and illustrations are interesting, impressive, and beautiful. Besides giving instruction regarding the life and teaching of Jesus, these illustrative lessons and songs combine to hold the attention of these little people until the lesson is finished. I can heartily recommend this most excellent work to all

Sabbath school workers." — *Ella M. Wilber, Sabbath school secretary Massachusetts Conference.*

"Concerning the Bible kindergarten outfit I would say that I like it very much, and should be glad to see it used in all our Sabbath schools. We certainly cannot do too much for our little ones along these lines." — *Mrs. U. Bender, Sabbath school secretary Montana Conference.*

"The book 'Bible Object Lessons and Songs for Little Ones,' and the material that goes with it, were my helpers the ten years I had charge of the kindergarten Sabbath school in Battle Creek. The child must be interested, for the memory best retains that in which it is interested. What the young child sees is better understood and more readily remembered than what it hears; hence the value of the object lessons. The blocks are attractive and mind-exciting, and may be used in imparting religious truths. I wish every kindergarten class in this conference could have the benefits to be derived from the use of that book and the material that goes with it. It will be especially beneficial when we begin the study of the book of Matthew in January." — *Ella K. Sanders, secretary Sabbath school department in the Indiana Conference.*

"As to the helpfulness of the outfit, I can say I do not see how one can get along without it. One little boy about three years old, in my class, whose father was a Catholic and mother a Sabbath keeper, might serve to illustrate. He went to Sabbath school on Sabbath, and his father took him to the Catholic Church on Sunday. He was quietly eating his dinner one day, when he looked up at his mother and said, 'Mamma, I do not wish to go to papa's church any more.' His mother asked him why, and he replied, 'I love the God who saved the man in the boat, with the birds and sheep.' The lessons were on Noah and the flood, and it was the use of the kindergarten supplies that impressed this on his young mind. I might give many such examples, but this one serves to show what impressions these make on the young mind, and these early impressions are the ones that are not erased." — *Mabel Hicks, secretary Sabbath school department, Southern Illinois Conference.*

"As to the helpfulness of the Bible kindergarten outfit, I can say that it is a great assistant to the teacher. It impresses the lessons upon the little ones more vividly as they are illustrated before them. I have taught in kindergarten classes where this method was followed, and also where it was not, and I have found that there is better order and closer attention given when the Bible kindergarten outfit is used." — *Gladys M. Seely, Sabbath school secretary Northern Illinois Conference.*

"I will try to place a set in each school where it can be used." — *Mrs. Bessie P. Wilcox, Sabbath school secretary Southern New England Conference.*

"I am glad to recommend the kindergarten book, 'Bible Object Lessons and Songs for the Little Ones on the Life of Christ.' While in kindergarten work in the public schools, I came across this book, with the drawings and material. I appreciated it greatly, and I have often recommended it to primary and kindergarten teachers. I know of no better book for our Sabbath school kindergarten." — *Bertie C. Richards, secretary Sabbath school department Eastern Pennsylvania Conference.*

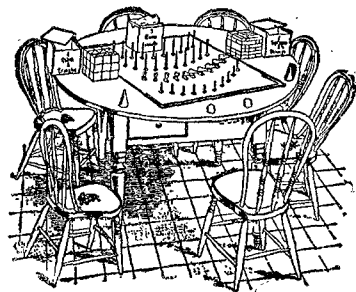
"There are several places in this conference where it is being used very successfully, and I believe it could be used with profit in every school where there are children. I shall be glad to recommend it to all our superintendents to be used in the various schools." — *Ida M. Salton, Sabbath school secretary Upper Columbia Conference.*

"I can heartily recommend the book." — *Mrs. E. L. Morrow, Sabbath school secretary Mississippi Conference.*

"I think it is the most helpful thing we have ever used to interest the children in the Sabbath school. Now that our lessons are soon to be on the teachings of Christ, I believe our schools will want to avail themselves of this opportunity to make these lessons seem real to the little ones." — *Mrs. Laura A. Magoon, Sabbath school secretary Cumberland Conference.*

"I certainly am glad that our people are taking hold of the matter of providing suitable material for the tiny folks in our Sabbath schools." — *Mrs. Lee S. Wheeler, Sabbath school secretary East Michigan Conference.*

"We find the 'Bible Object Lessons and Songs for Little Ones' of the greatest value in teaching in the kindergarten. Children will remember much longer things that they see than those that they hear. Then if we wish to impress on the minds of our little folk the lessons we are teaching them, we can do so in no better way than by the use of the blocks and material suggested in this book. A teacher who has the use of one of these books will have no difficulty in holding the attention of her pupils. 'By beholding we become changed' is indeed true in the kindergarten school. The children are so intensely interested in the building of the houses and in the moving of the men or animals, that they are changed from the restless, uninterested children to a quiet, orderly, intensely interested class. Lessons that have been taught with the use of these blocks and material will be impressed on the mind, and will not be easily forgotten. I heartily recommend this book to all Sabbath schools." — *Miss Lida Ackley, Sabbath school secretary Central California Conference.*



The foregoing testimonials are only a few of those that might be given from secretaries and leading Sabbath school workers everywhere. No Sabbath school with small children is complete without this outfit, and no Sabbath school can afford to deprive its teachers of the help to be gained by it, nor the little ones of the benefits to be received from its use.

Prices are as follows: "Bible Object Lessons and Songs," board cover, \$1.50; blue cloth, \$2. Three boxes of material, \$2. If by mail, 40 cents extra. Table, \$5.50, freight extra. The little red chairs, 65 cents each, freight extra. If the book and material are ordered with the table, they are put into the drawer, thus saving postage.

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BROTHER W. S. HYATT, president of the Natal-Transvaal Conference, reports the addition of forty believers since the Durban meeting held early in April last year. This is a very encouraging growth in this small distant sister conference.

LAST week Elder R. C. Porter returned from the Atlantic Union Conference meeting. After spending a few days further in Washington in the interests of the Asiatic Division and missionary appointments, he proceeded west to join Sister Porter for a brief visit to their old home in Missouri.

THIS week the second sailing for the year 1916 of recruits for the mission fields is reported. Elder W. E. and Mrs. Neff, of Kansas, were booked to sail January 19 from New York for Venezuela. They will land at La Guaira, and proceed by rail to Caracas, the capital, where our headquarters for Venezuela are located.

ELDER C. S. LONGACRE left Washington last week to attend the trial of our brethren who are under indictment for Sunday labor, near Nashville, Tenn. Brother Longacre will have, we hope, an interesting report of the proceedings of this trial for a future number of the REVIEW. Later he expects to visit Birmingham, Ala., and spend a little time assisting in the religious liberty campaign which is being carried on in that city.

BROTHER and Sister G. F. Jones, and with them Brother David Gray, left Australia, November 23, for the Solomon Islands. Brother Gray goes out as an additional worker, thus making it possible to open a mission at another point in the Solomon group, while Brother and Sister Jones are returning to their work after a period of rest and recuperation. We shall watch with new interest for reports of progress from this recently entered island field.

FROM Australia, November 22, Brother and Sister Caldwell with their child left for the Philippine Islands. It will be remembered by some that Brother Caldwell was our pioneer worker in the Philippines, selling, we learn, during the six or eight years' stay there, about six tons of literature. They now return to help in the fast-growing work in that interesting island mission field.

IT seems only a short time since we were all talking about and giving to a Thirteenth Sabbath Offering, for opening the work in Salvador and other Central American countries. Brother John L. Brown is now able to report the organization of their first Sabbath school of twelve members (besides children), at San Salvador. An ex-bishop and a lady Bible worker and her daughter are among the first converts in this recently entered field.

"THE message is advancing here in South China," writes Brother B. L. Anderson, who has the oversight of the work there, "by leaps and bounds. During the first three quarters of 1915, one hundred and ninety-one souls have been added to the church in our division. Today at Wu-chau another score are added, and before the close of the year we expect about forty to be baptized in other places." To those here at home, sacrificing in the raising of means, such reports are truly encouraging. There can be no investment equal to that of securing souls to Christ in a time like this.

Central Purchasing Bureau

THE development of plans for our Central Purchasing Bureau is under way. Through this means we hope to effect considerable saving to our sanitariums, schools, and other institutions in the purchase of supplies. In some lines our conferences can be benefited.

We will issue from time to time Bulletins giving quotations and special information concerning things that may be purchased by this means. We now want the names and addresses of the individuals or officers of institutions and organizations to whom our Bulletin should be sent. Those entitled to a place on the mailing list, should send information at once to the Seventh-day Adventist Central Purchasing Bureau, Takoma Park, D. C. L. A. HANSEN.

Prof. H. R. Salisbury

WE are deeply pained to be obliged to admit that all the information we have been able to glean thus far points to the fact that Prof. H. R. Salisbury was drowned in the Mediterranean with the sinking of the "Persia." We had hoped against hope either that at the last moment he took passage from England to India on another boat, or that if he was on the "Persia" when it went down he was among some of the survivors who were late in reaching some port from which he could cable of his whereabouts and safety. But with the passing of the days these faint glimmerings of hope have been dissipated, and we are forced now to conclude that our dear brother was lost with those who went down with

the sinking of the steamship. This conclusion is confirmed by the cable which reached the General Conference office last week from Elder J. S. James of India. This gave the simple message: "Salisbury officially reported drowned." We do not know whether the report was from the government or from the steamship company.

It was Brother Salisbury's purpose on leaving America to take a Dutch vessel. Newspaper reports state that arrangements had been made to convoy by cruisers and submarine destroyers the "Persia" as far as the Suez. It is probable that Brother Salisbury felt that these precautions would guarantee safe passage on the British liner. It was his great desire to return to his field in order that he might visit a number of the mission stations before the cool season was over, that led him to take the hazard of going by the East instead of waiting for several weeks to secure passage across the Pacific.

This blow will fall with crushing weight upon our dear Sister Salisbury. She herself, as the result of very arduous study in learning the language and preparing herself for the work, is far from well. She needs our prayers that God will sustain her by his comforting grace.

The question of some one to take Brother Salisbury's place in the India mission field is being considered, and it is hoped that in view of the great needs of that field an early selection will be made.

A suitable sketch of Brother Salisbury's life will be given later; also any further information with reference to his untimely death. Suffice it to say here that in his death there has passed away an efficient laborer, a devoted, sincere Christian, a true and loyal man. His loss will be felt, not alone by his relatives and friends, but by the church of God throughout the world. We can only say in this experience that God knows best. Our times are in his hands. If we cannot fathom his unsearchable wisdom, we can trust his infinite love. God buries his workmen, but his work still lives, because in it is his own enduring life.

Harvest Ingathering

FOUR more conferences, Mississippi, Saskatchewan, Eastern New York, and the District of Columbia, and one union conference report having reached their portion of the \$100,000 goal.

The fourteenth report from the circulation department of the Pacific Press records 849,707 papers sent out altogether, 48,806 being foreign editions.

The list of conferences which have reached their portion of the \$100,000 goal now stands:—

- Maritime, October 21.
- Alabama, October 31.
- Newfoundland, October 31.
- Maine, November 1.
- Ontario, November 16.
- Montana, November 30.
- Mississippi, December 10.
- Iowa, December 13.
- Minnesota, December 20.
- New Jersey, December 24.
- Saskatchewan, December 29.
- Eastern New York, December 31.
- District of Columbia, December 31.
- Atlantic Union, December 31.

T. E. BOWEN.