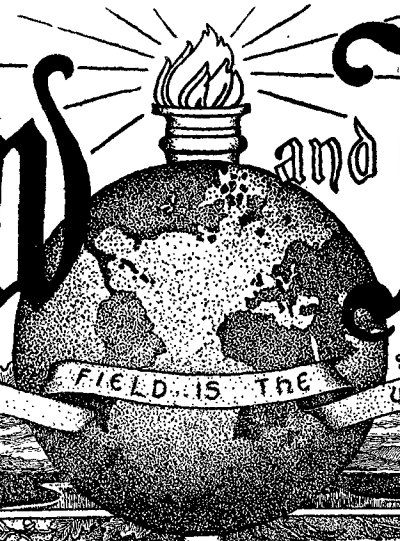


The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, January 27, 1916

No. 5

THE GOSPEL TO ALL NATIONS



The Gospel Commission

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.
Matt. 28: 19-20 Amen.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
Matt. 24: 14.

Note and Comment

Bibles and the Contending Nations

THE following interesting note we clip from the *United Presbyterian* of January 6:—

The British Bible Society, as well as the American Bible Society, has been exerting itself to the utmost to distribute the Scriptures among the forces in the field in the great war. What a multiplicity of tongues is engaged in the struggle! Leaving out the great nations whose names readily occur to every one, there are Flemish, Bohemian, Serbian, Polish, Esthonian (West Russia), Lithuanian, Ruthenian, Lettish, Turkish, Armenian, Arabic, Dutch (in South Africa), Japanese, Hebrew, Tunisian Arabic, Fijian, Mogrevi (Morocco), Persian, Pashto (for Pathans), Urdu, Nepauli, Punjabi, Slovenian, Slovak, Finnish, and Maori. In forty-odd languages the Bible Society had the Scriptures ready when war broke out; sometimes in portions, sometimes the whole Bible, in other cases the New Testament only. The plates were ready to print off editions of any size. The society's agents have been distributing copies of the Word of God as though no war existed. The governments of all the belligerents have allowed the society to ship their Bibles to and fro.

Chinese Newspapers Proclaiming the Gospel

IN a recent issue of the *Christian Endeavor World* Paul Patton Faris tells of the manner in which the newspapers of China are opening their columns to the promulgation of the gospel. During six months of 1915 one hundred articles were sent to the Chinese press by the Press Department of the Reform Bureau which has been fighting against opium and other evils. A large percentage of these were gratefully received. Mr. Faris declares that "in China the editors are willing to go farther than publishers in this country. Even sermons will be printed if they are sent in with the time and place of delivery and the preacher's name, being in newspaper style and not too long."

He says that numerous editors have accepted distinctively Christian articles as, "Why Believe in Christ," "God and the War," "The Bible and Its Relationship to Heaven," "Hints on Bible Study," etc. He feels that a new and unparalleled opportunity is open to the Christian church in this great empire, and declares that "Christianity has in China today a power over the secular press greater than in America. The editors of Chinese papers realize that their readers long to know the truth regarding the strange religion which they have heard spoken of as 'the Jesus doctrine.'" Mr. Faris believes that "there is a call from China for young American men and women who have aspirations for journalism, to serve Christ in China as missionaries."

Threatening the Freedom of the Press

THE introduction into the Sixty-fourth Congress of a bill looking toward the restricting of the freedom of the press has called forth several striking comments from religious journals. The *Word and Way* of Dec. 30, 1915, refers to this bill as follows:—

On the first day of the Sixty-fourth Congress there was a renewed attack upon the free press of our country. The bill presented in the House by Representative Isaac Siegel of New York was not a surprise. Ever since the close of the preceding Congress, Catholic papers and speakers have been giving notice that a bill restricting the freedom of the press would be introduced at the present Congress. The bill provides that "whenever a complaint in writing shall be filed with the Postmaster-General that any publication making use of, or being sent through, the mails contains any article therein which tends to expose any race, creed, or religion to either hatred, contempt, ridicule, or obloquy, he shall forthwith cause an investigation to be made under his direction, and shall within twenty days after receipt of such complaint, if the facts contained therein are true, make an order forbidding further use of the mails to any such publication."

It will be observed that this measure is comprehensive, covering "any publication." This embraces books, papers, tracts, pamphlets, printed circulars, etc.

To Roman Catholics there is only one meaning to the words "hatred, contempt, ridicule, and obloquy," as applied to cases of this kind. Anything said or printed that is out of harmony with the teachings of the Roman Catholic hierarchy or its dogmas will be interpreted as a violation of the law. A law of such character as that proposed by Mr. Siegel would keep a large proportion of Protestant literature from the privilege of mails, and it would impose upon the Postmaster-General a tremendous burden and responsibility. We fondly hope that this plot carried on in Congress to abridge the freedom of the press will be exposed and defeated.

A similar reference is made by the editor of the *Western Recorder* in his paper for January 13. Quoting the bill, this editor says:—

It will be readily seen that this is one of the most drastic and far-reaching bills that have ever been introduced in Congress. Purposely, we presume, the author of this proposed legislation uses the words, "any publication," so that it will include books, periodicals, and all printed matter going through the mails.

Were it not for the subtle, sometimes pernicious, and always persevering activities of some semireligious propagandists, we should be disposed to treat lightly this tantalizing attempt to rob us of our Constitutional rights.

Speaking of the protection already afforded by existing laws against slanderous attacks, the editor says:—

It would be well for the backers of this bill to bear in mind that there are laws against libel in every State of the Union, and these laws offer ample reparation to all who have been wronged in this regard. It is not likely that our Postmaster-General will be made judge

and jury in such matters. To give to one man the right to forbid the use of the mails to any publisher or publication, is too preposterous to merit serious consideration. Should such a law be passed and a Roman Catholic appointed Postmaster-General, the result may be easily foreseen.

Free speech and a free press have gone far to make America what it is; and suppression of free speech and a free press have made some other countries what they are.

We earnestly hope that this bill will meet with the same fate as its predecessor in the Sixty-third Congress. It shows, however, the spirit which is behind some of the attempted legislation at the present time, and the extent to which the abettors of the bill would go if they had the power of suppressing everything out of harmony with their religious convictions. These, and similar outcroppings of the spirit which is now at work in the religious world, should admonish us to be vigilant in improving present opportunities of making our fellows acquainted with the principles underlying these movements.

JOSEPH RUCKER LAMAR, Associate Justice of the Supreme Court of the United States, died on January 2 in his home at Washington, D. C., after five years' service on the bench. He was born Oct. 14, 1857, at Ruckersville, Ga.

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The Advent HOLY BIBLE REVIEW IS THE FIELD OF THE WORLD AND Sabbath LERALD

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 27, 1916

No. 5

EDITORIALS

Come Just as We Are

How encouraging the invitation of God to a sinner lost and undone, to come to him just as he is, sinful, weak, and ruined by the fall! All can freely come.

"Just as I am, without one plea
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come, I come."

Here is where many fail. The known depravity of the natural heart seems to hinder their claiming by faith the promise of the Lord. He bids me come, I know, but I am so unclean; I have made so many mistakes. My good resolutions have been like ropes of sand. When I would do good, evil is present with me; the things that I would I do not, and the things I would not I do. The enemy seems to whisper, God will not accept one so sinful as you are; if you were not so wicked and unfaithful, you could come to him, but he will not accept you as you are. He suggests that you must make yourself better before God will accept you. Before asking the Lord to forgive your sins and strengthen you against temptation, you feel that you must be good for a while, and when you are better than you now are, you will ask him to forgive, and he will accept you in the Beloved.

All this is the suggestion of the enemy. You can never make yourself better than you are. Of yourself you can never do good. None are good, *no not one*.

An artist wanted a man for a model who would represent the prodigal. One day he met a wretched beggar, and he thought: "That man would represent the prodigal." He found the beggar ready to sit for his painting if he would pay him. The man appeared on the day appointed, but the artist did not recognize him.

He said: "You made an appointment with me."

"No," responded the artist, "I never saw you before."

"You are mistaken; you did see me, and made an appointment with me."

"No; it must have been some other artist. I have an appointment to meet a beggar here at this hour."

"Well," said the beggar, "I am the man."

"You the man?"

"Yes."

"What have you been doing?"

"Well, I thought I would get a new suit of clothes before I got painted."

"Oh," replied the artist; "I don't want you!"

The Lord does not want us to attempt to dress up. In fact, we have nothing to put on. The best we have is but filthy rags. But Jesus came to seek and to save sinners. He came to save the ungodly. None are too wicked to be saved if they will but come to him. He ever lives to make intercession, and can save to the uttermost. We are not to try to make ourselves more acceptable to God, but come in our sins, come with all our broken vows and lost opportunities. We are to come with the burdens which are crushing our hearts, and ask that they be taken away; ask that the robe of righteousness, woven in heaven's loom, be placed upon us, and our nakedness hidden away. It is the glory of the God whom we worship to forgive all our sins, and encircle us in the arms of his love. In Christ he has already accepted us. He is only waiting for us to accept him by faith, and rejoice in the forgiveness of every sin.

"Come, all ye souls by sin oppressed,
Ye restless wanderers after rest;
Ye poor, and maimed, and halt, and blind,
In Christ a hearty welcome find."

G. B. T.

The Advent Movement of Revelation 14

WHILE the work of the judgment hour—the cleansing of the sanctuary—is proceeding in the heavenly temple above, the Lord sends to the world a special message of preparation for the coming of the Lord.

It would not be the divine way to let the hour of this solemn judgment in heaven come unheralded to men. Daniel's prophecy had fixed the time of its beginning; and the question asked in the prophet's hearing, "How long shall be the vision . . . to give both the sanctuary and the host to be trodden underfoot?" suggested that when the time came the truths of God that had been

trodden underfoot through the ages should be lifted up and proclaimed anew to all the world.

With the coming of the judgment hour, in the year 1844, there arose just such a work, a definite gospel movement, that is carrying the message for the hour to the ends of the earth.

The Way Prepared for the Rise of the Movement

But there was a preliminary work to be done, to prepare the way for the definite advent movement and message.

In the days of Israel of old, as the time for the cleansing of the sanctuary drew near, the people were forewarned of the approach of the solemn hour. The day of atonement—"the tenth day of the seventh month"—was a typical hour of judgment. All the people were to prepare their hearts for that great day.

To this end, the Lord appointed the first day of the seventh month a day of sounding of the trumpets. Lev. 23:24. The silver trumpets, pealing forth on that day, proclaimed to all that the day of atonement was near at hand, when every case would be brought in review before the mercy seat by the ministry of the high priest in the most holy place.

True to the type, as the year 1844 drew near, when the great antitypical day of atonement was to open and the closing work of Christ to begin in the most holy of the heavenly temple, the trumpet call of the approaching judgment hour was set pealing through all Christendom.

Events of the closing years of the eighteenth century and the early decades of the nineteenth, had stirred up Bible students to give greater attention to the study of the prophetic scriptures. It was seen that signs of the latter days were appearing, and that every line of historic prophecy pointed to the near approach of Christ's second coming.

Here and there students of the Word saw that the 2300-year period of Dan. 8:14—as explained in the ninth chapter—would soon end; and some arrived at the correct date, and looked to the year 1844 as the time when the judgment hour would come.

Witnesses were raised up in Europe—in Holland, Germany, Russia, and the Scandinavian countries. Joseph Wolff, the missionary to the Levant, preached

the coming of the judgment hour in Greece, Palestine, Turkey, Afghanistan, and other regions. William Miller and many associates preached the message throughout America.

Writing in the days just before 1844, Mourant Brock, a clergyman of the Church of England, said:—

It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America, about three hundred ministers of the word are thus preaching "this gospel of the kingdom;" whilst in this country, about seven hundred of the Church of England are raising the same cry.—*Advent Tracts, Vol. II, p. 135 (1844).*

Not all who joined in the awakening cry at this time explained the prophecies alike, or emphasized the definite year 1844 as the hour of God's judgment; though in America, Europe, and Asia the clear message of the ending of the prophetic time in 1844 was proclaimed with power by many voices. And as the time came, the world was ringing with the call to prepare to meet the judgment hour, even as the hosts of Israel were called by trumpet peals to prepare for the typical day of atonement.

The nature of the event to come at the end of the 2300 years was not understood by these early heralds of the advent hope. The general expectation was that the judgment hour meant the end of the world and the coming of the Lord. Though the word of prophecy indicated clearly that there was a special work to be done on earth while the judgment hour was proceeding in heaven, this was not clear to Bible students at the time. So when the prophetic period ended and the Lord did not come, believers in the prophetic truths were disappointed and unbelievers scoffed. But the call to prepare for the judgment hour was the message due to the world at that time, and the awakening cry was raised on every continent.

In the days of the Saviour's first advent, the disciples and the populace had proclaimed the triumphal entry of Christ into Jerusalem. They were at once disappointed; instead of enthroning him as king, they witnessed his crucifixion. But in proclaiming the coming of Zion's King to Jerusalem, they were fulfilling the prophecy that had been uttered, and were giving the message for that day, notwithstanding their mistaken view as to the events that would follow.

Just so the trumpet call of the coming judgment hour was the message for the days of 1844; and the message was given, attended by the power of God. When the hour was at hand, the providence of God raised up faithful witnesses.

When the Hour of God's Judgment Came

All this was preparatory to the rise of the definite advent movement of the prophecy, when the hour of God's judgment should begin.

In vision, on the Isle of Patmos, the prophet John was given a view of the closing work of the gospel on earth, while the closing ministry of Christ was proceeding in heaven above. The prophet wrote:—

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

The message further warned against following the ways of the great apostasy; and in the vision the prophet was shown a people taking their stand in all lands at the call of the message. The angel described them in these words:—

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

Much as pictures appear to us when thrown in succession upon a screen, these scenes must have passed before the vision of the prophet. He saw the coming of the hour,—in the year 1844,—the rise of the movement, its extension into all lands; he heard the message sounding, and saw the kind of people doing the work—a people keeping "the commandments of God, and the faith of Jesus."

Centuries had passed, after this word was written in the Book, when the flight of time at last brought the hour of the prophecy—the year 1844. That very year witnessed the rise of the definite advent movement which is proclaiming the very message of the prophecy to the world today.

It was in the year 1844, in New England, that a little group of believers in the blessed hope of Christ's soon coming, saw clearly, from their study of the Bible, that the New Testament platform of "the commandments of God, and the faith of Jesus," emphasized in this prophecy of the judgment hour, meant the keeping of the fourth commandment as well as the other nine. Thereupon they began to keep and to teach the Sabbath of the Lord, the seventh day of the week, made holy and blessed and commanded by God.

One member of this first group of commandment-keeping Adventists was Elder Frederick Wheeler, from whose dictation the following statement was prepared, fixing exactly the facts as to the time:—

As a Methodist minister he was convinced of the advent truth by reading

William Miller's works in 1842, and joined in preaching the first message [that of the judgment hour]. In March, 1844, he began to keep the true Sabbath, in Washington, N. H.—*Review and Herald (Washington, D. C.), Oct. 4, 1906.*

They were but a little band, those believers in New Hampshire, but the time of the prophecy had come, and with the coming of the hour—in 1844—there was the nucleus of the movement forming, believers in the near coming of the Lord, preaching the message of the prophecy, "The hour of his judgment is come," and keeping "the commandments of God, and the faith of Jesus."

From that small beginning has grown the movement that Seventh-day Adventists stand for, spreading through all the world today.

It was in the year following 1844 that Joseph Bates, of Massachusetts, a retired sea captain, and a preacher of the advent hope, began to keep the Sabbath. Captain Bates wrote and published, and soon others followed. As the scripture teaching concerning the sanctuary was studied, light came flooding in. It was seen that the great prophetic period of Daniel 8, which ended in 1844, marked the opening of Christ's ministry in the most holy of the heavenly sanctuary, the work of the judgment hour in heaven; and there, plainly revealed in Revelation 14, was a special gospel message to be carried to all the world while the judgment hour still continued.

The little company that began to keep the commandments of God as Adventist believers in 1844, did not understand that they were beginning the definite movement foretold by the prophecy. They only determined to turn from traditions that had made void God's law, and to obey the law of the Most High, whose servants they were.

But in the light of the Scripture prophecy and of events, we can see clearly the hand of God leading that little band into the right pathway for the advent people when the time of 1844 came; and the work there begun has grown into the world-wide movement of today.

Nearly two thousand years before, it had been written in the "sure word of prophecy" that when the hour of God's judgment came, a people keeping God's commandments would arise and spread forth into all the world with the last gospel message. The long prophetic period of Daniel 8 had fixed the year 1844 as the time when the judgment hour would begin and when the people of the prophecy must appear.

When the year came, that people appeared, keeping "the commandments of God, and the faith of Jesus." When the hour struck, the work began. This advent movement was born of God in ful-

filment of prophecy. And the mission of the movement is to lift up again the standard of truths obscured by tradition and trodden underfoot, and to call all men to the New Testament platform of the "commandments of God, and the faith of Jesus," where every believing soul may find safe refuge in these closing moments of the judgment hour in the courts above.

W. A. S.



Science and the Bible

It is remarkable how often those who have exalted science and many of its deductions and speculations at the expense of the Bible, have been confused by the overturning of their conclusions by some later developments along scientific lines.

About the time that some historical inaccuracy is supposed to have been discovered in the Scriptures of Truth, the spade of the explorer unearths some tablet which confirms the integrity of the sacred narrative.

One of the things which unbelievers of the Bible have ridiculed is the flood, and the building of the ark in the Euphrates valley. They have declared that the ark was an "old tub," and the whole story a myth. On this point the Los Angeles Times of Nov. 15, 1915, in an editorial says:—

Unbelievers were not lacking to declare that the old ark was a tub and the whole story ridiculous, but when the real critics went to work to dismantle the legendary vessel rib by rib, they encountered a miracle.

There is something about this experience that appeals especially to Californians, as it has to do with our famous battleship "Oregon," and the part it played in the destruction of Cervera's fleet. The "Oregon" was built in the docks of the Union Iron Works at San Francisco, under the direction of George W. Dickie, noted scientist and marine engineer. Mr. Dickie is a Scotchman by birth, a graduate of the University of Edinburgh, ex-president of the California Academy of Sciences, and a talented Biblical student. His story of the similarity between the ark and the "Oregon" is substantially as follows:—

"At the time when the plans for the 'Oregon' were under discussion, Mr. Dickie's attention was called to an article ridiculing the idea that Noah and his sons could have built a vessel in the Euphrates valley that would be seaworthy. He took the book of Genesis, and proceeded to reduce the Biblical cubits to feet and inches, in order to determine what the general design of the ark was like. To his surprise he discovered that each of the nine dimensions given in the Bible for the construction of the ark corresponded, with but one minor difference, exactly to those proposed for the 'Oregon.' The only difference was that the 'Oregon' was just one-seventh smaller in each dimension than the ark. Struck by this remarkable coincidence, he took the question up the next day with the United States Navy Department, with the result that the plans finally adopted were a duplicate of those for the ark, except that

the dimensions were still one seventh less. The remarkable speed maintained by the 'Oregon' on its trip around the Horn to join Sampson's fleet is now a chapter of history. The proportionate dimensions of the 'Oregon' have been maintained by our navy in building larger vessels."

It had never rained before the flood. Noah had never seen a boat. To claim that he built such a large ship, on such scientific proportions, under all these circumstances, without any divine guidance, as some of the infidel critics seem to claim, makes his work much more miraculous and incomprehensible than to accept the simple Bible account of the flood, and the provision made to save those who would believe. Better to believe the Word that says, "God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood," etc. Gen. 6: 13, 14.

The Old Book stands. Its critics have done their best through the ages to consign it to oblivion, but it is being multiplied more and more each year. It lives forevermore, while its critics lie down in obscure and forgotten graves. The record of Moses regarding creation, the flood, the exodus, and all the history of men and nations recorded by other men found in the Bible, are of God. To believe these things is both reasonable and scientific, and brings life and hope to the soul.

G. B. T.



Faith Healing

No Christian with an experience of prayer can fail to believe in prayers for the sick. Any one who has learned to have confidence in the power of prayer would hardly fail of employing it when his loved ones lie sick or he is himself ill. The only difference of opinion possible among believers in prayer is as to whether after prayer has been offered to God for relief from sickness, it is then consistent to have recourse to physical means of cure.

The passage which is generally used by those who argue that such a course is inconsistent with faith in God's promise to heal, is this:—

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." James 5: 14, 15.

It is a misunderstanding of the text to read into these instructions of James the idea that after prayer by the elders, physical means of cure must be abandoned. We quote a portion of an article in the *Continent*, Oct. 28, 1915, where this is well illustrated:—

James might very well have thought that anybody who knew the Lord's

prayer would be safe from this misunderstanding.

Even in the time of James, Christians were saying every day in their devotions, "Give us this day our daily bread." Did they then, when they had so prayed, settle down comfortably in their homes and say to one another, "Now, we have told God we would trust him for our daily bread, and it would show we had no faith in his answer if we went out and sought for wages by which to earn our food"?

Well, the queer fact is that some did talk that way. Up in Thessalonica, where Paul brought the gospel, there must have been a considerable element in the church arguing that a Christian must not work for his living—he must just have faith. And how vexed Paul got over this absurdity!

In his first epistle to the Thessalonians he is gentle, though firm: "We beseech you, brethren, . . . that ye study to be quiet, and to do your own business, and to work with your own hands."

But the folly didn't end, and when he wrote again, he thundered: *If any will not work, neither let him eat.*

That settled that question. Ever since then the church has understood that when a man has prayed for his daily bread, the way he proves he believes God will give it to him is by getting busy.

Perhaps if James also had written a second epistle he would have repudiated the lazy interpretation of prayer in sickness as vehemently as Paul repudiated the lazy interpretation of prayer in health.

At all events, the logic that fits one fits the other also. If there is no inconsistency in praying for food and raiment and then going out to hunt for a job, there is no inconsistency in praying to be restored from illness and then sending for a doctor.

Indeed, the matter needs to be put stronger than this mere negative statement of "no inconsistency." Paul made it actual, active sin for a man to refuse or even neglect to work after he had asked God to provide him a livelihood.

In just the same way it is really a sin — though, of course, almost always a sin of ignorance — for a person to ask God to make him or his loved ones well, and then refuse to do what is available for cure.

One asks God to cure his illness. Then the next thing is to inquire what God has provided for the cure of that illness.

And if a man will not make use of means already prepared, by what right does he expect God to furnish him other assistance?

What are the natural means which God has provided, and which he expects us to use? In the providence of God early instruction was given to this denomination on the point:—

Those who treat the sick should move forward in their important work with strong reliance upon God for his blessing to attend the means which he has graciously provided, and to which he has in mercy called our attention as a people, such as pure air, cleanliness, healthful diet, proper periods of labor and repose, and the use of water.—"Testimonies for the Church," Vol. I, p. 561.

Many have never learned by experience the beneficial effects of the proper use of water, and they are afraid of it.

Water treatments are not appreciated as they should be, and to apply them skillfully requires work that many are unwilling to perform. But none should feel excused for ignorance or indifference on this subject. There are many ways in which water can be applied to relieve pain and check disease. All should become intelligent in its use in simple home treatments.—“*Ministry of Healing*,” page 237.

It seems to us that the form of “faith healing” which refuses the use of the human means which God has provided for the cure of sickness, and then expects God to work a miracle, is really presumption.

L. L. C.

Denominational Loyalty Versus Religious Liberty

HAS a denomination a right to require that in its schools and colleges for the education of its youth the Scriptures shall be taught in harmony with the generally accepted views of the denomination? and does this requirement abridge the religious liberty of the teachers employed in the school?

This is a question which the editor of the *Word and Way*, in that paper for September 16, discusses at some length. He quotes the statement from the editor of the *Christian Work* to the effect that “the Bible still remains the supreme authority of Protestants, but the moment any man or party or assembly or council or denomination within Protestantism begins to try to impose its interpretations of the Bible on believers, that moment it is going right over to the Roman Catholic teaching and practice.”

These words the editor of the *Word and Way* believes are inspired by some things which the Presbyterians have done in relation to one of their theological seminaries. He truly says:—

But that same fundamental principle of freedom to think and decide for one's self and choose one's own creed, guarantees also to Presbyterians what ought to be their unquestioned right, not only to have and maintain their own creed, but the right to denominational propaganda, and the right to found schools for the propagation of their faith, and the further right to expect and require all who voluntarily take positions in these schools to be believers in, and loyal to, Presbyterianism.

Considering the same question among Baptists, the same principle holds, and the same rights obtain. Baptists do not insist that any living man or woman shall accept their interpretation of the Scripture. They would violate one of their fundamental principles if they were to try to impose their teachings on any one. But Baptists have the absolute right to interpret the Scriptures for themselves, and to demand that everything connected with the propaganda of the Baptist faith shall conform to the Baptist interpretation. Those who come into Baptist churches do so voluntarily. Those who subscribe to the principles of Baptists do so voluntarily. The man who accepts the presidency of a Baptist

college or the position of teacher in any Baptist school, does so voluntarily; and whether in the ranks of membership, or in the offices of pastor, or seminary or college president or professor, there is the moral obligation that one's conduct and beliefs and teachings shall conform to the denominational standard. If a lay member of a church, or a pastor of a church, or president or professor of a school, comes to feel that he is hampered by the doctrines of his denomination, or is in any way out of sympathy with any or all of these doctrines, he is always at liberty to change his church and denominational relations, and is permitted to go without any anathemas whatsoever. To argue, therefore, as the learned editor of *Christian Work* does, that for Presbyterians to insist that schools founded by them shall be loyal to Presbyterianism, and that Baptists who insist that their schools shall not teach anything contrary to, or subversive of, Baptist doctrine, is to repudiate a fundamental principle of Protestantism and go over to Catholic ground, is simply a clever dodge by which the real issue is missed. It is simply an effort to stir up the dust, hide from view the real drift and purpose to carry Christianity bag and baggage over into the camp of the liberalists.

We believe the principles stated above are sound, and that they are sound not only as applied to the teachers in denominational schools, but as applied to the work of the gospel ministry as well. A church school or college does not stand for the principles of one man, but for the principles of the denomination. The one who teaches in a denominational school is there in a representative capacity. He is chosen by his brethren because they believe he will properly represent the principles of their common faith.

The preacher who goes forth bearing credentials from the church, labors in the same representative relationship. He has united with the church of his choice because he fellowships its view of Scriptural truth, its form of church government, its general plans and policies.

If there comes a time in his experience when the teacher or preacher can no longer do this, when he feels that the principles for which the church stands are wrong, and that it has a wrong conception of Bible truth and interpretation, then it becomes his duty to state this frankly to his brethren, and let them determine whether or not he shall continue to act in a representative capacity.

The church has no right to require the stultification of individual conscience. Every teacher of Bible truth, whether as preacher or teacher, has a right to believe and teach whatever he believes the Word of God teaches, but he has no right in his representative capacity to teach views which are contrary to the views of the church which has employed him to act as its representative. If he desires to sever his representative relationship and teach views contrary to

those held by his former brethren, this certainly is a right vested in him by his Creator, and a privilege every reasonable being will accord him. But while he professes to represent his brethren and is sent out and supported by the church, let him be true to the trust reposed in him. License is too often confounded with liberty.

F. M. W.

Words of Commendation

OUR denominational work among the Indians in the Inca Union Mission is one of the most interesting lines of work conducted by our missionaries in any part of the world. A suitable account of the conditions among the Indians, and of what has been done and is being done for them, would make a book of fascinating missionary reading.

In an article by Gerhard J. Schilling (Methodist Episcopal), appearing in the *Missionary Review of the World* for November, 1915, the work of Mr. and Mrs. F. A. Stahl is commended in the following words:—

In Puno, Peru, an excellent Christian couple, Mr. and Mrs. F. A. Stahl, independently work for the evangelization of the Indians. They often live in abject poverty, and while they are most Christ-like, healing the sick and helping the needy, no constitution can stand the strain they put on theirs, and with their disappearance from the field the work is likely to come to an end.

We trust all our readers will unite in prayer to God that the health of these devoted workers will not break, as Dr. Schilling anticipates, but that sufficient additional workers may be sent to aid them, so that Brother and Sister Stahl may have adequate help in their work for the Indians.

Conscription for China

A SHORT news item, appearing in the *Washington Post* of Dec. 30, 1915, though not given much prominence, may prove one of the greatest events of even these epoch-making times. China is to have compulsory military service:—

The government has announced that conscription will be inaugurated on Jan. 1, 1916. It will first be put into effect in Chi-li Province, in which Peking is located, and Shantung Province, which adjoins Chi-li Province on the south. Details have not yet been arranged, but are now under consideration by the general staff.

When one considers the possible size of such an army in a country whose inhabitants form one fifth the population of the world, the future looks ominous. We have long expected, in accordance with the teaching of the Bible, that the water of the great river Euphrates is to be dried up, “that the way of the kings of the East might be prepared;” for the whole world will take part in the last great battle of Armageddon.



The Meaning of Trials

MRS. E. G. WHITE

"BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

A refining, purifying process is going on among the people of God, and the Lord of hosts has set his hand to this work. This process is most trying to the soul, but it is necessary in order that defilement may be removed. Trials are essential in order that we may be brought close to our heavenly Father, in submission to his will, that we may offer unto the Lord an offering in righteousness. God's work of refining and purifying the soul must go on until his servants are so humbled, so dead to self, that when called into active service, they may have an eye single to the glory of God. Then they will not move rashly from impulse and imperil the Lord's cause because they are slaves to temptation and passion, because they follow their carnal desires; but they will move from principle and in view of the glory of God. The Lord brings his children over the same ground again and again, increasing the pressure until perfect humility fills the mind, and the character is transformed; then they are victorious over self, and in harmony with Christ and the spirit of heaven.

The purification of God's people cannot be accomplished without suffering. God permits the fire of affliction to consume the dross, to separate the worthless from the valuable, in order that the pure metal may shine forth. He passes us from one fire to another, testing our true worth. True grace is willing to be tried. If we are loath to be searched by the Lord, our condition is one of peril. God is the refiner and purifier of souls. He places us in the heat of the furnace, that the dross may be forever separated from the true gold of Christian character. Jesus watches the test. He knows just what fire of temptation and trial is needed to purify the precious metal, in order that the radiance of divine love may be reflected.

It is by close, testing trials that the Lord brings his people near to him-

self; for in trial and temptations he discovers to them their weakness, and teaches them to lean upon him as their only help and safeguard. When this result is attained, his object is accomplished, and his tried servants are prepared to be used in every emergency, to fill important positions of trust, and to accomplish the grand purposes for which their powers were given them. God takes men upon trial, and he proves them upon the right hand and upon the left, until they are educated, trained, and disciplined for his use.

Trials will come upon us that are originated by the prince of evil. The enemy will contend for the life or the usefulness of the servants of God, and will seek to mar their peace as long as they remain in the world. But his power is limited. He may cause the furnace to be heated, but Jesus and holy angels watch the precious ore; and to the trusting Christian, grace will be found sufficient, and nothing but the worthless dross will be consumed. The fire kindled by the enemy can have no power to destroy the true gold. At times the powers of darkness gather about the soul and shut Jesus from our sight, and we wait in sorrow and amazement until the cloud passes over. While under the trial, these seasons are terrible. Hope seems to fail, and despair seizes upon us. But in these dreadful hours we must learn to trust, to depend wholly upon the merits of a crucified and risen Saviour, and cast our souls in their helplessness and unworthiness upon him who is mighty to save unto the uttermost all who come unto God by him. We shall never perish while we do this, never.

We need not be astonished at trial. Peter says, "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

Jesus says: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." There is a constant tendency among the trees of the Lord to be more profuse in foliage than in fruit. Just as the strength and nourishment of the grape vine are taken up in abundant foliage, and the fruit is not brought to perfection unless the vine is pruned, so the strength of the Christian will fail of its true end, unless the heavenly Husbandman prunes away the useless growth. In prosperity the followers of Jesus often turn their thoughts and energies toward gratifying themselves,

to securing worldly treasure, to the enjoyment of ease and pleasure and luxury, and they bring forth little fruit to the glory of God; then the heavenly Husbandman, in order to promote the fruitfulness of the branches, comes with the pruning knife of disappointment, loss, or bereavement, and cuts away the hinder- ing growth.

One evening a gentleman who was much depressed because of deep affliction, was walking in a garden, where he observed a pomegranate tree nearly cut through the stem. Greatly wondering, he asked the gardener why the tree was in this condition, and he received an answer that explained to his satisfaction the wounds of his own bleeding heart. "Sir," said the gardener, "this tree used to shoot out so strong that it bore nothing but leaves. I was obliged to cut it in this manner; and when it was almost cut through, it began to bear fruit."

Our sorrows do not spring out of the ground. In every affliction God has a purpose to work out for our good. Every blow that destroys an idol, every providence that weakens our hold upon earth and fastens our affections more firmly upon God, is a blessing. The pruning may be painful for a time, but afterward it "yieldeth the peaceable fruit of righteousness." We should receive with gratitude whatever will quicken the conscience, elevate the thoughts, and ennoble the life. The fruitless branches are cut off and cast into the fire. Let us be thankful that through painful pruning, we may retain a connection with the living Vine; for if we suffer with Christ we shall also reign with him. The very trial that taxes our faith the most severely and makes it seem as though God had forsaken us, is to lead us more closely to him, that we may lay all our burdens at the feet of Christ, and experience the peace which he will give us in exchange.

Let no Christian feel that he is forsaken when the hour of trial comes upon him. Not a sparrow falls to the ground without your heavenly Father's notice. God loves and cares for the feeblest of his creatures, and we cannot dishonor him more than by doubting his love to us. O let us cultivate that living faith that will trust him in the hour of darkness and trial! Living faith in the merits of a crucified Redeemer will carry men through the fiery furnace of affliction and trial, and the form of the Fourth will be with them in the furnace, however fierce its heat; and they will come forth from its flame with not even the smell of the fire on their garments.

Joseph was sold into Egypt. He was put into prison. The enemy strove to overwhelm him in darkness. The darkness was so great that it seemed every ray of hope was extinguished; but his faith took hold on God, and it was rewarded. God brought him out of the dungeon, and made him a light to the world. Our heavenly Father sees the hearts of men, and he knows their characters better than they do themselves. He sees that some have capabilities which are not directed in the right way,

but that if they could be turned into the right channel, they would bring glory to his name by advancing the cause of truth in the world. He places these persons on trial, and in his wise providence brings them into different positions, into a variety of circumstances, where they are tested in order that they may reveal what is in their hearts and make manifest the weak points of their characters, which have even been hidden from their own eyes. God gives them opportunities to correct these defects, to polish off the rough corners of their natures, and to fit themselves for his service. If they do this work, then when he calls them into active service, they are ready so that the angels of heaven cooperate with them in their labors, and the purpose is fulfilled for which God called them to his service.

It is in mercy that the Lord reveals to men their hidden defects. He would have them critically examine the complicated emotions and motives of their own hearts, and detect that which is wrong, and modify their dispositions, and refine their manners. God would have his servants become acquainted with their own hearts. In order to bring to them a true knowledge of their condition, he permits the fire of affliction to assail them, so that they may be purified. The trials of life are God's workmen to remove the impurities, the infirmities, and roughness from our characters, and fit them for the society of pure, heavenly angels in glory. Then as we pass through trial, as the fire of affliction kindles upon us, shall we not keep our eyes fixed upon the things that are unseen, on the eternal inheritance, the immortal life, the far more exceeding and eternal weight of glory? and while we do this, the fire will not consume us, but only remove the dross, and we shall come forth seven times purified, bearing the impress of the Divine.—*Review and Herald, April 10, 1894.*

Time to Seek the Lord

WALLACE W. GIBSON

THERE is a feeling of uneasiness and dread stealing over the people as they contemplate the terrible scenes of war, social unrest, and elemental disturbances which now exist. We are living in momentous times. In Europe war is rampant. Those nations which are not already in the battle are perilously near it. All the resources of statesmanship and diplomacy of those nations are required to keep neutral. Cities and villages, once the homes of a happy, contented, and industrious people, are now desolate, smoking ruins, and the fathers, mothers, and children are homeless wanderers on the face of the earth. In other parts of the world there are revolutions and agitations which seem about to make the whole earth a seething caldron of destruction.

Never in any age in modern times has there been such intense feeling between capital and labor. The prophecy of the

fifth chapter of James seems to be fulfilling before our very eyes. The idle rich are taking their pleasure, while the idle poor, ground and pinched by poverty and want, are getting desperate. It seems as if the maelstrom of industrial revolution was about to burst upon our civilization.

During the last few years there have been terrible storms, earthquakes, tidal waves, floods, tornadoes and hailstorms in increasing number. Prophecies are unfolding before our eyes. Many people admit there never was their like in historic times. These are not idle fancies, but facts. These events call to mind the text of scripture in Luke 21:26: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

A careful survey of conditions on this earth can only bring to our minds with greater force the impending judgments of God. We are living in the time when the Spirit of God is being withdrawn from the earth. Yet terrible as are the times, they are but the forerunner of worse events.

When we, as Seventh-day Adventists, see all these things, we should awake to the fact that the end is at hand, and we, as a body, have not received the latter rain. Let me quote from "Early Writings," pages 85 and 86: "The commencement of the time of trouble . . . does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."

We are in the time of the latter rain. God has told us to ask for the Holy Spirit at this time, so the work can be finished. Evidence accumulates that now is the time God's people need the Spirit. Sister White writes on page 71 of "Early Writings:" "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."

There can none of us afford to become so calloused and indifferent as to allow our part in the work of God to be forfeited by default. It is a momentous time. Souls are saved or lost on the decision. O let us humble ourselves before God and repent, pleading with him for power. "Blow ye the trumpet in Zion [God's church], and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Let all the church arouse, shake off the sleepy, drowsy feeling, proclaim our message to the world in a

commanding manner, and place before a dying people the last call of God's mercy. While we have yet time, let us follow the injunction of the prophet: "Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God. Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord." Joel 1:13, 14.

Let us examine ourselves and repent of our sins and plead with God for an abundance of the Spirit. Then God's work in the earth will be cut short, and soon we shall see him face to face and be like him. May God help us to follow in the footsteps of our blessed Master.

Taunton, Mass.

True Leadership

C. M. BABCOCK

OF all those who have trodden the pathway of this earth Christ is the supreme example of true leadership. He recognized himself as a leader in the true sense when he said on one occasion, "I am the way." How suggestive are these words! At once we catch the thought that Jesus himself went whithersoever he desires others to go. Jesus led in that he *went before* and blazed the way for those who were to follow. Nothing was so trying or so hard that the great Master Leader was not willing to set the example. In the book of Hebrews, fourth chapter and fifteenth verse, we have this principle enunciated, "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." While this scripture does not have direct reference to leadership, yet it has in it the elements which go to make successful leadership, that is, a willingness to go before and invite others to follow.

Jesus came down to this world, was born of a woman, born under the law, clothed with the nature of man; and he went everywhere that man must go, experienced every trial that man must experience, was tempted in every way that man must be tempted, and withheld himself from nothing that human flesh may be subjected to, even death on the cross, that he might be in the truest sense a leader of men. He did not ask any of his servants to go where he himself was unwilling to go before them. He did not require of any of his followers obedience to any law which he was unwilling to obey.

How different is this great leader from the boss who does not consider himself amenable to the laws he makes for others, and does not take upon himself the burdens that he requires others to bear, but drives, rather than leads, men to their tasks.

Not only was Christ a leader of men,

but he was a trainer of leaders. Yet how signally the men to whom Jesus looked for leadership when he had laid down his life work here, failed to grasp this great principle of leadership which had been so beautifully exemplified in their Master's life. Shortly before the Saviour concluded his work on earth, he was going with his disciples to the place of the Passover Supper when he heard them discussing among themselves which should be the greatest. It was evident from the conversation of these men, that self-esteem and selfishness were the controlling influences in their lives; and the Saviour must have been pained at hearing their conversation. No doubt Peter and James and John were confident that of all men they were the best qualified to take responsibilities, and considered themselves amply qualified to lead out in the great work to which they had been called.

This very confidence was evidence of their unfitness for their work as leaders of men. These characteristics which were manifest in their lives might be suitable for bosses, but not for leaders. They might have been prepared to tell others what to do, but manifestly they were not ready to do some things themselves. The Master sought to show them their need. As they gathered around the table to partake of the Passover, it fell to some one to perform the part of a servant. None of these men with their self-esteem were willing to do this. Jesus arose from the table, and taking the basin and towel began to wash the disciples' feet. What a stinging rebuke was this to the pride, arrogance, and self-importance of these men, and what a simple demonstration of what constituted true leadership!

I will try to enumerate in order some of the principles that have to do with this question. First, a successful leader must have a humble opinion of himself, must not be afraid to serve, and must be willing to go all the way that he asks others to go. What the world needs is leaders of men; those who can lead the way and invite others to follow. Some who have been unwilling to do this, through some combination of influence have risen to dizzy heights only to lose their balance and fall in ignominious defeat. That person is prepared to lead men who has gone the way before, who has learned by experience the nature of the requirements he places upon others. Second, an individual who becomes a leader must be amenable to the laws he makes. Jesus Christ, the great Leader, proved the justice of his own requirements by himself submitting to the laws he made for others. It seems to me that every successful leader, even in a worldly way, has recognized to some extent these principles; but how much more important that those who are the followers of the meek and lowly Jesus should have these principles firmly embedded in their lives!

Leaders grow: they are the product of years of earnest, ardent toil. They are not men who have conceived the idea of becoming great, but those who have had some purpose which through the years

of patient toil they have achieved. This success inspired confidence in their fellows, and they have been thrust forward as men who were in a position to show others the way. It is not necessary that a man be given jurisdiction over his fellows in order to be a leader. I have just been reading the life of George L. Mackay, and his life exemplifies the thought I have in mind. Mackay had all the requisites of a true leader, chief among which was an undaunted determination to overcome every obstacle in his life, and accomplish his purpose at all hazards. When but a small lad breaking stones, it is said that when he and his brother had about finished a day's work and had only one great stone left to be broken with the heat of the fires which they were kindling, the brother said to George, "We can't break that one," but George, jumping up on the great rock, clenched his fists and said, "We will break it," and they did. This spirit enabled little George, when he had grown to manhood, to break the great rock of heathenism in Formosa, and to become a leader of men; not a ruler, not a dictator, not a boss, but a leader. The years of toil, the sacrifice, the effort that resulted in bringing hundreds to the fold of Christ in Formosa, made Mackay a leader of men. Possessed of that same undying love for others that led our Saviour to sacrifice his life for humanity, Mackay risked his life over and over that he might nurture and protect those whom God had given him for the fruitage of his toil. This same spirit in the hearts of Carey, Judson, and scores and hundreds of others who have given their lives for the service of the Master, to go out into the world and carry his glorious message of salvation, has made them leaders of men.

Do you want to be a leader of men? Do not look for an opportunity to dictate what others shall do, but for an opportunity to render some real service for the benefit of humanity and the upbuilding of the principles of the kingdom of Christ.

◆ ◆ ◆ Our Plans

J. S. ROUSE

WHEN Joseph was about eighteen years old, no doubt he had begun to make some plans for his future life; but surely after he had the dreams of the sheaves and the sun, moon, and stars, with the interpretation plainly before him, he began to conjecture as to how the fulfillment of these would take place. How perfectly natural it would be for him to say, "If father and mother and the boys are to bow to me, I must first be exalted, for it is to kings and governors that tribute or homage is due." With such thoughts in his mind, no doubt the young lad laid some plans to carry out the desire of his ambitious character.

His father had presented him with the seamless garment, thus showing the desire he had for the exaltation of his dearly beloved son to the sacred calling of the priesthood. However, whatever

plans this child of God had in his mind for himself must have changed when he was sold to the Ishmaelitic merchantmen. Later, when he was cast into prison, his plans to exalt himself all went to pieces.

While in prison he had time to reflect and seek the Lord, that he might be free from all evil thoughts against his brethren for their misconduct toward him. While thus engaged in seeking the Lord, he began to see the plan that God had for him. He praised the Lord that he had helped him to forget all the evil of his father's house, and all the toil brought upon him by his brethren.

The Lord's plan for Joseph could now begin to be realized. When God allows our plans to go to pieces, it is because he has greater and better plans to be carried out in our lives.

Joseph was brought from prison, and made powerful in the kingdom of Egypt. When he afterwards met his brethren, he could say: "So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." Joseph could now see the hand of God in all the perplexities that had come to him.

How patient we should be when our air castles fall and go to pieces, remembering that God has a far greater plan for us.



Individual Salvation

A. S. BOOTH

WE lose much in our Christian experience by not considering the promises of God from the individual standpoint. The Good Shepherd was willing to go after the one lost sheep. If the promises of God mean anything to us, we should certainly appropriate and prove them for ourselves.

Suppose a man die and leave a large amount of money to the inhabitants of the world. It would not interest us very much. But suppose word came that it was left to us individually. I am sure we should become much more interested.

So it is with the promises and blessings of God. When we consider that Christ was willing to endure the great trial of affliction that came to him while in the flesh, and eventually to die that we might have life individually, God's promises mean much more to us.

There is but one thing that will separate us from the blessings which heaven is so willing to bestow upon us, and that is unconfessed sin. The Lord can forgive only the sins that are confessed. Said David, "If I regard iniquity in my heart, the Lord will not hear me."

The earnest consecration of self that should be manifest by the people of God is expressed in Zeçh. 12:9-14: "It shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of

grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. . . . And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart."

The closest relationship that can possibly exist between the members of the human family is that between man and wife. The foregoing text reveals an individual mourning. The wife goes apart by herself, and there entreates God for forgiveness. The husband is also seeking the Lord. The various families of the house of Israel at their family altars are crying out to God. The whole house of God mourns.

The mourning brought to view in this text is that of the broken and contrite in heart. They mourn "as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

We see parents bring their first-born into the world. The wife risks her life in order so to do. The husband risks losing his wife. The child grows. Soon it manifests intelligence, and begins to recognize things. Then the parents are made glad to hear their babe lisp the words "papa" and "mamma." But along comes the cruel reaper Death, and the child dies. We see the parents in the quiet of their home bowed by the deathbed of their first-born. Think you that they mourn in earnest?

What is it that will cause the whole house of Israel thus to mourn? Ah! said the Lord, "They shall look upon me whom they have pierced." It is a mistake to charge the death of Christ simply to the Jews. It was sin that caused the sacrifice of the Son of God. In order that we may see the exceeding terribleness of sin, and learn to hate it as we should, we should recognize that it was just as much our individual sin that caused the death of the Master, as the sin of any number of other persons.

Suppose that every time we sinned, we had to do as the Romans did—place a crown of thorns on the Master's brow, nail him to the cross, or with a spear pierce his side. If we loved the Lord very much, do you not think that after we had put him to death a number of times, we should begin to hate sin so that we would determine to stop sinning? The person who fully realizes that it was his or her sin that helped to cause the Lord so much suffering, will be better prepared to help fulfil Zechariah 12.

Sin is a terrible thing. It is responsible for all the discord, misunderstanding, and suffering that has existed in the universe of God. Sin caused the death of Christ, made devils of some of

the angels, drove Adam and Eve from the garden, and has swept many of the human family down to perdition. Sin causes us to grow old, makes the eye grow dim, the step infirm and faltering; it makes the hand nerveless and unsteady, clouds the brow, and weakens the heart. Sin is the cause of all the broken hearts, funeral trains, and graves in the land. All the misery and suffering, all the pain and agony, every woe and pang and heartache may be spelled with the three letters—s-i-n. You cannot say "sin" without hearing the hiss of the serpent. Thank God for the forgiveness of sin. May we learn to hate and turn from it, that eventually we may be saved with an eternal salvation.

Salt Lake City, Utah.



The Law of God—No. 1

The Necessity of Law

MILTON C. WILCOX

Few are the persons who pause to appreciate the blessing of law. They gather of its benefits and blessings, thinking naught of the source from which they come.

Many there are who wish, in various limited senses, at least, that law was suspended or repealed. Thus wishes the thief, the forger, the highwayman, as he stands at the bar of justice.

Suppose that reliable news should come to us on a certain evening that the next day at midnight all civil law would be suspended for one week. The thoughtless would laugh at the idea as a huge joke. The criminal would chuckle to himself over ill-gotten gains no more illegal. The thoughtful and conscientious would shudder with consternation, and the children of God would pray to be kept by the Upholder of the universe during that awful time. The foolishly longed-for and wisely dreaded hour would come, and the fearful reign of lawlessness would begin.

In the awful record of that week we would read of events something like these:—

Regular and habitually criminal persons plunged at once into a carnival of evil deeds. Others with criminal propensities were held for a while by custom and education. The moral people passed on as usual, led by a higher law. But the covetous at heart, the inward hater of good, the evilly disposed, began at once to plot deeds of evil or to put into operation plans already laid, that a few hours before were criminal, but now were not, though as inherently wrong as ever.

Many men do business as usual, believing that success demands it. But not so with many others. The "ephah" is made small and the "shekel great." The "false balances" are brought out, and used with impunity.

The morning of the second day began to bring news of the more dread results. Mr. Jones remarks to his wife, "Neighbor Smith's horse was stolen last night." "That is a great loss to him," said his

wife; "does he know who took it?" "Yes," was the reply, "he has every evidence needed to prove that Gimlin across the street took the horse, and is now using it openly." "Why is he not arrested?" it is asked, and Mr. Jones's reply is, "There is no law now against horse stealing, and neighbor Smith is not strong enough physically to take the horse from the Gimlins."

In a little while a neighbor steps in and asks, "Have you heard the news regarding the Jepsons?" "No, what is it?" "The father was shot down in cold blood in his own yard by Redson River last night. River has held a grudge against him for some time, and he took advantage of the suspension of the law against murder. He is not therefore a criminal by law, and is legally a free citizen."

"How dreadful!" moans the wife. "No one is safe," she continued. "We are not, for we have enemies as well as Jepson, and for the same reason too,—we helped to close the saloons."

And thus the day wore on to noon, and from noon to night. Murder, rape, adultery, theft, robbery, assault, crimes innumerable and unnamable were perpetrated in ever-growing frequency, only they were not crimes now. Law was not.

Mob law resulted. Communities sought to execute summary vengeance in self-protection, but mob law opposed them. Populous neighborhoods were scenes of internecine strife. Men committed murder and were murdered. Women went mad from fear and grief. Children fled like hunted hares. Pillage and arson reigned in the cities. The country became a living hell. Before the week had half rolled by the people were crying for "law and order."

Yet there were bright spots. There were men and women who were calm, hopeful, devoted in service for others, doing justice and right at all times. These had written on their hearts the moral law, which if men transgress they must die, but which can never be repealed because it is rooted in infinite knowledge, wisdom, and righteousness.

Is the picture overdrawn? We know it is not. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Therefore the haters of God's law need the restraining influence of civil law. But if all civil, legal restraints were removed, what a fearful world it would be, and how infinitely worse it would be if there were no higher law than that of man's shaping!

Then as law and government are ordained of God, he is a God of law, a God of order, elsewise his government would be anarchy, ending in everlasting night and oblivion. Civil law is a necessity in a world of sin. Moral law is infinitely more a necessity, back of which must be a moral Governor infinite in knowledge, in wisdom, in power, in resource, in duration.

Civil law is often a perversion of the divine, and works injustice to humanity. The world has been cursed with iniquity

and tyranny throughout the ages. But this very thing mightily argues for a divine law and a divine Lawgiver, a law perfect in its operations, and a Lawgiver whose decisions and judgment are infinitely just.

Nature gives glimpses of such a God. But terrestrial nature does not present a perfect law nor reveal a perfect God; for she is herself perverted. The fearful storms which sweep our planet, the mighty earthquakes that rock and rive the earth, are not the results of perfect law from a perfect God. Rather they are the results of the perversion of his law. Nature reveals wisdom and beauty and power, but we must have a higher revelation to know God.

The God of the Bible

Such a revelation is found in the Bible, the word of God to the children of men. That word reveals God as Creator, the great moral Governor, the compassionate Father, the mighty Redeemer, the loving Friend. That God has a law, the fulness of perfection morally, comprehending every duty in its marvelous scope, prohibiting every wrong. What that law is will be the topic of the next article in this series. It is worthy of our most earnest study.

Mountain View, Cal.

Thrift and Thriftlessness

MRS. D. A. FITCH

It is apparent to one reading the book of Proverbs that Solomon had a working knowledge of domestic matters. Take, for example, verse 1 of chapter 14: "Every wise woman buildeth her house: but the foolish plucketh it down with her hands." It is not to be understood that Solomon referred to the actual work of erecting or demolishing the house, but rather to the fact that the wise woman will not only retain that which comes legitimately into her hands, but by every proper method will seek to gain those things which thrift and economy indicate should be hers. Never will she by imprudence permit her substance to go to waste.

Her foolish neighbor gives loose rein to her wasteful propensities, actually plucking down her house with the hand that "throws out with a spoon faster than her husband can bring in with a cart." Many a home has been mortgaged and sold because of the thriftlessness of the housekeeper.

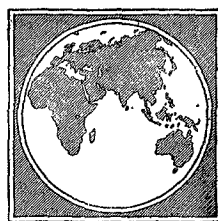
Santurce, Porto Rico.

A Dewdrop

A SINGLE dewdrop; as it quivers on a leaf on a June morning, mirrors and reflects the whole blue sky; yet what a miniature picture it gives of that vast expanse of heaven! So human fatherhood is a dewdrop which mirrors the divine Fatherhood; but it is only a picture compressed into minutest size, and with only dim, broken reflection of a glorious love which is infinite in its length and breadth and height and depth.—*Dr. J. R. Miller.*



THE WORLD-WIDE FIELD



The Little Word We Wished to Say

O LITTLE word we wish to say,
Behind our lips you hide away!
Your bolder, baser brothers pass,
And men will judge by these, alas!

Forgiven fault and comrade cheer
You have withheld from hearts most dear;

Why, when they called, did you not come?

O little word, why were you dumb?

And now — ah, pity! — none may guess
How much you held of happiness;
How fair you were, how wise, how gay —

The little word we wished to say!

— *Margaret Root Garvin.*

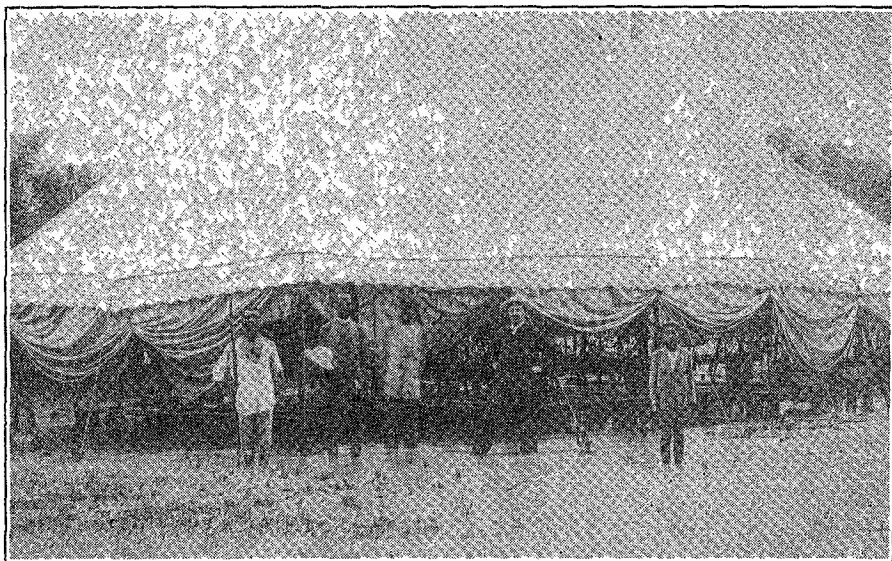
Jamaica

C. H. KESLAKE

THE third angel's message is making its way in all parts of the country, and souls are being won to the truth. The

ings in Port Maria, a town in the north-eastern part of the island. This is one of the many towns that suffered severely last August. It has lain in the wake of several storms since, while the rain has been almost incessant. On November 14, as the result of heavy rains a portion of the town was flooded. Our tent stood in the stricken district. The accompanying picture shows the tent flooded, with Elder Mignott and the writer standing almost knee-deep in the water. At the time the water was rushing through the tent like a river. Fortunately no damage was done to the tent, but we were unable to hold any meetings for some days afterward. These conditions have seriously crippled the interest. Nevertheless we are glad to report that some have accepted the truth and are walking in the light, and we have hopes of others.

There has recently been quite an agitation on the part of the clergy in Kingston with respect to the enforcement of Sunday by law. This has given us a



THE FLOODED TENT AT PORT MARIA, JAMAICA

situation, however, cannot be painted with roseate hues. The war is having its effect upon commerce, and money is difficult to obtain. Besides this, Jamaica has of late been visited by some severe storms, and much devastation has been wrought. Last August a hurricane swept the island and destroyed, it is said, ninety per cent of the banana crop. It would take the island several months to recover from such a blow; but following this there have been a number of storms more or less severe, resulting in further damage. It will cost the government tens of thousands of pounds to repair railroads and other highways of travel.

At this writing Elder Mignott and the writer are holding a series of tent meet-

splendid opportunity of presenting the principles of religious liberty before the people. The leading daily newspaper has given us from time to time as much as two columns of space. The writer has received appreciative letters from different parts of the island from those not of our faith, thanking us for giving them the opportunity of learning these great principles. Throughout the island thousands are reading our articles, and we trust that with the Lord's blessing many will yet take their stand with us to keep the commandments of God and the faith of Jesus.

Our bitterest opponent is a legislator. He has called upon the government to expel us from the country, because we

take the position that "we ought to obey God rather than men." This is verbatim the charge he brings against us. Just now the discussion deals principally with the question as to which day is the Sabbath, the first or the seventh.

Despite so many adverse circumstances, we are of good courage, and are anxious to do our part in warning the island.

Argentine Conference and Camp Meeting

ROSCOE T. BAER

THE fifteenth annual session of the Argentine Conference was held in connection with the camp meeting at Camarero, in the province of Entre Rios, Oct. 28 to Nov. 7, 1915. Two days prior to the beginning of the camp meeting the commencement exercises of the training school and sanitarium were held. In connection with the graduation of a large class of young people a very interesting program was given. In the evening the sanitarium gave another interesting program, with demonstrations to show how the medical missionary can aid in our great evangelistic work. A class of ten finished the three years' course for nurses. Prof. H. U. Stevens, whom I knew in Union College, has charge of the training school, and Dr. Habenicht is superintendent of the sanitarium.

The conference meetings were held in a new tent which was pitched on the school grounds in Camarero. Thursday evening, October 28, was the first of the public services. A large number of our brethren and sisters were present. Friday the conference opened, and our people from all parts of the field kept coming until it became difficult to accommodate them. Many came long distances by team. The preaching was, in a large measure, for our own people, and the Lord witnessed to the word spoken.

Most excellent prayer and testimony meetings were held, in which the entire congregation took part. The Sabbath meetings were seasons of great blessing, and the Holy Spirit was present to convince and to convict. Special meetings were conducted for the young people, and those in charge say that the Lord wrought wonderfully for the youth. Hearts were turned to God, and the Missionary Volunteer department was greatly strengthened.

The treasurer's report showed a splendid increase in tithe and offerings. The tithe for nine months of 1915 was more than for the entire year of 1914. The tract society also showed that the past year was a prosperous one for the sale of our literature. Thousands of copies of our missionary paper, *El Atalaya*, were sold, besides books, tracts, and Bibles. All this was encouraging to the delegates.

While the home missionary department is new here, we plan to bring this feature of our work prominently before our people. A program was rendered each afternoon, and the results were gratifying. Our people were instructed in methods of work, and they seemed anx-

ious to get suggestions for doing a work that is to hasten the end. Resolutions covering this kind of work were adopted, which called for the publication of larger tracts in Spanish, and also for the publication of cheap leaflets that can be given away to the public.

Besides the regular force of conference workers, there was good help from the union conference. Brother F. L. Perry, of Uruguay, was with us, and also Brother Julio Ernst, of Paraguay. The labors of these brethren were appreciated. We had, in all, ten ordained ministers, who shared the burden of the preaching services. Brother N. Hansen, who has labored for several years in the conference, was ordained to the gospel ministry.

A good interest was shown in foreign missions, and the amount contributed for this work proved the liberality of our people here. Other calls were made, and \$2,500 was raised for the work in this large field, and over \$300 for the tent fund.

The meetings were conducted in two languages, the Germans occupying one half of the tent, and the Spanish-speaking people the other half. Able translators were present to help in the services, that the people might hear in their own language all that was presented by the different speakers. It was impressive to see English, German, French, Italian, and Russian families present, all at peace with one another because the Prince of Peace abides in their hearts.

The last Sabbath was a day long to be remembered because of the blessings it brought to all. The Lord blessed in the Sabbath morning service, and the entire congregation gave themselves anew to the Lord, after which a solemn ordination service was held. Following the afternoon meeting, fourteen persons were baptized in a beautiful stream near by.

The territorial lines of the Argentine Conference are greatly extended. This one conference is almost equal in size to three union conferences in North America. There are millions here for whom Christ died, and we need help in the gigantic undertaking of giving them the light. We solicit the prayers of the REVIEW readers to the end that many in this field now ripe for the harvest may in due time be garnered for the Lord.

Puno, Peru

JOHN M. HOWELL

WE are now located in two rooms of the mission house at Plateria. We are very well contented here. Of course, we have not many conveniences, but we believe this is where God wants us to be, and how can we help being contented?

Last Sabbath there were about five hundred people at church. They had much the same expression on their faces as people in the homeland. Since coming here I have had the opportunity of helping Brother Achenbach and Brother Stahl in three operations. One was a tumor on the eye, another gangrene in the foot, and the other was tuberculosis of the knee joint. Day before yesterday

Brother Stahl let me perform a slight one myself. I painted the diseased portion with iodine, and then lanced the infected member with a knife. The patient never even flinched, and when I finished he took hold of my hand and thanked me heartily. I am glad for my stay at the Washington hospital, and for my little pocket case of instruments.

I enjoy working with Brother Stahl very much. There is nothing romantic about the work here, but we did not expect this, and the need is so great that it is a pleasure to endure the hard things for the sake of these poor downtrodden people.

Last Sabbath after meeting we visited the sick. One girl who was to have been baptized in December had died before we reached there, and they had her ready for burial. They carried the body out, and we gathered around it. Brother Stahl spoke a few words of comfort, telling them he believed the girl had accepted Christ as her Saviour from sin and that he believed she would have a part in the first resurrection. Then we had prayer, and left them to bury their dead.

We visited another place where the wife, who favors the mission, was sick. The husband has been bitterly opposed. After attending to the sick woman, Brother Stahl asked the husband's permission to have prayer. He not only gave this, but even seemed pleased. In the prayer Brother Stahl prayed for the sick one, and then that the husband might investigate the truth and accept it.

By this time it was dark, and it was hard to find the way down the mountain to our home. Our horses had to jump fences, break down hedges, and walk narrow walls. I was very thankful for my experience of two years in Texas and New Mexico as a cowboy.

Mission Notes

IN November last Brother C. C. Belgrave, who has been connected with the Garhwal Industrial School, north India, writes that he was to enter upon evangelistic work, opening a new mission somewhere in the United Provinces.

IN Bulgaria, a Bible colporteur called at a flour mill during the noon hour to sell the true "Bread of life." The manager ordered him away, using abusive language. The colporteur did not give up, but returned the next day at the dinner hour to make another attempt. He was summoned into the manager's countingroom. This time the manager was very gentlemanly in his manners, and purchased a Bible. The colporteur asked him why his treatment of him was so different from that of the day before. "Because," said the manager, "I have heard about you Protestant colporteurs, and I wanted to see if you are all as patient as you are said to be. Now come, and we will go together and sell your books to my men." The workmen took all the Bibles he had, and the worker for God departed with another valuable lesson in patience.



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.

Why Judge?

PEARL WAGGONER

WHY should we judge? We cannot really know
That thing is so that merely *strikes* us so;
We mix so oft the real with what we dream,
Forgetting all is not what it may seem.

And whether things appear as good, or bad,
May rest so often on ourselves alone:
Our health, perchance, the kind of night we had,
The ruts or customs into which we've grown.

I chanced of late to glance, in idle mood,
Toward where methought a mountain erstwhile stood:
The trees on the horizon were outlined,
But ne'er a trace of mountain loomed behind.

Should I o'er my mistaken judgment grieve?
Should I a stranger's verdict now believe,
Who, passing but this *one* time, might declare
The scene all mountainless, the country bare?

The morning after, as I looked again,
Its form once more was there, distinct and plain;
Was it a miracle, this scene sublime?
Nay! it had been the same there all the time.

And yet how oft the soul of man delights
To judge his neighbor's life devoid of heights!
We see the base; the rest, if we but knew,
Above the clouds, perchance, is past our view.

Let us keep faith! And though earth's atmosphere
May change for us the look of some one near,
Let us believe the best, and lo, some day
Our faith will triumph, mists all brushed away.

There's only One who sees the inmost soul,
The blessed Lord alone can read the whole,
And none so kind, so merciful, as he;
He judges not; then why, O why should we?

Unworthy all, alike we're saved by grace,
Yet must his likeness bear, to see his face;
Then, in the land no storms nor mists shall mar,
We evermore shall see things as they are.

Grip and Pneumonia

G. H. HEALD, M. D.

THIS winter the case incidence and the mortality from influenza and pneumonia are unusually high, and it behooves every one to avoid exposure if possible. The following rules are to the point:—

Avoid crowds whenever possible, especially stuffy street cars.

Do not remain in the vicinity of one who is coughing, unless it is absolutely necessary to do so.

Dress for the weather. Do not have too much on when indoors, especially in hot, ill-ventilated buildings; and be sure to have on enough when out of doors.

Be especially careful to keep the feet warm and dry.

Remembering that most infections enter the system through the mouth and nose, be careful to maintain a good hygiene of these orifices.

Bad teeth or other faulty dental conditions, chronic catarrhal condition, diseased tonsils, and the like, should have careful attention. It is well to wash the mouth and throat with some mild antiseptic, perhaps dilute peroxide of hydrogen, once or twice a day. If there is a catarrhal discharge, it is well to irrigate the nose by one of the approved methods, using a teaspoonful of baking soda or salt, or a mixture of the two, in a pint of water, and gently drawing the water through the nostrils.

Avoid all dietary indiscretions. Live on a moderate amount of well-selected food. "Keep the head cool, the feet warm, and the bowels open."

If you find yourself contracting a cold, your best course is to go home and immediately go to bed. A foot bath or other hot treatment is good; but when not taking treatment, stay in bed until the cold is "broken." You will save time thereby.

If you have a cough, do not expose others. Keep out of public places as much as possible.

Never spit on a sidewalk or crossing or on a floor.

Fig Tea

FLORENCE WHITE OSTER

IN Persia everybody drinks tea. As we travel through the country, all along the way we find tiny mud huts where tea is served. These tea rooms take the place of the coffeehouse, the lemonade stand, and the soda fountain or ice cream parlor in the United States. Every family, no matter how poor, will "set the samovar," and serve you to a glass of tea when you are calling, even though you may stay but a few moments. It is considered very rude if you do not partake of this hospitality. When we first came to the country, we were quite at a loss to know what to do, for we were not only supposed to drink tea when calling, but we must also serve it when callers came to our home. We solved the problem by asking for plain hot water when away, and serving our callers fig tea.

Many of our friends have learned to like the substitute very much, and are now using it in their own homes, and serve it to us when we visit them. Perhaps some of the readers of this department could make use of fig tea, for it is really a wholesome beverage. We prepare it in this way:—

Wash and dice good white figs. Roast in the oven until a very dark brown. They are now ready for use, and may be put away in a dry place, and kept as long as necessary. Three or four pieces are needed for about six cups of tea. Put these into a teapot, and pour a little boiling water over them an hour or so before serving time. For use pour a few teaspoonfuls of this juice into each cup, and fill with boiling water. Add sugar and cream if desired.

Teaching the Sabbath School Lesson

JOYCE M. FIELDS

I HAVE found the eye-gate pictures in the *Sabbath School Worker* very helpful in teaching the weekly Sabbath school lesson to our five-year-old daughter; and thinking that perhaps some other mother might make profitable use of our method, I pass it on.

The articles used are an attractive composition book (and be sure it will endure usage), a box of colored crayons, and the Memory Verse Cards. I start the lessons on the second leaf of the book, thus leaving a blank page on the left-hand side. At the top of the right-hand page I write the subject of the lesson, the scripture text, and the memory verse. Just below I draw the pictures from the *Worker*, using colored crayons. We then study the lesson together; and after the small maid has gone over it a number of times with me, she takes the book to her father, explains the pictures, and tells him the story of the lesson. This helps her to remember, and we can find out if she has the right ideas on important points. When she can tell the story, I give her the Memory Verse Card.

and she pastes it on the blank page opposite the eye-gate picture.

This book is one of her most prized possessions. By this method she has been able to memorize all the verses for the last two quarters, with the references, and is very ambitious to learn more.



Where He Went

A Personal Story

A MAN famous the country over walked into his office one day and said to his associates: "I am going away for a week or so, and I do not want you or any one else to know where I am. Don't worry about me. I shall be here when I get back." And he disappeared.

The man took the train for the town where his mother lived in the old home.

"Mother," said he as he took her in his great strong arms, and kissed her, "I have come home to spend a week all alone with you. This time I have not come merely to kiss you how-de-do and good-by and go again, but to stay with you a bit. I want to go back to the old days and be just your boy again, and have you treat me as if I were a little fellow once more."

The wise little mother asked no question of the big son upon whom his country had lavished success and fame, but merely said to him, "All right, dear."

"And I mean just what I say, mother," persisted the son. "I want you to be my 'mother, dear,' just as you used to be in the old days. I want you to make me the little pie-dough cakes on the back of the stove just as you used to do, and the turnovers in the oven. I want the dear old gingerbread horses with the raisin eyes. Cook me the eggs in the ashes. Cut me the nice warm bread with the brown crust and the molasses soaking away down into it, will you, mother?"

"I certainly will, my son," gladly replied the mother, wondering much but asking nothing.

The next day the mother was surprised to see her famous son go down to the swimming hole and roll in the mud puddle on the clayey bank and splash around with the pickaninnies. Later he was in the sheds, where once again he crawled all over the old gin and tried to "skin the cat" on the pole. He would hitch up to the machine and let the Negro boys drive him around as he used to drive old Pete, the mule. He loafed around the cabins and started his old mammy or some Uncle Remus to telling again the stories of Brer Rabbit and Brer Fox, which Joel Chandler Harris has retold so well.

In the lazy afternoons, after a nap, he would throw himself down on the porch floor at his mother's feet; and, putting his head up in her lap, where she could play with his hair and smooth his cheek, he would say: "Mother, tell me the old stories you used to tell me about Joseph and his coat, David and his sling, Daniel and the lions, Elijah and the chariot, Elisha and the bears, and all those." And the mother did.

At other times he would go to the mantel and bring the "Bible book," and say: "Here, mother, read me again the sweet old story that you used to read about the little Baby that was born in a stable, the angels that sang, and the wise men who brought gifts and who followed a star; and how he grew to be a man and went about doing good and making the world better; and how men killed him; and how he is now up in heaven, and wants your son to be a good boy."

And the mother would.

When night would come and he had gone up to bed, he would call to her, "Come, mother, and tuck me in and hear me say my prayers." And, like unto the days that had gone, he repeated:—

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.
God bless mamma, and make me a good little boy. Amen."

Then he would say, "Now, mother, will you put the candle out in the hall, and hold my hand and sing me the song you used to sing?" And many a man knows what the mother sang:—

"I think when I read that sweet story of old,

When Jesus was here among men,
How he called little children, as lambs to his fold—

I should like to have been with them then."

Thus for nearly two weeks the famous son lived his boyhood days over again in the old home with his mother. And then he went back to his work.

When he arrived at his office, he found waiting for him an invitation from the New England Society of New York to be the principal speaker at the society's next dinner. He accepted the invitation, and went to New York and spoke.

His speech was called "The Old South and the New." It thrilled the country from ocean to ocean. It was the first time the New South had had a chance to speak since the great conflict. And the words of the New South were words of love and perpetual peace. In this oration is that magnificent tribute to America's great President, Abraham Lincoln.

Where did that inspired message come from? Said the orator afterwards: "When I found myself upon my feet, every nerve was strung as tight as a fiddle string, and all a-tingling. I knew then that God had given me a message for that assemblage. As soon as I opened my mouth, it came rushing forth."

In the history of our country there have been three great orations, and they will be found side by side in every collection of masterpieces of eloquence. The first was by Patrick Henry, at Williamstown; the second by Abraham Lincoln, at Gettysburg; and the third by Henry W. Grady, at New York—the last by the man who went to his mother.

What induced Henry W. Grady to go back to his mother in her old home?

The reason is best told in another story:—

One evening after a meeting in Harrisburg, Pa., where I had told the above story, Mr. Harry McCormick came to me and said:—

"I was much interested in that story of yours about Mr. Grady. I think I am able to add the preface to it.

"I was in Atlanta attending the international convention of the Young Men's Christian Association. At the close of our conventions it is the custom for the men to take hold of hands, form a chain around the room, and sing 'Blest be the tie that binds.' Mr. Grady was there, and we asked him to join in with us. He refused, although we urged and insisted. He stood with bowed head, saying: 'No, fellows, I can't do it. I am sorry, but I can't do it.'

"The next day word came to our hotel that if it was not too much trouble, Mr. Grady would like to see Mr. Morse and some more of us at his office. When we got there, Mr. Grady met us with all the fine courtesy of the Southern gentleman, saying: 'I hope you will pardon me for taking your valued time on the eve of your departure, but you noticed last night that I could not join hands with you and sing "Blest be the tie that binds our hearts in Christian love." You fellows have something I do not have. I used to have it years ago, back home with my mother at Athens. But in the cruel war and the hurly-burly of a public life I fear it has got away from me. I want it back. I have asked you fellows to come here and tell me how I can get it back.'

"We told him the old story. It was all we had to tell him."

That day Henry W. Grady went back to his mother and to his God.—*William H. Ridgway.*



If You Want to Be Loved

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you do not possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evils you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't jeer at anybody's religious belief.

Learn to hide your aches and pains under a pleasant smile. Few care whether you have the earache, headache, or rheumatism.

Learn to attend to your own business—a very important point.

Do not try to be anything else but a gentleman or a gentlewoman; and that means one who has consideration for the whole world, and whose life is governed by the golden rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."—*Christian World.*



THE FIELD WORK



"GO YE INTO ALL THE WORLD"

West Michigan

THE Lord greatly blessed the work and workers in West Michigan during 1915. Our workers are of good courage, and the people and churches united and cooperating loyally. During 1914 there were baptized in the conference two hundred and twenty-two, and at the beginning of 1915 we asked the people and laborers to work and pray for three hundred souls during the year. We are glad to report that more than that number were baptized. We cannot yet give the full number in excess of our goal. Of course, it will be readily understood that in a conference graced by so many pioneers as West Michigan, the losses by death are heavy. Elder Langdon reports an average of more than one funeral a week in Battle Creek alone for all the time he has been there, so our net gains are small. The net gain for 1914 was only forty-one, and for 1915 only one hundred and fifteen. A comparison of results for the last three years shows good progress in all lines. A few figures may be of interest:—

Our membership in 1913 was 2,444; at the beginning of 1916 there were 2,862; net gain, 238.

Tithe for 1913, total, \$38,347.88; per capita, \$15.69. For 1914, total, \$44,227.71; per capita, \$17.23. For 1915, total, \$48,051.25; per capita, \$17.91. This shows a gain of nearly \$10,000 in two years, and a gain per capita of \$2.22 in the same time.

Total amount of Twenty-cent-a-week Fund sent forward in 1913, \$15,752; in 1914, \$20,389.29; in 1915, \$29,205.62.

Total amount of Sabbath school offerings for missions in 1913, \$6,295.99; in 1914, \$7,805.40; in 1915, \$9,175.47.

Total amount of literature sent out from the West Michigan Tract Society: 1913, \$7,669.56; 1914, \$12,704.15; 1915, \$15,500.

The campaign for clearing the conference debts is proceeding satisfactorily. Elder Reefman has visited half the churches in the interest of the \$6,000 we are asking the churches to raise, and if the remaining churches do as well, all the association debt and our share of the college and academy debts, will be cleared by next camp meeting time. The young people's work and school work show a healthy growth.

C. F. McVAGH.

The Atlantic Union Conference

THE eighth session of the Atlantic Union Conference was held at South Lancaster, Mass., Jan. 4-11, 1916. An effort was made to have all the ministers and other workers in the union present. About two hundred delegates and visitors were in attendance. These, with the students and other members of the church at South Lancaster, made a large congregation each evening. Aside from one meeting, at which the president of the union gave his annual opening address, and the necessary standing com-

mittees were appointed, the first four days of the meeting were devoted to institute work, the instruction being given by Elders A. G. Daniells and I. H. Evans and the writer. One hour each day was given to conference reports on various lines of work, and these were of such an encouraging character that they added greatly to the strength of the meeting. The keynote of the meeting was that of living a victorious Christian life through faith in Christ, and the responsibility which rests upon us to win souls to Christ.

The meeting was of a most spiritual nature. All present experienced a great spiritual uplift. It brought renewed courage and hope into the hearts of the faithful and untiring workers present, and a greater determination than ever before was expressed to give ourselves unreservedly to the work of rescuing souls from sin, before the curtain of life's drama drops and the Master's work is done. The nearness of the end, together with the tremendous work before us both at home and abroad, urges us forward to the greatest missionary endeavor possible, and we were impressed as never before with the responsibility of doing personal work for souls.

A strong missionary spirit was manifested throughout the meeting, for work both at home and abroad. The need of arousing all our churches to active missionary endeavor is sensed keenly, and the home missionary work is being pushed. The strong appeals by Elder Daniells, whose heart burns with a great burden for the benighted millions in heathen lands, stirred the large gathering present, and many from this field will doubtless be chosen from time to time to strengthen and enlarge the work in the regions beyond.

The annual meeting of the Review and Herald Publishing Association was held during the conference session. This brought to the meeting for a few days, among others, Elders F. M. Wilcox, E. R. Palmer, B. G. Wilkinson, and L. H. Christian, and Brethren I. A. Ford, E. L. Richmond, and R. Hook, Jr. We were all glad to have these brethren with us, and their presence and counsel, together with the uncommonly interesting and encouraging report of the work of the Review and Herald Publishing Association during the past year, gave new impetus and strength to the work of the conference.

The business deliberations of the conference were marked with the utmost unity. The reports rendered from the various conferences and departments were interesting, instructive, and encouraging. In the midst of many obstacles, and with a population crowded into large and wicked cities, the work has made most encouraging progress. A large number has been brought into the truth and the sale of literature shows a marked increase. Their greatest need is more strong, consecrated workers to push the work in the cities.

The reports from the different con-

ferences seemed of an especially encouraging nature. This is especially true of some conferences where the work for some years has seemed to go slowly. But in some of the older conferences, where the message has been established the longest, the greatest progress is being seen, showing that the time has come when the work of the message is returning to the East with power.

Elder R. D. Quinn was reelected president, and C. L. Kilgore secretary-treasurer. The other officers chosen were practically the same as formerly. A keynote of courage was sounded throughout the entire meeting, and all returned to their work with strong courage and hope for the future, notwithstanding the fact that the dark clouds looming up above the horizon indicate that a storm of unwonted power is soon to burst upon us, and that a work of great proportions must yet be done in the cities of this union.

The only thing that marred the joy of the meeting was the terrible news cabled to us that our much-loved brother and fellow laborer, Prof. H. R. Salisbury, was in all probability among those who perished when the "Persia" sank in the Mediterranean, while on his way home from the fall council. Many prayers were offered for those upon whom this sad blow will fall the hardest.

The outlook for the advancement of the work the coming year is good, and we hope more people will be brought to Christ than ever before in the history of the cause in this field.

G. B. THOMPSON.

Newspaper Activity in the Atlantic Union Conference

It was a great pleasure to learn, while in attendance at the biennial session of the Atlantic Union Conference held in South Lancaster, Mass., that a large majority of the ministers and others engaged in public work have been using the newspapers to advantage in connection with their tent and hall efforts. From conversations held with a number of the brethren it was pointed out that as they continue to supply contributions to the editors, they get more acquainted with these men, and thus find it less difficult to secure the publication of reports dealing with various phases of the message.

Nearly all stated that the publicity given their efforts has been the means of increasing the attendance at the meetings, and has also aroused comment among others who did not attend. It was encouraging to hear the different workers state, in discussions on how to solve the problems of reaching the masses, that in their opinion the newspapers would play an important part in this work. In a symposium on city evangelistic work, in which several evangelists spoke, the question of giving publicity to the message through both the news and the advertising columns, was an important one.

Almost all the workers agreed that the newspapers are now playing an important part in the spread of the message, and they were encouraged by the liberal manner in which the editors of their home papers have been receiving their contributions. Some showed the writer long clippings of articles treating on various phases of the message. Not only were the articles published, but some

were considered important enough to command first-page positions. It was good to hear from some of our evangelists who had previously been backward about utilizing the public press, that they had been using their home papers to advantage. They had become acquainted with the editors, and through their friendly relation with these men, on each visit to the newspaper office they found them quite ready to publish the reports submitted to them.

Some of the brethren said that in times past they depended largely on the distribution of circulars to advertise their meetings, but that this method has been replaced to a very large degree by the advertising they now place in the newspapers. They find that advertising through the newspapers works two ways. These advertisements attract the attention of the readers, and also open an avenue for securing the publication of extracts of sermons with more willingness on the part of the editor than if the advertisements had not appeared.

It is the constant use of the papers that pays. It shows to the men in charge of the papers that our work is more than an adventure, and that our preachers mean to make the cause they are advocating and promoting a permanent thing. Our brethren now realize that editors, as well as any other person who is unacquainted with our denomination, must be informed; and when an editor gains confidence in the permanency of our movement, our brethren find him a valuable asset toward disseminating the different gospel truths we hold, among the thousands of homes where the papers circulate every day in the week.

Our evangelists in the Atlantic Union Conference gave numerous assurances that they will continue to use the newspapers in future efforts.

WALTER L. BURGAN.

The Beginning of the Foreign Mission Band of Walla Walla College

[A report by Dr. Frederick M. Rossiter of the organization in 1890 of the first Foreign Mission Band at Battle Creek College, was published in the REVIEW of Aug. 21, 1913. Mrs. Ida Fischer Carnahan (*née* Jones) gave in the REVIEW of Sept. 16, 1915, a report of the first Foreign Mission Band at Union College. Miss Jones brought the idea with her from Battle Creek College. In the organization of the Foreign Mission Band at Walla Walla College, the helpful influence of Union College is seen. Thus the circle of good influence widens.—L. L. C.]

DURING the school year of 1906 and 1907, a few students who were deeply interested in foreign mission work and had a fixed purpose to become foreign missionaries, met together on Sabbath afternoons in the college library to study the foreign fields. Realizing the power in prayer, they spent much time in communion with God. They realized also that to be foreign missionaries, they must begin their work at home and be real missionaries here; so they engaged in personal work for the unconverted in the school.

From time to time others became interested and joined the circle, although there was no regular organization until

the following year. The Young People's Missionary Volunteer Society was doing good work, but the members of this circle had such a deep interest in foreign work that they thought a separate organization necessary. This first organization was effected after very earnest consideration. Elder H. A. Washburn, who was a member of the first Foreign Mission Band at Union College, gave valuable advice and instruction, and presented the idea of having a pledge and a declaration. This idea received serious, prayerful consideration before it was adopted. Professor M. E. Cady also took an active part in the organization, giving advice and dwelling at length on the object of the society. Consequently in November of 1907, what was known as the Foreign Missionary Volunteers was organized. The society existed under this name until in January of 1908, when the name was changed to the Foreign Mission Band. At this time the object of the band was changed somewhat, as was also the constitution. A declaration in the form of a pledge was also drawn up. To become a member it was necessary to sign this declaration. When opportunity was given those who wished to join, there were twenty-five who responded, these becoming charter members.

From this small beginning the band has grown until 235 names have been signed to the declaration. A large number of earnest, consecrated workers have gone out from this band to the foreign fields, and are spreading the good news of salvation in every available manner.

W. B. AMMUNDSEN.

Simultala, India

A post card received a short time ago from a young student in the C. M. S. Mission school, at Bhagalpur, shows how God is working with the literature among the people of India. This young man I met on my tour among the students in Bhagalpur and the district last year, with our Urdu, Hindi, Bengali, Santali, and English papers and tracts. He says:—

"After a long time I am writing you a few lines about my condition; that I could not write you any letter before this because I was not here, and thought that you would not be there at the place where you told me. I hope that you will kindly send me a few books to sell, because here are many boys, Hindu and Mohammedan. So I hope that they will buy. When they will buy them I will send you the money, and if they don't take them I will return you the books.

"I am yours faithfully,

"SANEY BROWN."

I understand this is an Indian Christian student.

W. A. BARLOW.

Santurce, Porto Rico

It gives me great pleasure to report that the week of prayer was not only recognized in Santurce, but also that the dear Lord came near by his Holy Spirit and touched hearts. Near the close of the week I felt impressed to present the covenant, and it was signed by twenty who had not been church members. Among this number is one man who has served as a native pastor for a number of years. Some time ago he purchased one of our books, but was told that it

contained error. Consequently it was laid aside. Since then he has met other colporteurs, and has bought more books, and they have brought to his honest soul the light of present truth. Several times each week he visits our home, that the Word of God may be opened to him more fully.

The members of this church have nearly finished placing some of our literature in every home in Santurce, which means about six thousand pieces.

D. D. FITCH.

Work

A Song of Triumph

Work!

Thank God for the might of it,
The ardor, the urge, the delight of it—
Work that springs from the heart's desire,

Setting the brain and the soul on fire.
Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command,

Challenging brain and heart and hand?

Work!

Thank God for the pride of it,
For the beautiful, conquering tide of it,
Sweeping the life in its furious flood,
Thrilling the arteries, cleansing the blood,

Mastering stupor and dull despair,
Moving the dreamer to do and dare.

Oh, what is so good as the urge of it,
And what is so glad as the surge of it,
And what is so strong as the summons deep,

Rousing the torpid soul from sleep?

Work!

Thank God for the pace of it,
For the terrible, keen, swift race of it,
Fiery steeds in full control,
Nostrils aqiver to greet the goal.
Work, the power that drives behind,
Guiding the purposes, taming the mind,
Holding the runaway wishes back,
Reining the will to one steady track,
Speeding the energies faster, faster.
Triumphing over disaster.

Oh, what is so good as the pain of it?
And what is so great as the gain of it?
And what is so kind as the cruel goad,
Forcing us on through the rugged road?

Work!

Thank God for the swing of it,
For the clamoring, hammering ring of it,
Passion of labor daily hurled
On the mighty anvils of the world.

Oh, what is so fierce as the flame of it?
And what is so huge as the aim of it?
Thundering on through dearth and doubt,
Calling the plan of the Maker out,

Work, the Titan; Work, the friend,
Shaking the earth to a glorious end,
Draining the swamps and blasting the hills,

Doing whatever the Spirit wills—
Rending a continent apart,
To answer the dream of the Master heart.

Thank God for a world where none may shirk—

Thank God for the splendor of work!
—Angela Morgan, in *New York Evening Mail*.

Our Christian life is intended to be not a meditation, but a ministry.—Robert E. Speer.

Missionary Volunteer Department

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

The Sufficing Bible

WHEN I am tired, the Bible is my bed;
 Or in the dark, the Bible is my light;
 When I am hungry, it is vital bread;
 Or fearful, it is armor for the fight.
 When I am sick, 'tis healing medicine;
 Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
 Or play, it is a harp of happy sound;
 If I am ignorant, it is my school;
 If I am sinking, it is solid ground.
 If I am cold, the Bible is my fire;
 And it is wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
 Or naked, it is raiment rich and warm.
 Am I imprisoned? it is ranges wide;
 Or tempest-tossed? a shelter from the storm.

Would I adventure, 'tis a gallant sea;
 Or would I rest, it is a flowery lea.

Does gloom oppress? the Bible is a sun;
 Or ugliness? it is a garden fair.
 Am I athirst? how cool its currents run!
 Or stifled? what a vivifying air!
 Since thus thou givest of thyself to me,
 How should I give myself, great Book, to thee?

— Amos R. Wells.

The Bible Year

Assignment for January 30 to February 5

- JANUARY 30: Exodus 16 to 18.
- JANUARY 31: Exodus 19 to 22.
- FEBRUARY 1: Exodus 23 to 26.
- FEBRUARY 2: Exodus 27 to 29.
- FEBRUARY 3: Exodus 30 to 32.
- FEBRUARY 4: Exodus 33 to 35.
- FEBRUARY 5: Exodus 36 to 38.

To Think About as You Read

- JANUARY 30: The Lord will provide.
- JANUARY 31: Am I keeping the spirit as well as the letter of the ten commandments?
- FEBRUARY 1: Does my life conform to the requirements of justice and humanity required by the moral law?
- FEBRUARY 2: What is my attitude of heart toward God's sanctuary?
- FEBRUARY 3: What idols do I worship?
- FEBRUARY 4: Do I come into real heart communion with God? What about being a *willing* giver for his sanctuary?
- FEBRUARY 5: How is my soul temple adorned for his indwelling?

Sinai

The peninsula of Sinai is a triangle whose western side extends along the Gulf of Suez for about one hundred and ninety miles, and whose eastern border is washed by the waters of the Gulf of Akabah. The peninsula contains about 11,500 square miles, being somewhat larger than the State of Vermont. "A rugged mass of granite mountains occupies the body of the peninsula, the eastern and western ranges meeting in an angle at the south."

"The Scripture use of the two names Sinai and Horeb ["dry"] is such as to make it probable that Horeb was the general name for the mountain group, and Sinai the name of the special summit on which Jehovah descended in fire and 'talked with' Israel."

There has been considerable discussion as to which of the numerous peaks of the Sinai peninsula is the one from which the law was given. The general opinion, however, points to the northern peak of an isolated ridge, two miles long from northwest to southeast, and about a mile broad. This northern peak rises "high above all other mountains near it and in sight, and is so isolated from them by the plain and by deep and steep ravines, that bounds might have been set around it. At its very base lies the Wady er-Rahah ["rest"], a plain two miles long from southeast to northwest, and a half mile wide, containing two million square yards available standing room, a space doubled by the valleys which open into it on the east."

The Law Given

The giving of the law at Sinai was one of the most momentous events of earth's history. "All eyes," says one writer, "may well be turned to Exodus 20 and the sublime event therein recorded."

"The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of his law, but it was to be held as a sacred trust for the whole world. The precepts of the decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.'" — "Patriarchs and Prophets," page 305.

Comfort of the Bible

"Weary human nature lays its head on the bosom of the divine Word, or it has nowhere to lay its head. Tremblers on the verge of the dark and terrible valley which parts the land of the living from the untried hereafter, take this hand of human tenderness yet godlike strength, or they totter into the gloom without prop or stay. They who look their last upon the beloved dead, listen to this voice of soothing and peace, or else death is no uplifting of everlasting doors, and no enfolding in everlasting arms, but an ending as appalling to the reason as to the senses, the usher to a charnel house whose highest faculties and noblest feelings lie crushed with the animal wreck, an infinite tragedy, maddening and sickening, a blackness of darkness forever." — C. E. Stowe, "Origin and History of the Books of the Bible," page 35.

The Bible First

"It is related of Alexander Duff, the great missionary to India, who spent his last years in teaching theology in New College, Edinburgh, that he loved to tell his students this story of his outward voyage to India. He was a great lover of the classics, and took special delight in the library of carefully selected volumes which friends had furnished as a

part of his missionary outfit. In rounding the Cape of Good Hope the vessel was wrecked and nearly everything on board lost. As the passengers gathered about a fire on the beach a sailor brought to Dr. Duff a book which had been washed ashore and asked him if it was his. It proved to be his Bible, wrinkled and discolored by sea water, but still legible. He took it as an omen from heaven, and from that hour, though always a leader in education, he made the Bible central in his thought and study and teaching." — "Why Read and Study the Bible?" page 13.

A Special Help for the Bible Year

THE interest that is being manifested in the Bible Year Course is very gratifying. An isolated sister writes, "The Bible Year study will be a great help to me, as well as a pleasure." One of our ministers writes, "I am sending you inclosed herewith a number of names of those who say they intend to read the Bible through during 1916, following the outline in the REVIEW. While I have been reading the Bible and studying it for a good many years, yet I find it very helpful to read it through by course, and I have taken much pleasure in reading with others in this great Bible reading movement."

Many of our people spend some time each day on the street cars. Others travel more or less, and could easily improve the time in reading the Bible, if they had a pocket Bible. But the whole Bible made small enough for the pocket has such fine print that it is trying on the eyes.

This problem has been solved. The American Bible Society publishes the whole Bible in thirty-one portions. These portions are 2¾ by 4¾ inches, printed in brier type, and bound in flexible cloth, cut flush, with round corners and plain edges.

The entire set can be secured for \$1. and with each set will be sent a little leather cover, in which to carry one portion. This cover can be obtained only with the set. For ten cents extra, the Review and Herald will stamp your name on the cover. The individual portions are five cents each. Order from your tract society.

Let those who will take up this course, send their names to their conference Missionary Volunteer secretary. Take up this matter with your church or Missionary Volunteer Society, and send in the names of those who definitely purpose to follow the course.

M. E. KERN.

"ELIZABETH STUART PHELPS has somewhere said that the sharpest corners in life have to be turned alone. Crises that arise within the soul itself are essentially solitary crises. No one of us can pull another through a secret spiritual conflict. The only one who can get close enough to help at such a time is God."

"EVERYTHING in nature seems to have this sign on it, 'Move On.' Nothing stands still. Every atom in the universe is on the move. You must either move on or get run over."

"MEN who want to be Spirit-filled must be self-emptied."

Educational Department

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

"All the Children of All the Churches"

THE gist of Daniel Webster's reply in the Senate, Jan. 26, 1830, to Mr. Hayne, was that the federal government was in duty bound to use all its resources for the common good of all. Of education he says:—

"Have the United States no right, or, as a great and untaxed proprietor, are they under no obligation to contribute to an object thus calculated to promote the common good of all the proprietors, themselves included? And even with respect to education, which is the extreme case, let the question be considered. In the first place, as we have seen, it was made matter of compact with these States, that they should do their part to promote education. In the next place, our whole system of land laws proceeds on the idea that education is for the common good; because, in every division, a certain portion is uniformly reserved and appropriated for the use of schools. And, finally, have not these new States singularly strong claims, founded on the ground already stated, that the government is a great, untaxed proprietor, in the ownership of the soil? It is a consideration of great importance, that probably there is in no part of the country, or of the world, so great a call for the means of education, as in those new States, owing to the vast numbers of persons within those ages in which education and instruction are usually received, if received at all. This is the natural consequence of recency of settlement and rapid increase. The census of these States shows how great a proportion of the whole population occupies the classes between infancy and manhood. These are the wide fields, and here is the deep and quick soil for the seeds of knowledge and virtue; and this is the favored season, the very springtime for sowing them. Let them be disseminated without stint. Let them be scattered, broadcast, with a bountiful hand. Whatever the government can fairly do toward these objects, in my opinion ought to be done."

This is correct reasoning for the state, and, by analogy, correct for the church. "Education is for the common good" of the whole body of men embraced within the federal government; hence the responsibility of the federal government to promote it, and to scatter the seeds of knowledge and virtue "broadcast" "without stint" and "with a bountiful hand."

The government exists for the common good of all; so likewise the church. Whatever promotes the interest of all promotes the interest of the individual. The benefits of organization are obtained only when there is a just balance between giving and receiving. Here is a principle of life and growth. No individual receives for long who does not give. This is true of the individual, and it is true of any healthy organization.

The children of the parents of the church are embraced within the meaning and genius of the church organization, and every child is a heritage of God

to the church as well as to the parent. consequently every church is obligated to concern itself to secure all those conditions which will best promote the welfare of every one within its borders, old or young, gray-haired or infant.

Upon this topic the spirit of prophecy speaks thus:—

"The church is asleep, and does not realize the magnitude of this matter of educating the children and youth. 'Why,' one says, 'what is the need of being so particular to educate our youth thoroughly? It seems to me that if you take a few who have decided to follow a literary calling, or some other calling that requires a certain discipline, and give due attention to them, that is all that is necessary. It is not required that the whole mass of our youth be so well trained. Will not this answer every essential requirement?' No, I answer, most decidedly not. What selection should we be able to make out of the numbers of our youth? How could we tell who would be the most promising, who would render the best service to God? . . .

"Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education that they may be fitted for usefulness, qualified for places of responsibility in both private and public life. There is a great necessity of making plans that there may be a large number of competent workers, and many should fit themselves as teachers, that others may be trained and disciplined for the great work of the future.

"The church should take in the situation, and by their influence and means seek to bring about this much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we cannot trust our youth to go to seminaries and colleges established by other denominations; that we must gather them into schools where their religious training shall not be neglected. God would not have us in any sense behind in educational work; our colleges should be far in advance in the highest kind of education."—*Counsels to Teachers,* pages 43-45.

Duty begins at home; and this does not lessen our duty abroad, but increases it. The duty at home, recognized and discharged, gives greater ability to comply with the demands of duty abroad. Gather in all the children of the home church, that with them and through them we may the more effectively gather in the children of the foreign church.

In all the churches "a fund" should "be created by generous contributions for the establishment of schools for the advancement of educational work." The first responsibility for the education of the child rests with its parents, the second with the church. But too often the church has not recognized its responsibility to foster and help in the education of its children, and because of this thousands of our children do not have church school privileges.

"All the children of all the churches"

should become an educational maxim with us. This means that in all the churches where there are children, provision should be made for them to receive a Christian education. So let our educational watchword be:—

A Christian education for
"All the children of all the churches."
FREDERICK GRIGGS.

Home Missionary Department

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

Home Missionary Experiences in the Regions Beyond

Japan

FROM a letter written by Sister Stacey we take the following interesting experiences:—

"When the spring weather commenced, I started to do a little canvassing with the Japanese paper. The Japanese buy very readily from foreigners, especially a foreign woman, even though she can say only a few words. In fact, it seems as if they buy just because she is a foreigner. Of course I cannot do much more than ask them to buy and tell them the price, and I leave the paper to tell its own message. I first tried this in the village near our compound when taking my little girl for a walk. A few days later we formed a band to go into the city one Monday morning. There were six Japanese sisters and three foreign sisters, including myself. In less than three hours after arriving on our territory, we had sold one hundred and eighty papers, besides tracts. The foreigners sold from forty-five to fifty copies, one sister, who had canvassed before, selling as many as twenty papers, while the Japanese averaged seven each. This illustrates how much easier it is for the foreigner.

"Another day Sister Herboltzheimer and I went out with one hundred and fifty-eight papers and fifty-five tracts, besides children's Scripture cards for free distribution. It was a hot day, but we sold all, besides giving away all our cards. We both ran out of tracts early in the day. Tomorrow or the next day, my husband and I are going out together.

"In connection with our Tokio tent effort, we are printing each day, for use by the tent workers, a one-page synopsis of the sermon. The series will cover about thirty sermons or more, starting with the true God and creation, and ending with the leading truths of the message. I have often wished we had a series of leaflets like this, so that we could work up what we call at home 'tract rounds.' And now our sisters' society has embraced the opportunity, and placed an order for five hundred of each to be printed extra for their use. Last Wednesday we took out the first number. There are twelve of us, but as three have to take a Japanese sister to act as interpreter, it reduces the number of our rounds to nine. We divided the main street of the village into rounds of about twelve houses each, and later we shall start another similar campaign among the people scattered about off the main road. The rest of our five hundred

papers of each number will be used for free distribution on trains, etc.

"It certainly did my heart good to see these sisters take up this line of work with such interest. I believe we should work to the end of encouraging all believers to take an active part in the giving of the message. It will mean their own salvation as well as the salvation of many others."

South Africa

In South Africa, in the districts which are sparsely settled, our people have been working by missionary correspondence. About three thousand papers are sent out each month. These papers are bringing in many new subscriptions and words of appreciation. One person writes from far-away north, saying: "Is there no one in your society who could bring the message of light and truth to —? Souls are dying in the darkness, sorely in need of some bright worker. Religion is occupying the secondary place, or no place."

From another letter we learn that "a gentleman wrote of his appreciation of the *Sentinel* which we had mailed to him, inclosing the subscription and asking for back numbers, as he was deeply interested in the clear teaching of the paper.

"This week a gentleman called at 56 Roeland Street, and asked if it was the office of the *South African Sentinel*. On receiving an affirmative reply, he stated that as he crossed one of Cape Town's busy streets, he kicked against a magazine. On picking it up he found it to be the *Sentinel*. Though soiled with mud, he was able to find light that he had been seeking for years. He wanted a clean copy for himself, back numbers, and several copies for friends; and leaving his subscription, he carried away his prized magazines.

"While sitting in the barber's chair recently, a brother was informed of, and advised to subscribe for, that 'fine little paper, the *South African Sentinel*.' The man recommended it because he had found it such splendid help. He was a Sunday-school teacher, and found the paper invaluable in preparing suitable instruction for his class. Then, too, it showed so clearly what the Bible teaches about current events. Said the barber, by way of emphasis, 'I recommend that paper to all my customers. I cut General Botha's hair when he attends Parliament, and I shall recommend it to him.'"

South America

"The Florida church has fixed the first Sunday of each month for a special canvass campaign with our missionary paper. The offices and printing plant shut down, and everybody is supposed to go out and sell papers. The first Sunday of this month we all went out and had a very successful and happy day."

Our South American members are also carrying on missionary correspondence, and the following letter is one response received:—

"To the *Argentine Tract Society*.

"DEAR SIR: I have just received a copy of the magazine *El Atalaya*, published by that society, and a letter from the same, which I hasten to answer.

"This paper has come to confirm my ideas which I had formed about the present condition of things in the world, and which I had been studying with the help of the book 'Daniel and the Revelation,'

also published by that society, and the Holy Bible.

"As I find that this paper will help me to understand better the meaning of the prophecies, I should be grateful if you will kindly let me know the price of the subscription, so that I may contribute to the development of such a noble enterprise."

These experiences are encouraging, for they show that in different parts of the world the church members are rallying to the standard of Prince Immanuel, to do their part in finishing the battle.

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

Visits to Sanitariums

THE writer's recent tour in the West included visits to the sanitariums in Boulder, Colo., and in Southern California. We found them in an encouraging condition. These same institutions were recently visited by the editor of the *REVIEW*, and his reports have appeared in former numbers of this paper.

Kansas

On my return trip I called at the Kansas Sanitarium, at Wichita. The institution was maintaining the record-breaking patronage which it had held for nearly a year. Not a room was vacant, and I had to choose between staying at a hotel or sharing a room with a guest.

The patronage of the Kansas Sanitarium is a representative one. The city of Wichita is contributing a liberal share of business, both of house patients and of transient treatment patrons. Some of the physicians and surgeons of the city are showing a growing friendliness to the institution, and are giving it support.

The additions to the building, made necessary by its growing work, are about completed. The new elevator is doing satisfactory service. Other improvements have been made.

The nurses graduating from the institution readily pass the State board examination, which speaks well for the training they are receiving. They are in demand for outside work.

Dr. L. A. Sutter, the superintendent, has been kept quite busy, carrying the entire medical work alone, besides assisting in teaching and in other lines. Dr. Josephine Andersen had just arrived at the time of my visit, to assist as the work demanded. R. L. Carson, the business manager, also had a full share of work. The Kansas Sanitarium is a busy place. The outlook for a prosperous business is good.

The Florida Sanitarium

As I saw the surroundings and general situation of the sanitarium at Orlando, Fla., I could not but thank God that we possess such beautiful places as this and others of our sanitarium locations. This goes far toward making these institutions ideal for their purpose. The Florida Sanitarium classes with the best of them.

Orlando, the county seat of Orange

County, marks one of the prettiest parts of Florida. There are upwards of a thousand fresh-water lakes in the county, sixteen of them within the corporate limits of the city, and twenty-seven in the immediate vicinity. The lakes have a tempering effect upon the climate, cooling the summer heat and warming the sharp winds of winter, giving an equable climate the year round.

The city has a population of about ten thousand. This is increased in winter by the large number of tourists from the North, many of whom have erected handsome winter homes. The city improvements, in sewerage system, street pavement, etc., with the parks, churches, and institutions, make Orlando one of the most attractive cities of the South. The mean temperature for the past twenty years, by months, is given as from 59 degrees in January to 82 degrees in August. There is usually rain every month of the year. Cool, soft, pure water is abundant. Fruits and vegetables are plentiful. Malaria does not prevail.

Thus, natural conditions have given us a most favorable location for our sanitarium. Well-directed effort has added to its attractiveness, and general improvements have been made, until we now possess a place that is quite complete in all needed facilities and equipment. The new main building is beautifully located a little way from and overlooking Lake Estelle. The fine sun parlor on the ground floor is a delightful room for lounging, reading, and vesper services.

The original main building has been nicely improved. The dining room is located in this building, and is an attractive, restful room. The meals are good. A number of cottages, conveniently located, offer accommodations for those who desire rooms away from the main building.

The physicians, Drs. R. S. and Olive Ingersoll, are competent and have had much experience, both in this country and abroad. Facilities are ample for all general lines of medical and surgical practice. B. W. Spire, the business manager, has been connected with sanitarium work since its beginning in the South. He is untiring in his labors. A staff of efficient workers in all other necessary lines provide a full sanitarium service. Elder W. H. Heckman, president of the conference and chairman of the board, is in close touch with the institution and its needs, and is a strong supporter of its work.

It seems to me a proper thing to call the attention of our people in the Southern field to the fact that we have here an institution that is well prepared to care for a goodly number of sick people, both rich and poor. We can feel free to heartily recommend the Florida Sanitarium to those needing its services. It should have a larger patronage than it is now receiving.

This institution is fully worthy of the confidence and support of all. The management is a careful one. This is seen in many things about the place. Owing to a limited season for its principal patronage, it has unusual conditions with which to contend. Nevertheless the work has been fairly prosperous. With good, strong support from the Southern field all the time, the institution's work may be greatly strengthened.

L. A. HANSEN.

Publishing Department

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

A Good Beginning in a New Field

BROTHER JOHN L. BROWN, who has recently gone to the republic of Salvador to pioneer the work in that field, writes as follows regarding the beginning he has been able to make:—

"I have made my first canvass here in Salvador, and the Lord greatly blessed the effort. The first man to whom I showed the book was an officer in the National Health Department. He was so interested in the book that he put down his name for ten copies, and then sealed the order with the government seal. The Lord is also helping me to secure recommendations from two of the leading doctors for the book. I am now trying to get an interview with the president of the republic. This is rather difficult, but I hope to succeed."

Progress in Venezuela

BROTHER S. A. OBERG sends the following encouraging note regarding the progress which the colporteur work is making in Venezuela:—

"Since the beginning of this year we have sold over \$2,500 worth of our large books in this field. In our first shipment of books, we ordered only 50 half morocco out of a total of 500. In our next, we ordered 150 of the half morocco, also 50 of the full morocco. In the last order which our native canvassers have sent me, they have asked for the last copy of the full morocco. We have three as good colporteurs as can be found anywhere, for which we thank the Lord. We also have two women who are selling books and doing Bible work. For these evidences of advancement we praise the Lord. We can see that he has set his hand to the finishing of the work in this very needy field, and in that glad day when the work is finished, I hope to see in the kingdom many of these dear ones with whom we have labored."

Items From Brazil

ELDER F. W. SPIES, under date of Aug. 19, 1915, writes concerning the publishing work in the Brazilian Union as follows:—

"The other day I summed up our sales for the first six months of this year. The grand total is \$9,000 United States gold as against \$6,500 for the same time during 1914. Last year the Rio Grande do Sul Conference sold \$3,000 worth of the \$6,500, leaving only \$3,500 for the center and north of Brazil; this year Rio Grande sold only \$1,500 worth during the first six months, owing to the fact that about all their workers and canvassers were attending the three months' institute. This leaves \$7,500 for the center and north for the first six months, where last year they sold only \$3,500 worth, a gain of 128 per cent. As one contemplates the condition of the country, the drought, famine, and financial crisis, and then sees such progress, one cannot but marvel. But then this is the Lord's work. We are hoping to reach the \$20,000 mark this year."

Reaching the Professional Classes

ELDER G. W. ANGLEBARGER sends the following note of progress from Denver, Colo. The last paragraph of this report emphasizes the importance of our having more colporteurs who can reach the professional classes with our large subscription books. Why should we not have scores of men in our colporteur work who are able to do just the kind of work Brother Pearson has been doing?

"The work and message in Denver are onward. Many are accepting the truth. Among them is a woman who is seventy-eight years of age. She had been reared a Catholic. Recently she left that church, and was seeking for the true way. She tried Christian Science and Millennial Dawnism, but did not find what she knew she needed. One day she was looking over the church notices in the *Denver News*, and saw our notice that we would speak the next Sunday night on 'The One Hundred and Forty-Four Thousand.' As that was a subject she wished to hear, she came to the service, and after hearing the discourse, she said, 'This is the truth I am looking for.' She has been coming regularly since, and has taken a decided stand for the truth. Next Sabbath she with others will receive Christian baptism. We have written a tract to meet the teachings of Russellism, entitled 'Is the Millennium Already Here?' We have 50,000 copies printed, and our members are putting them in the homes of the people.

"We are also pushing the Harvest In-gathering *Signs*. State Senator G. F. Pearson, who is a member of one of our churches, is canvassing the professional men of our city for 'Daniel and the Revelation.' He has sold over one hundred copies in just a few weeks to the most prominent men here, among them the governor, the lieutenant governor, the attorney-general, supreme judges, lawyers, doctors, etc. J. D. Rockefeller, Jr., who was visiting in Denver for a few days, was the one hundredth name on his list. He gave his order for a \$5 book, and paid for it in advance. Brother Pearson did not think he could sell books, but the Lord impressed him to try. We are praying that these books will not only be read by these men, but will lead them into the light of God."

N. Z. TOWN.

News and Miscellany

Notes and clippings from the daily and weekly press

—Tomasso Salvini, the world-famous Italian tragedian, died in Florence, Italy, on January 1, at the age of eighty-eight years, lacking one day.

—The largest shade tree which the American Genetic Association has been able to discover in the United States, is at Worthington, Ind., a sycamore 42 feet 3 inches in circumference.

—Figures indicating the growth of the antituberculosis campaign in the United States show that in the year 1905 about \$5,000,000 was spent in this movement, while during the year 1915 over \$22,500,000 was spent. These figures are part of the annual statistical statement of the National Association for the Study and Prevention of Tuberculosis.

—A clever carpenter at Medford, Mass., has spent ten years in constructing a small mahogany table which contains twenty-nine secret drawers. These drawers cannot be opened unless certain skilfully concealed buttons are pressed. Besides the twenty-nine drawers hidden in the table, there are two shelves, five covers, and one door. The table is two feet two inches square.

—There are already manifestations of opposition to the change in form of government in China from republic to monarchy. How serious the movement is remains to be shown. There is an uprising in the province of Yunnan, under the leadership of Tsai Ao, its former military governor, who is reputed to be acting in the interests of Dr. Sun Yat-sen, who was the first provisional president of the Chinese Republic.

—An adding machine which is four times as large as the ordinary machine, is described in *Popular Mechanics*. This machine is equipped to add figures which total within one unit of ten duodecillions, and can not only add, but can also subtract, multiply, and divide. It can handle forty columns of figures at one time, and in no way confuse the several results. The machine measures thirty-three inches in width, but weighs only thirty-five pounds.

—Gov. Winfield Scott Hammond, of Minnesota, died at Clinton, La., December 30, of a stroke of apoplexy, following an attack of ptomaine poisoning. He had been in the South about a week inspecting his extensive land and timber interests in Louisiana. Governor Hammond will be succeeded in office by the lieutenant governor, J. A. A. Burnquist. Governor Hammond was fifty-two years of age, and had held many important public offices in his State.

—The meeting of the Pan-American Scientific Congress in Washington was made an occasion for expressing political sentiments of amity and good will among the nations represented, as well as considering scientific and social subjects. The keynote of a desire for closer and definite unity as to matters of common interest was struck by Secretary of State Lansing in his opening address. He urged such an alliance, as to international relations, as would be expressed by the sentiment, "One for all, all for one." There was an evident design to remove from the minds of the Latin-Americans any remnant of the formerly strongly held prejudice as to designs of overlordship entertained toward the South and Central American states by the United States. Mr. Lansing, in his address welcoming the Scientific Congress, said: "When we attempt to analyze pan-Americanism, we find the essential qualities are those of the family,—sympathy, helpfulness, and a sincere desire to see another grow in prosperity, absence of covetousness of another's possessions, absence of jealousy of another's prominence, and above all, absence of that spirit of intrigue which menaces the domestic peace of a neighbor. With all earnestness, therefore, I commend to you the thought of the American republics, twenty-one sovereign and independent nations, bound together by faith and justice, and firmly cemented by a sympathy which knows no superior and no inferior, but which recognizes only all equality and fraternity."

NOTICES AND APPOINTMENTS

Northern Union Conference Association

THE Northern Union Conference Association will convene at 10:30 A. M., Tuesday, Feb. 2, 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*.

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*.

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*.

Addresses Wanted

MRS. J. M. LEIN, Box 155, Stanley, N. Dak., is anxious to secure the address of Jacob Kern, with whom she had some business dealing several years ago. Any one knowing of Brother Kern's address will confer a great favor on this sister by promptly notifying her.

Information concerning the whereabouts of the following-named members of the Los Angeles (Cal.) Seventh-day Adventist church is desired by the church clerk, Miss Alice Bond, 127 East Ave. 52, Los Angeles, Cal.: John Zellig, Mrs. P. Moore, Ruth Moore, Christine Rudy, M. Walter H. Fox, Mrs. Jane D. Fox, L. Mills, Mrs. L. Mills, A. L. Roberts, and G. Orie Elick.

Requests for Prayer

A SISTER in Nebraska asks prayer for the healing and conversion of her mother.

An anxious Illinois mother asks us to pray for healing for herself, and that the Lord will open the way for her daughter to receive a Christian education.

From Canada comes the request that we offer prayer for the healing of a sister, and also remember her brother who is just now passing through severe temptation.

We are asked to pray for an aged sister living in Chicago, to the end that her remaining eyesight may be spared, enabling her to continue her work of circulating our literature.

Publications Wanted

THE persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths

which it represents answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

Fred L. Burdick, Alvin, Tex.
 James H. Thorne, Blue Plains, Washington, D. C.
 H. L. Reese, R. F. D. 1, Lawrenceburg, Tenn.

Mrs. Carrie Dodge, R. F. D. 1, Harrisonville, Mo.

Mrs. Mary E. Hinds, 320 14th St., Rochelle, Ill.

Mrs. J. W. Jenssen, 40 Grove St., Ridge-wood, N. J.

Mrs. A. D. Peckham, R. F. D. 2, Bolivar, N. Y. Continuous supply.

Mrs. J. H. Buel, Evansville, Ark. Only magazines and tracts desired.

M. Davis Smith, Box 304, Roswell, N. Mex. English and Spanish literature.

J. H. Downes, Y. M. C. A., Cornhill, London, E. C., England. Books, papers, and tracts.

Ina Kiefer, 2831 Third St., Oceanpark, Cal. *Watchman*, and *Signs of the Times*, weekly and monthly.

Obituaries

STEPHENS.—Mrs. Henrietta Stephens died near Bellevue, Ohio, on Dec. 28, 1915, aged 40 years, 8 months, and 22 days. She was a devoted wife, a loving mother, and an earnest Christian. Her husband, and a daughter by an earlier marriage survive.

D. E. LINDSEY.

BECK.—Elsie, the four-year-old daughter of Brother and Sister C. O. Beck, died at Sandhill, Ky., Oct. 11, 1915. It was with sad hearts that the parents laid her to rest, but they anticipate the joy of a glad reunion when the Life-giver comes to raise his sleeping children.

S. G. GRIMES.

WATERS.—Mrs. Flora S. Waters was born in Prairie du Sac, Wis., March 31, 1878, and died in Seattle, Wash., Dec. 5, 1915. She was a firm believer in the third angel's message, and rejoiced in the hope of a part in the kingdom of God. Her husband and little daughter mourn, but they sorrow in hope.

J. F. PIPER.

PETTITORY.—Elizabeth Glarden was born near Hamilton, Ohio, July 26, 1832. She was married to Charles Pettitory at the age of nineteen, and of their twelve children eight are living. She was left a widow twenty-five years ago. Sister Pettitory was baptized in 1904, becoming a member of the Cincinnati (Ohio) Seventh-day Adventist church, and remained faithful until her death.

J. F. OLMSTED.

PARSONS.—Harriet E. Sarchet was born in Guernsey County, Ohio, Aug. 13, 1843. She was married to William R. Parsons in 1863, and one son was born to them. Sister Parsons was a devoted Seventh-day Adventist for more than fifty years, holding membership at different times with churches at Topeka, Kans., Battle Creek, Mich., and Des Moines, Iowa. She fell asleep in Minneapolis, Minn., Dec. 21, 1915.

G. M. BROWN.

WATKINS.—Lydia Dewey was born in Pontiac, Mich., Oct. 9, 1861. She was married to Elliot Watkins in 1876. Three children were born to this union who, with the father, are left to mourn their loss. Our sister was devoted to her family, and always cheerful and friendly. She never fully identified herself with our people by uniting with the church, but gave her sympathy and support to the message we believe. She died in Battle Creek, Mich., Dec. 25, 1915.

G. E. LANGRAN.

HENDERSON.—Mrs. L. H. C. Henderson died at her home in Shelton, Nebr., Dec. 30, 1915, aged 72 years, 10 months, and 11 days. She was identified with present truth for over thirty years. A sister is left of her immediate relatives, and her decease is mourned also by many friends.

E. L. COOK.

SEALS.—Sarah C. Seals was born in Somerville, N. J., Aug. 31, 1858, and died at Whitehouse, N. J., Dec. 28, 1915. She was laid to rest on New Year's Day, the pastor of the Methodist church speaking words of comfort. The deceased was baptized in April, 1913, and united with the Seventh-day Adventist church of Plainfield. Her faith in God was unwavering, and we believe that she sleeps in Jesus.

J. W. MUNDY.

SANBORN.—Merton C. Sanborn fell asleep in Jesus at the Georgetown Hospital, Washington, D. C., Dec. 14, 1915, aged 41 years, 10 months, and 12 days. The funeral service was held at Occoquan, Va., words of comfort being spoken by the writer. He is survived by his wife, six children, one brother, and an aged father and mother who have been Sabbath keepers for many years.

RICHARD HOOKER.

STRAIL.—Nancy J. Strail was born in North East, Pa., Dec. 7, 1844. She was married to Mylo P. Strail Jan. 20, 1863. The family came to Kansas in 1873, settling at Syracuse, and afterward moving to Cottonwood Falls. Here her death occurred Dec. 21, 1915. Sister Strail accepted present truth in 1910, through the efforts of a Bible worker, and was a devoted Seventh-day Adventist from that time until her death. Five daughters and one son are left to mourn. The funeral service was conducted by Reverend Byron of the Methodist Episcopal Church.

EDWARD HARRIS.

SHIDLER.—Joe Wise Shidler was born in the State of Ohio, July 7, 1852, and died at Mitchell, S. Dak., Dec. 21, 1915. His early life was spent in Indiana and Pennsylvania, but at the age of nineteen he went to Kansas, making his home there until 1911, when the family moved to Texas. He was married to Charlotte L. Brown Nov. 20, 1880, who, with nine of their ten children, is left to mourn. Brother Shidler embraced present truth in 1895, through reading the *Signs of the Times*, and was an active member of the Seventh-day Adventist Church until his death.

E. T. RUSSELL.

STEVENS.—Mrs. W. H. Stevens, and her daughter Edith Eunice Stevens, were burned to death in a fire caused by the explosion of a lamp, on the evening of Dec. 6, 1915, in their home in Upper Cotton Wood, Chaves Co., N. Mex. The home also was destroyed. Sister Stevens, whose maiden name was Yeager, was born in Kansas, Aug. 9, 1870. She accepted Christ in childhood, and was ever faithful in his service. She was married to W. H. Stevens twenty-one years ago. Edith was born in Toledo, Ohio, April 7, 1899, and became a Christian about three years ago. Both mother and daughter sleep in hope. The husband and father, with his three remaining children, is left to mourn. Interment took place at Ligonier Cemetery, Indiana.

R. B. COBERLY.

HALL.—Died at his home in South Lancaster, Mass., Nov. 28, 1915, Brother Reubin G. Hall, aged seventy-five years. He was born in Boone County, Kentucky, and was united in marriage with Miss Sarah Wade in June, 1870. Later they moved to Battle Creek, Mich., where they both accepted present truth. About thirty years ago they came to South Lancaster, Mass., and were directly connected with the academy, his wife giving twenty-five years of devoted service as English instructor, and he serving the school in various capacities during its early days. His faith in God was firm, and he found much consolation in the sacred pages of the Bible. June 20, 1915, he was united in marriage with Mrs. Francis Parker, who tenderly cared for him during his last illness. The wife, and a niece, Mrs. Shirley Wade Bartlett, are left to mourn. The funeral service was held in the church at South Lancaster, Mass., and conducted by the writer, assisted by Elder F. C. Gilbert and Professor Castle.

P. F. BICKNELL.

SHAMS

WE know of no book of its size which contains more sound common sense than this latest addition to our list of gift books. Its contents—"Shams," "How to Be Insignificant," and "What Is a Gentleman?"—are helpful and instructive to old and young. The author manifests a keen perception, and presents the subjects in a Christian manner.

The book has a unique binding, stamped in gilt, and each page is ornamented with an art border.

Cloth 50 cents

Blessed Be Drudgery

THE first part of this most practical and helpful little book enlarges upon the value of the irksome duties and routine of life, showing them to be blessings in disguise. The second part, "A Cup of Cold Water," reaches the very heart of the reader. The author manifests an unusual understanding of human nature. Impressive illustrations and touching incidents render the book both interesting and inspirational. Bound in cloth.

Price 50 cents.

Pen Pictures of the Face of Jesus

A STRIKING feature of this book is the collection of illustrations of Christ by such noted artists as Hofmann and Raphael. We have never seen in any other moderate-priced book such a complete assortment of reproductions of famous paintings of Christ.

The text of the book is no less helpful, showing Christ to be a companion in loneliness and a light in the darkness of this world. Bound in cloth, with three-color stamp.

Price 50 cents.

The Kingship of Self-Control

A FEW quotations from this excellent little book by W. G. Jordan will give a good idea of its contents:—

"When a man fails in life, he usually says, 'I am as God made me.' When he succeeds, he proudly proclaims himself 'a self-made man.'" "Man in his weakness is the creature of circumstances; man in his strength is the *creator* of circumstances."

After reading the book, you will wish to secure copies for your friends.

Art board 25 cents.

ORDER OF YOUR TRACT SOCIETY
Review and Herald Publishing Assn., Washington, D. C.

The February issue of
LIFE AND HEALTH

The editorial, "The Mind Is the Man," in the February number of *Life and Health*, may be invaluable to every reader, if applied.

This one editorial comes to the *Life and Health* readers for the paltry sum of 10 cents, whereas it has required twenty years of medical research and hundreds of dollars expense to enable the editor to produce it.

Every REVIEW reader ought to have, not only the February issue of *Life and Health*, but every issue of this very practical health journal. While it is only \$1.00 a year, every issue contains instruction that, if heeded, will in health and happiness return a value that cannot be expressed in dollars and cents. Economy demands the reading of *Life and Health* and profiting by its instructions.

Those who are regular readers are fairly represented in the following testimonial:—

I love the health magazine, and have had lots of help in my home in treating and rearing my children from it. I've been a reader of it for eleven years. I never waste one of the numbers, but pass them on to other mothers.

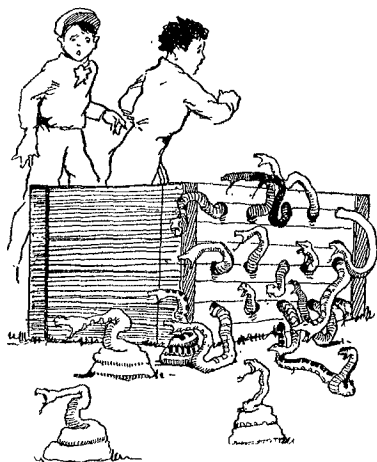
MRS. LEOLA STONE.

The Instructor Temperance Annual

WEAPONS FOR THE TEMPERANCE WARFARE

Twenty-five snakes running through the streets—free whisky.

Box up the twenty-five snakes, and, by the authority of the court, bore



twenty-five holes in the box—low license.

Stop up ten holes so that the snakes can all get out through the other fifteen holes—high license.

Drive the snakes to the next town—local option.

Kill the snakes—prohibition.

—Selected.

Illustrated Story

of the

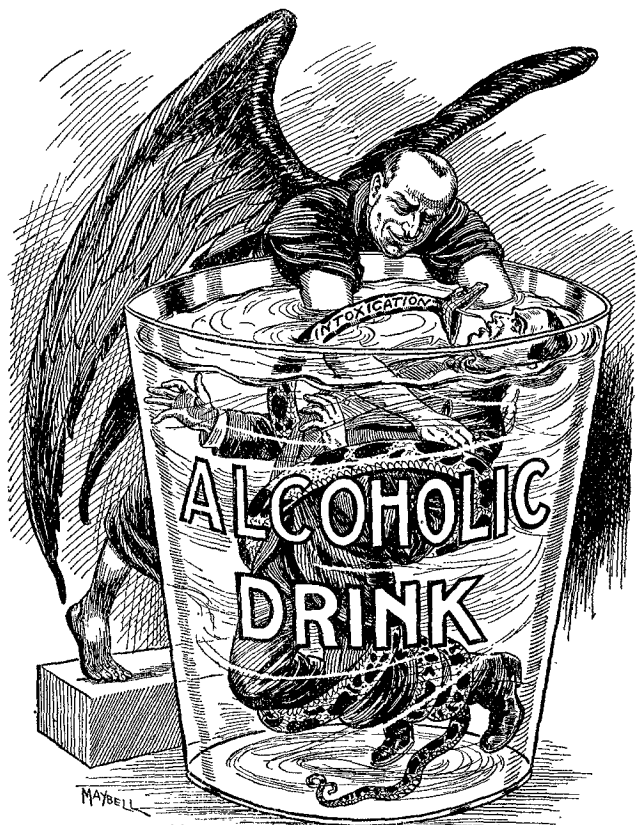
Evils of the Liquor Traffic

the mother and prolific breeder of saloon snakes.

The 1916 issue will win votes

for

KILLING THE SNAKES





WASHINGTON, D. C., JANUARY 27, 1916

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THE article in this number which we republish from the pen of Sister E. G. White, gives a message of comfort and consolation to those who are tried and worn and weary. We all need to learn the lesson of trials in our experience.

WE learn by a letter from Elder C. S. Longacre, secretary of the Religious Liberty Department, that the trial of our brethren in Tennessee who are under indictment for Sunday labor has been postponed until the May term of court.

WE believe that our readers will be interested in following the series of articles on "The Law of God," beginning in this number. They aim to exalt this divine standard and to apply its principles to practical, everyday Christian experience. Read them.

THE *Temperance Instructor* for 1916 was mailed last week for the regular issue of February 1. All our readers should study this year's temperance number, and seriously consider their personal responsibility in supporting its circulation. The great temperance issue is the gateway of our local and general work—an "entering wedge" for the full message.

IT will be a matter of great interest to the friends of Emmanuel Missionary College to learn that the debt, at one time \$49,000, which has for years greatly hampered the school in its operation, has been fully liquidated. The Lord has greatly blessed the earnest efforts which have been put forth in the Lake Union Conference in bringing about this happy result. We hope that the near future will enable every educational institution connected with the denomination to sing the song of jubilee. We shall hope to receive from our Lake Union brethren an account of how this glorious result was achieved.

THE REVIEW AND HERALD has 50,000 copies of the War Extra on hand, and will close them out at \$2 a thousand. This War Extra is not out of date in any essential feature. Its message is as vital today as it was when first printed. The donation, therefore, of \$2 a thousand by the publishers ought to encourage some of our conferences to make a special distribution of these Extras in some of their large cities during the winter months, when the people have time to read and when it is possible to secure help in making a delivery. Two dollars a thousand means only two mills a copy—five copies for one cent, postpaid.

IN a recent letter from Elder J. E. Shultz, editor of our Chinese paper, the *Signs of the Times*, he says: "Our work here in the press is moving on nicely. I find that I am kept so busy that I have little time for language study. However, I have now reached the place where the reading of manuscript in Chinese is a help to me, and I am adding a little to my vocabulary every day. As I see our subscription list steadily increasing, it causes me to pray earnestly that I may have that with which to feed the people." We are glad that Brother Shultz, who has been seriously ill with typhoid fever, is again able to resume the excellent work which he is doing in connection with the paper of which he is editor.

The 1916 Year Book

OWING to the many revisions, and the delay in receiving all the returns, the 1916 Year Book has not yet been printed, but will appear very soon. If conference secretaries and others interested, who know of other revisions which have been made since former lists were submitted, will at once send the same to the undersigned, such changes can be made in the body of the publication. These additional corrections should be sent without delay.

H. E. ROGERS.

Russellism; or the Coming of a False Christ

WE have recently received and read with much profit and pleasure a thirty-two-page tract under the above title, written by Elder C. B. Haynes, and published by the Southern Publishing Association. We have read several reviews which attempted refutations of "Pastor" Russell's erroneous theories, but have seen no review which comprehends in so small a compass so many terse facts and refutations as are contained in this tract. We believe it should have a wide circulation. It will appear as No. 31 of the new Bible Students' Series, and should be ordered by that number. Retail price, two cents a copy, from your tract society.

Our Mexican Spanish Papers

IN consequence of the unsettled conditions existing in Mexico, greatly interrupting the mail service throughout the republic and particularly to other countries, it was recently decided to transfer the publication of our two Spanish papers from Mexico City to the Review and Herald Publishing Association, Takoma Park, D. C. These papers are *Las Señales de los Tiempos* (Signs of the

Times), a monthly missionary journal, and *El Amigo de los Niños*, a little paper published in the interest of Spanish-speaking children. Prof. G. W. Caviness returned from the council at Loma Linda to take charge of this work, and since then Sister Caviness has come to Washington to carry on her work as editor of the children's paper. The publication of these papers will be continued here until settled conditions warrant their being returned to the Mexican capital.

BROTHER and Sister Caviness have very bravely and faithfully stood at their post in Mexico through the long, trying revolutionary periods. Against the advice of their friends they have exposed themselves to danger in order to conserve the interests of the work which has been built up in that republic. Much against their desires, but because they cannot carry on their publishing work from Mexico City, they are here in Washington, earnestly longing for the time when they can again return to the field which has become endeared to them through long years of earnest, sacrificing labor.

Our Final Harvest Ingathering Report

THE 1915 Harvest Ingathering campaign is now closed. The final figures are made up, and we are indeed happy to be able to report the splendid gain made over any previous year's record—the grand total being \$78,333.25, a gain of \$20,734.52 over last year, when it was \$57,598.73. We passed by \$3,000, our three-fourths milepost, on our attempt to reach the \$100,000 goal. Surely this is a very encouraging gain, and it is hoped the coming year, by the blessing of the Lord, we shall be able to reach the big goal.

THE Mission Board greatly appreciates this supplement to mission funds, making it possible to send on many additional recruits to the waiting fields.

WE have a long list of conferences to add to this our final report, having reached their portion of the \$100,000 goal. It now stands as follows:—

Maritime, October 21.
Alabama, October 31.
Newfoundland, October 31.
Maine, November 1.
Ontario, November 16.
Canadian Union, 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.
Greater New York, December 31.
Massachusetts, December 31.
Northern New England, December 31.
Western New York, December 31.
Quebec, December 31.
Kansas, December 31.
Eastern Pennsylvania, December 31.
East Michigan, December 31.
Northern Illinois, December 31.
Kentucky, December 31.
Oklahoma, December 31.

IN 1913, four conferences were listed upon the roll of honor; in 1914 twelve conferences and one union; this last year, twenty-four conferences and two unions. A splendid increase, or double this year over last.

T. E. BOWEN.