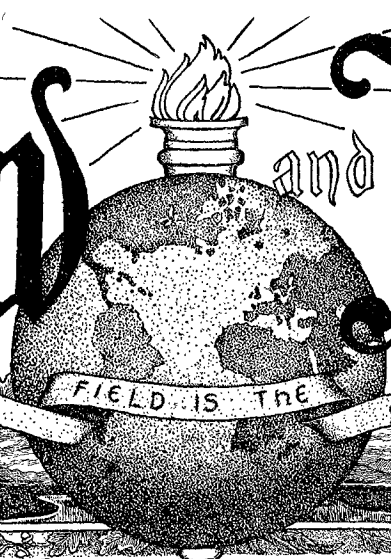


The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, February 17, 1916

No. 9

THE GOSPEL TO ALL NATIONS

Paul's Financial Plan

I Cor. 16: 1, 2

Periodic
Upon the first day
of the week

Personal
let each one of you

Provident
lay by him in store

Proportionate
as he may prosper

Preventive
that no collections
be made when
I come

Worshipful
Habitual
Prayerful
Cheerful

Each Man
Each Woman
Each Boy
Each Girl

Forehanded
Deliberate
Thoughtful
Intelligent

Generous
Careful
Responsible
Faithful

No Deficit
No Worry
No Loan Interest
No Retrenchment

— Men and Missions.



Note and Comment

Spiritless Preaching

Of the spirit which should characterize the preacher and the message he delivers, the *Word and Way* of June 17, 1915, says this:—

No half-hearted propaganda ever yet moved the world. No milk-and-water gospel will ever save men. No bloodless Christianity proclaimed by anemic preachers will ever stir the red blood of strong men; no apologetic religion will impress the age in which we live; no gospel of compromise will grip the heart and set the will aflame.



Alcohol and Crime

To what extent was alcohol responsible for crimes committed during Christmas week? The temperance society of the Methodist Church, desiring an answer to this question, sent out requests to seventeen thousand Methodist ministers, asking them to make report of the crimes in their neighborhoods which they personally knew to be traceable to the use of strong drink. Everything of a doubtful nature or minor consequence was to be eliminated. The following figures are the result of this investigation, extending over a period of one week: Number of murders, including children, 77; suicides, 18; wounded, 155; dead by accident or exposure, 31; wounded by accident, 13; criminal assault, on children in two cases, 3; child victims of drink, 18; miscellaneous cases, 285.

And this record we are convinced is by no means a complete one. Strong drink must bear the responsibility for a very large percentage of all crimes that are committed. It is gratifying that so many in the United States are awaking to the true character of this terrible evil, and are taking measures to bring it to an end.



The Baptist Program

THE Baptist churches of America have entered upon what is called the Five-Year Program. This program calls for the following:—

1. A million additions to our churches by baptism.
2. A missionary force of 5,000 men and women in America and the non-Christian world.
3. Two million dollars of endowment for the Ministers' and Missionaries' Benefit Board.
4. Twenty-five student pastors in universities, 1,000 Baptist students in theological seminaries, 15,000 students in colleges and universities, and \$6,000,000 for additional endowment and equipment at home and abroad.
5. An annual income of \$6,000,000 for missions and benevolence.

In order that the goal of this program may be attained the following suggestions are made to each church:—

1. One new follower of Christ annually for every eight members.

2. One minister or missionary produced from its membership during the five-year period.

3. One of its young people in college for every 100 members or major fraction thereof.

4. Gifts by individuals (in addition to church offerings) and legacies or annuities for Baptist missionary, benevolent, and educational work.

5. A fifteen-per-cent increase each year in offerings to missions and benevolences.

The situation which exists in the world at the present time is making stirring appeal to the Protestant churches of America. There is a general feeling that a crisis has been reached in the history of the church, and many devout men in different denominations are making earnest effort to stir the members of their churches to greater activity. Surely the members of the Seventh-day Adventist Church should feel the responsibility and the burden of the work which has been committed to them. Of all the churches in the world we who are looking for the speedy return of the Lord, and who realize that there has been committed to us a message regarding his soon coming, should put forth every effort within our power to speed the message to earth's remotest bounds. God will bless us in this endeavor.



What has been Accomplished?

THIS is the question which thousands are asking as they view the present situation in Europe after eighteen months of bloody warfare. The small advantage gained by any one of the belligerent nations affords slight compensation for the terrible loss in life and property suffered by each. In a statement issued by the International News Service, and published in the daily papers of January 30, the following picture of war conditions and results is presented:—

The European war will have lasted eighteen months tomorrow,—the blackest eighteen months known to the modern world! What has been accomplished? No European country has been benefited, nor has human liberty advanced at any point, nor has any great moral principle triumphed in any place or on any battle field. The net result has been 2,990,000 men in the very prime of life killed; more than 2,200,000 made prisoners, and more than 9,830,000 wounded and maimed, many crippled for life.

Bloodshed the Heaviest Toll

This measureless bloodshed and suffering, making millions widows and many more millions orphans, has been the heaviest toll of the war. Next, the money loss—\$10,862,000,000 borrowed for war by Germany, Austria, and Hungary; \$16,199,000,000 borrowed for war by France, England, Russia, and Italy, a grand total of \$27,061,000,000 spent in making war.

Waste of Money Stupendous

The mind cannot grasp such stupendous figures or such wastage. It means 27 times the total national debt of the United States incurred in 139 years of history, including five wars. It means

a sum equal to the entire savings or increase in capital of the entire world for ten years. It means a debt of about \$360 for every family in all belligerent countries—more than the total income of a year of every European peasant family or unskilled laborer in Europe. It means tax burdens for this generation and for generations yet unborn that will make the burdens of life greater than ever before for all.

In short, as Mr. Diamant, the expert in foreign exchange, wrote last week, bankruptcy is so menacing in all the warring countries that "if political economy does not soon make an end of war the war will make an end of political economy."

No Decision Yet Reached

What has been accomplished? The Allies have failed utterly to penetrate or even seriously to weaken Germany. Germany has failed utterly to strike a decisive blow at any of her four chief enemies.

The Franco-Prussian War was fought in 47 days, when the French army surrendered at Sedan and the emperor Napoleon was made prisoner. Now, at the end of 547 days, there are two battle lines, 1,950 miles long, deadlocked at every point. Nowhere a decision. All the nations bleeding to death, none able to strike a decisive blow. The Germans have shown a power of organization at home and a military power in the field that the combined armies of Britain, France, Russia, and Italy cannot break. England has the command of the sea. And in all history sea power has never yet been beaten. Where does any possible hope lie, save in exhaustion, or the benevolent intervention of neutral powers to restore peace?

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General Church Paper of
the Seventh-day Adventists

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

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The Advent Review And Sabbath Herald

HOLY BIBLE
IS THE FIELD
OF THE WORLD

"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, FEBRUARY 17, 1916.

No. 9

EDITORIALS

Are You a Christian?

THIS is a personal question. It is a question which we wish to address to each one of our readers. It is a question which involves your present relationship to God. Perhaps you will answer, "I am a church member." It is well that you should belong to the church. Church membership, we believe, is not only helpful but necessary in the development of Christian experience. But it is not safe for you to conclude that because you are a member of the church you are therefore a Christian, because the whole history of the church shows that many have formally enrolled under the banner of Christ who knew but little of his saving power in their lives.

You may say, "I hold credentials from the conference," but this does not prove that you are a Christian. Your brethren in ordaining you to the gospel ministry may have mistaken your call to this sacred office. The Lord may have been pleased to work through your instrumentality for the salvation of others, while you yourself are unsanctified, even as he spoke his word through Balaam; even as Judas went forth with his companions preaching the gospel of the kingdom. It is possible, as stated by the apostle Paul, for one to preach to others, and yet be a castaway himself.

You may answer that you are president of the conference, or that you occupy some other high official position. The position which one occupies in the church does not necessarily determine his character. Korah, Dathan, and Abiram were leaders in Israel; so were the two hundred and fifty princes who joined the rebellion, men of renown in the congregation. But the positions they occupied were not a guaranty of their Christian integrity.

Do you observe the Sabbath, pay tithes into the church treasury, and give liberally to foreign missions? You may do all this, and yet fail of being Christlike in character. Israel of old, according to the confession of Christ, were zealous for the law, earnest in missionary labor according to their own standard, scrupulous in the payment of tithes, and yet the Lord declares to them that they were hypocrites;

that they "omitted the weightier matters of the law, judgment, mercy, and faith." Matt. 23: 23. Is your life devoid of these Christian graces? The apostle Paul declares that though he were to speak with the tongues of men and of angels, and that though he had the gift of prophecy and understood all mysteries, and though he should bestow all his goods to feed the poor and give his body to be burned; yet if love did not prompt this service, these attainments and this sacrifice would be in vain.

To be a Christian one must be Christlike. The great test of Christianity is in the home and in the everyday life. The best human judges of our Christianity are the members of our own families, our neighbors, those with whom we do business. If your wife, your husband, your children, were to express their honest sentiments as to your Christianity, what would be their verdict?

Reader, are you a Christian? Face yourself with this simple, direct question. Consider it in the light of what you know to be Christian duty. Consider it not from the standpoint of your reputation, of what your brethren think you are, but from the standpoint of what you know you are, of what God knows you are. Gauge your answer by what you know to be the motives and purposes ruling your life. It is from this standpoint that you will have to answer the question sometime. Why not consider it now?

These are days of peril and uncertainty. We know not what this year may bring to any of us. Today the Spirit of God appeals to us. Today we have the use of our reasoning faculties. Let us face this question, not in any sentimental way, but squarely and frankly. Wherein a close scrutiny of our lives reveals that we are not fully conforming to the divine standard, may God grant that while there is still opportunity we may avail ourselves of the cleansing blood of Christ, and by faith bring his life into our experience to keep us and to hold us from all the power of iniquity. "Behold, now is the accepted time; behold, now is the day of salvation." "Today if ye will hear his voice, harden not your hearts."

Marriage and Divorce

THE home relationship is a primary one. Wreck the home life of the people and every other human relationship is endangered. To the extent that lax ideas prevail regarding the sanctity of the marriage relationship, to that extent will the moral tone of society be lowered, the effectiveness of the church weakened, and the stability of the state threatened.

An article in a recent number of the *Christian Statesman*, by Attorney W. H. Thomas, judge of the superior court in the State of California, gives some enlightening statistics on this subject. He declares that "more divorces are granted in the United States than in all the rest of the Christian world, Protestant, Catholic, and Greek; more than in all Europe outside of the Balkan Peninsula, all civilized Australia and America." He quotes the United States Census Bulletin No. 96 on "Marriage and Divorce," stating that—

during the twenty years, from 1887 to 1906, an average of one marriage in twelve ended in divorce. If the number of divorces in proportion to the population had been the same in 1905 as it was in 1870, the number of absolute divorces reported in 1905 would have been only 24,000, whereas it was, in fact, 67,791. In 1906 the actual number was 72,062, while the ratio of 1870 would have resulted in only 24,398. From 1860 to 1870 there was one divorce to one thousand of our population. From 1870 to 1880 there were two divorces to each one thousand of our population. From 1880 to 1890 there were three divorces to one thousand of our population. From 1890 to 1900 there were four divorces to one thousand of our population. In 1905 there were three times as many divorces in proportion to the population as there were in 1870.

The editor of the *Christian Statesman* adds:—

This condition is more pronounced today than ever before in history. It is appalling, even of contemplation, when confronted with the figures, to be compelled to admit the inroads of this cancer in the body of the American family, for these figures not only indicate but they show that should the increase of the recent past continue for one hundred years, more marriages would end by divorce than by death.

As regrettable as these conditions are, and as greatly as we desire that they might be otherwise, we must recognize them as the fulfilment of the prophetic

Word. The Scriptures of Truth liken the last days to the days of Noah and Lot, when the hearts of men were set upon buying and selling, eating and drinking, marrying and giving in marriage. See Luke 17:26-30. Marriage is an ordinance after God's order. Into this holy estate it is entirely proper for men and women to enter so long as they do so in the fear of God. It is the hasty, unwise unions which constitute the menace, unions formed from caprice rather than from love. Out of these unions the majority of divorce cases grow. Let us exalt in our teaching and by our example the sacred relationship of the marriage ordinance. Let us teach our youth that it is not merely a civil or social compact, but a union into which they should enter in the fear of God and from motives of truth and purity. F. M. W.

Ancient and Modern Spiritualism

THE essential claim of Spiritualism is its assertion of power to hold communication with the spirits of the dead; rather, it claims to have demonstrated that really there is no death.

"There is no death;
What seems so is translation."

The late Prof. Alfred Russell Wallace, the English scientist, said of Spiritualism:—

It demonstrates, as completely as the fact can be demonstrated, that the so-called dead are still alive.—*"Miracles and Modern Spiritualism,"* page 219.

First Declaration of the Doctrine

In the first chapters of Inspiration is found a similar teaching: "Ye shall not surely die."

But this declaration, while recorded in the Scriptures, is not the word of God. The Lord had declared to man that disobedience would bring death. But Satan, as the tempter in Eden, caused the woman to doubt the word of God:—

"The serpent said unto the woman, Ye shall not surely die." Gen. 3:4.

Having drawn man on to disobey, so bringing death into the world, what more natural, in the course of deception, than to endeavor to persuade the human family that, after all, there is no death; that what appears so is only introduction to fuller life and activity? "Ye shall not surely die."

As mankind fell away from the knowledge of God, dead heroes were deified as gods, and much of the pagan worship consisted in sacrifices to the spirits of the dead, supposed to be living still and concerned with affairs in the land of the living. When Israel fell away from God and joined the Moabites in the worship of Baal-peor, the record says of the nature of the service:—

"They joined themselves also unto

Baal-peor, and ate the sacrifices of the dead." "Yea, they sacrificed their sons and their daughters unto devils." Ps. 106:28, 37.

Instead of dealing with the spirits of the dead, the idolatrous worshipers were really putting themselves in direct touch with the agencies of Satan, the fallen angels.

Divine Warnings

This explains the severity of the divine warnings against the ancient practice of necromancy or mediumship. The Lord said:—

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31.

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18:9-12.

The ancient séance, where the living sought unto the dead for knowledge, was described and denounced by the prophet Isaiah as follows:—

"And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isa. 8:19, A. R. V.

"To the law and to the testimony!" the prophet cries. To seek to the dead for knowledge is to turn from the law and the testimony and to take the counsel of the direct agencies of Satan, the great deceiver.

Modern Spiritualism

What Spiritualism is may best be understood by the prophetic warnings concerning the revival of this great deception in the last days. The apostle Paul said that just before Christ's second coming, the evil one would work with special power:—

"Whose coming is after the working of Satan with all power and signs and lying wonders." 2 Thess. 2:9.

In another place the prophecy was uttered:—

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

True to the sure word, now that the last days have come, there has arisen the movement of modern Spiritualism, with its signs and wonders, purporting to be wrought by the spirits of the dead. Professor Wallace says:—

Modern Spiritualism dates from

March, 1848; it being then that, for the first time, intelligent communications were held with the unknown cause of the mysterious knockings and sounds similar to those which had disturbed the Mompesson and Wesley families in the seventeenth and eighteenth centuries.—*"Miracles and Modern Spiritualism,"* p. 152.

It was in Hydeville, N. Y., in the family of Mr. Fox, that the modern cult originated, it being found that by mysterious but clear sounds of knocking, unseen intelligences were able to communicate answers to questions asked. The rapidity of the spread of the great deception was remarkable. One of the Fox sisters, Mrs. A. Leah Underhill, wrote:

Since that day, starting from a small country village of western New York, Spiritualism has made its way—against tremendous obstacles and resistance, but under an impulse and a guidance from higher spheres—round the civilized globe. Starting from three sisters, two of them children, and the eldest little beyond that age, . . . its ranks of believers, privately or publicly avowed, have grown within thirty-six years to millions.—*"The Missing Link in Modern Spiritualism,"* Introduction.

Many at the time thought—as have many since—that the "rappings" with which the manifestations began were caused by some trickery on the part of the Fox sisters. But men of unimpeachable standing and intelligence certified to the contrary. Horace Greeley, famous editor of the New York *Tribune*, wrote in his paper that the sisters had visited him in his home and courted the fullest investigation as to "the alleged manifestations from the spirit world." As the result of his observations, he wrote:—

Whatever may be the origin or the cause of the "rappings," the ladies in whose presence they occur do not make them. We tested this thoroughly and to our entire satisfaction.—*Id.*, p. 160.

It was no mere sleight of hand that launched this cult upon the world as the last days came. Beyond all the physical manifestations, the religious idea in Spiritualism has leavened the religious thought of millions. No one can deny that the basic idea is the one that the serpent promulgated in Eden: "Ye shall not surely die."

Mrs. Emma Hardinge Britten, another of the Fox sisters, says of the discovery of 1848:—

On the thirty-first of March, 1848, we found, beyond a shadow of a doubt or peradventure, that death had no power over the spirit. . . . In a word, we found that our so-called dead were living.—*"Nineteenth Century Miracles,"* page 554. (Manchester, England.)

Now the Scriptures teach plainly what these agencies in Spiritualism are not, and what they are.

1. *What they are not.*

They are not the spirits of the dead communicating messages to the living.

In one of the earliest written portions of Holy Scripture, the Lord declared plainly that the dead have no knowledge of the living:—

"He passeth: thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 20, 21.

The dead have no part in any communications with the living on earth:—

"Neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 6.

2. What they are.

Already we have told what they are in quoting the warnings of prophecy concerning the special deceptions of Satan in the last days.

"The working of Satan with all power and signs and lying wonders." 2 Thess. 2: 9.

"Seducing spirits." 1 Tim. 4: 1.

And as they were shown to the prophet John in a vision of the very end, he declared:—

"They are the spirits of devils, working miracles." Rev. 16: 14.

These are the agencies through which come the supernatural manifestations of Spiritualism. It is a terrible deception that leads men and women to seek to satanic agencies, supposing that they are communicating with the spirits of their dead friends. Satan and his angels can readily simulate the personality of the dead, and so deceive those who disobey God in seeking to the dead for knowledge.

W. A. S.

The Second Advent—No. 2

The Manner of His Coming

ALL who believe the Bible must believe that Christ is coming again; and, as Dr. Chapman says in *Home Life* for January, "As a matter of fact, the evangelical denominations are agreed as to his coming back again, but in the manner of his coming and the time, and the attendant circumstances concerning these things we differ."

Our only authority in the matter of the manner of Christ's coming is the testimony of the Bible itself. Christ seems to have anticipated that questions might arise concerning the manner of his coming, and that some might be led into erroneous belief on this point; for when he answered the disciples' question concerning his coming, he said:—

"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if

they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 4, 5, 23-27.

Christ will not come in the secret chambers of some Spiritualistic séance, but, "behold, he cometh with clouds; and every eye shall see him," even as the lightning which is seen by all.

Some have tried to see Christ's coming in the outpouring of the Holy Spirit at Pentecost, in the fall of Jerusalem, in the indwelling of the Spirit in the heart of the believer, or in the coming of the hour of death. But the second advent occurs in none of these ways. The witness of the angels given immediately after Christ's ascension was:—

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

His departure was personal, and his return is likewise personal. This is well expressed by another:—

By personal is meant all that may be suggested by the words visible, bodily, local; and all that may be contrasted with that which is spiritual, providential, figurative. Of course, the spiritual presence of Christ is a blessed reality; one of the most comforting and inspiring of truths is the teaching that Christ does come to each believer, by his Holy Spirit, and dwells within, and empowers for service and suffering and growth in grace; but this is to be held in harmony with the other blessed truth that Christ will some day literally appear again in bodily form, and "we shall see him," and shall then "be like him," when we "see him as he is."

Nor yet did that special manifestation of the Holy Spirit at Pentecost fulfil the promise of Christ's return. Subsequent to Pentecost, Peter urged the Jews to repent in order that Jesus, whom for a time "the heavens had received," might be "sent back again;" he wrote his epistles of comfort based upon the hope of a returning Lord, while Paul and other inspired apostles, long after Pentecost, emphasized the coming of Christ as the highest incentive for life and service.

According to the interpretation of others, Christ is said "to come" in various providential events of history, as notably in the destruction of Jerusalem. This tragedy of history is supposed by many to fulfil the prophecies spoken by Christ in his great discourse on the Mount of Olives, recorded in Matthew 24, and Mark 13, and Luke 21. When one combines these predictions, it becomes evident that the capture of the Holy City by Titus was a real but only partial fulfilment of the words of Christ. As in the case of so many Old Testament prophecies, the nearer event furnished the colors in which were depicted scenes and occurrences which belonged to a distant future, and in this case to "the end of the age." When Jerusalem fell, the people of God were not delivered nor the enemies of God punished, nor did "the sign of the Son of man" appear in the heavens, as was predicted of

the time when he comes again; and long after the fall of the city, John wrote in Gospel and Apocalypse of the coming of the King. . . .

More marvelous than the scenes at Pentecost, more startling than the fall of Jerusalem, more blessed than the indwelling of the Spirit, . . . will be the literal, visible, bodily return of Christ. No event may seem less probable to unaided human reason; no event is more certain in the light of the inspired Scripture.—Charles R. Erdman, D. D., in "The Fundamentals," Testimony Publishing Company, Chicago, Ill., Vol. XI, pp. 87-93.

Again: his coming is to be glorious. Our Lord himself predicted that he would return "in his own glory, and in his Father's, and of the holy angels." Luke 9: 26. He will then be revealed in his divine majesty. He will be seen "sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26: 64.

As the Christian sees the sin and sorrow, sickness and death, all about him in this present world, he is constrained to pray in the words of the Lord's Prayer, "Thy kingdom come," and to exclaim, as in the closing words of the last book of the Bible, "Even so, come, Lord Jesus." Rev. 22: 20.

L. L. C.

The Sustentation Question in Various Denominations

THE question of securing proper support for aged and infirm ministers is now occupying the attention of the various Protestant denominations. One can scarcely help wondering why justice in this matter has been so long delayed. It would seem that some adequate plan would have been provided long since for caring for those who have given their lives to gospel work, most of whom do so at a rather moderate salary.

Concerning the average salary of Protestant clergymen, we take the following from the *Literary Digest* of Dec. 4, 1915:—

It is continually asked, says Rev. J. T. B. Smith, editor of the *Veteran Preacher* (Methodist Episcopal, Chicago), "What is the average salary of an American minister, and why he cannot save sufficient money to take care of himself and family in his old age?" The average salary of the Protestant preachers is barely \$1,000, according to Mr. Smith, and he states the average salaries in the various denominations as follows: "Unitarian, \$1,221; Protestant Episcopal, \$994; Universalist, \$974; Lutheran, \$744; Presbyterian, North, \$977; Presbyterian, South, \$857; Methodist Episcopal, \$741; Northern Baptist, \$681; United Brethren, \$547; Disciple, \$527; Southern Baptist, \$334." A Congregationalist authority places the average ministerial salary in his denomination under \$800. These salaries, declares Mr. Smith, "conclusively prove that if the preacher were to save he would rob himself and family of the necessities of life, and cripple his own efficient services as pastor and preacher."

Another journal calls attention to the need of providing for aged and infirm ministers in the following language:—

We pension the faithful railroad man and the superannuated of scores of industries. Eventually we will care for the broken-down minister who served nobly for precious little in the way of earthly compensation.

At a church congress held in San Francisco last summer the plan of pensioning retired preachers was indorsed, and the various Protestant churches are endeavoring to secure fifty million or sixty million dollars to be used in caring for the ministers and their families who are no longer able to engage in active work. The *Detroit Free Press* voices its approval of this plan:—

The adoption of a pension system would do much to attract more young men to the ministry, for no matter how strong the spiritual call a man feels, he cannot be blamed for hesitating to enter a profession which is so poorly paid, in general, that he cannot hope to provide for his old age and that of those dependent upon him.

The soul of the inadequately paid preacher, no matter how strong his faith, must be strangely perplexed when he contrasts the stately cathedrals built in honor of the God he preaches with the deprivations he endures in order to spread the gospel message. Less magnificent churches and better rewards to the humble toilers in the field would seem more befitting the spirit of Christianity.

The justice of this movement must commend itself to all. It is a source of some satisfaction that for several years we have had in successful operation a sustentation plan to care for not only ministers but faithful and efficient workers in other lines of gospel work. It is founded not simply on a fund secured from the offerings of the people, but on the tithing system. This plan permits those who have become incapacitated from active work through years of faithful service to still share in such portion of the tithe as may be necessary to keep them from suffering. If the various Protestant churches would adopt the tithing system as taught in the Scriptures, they would not only have ample funds to care for their ministry during the period of their activity, but plenty to provide a liberal pension for them when in the decline of life.

G. B. T.

What do These Things Mean?

For years Seventh-day Adventists have been calling the attention of the world to certain perils that seemed to be gathering, and have repeatedly and earnestly asked the question, "What do these things mean?"

We have now come to a time and to conditions which should lead us to take that same question seriously to heart. We wonder if we as a people fully sense

the meaning of what is taking place in the world at this time. Conditions surely seem strange, and dark, and perilous.

Thoughtful men throughout the world are beginning to realize this, and to feel and speak very apprehensively about both the present and the future. They are sorely perplexed. They can neither account for the present nor foretell the future. The editor of the *North American Review* calls this time the "modern twilight of the gods," and adds that "in these last ten years a strange breath has passed over" the world.

Five years ago, Sir Edward Grey, addressing the members of the House of Commons, said:—

It is really as if, in the atmosphere of the world, there were some mischievous influence at work which troubles and excites every part of it. We are passing, this year, through a period of excitement; it is so still. Some countries are in revolution, others are at war; and in several countries which are neither in revolution nor at war, there are people who seem to delight in discussing how near they have been, or are, or are likely to be, either to revolution or to war in the past, the present, or the future. Really it is as if the world were indulging in a fit of political alcoholism; and the best that can be done by those of us who are in positions of responsibility is to keep cool and sober.

The editor of *Hearst's Magazine* says, "The rulers of nations are stupid. It would seem that they are blinded by the gods. It is as if madness is upon them, a fatuity incurable, a mania, fatal, malignant, satanic."

The *Springfield Republican* says, "Such popular fury for fighting as appears to pervade Europe just now, has the aspect of demoniacal possession."

The present Pope of Rome is reported to have declared, "All civilization seems to have gone mad."

Writing of the devastating struggle now going on, Mr. Taft, ex-President of the United States, says, "Nothing like it has occurred since the world began. It is a cataclysm. The future looks dark indeed."

Harper's Weekly declares that "the most critical moment in the world's history is upon us. That is the stark truth. . . . Events are transpiring to stun the stoutest mind. We are at time's meridian."

President Wilson says, "The world is on fire," and that no man "knows what a single week or a single day or a single hour may bring forth."

Of the present war Rudyard Kipling says, "This is not a war of victories, but a war of extermination. . . . Universal ruin awaits us."

The situation we face leads the editor of the *Springfield Republican* to say, "Writers who can tell a stupefied world what this fearful portent means, who can

throw light on the great fundamental problems of the race and give some hint as to its destiny will have an attentive and even anxious hearing."

O that a stupefied world might understand that most reliable writers have already told what this "fearful import means"! Inspired writers have told it all in the pages of God's message to the world. This day, this generation, the perils we face are clearly and accurately foretold in the Scriptures of Truth. They are also set forth in remarkable detail in the writings which have come to this people through the Spirit of prophecy. In 1890 the following graphic description of what was coming was given through this gift:—

The Lord will arise to shake terribly the earth. We will see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by the millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of the earth will be swept away in flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. Oh, let us seek God while he may be found, call upon him while he is near!

Surely these perils are upon us. "Destruction upon destruction" falls in swift succession upon a world that had well-nigh forgotten God. A "time of trouble, such as never was since there was a nation even to that same time," is clearly in sight. The "distress of nations, with perplexity," causing men's hearts to fail them "for fear, and for looking after those things which are coming on the earth," foretold by the Saviour,—this condition with its effects is certainly upon us.

It surely looks as if the world is beginning to go to pieces. What a change has come over the human family in less than two short years! Thrones have been overturned; kings have fled as fugitives to other kingdoms for protection. Millions who were enjoying the blessings of family and national life have been plunged into poverty, sorrow, and mourning. All the values of modern, civilized life have undergone an amazing change and shrinkage. The grip of the human race on the world has been greatly loosened. It is being broken.

Brethren, are we awake to the full meaning of this tremendous situation? Do we sense it as we should? Are our hearts touched as they should be with the grief that has come upon this lost world?

This is the hour of opportunity for God's people to be the light of the world, the salt of the earth, a great blessing to hopeless men and women.

A. G. DANIELLS.

GENERAL ARTICLES

My Prayer

C. P. BOLLMAN

I NEED thee, Lord, this very hour;
My foes, too strong, oppress me sore;
I fly for refuge to thy power,
My fortress be forevermore.

And there are foes within my breast,
Inherent in my nature. Lord,
My weakness I have oft confessed;
O give me strength now by thy word!

I cast me on thy mercy, Lord;
Thou wilt not, canst not, say me nay.
Oh, take my hand and lead me in
The plain, the safe, the narrow way.

I'll walk with thee, my blessed Lord,
And hold communion sweet with thee;
Oh, leave me not to walk alone,
But ever guide and counsel me!

No Retreat in Christian Warfare

H. H. VOTAW

A LITTLE time ago there died in one of the provinces of France the last survivor of the French North African campaign of 1846. This veteran had been decorated by his government, and his countrymen delighted to show their pride in him. His townsmen were proud that he lived in their community.

What had he done?—In an engagement he had been taken prisoner by the Mohammedan tribesmen against whom he had fought. Some time later the French were again attacking, and their foes evidently were afraid. Thinking to aid their cause by trickery, our hero's captors brought him before their chief, who promised that his life would be spared and freedom given to him if he would sound the French signal for a retreat when bidden to do so. If he refused he would lose his life at once.

At a critical moment in the fighting he was bidden to blow, but instead of sounding a *retreat* he blew a *charge*. The French, believing this to be the command of their officers, stiffened their lines and charged to victory. Our friend was rescued.

Every one recognizes the valor this man displayed. He refused to accept personal safety at a risk to others. He refused to herald discouragement just because his own condition seemed discouraging.

Since reading the above incident there has come to my mind again and again a striking sentence from "Steps to Christ." It is this: "When Satan tempts you, breathe not a word of doubt or darkness." We may be passing through trying experiences. The way may be dark, and the future may seem to offer us little hope. But we never improve conditions by talking in a discouraging

way. Such a course hurts both us and our neighbors. Our discouragement becomes contagious. Some weak brother, wavering in the face of the enemy, hears our note of retreat, and he turns to flee instead of bravely fighting. We may rise above our despair; let us never, never breathe a word of doubt.

Washington Missionary College.

"If"

S. N. HASKELL

"If" has lost many a battle. Often the use of this word reveals a heart of unbelief, and leads a man to lay the blame on some one else, and reason that if others had done differently, then he would not have made the mistake he did.

Yes, had it not been for the devil, we should not have been tempted; and had we never been tempted, we should not have been proved; and had we never been proved, we should never have found out the evil in our own hearts and our need of a Saviour.

Once in time of war the famine was so severe in Israel that a woman killed her own son and ate him. 2 Kings 6: 24-29. When the king heard of it, he was greatly distressed. He at once laid all the blame upon the prophet of the Lord, and determined to kill him, not realizing that it was the sins of Israel that had brought the famine.

He at once sent a messenger to slay the prophet, but when the messenger came to the prophet the Spirit of the Lord rested upon Elisha, and he delivered a message of good, which would have filled the city of Samaria with rejoicing if they had believed the word of the Lord. Elisha's words sounded out clearly in the ears of his would-be murderers, "Thus saith the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria;" but there was no response of faith in the hearts of his hearers. A lord upon whose hand the king leaned, replied, "If the Lord would make windows in heaven, might this thing be?" Then, as at the present day, the doubting heart did not receive the blessing. Elisha answered the man, saying, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." 2 Kings 7: 1-20.

Whether Elisha knew that God had already made provision for plenty of food to supply the city or not, we cannot say. Samaria was besieged by the Syrian host, and, from a human standpoint, there was no chance of receiving food. The remainder of that day passed as other days had passed; but when twilight came, four lepers that were starving outside the gate of Samaria said, "Let us

fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die." So in the twilight they went to the uttermost part of the camp of the Syrians, and "there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host," and they had all fled in great fear, leaving their provisions behind them.

Immediately the king was notified, and in the night a committee was sent to investigate, and they found an abundance of provisions in the camp of the Syrians, so that the prophecy of Elisha was fulfilled. "And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trod upon him in the gate, and he died," as the man of God had said. He beheld the fulfilment of the prophet's words, but never had the pleasure of partaking of any of the food.

There are many today in both high and low positions who lose much by doubting the instruction given by the prophet of the Lord. When they read that *now* is the time to carry forward a certain work, they say, "We have neither money nor means to accomplish it; if God would pour out money from the windows of heaven, this thing might be." They delay to do the work. The time is near when the work will go with power, just as God has said. The terrible "if" which has so often hindered the work will give place to "can," and all will be accomplished which God has spoken. Books, papers, and tracts, radiant with the message, *will* be scattered like the leaves of autumn.

"Servants of God, with their faces lighted up and shining with holy consecration, *will* hasten from place to place to proclaim the message from heaven." When God says, "Go forward," those who cling to the habit of saying, "It can be done if we have everything at hand with which to do it," will fall out by the way, and, like the nobleman of Samaria, will fail to share in the good things in store for God's people, although with their eyes they may see the fulfilment of the prophecy. God never commanded his people to go forward without having in reserve ways and means to accomplish the work. Imagine Moses saying, "Lord, if you open the sea first, then I will speak unto the children of Israel to go forward."

Faith has only one line of reasoning; and that is to prove that what God has said can be accomplished, *because God has spoken the words*. Faith has lost none of its power; it is as mighty today as when in the past it "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions."

Satan's stronghold has always been to persuade men to doubt the plain word of God. When God says, "Go forward," Satan says, "It is impossible; if we had more facilities we could accomplish the work. Wait until a more opportune time."

Ofttimes the apparent feebleness of

those attempting to carry out the commands of God are used in his providence as a means of accomplishing the work. If Goliath had been met by a man of equal strength, he would not in anger have thrown up his helmet and exposed his brow to the stone. Under the hand of God, David's apparent weakness gave him the victory.

The children of Israel dwelt many years in Palestine without capturing Mount Moriah and Mount Zion, the strongholds of the Jebusites, but the time came for the last strongholds within their borders to be captured. There were many difficulties in the way, "*nevertheless* David took the stronghold of Zion."

For more than half a century Seventh-day Adventists have dwelt in this land; God has greatly prospered them, but the great strongholds of the country—the cities—have not been taken. The following quotations show that for many years God has been directing his people to "go forward" and take these strongholds; but that terrible "if" has held the work back. Unbelief has said, "If we had sufficient money, we might enter the cities. If we had more talented men," etc., and the work has been hindered.

"Behold the cities, and their need of the gospel! The need of earnest laborers among the multitudes of the cities has been kept before me for more than twenty years. Who are carrying a burden for the large cities? A few have felt the burden, but in comparison with the great need and the many opportunities but little attention has been given to this work. Instruction has been given me that the message should go again with power in the cities in the Eastern States."

"O that we might see the needs of these cities as God sees them! At such a time as this every hand is to be employed. The Lord is coming; the end is near, yea, it hasteth greatly! In a little while we shall be unable to work with the freedom that we now enjoy. Terrible scenes are before us, and what we do we must do quickly."—"*Testimonies for the Church*," Vol. IX, pp. 97, 98, 101.

Thoughts on the Subject of Faith

ALBERT E. PLACE

O *blessed* faith—that hand which takes the key called "prayer," and unlocks the treasures of Omnipotence!

O *hopeful* faith—that hand which builds a bridge across the chasm of sighs and the gulf of despair!

O *guiding* faith—that hand whose index finger ever points toward light, toward hope, toward God!

O *beautiful* faith—thou pencil of the soul, picturing ever the noble, the beautiful, and the true; portraying promise, home, and heaven!

O *mighty* faith—thou blessed ladder of release, by which the lowest hell is connected with the highest heaven, and covered with angelic messengers of divine love, ascending and descending, bringing heaven to earth and earth to heaven, bringing God to man and man to God!

O *farseeing* faith—thou divinely adjusted telescope, by which the glories of the far-away homeland are brought near!

O *successful* faith—thou hidden secret to the success of all ages, by which everything great, high, and good has been brought to the doors and hearts of humanity!

O *instructive* faith—that makes us understand the works and the will of God! Heb. 11:3.

O *blessed, guiding, saving* faith—that leads to Jesus Christ the Son of God, who is the treasurer of all the treasures of Omnipotence, who is the real fiber of every bridge over despair, the source of all light and hope, the background and beauty of every true picture, the foundation of every true promise, the joy of every true home or heart, the masterpiece of both earth and heaven!

"O give me such a faith as this,
And then whate'er shall come,
I'll taste e'en here the hallowed bliss
Of an eternal home."
San Jose, Cal.

The Week, and the Date Line

C. P. BOLLMAN

THE writer was recently asked to answer an objection to the Sabbath, the ground of the objection being that the week originated in the changes of the moon rather than in the facts of creation; and that the "day line," or more properly date line, was arbitrarily established by men and not by the Creator. My reply was that I did not think it necessary to make an answer regarding the origin of the week further than to quote from the Encyclopedia Britannica (twentieth century edition, 1903), art. "Calendar," subdivision "Week:"—

"The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. Although it did not enter into the calendar of the Greeks, and was not introduced at Rome till after the reign of Theodosius, it has been employed from time immemorial in almost all Eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability."

Really I do not see that either this or the question of the date line presents any difficulty as pertaining to the Sabbath question. Whatever the "day" or the "week" may mean as applied to the period of time occupied in the creation, there can be no question as to their meaning as applied to the Sabbath. The Sabbath was and is the seventh day of the week known to the Hebrews, and that seventh day of that week was pointed out in a most unmistakable manner: (1) By the double quantity of the manna on the sixth day; (2) by the withholding of the manna on the seventh day; (3) by the fact that the manna gathered on the sixth day would and did keep over for use upon the next day,

something it would not do upon other days. Mistake here was impossible.

No scholar will deny that we have the identical week known to the Hebrews. There is not nor ever has been any difficulty in identifying either the Bible week or the seventh day of that week. It is not for us, therefore, to imagine difficulties that can never come to us, or situations in which we can never be placed.

As for the date line, it may be said or even admitted that the drawing of the exact longitudinal line is an arbitrary arrangement made by man; but what of that? Is it not true just the same that in the providence of God man was shut up to the selection of the Pacific Ocean for the location of that line? It certainly is. The cradle of the race was in Asia. The world was peopled from that continent, and so far as civilization is concerned its course has ever been westward. Hence of necessity the date line was located in the Pacific Ocean. Nobody is troubled by it. Nobody has any difficulty locating the days of the week because of it, except when seeking an excuse for not obeying the fourth commandment.

It is easy enough for one to get tangled up and lost in the mazes and fogs of "science falsely so-called," but the humble believer's experience is well described in the words of the psalmist: "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

The Law of God—No. 4

The Unity and Breadth of the Law

MILTON C. WILCOX

THE unity of the law is proved by the fact that it was given by the one perfect God. He could give no other than a perfect law, one and indivisible, the reflection of his own character, the standard of character for his children. But study it from whatever side we will, the same unity is revealed.

The Underlying Principle

"God is love;" his law is the law of love. Because of love God gave the law.

"Jehovah came from Sinai,
And rose from Seir unto them;
He shined forth from Mount Paran,
And he came from the ten thousands of holy ones:

At his right hand was a fiery law for them.

Yea, he loveth the people."

Deut. 33:2, 3.

God gave the law because he loved the people. It can only be observed in love, of which it is the proof: "If ye love me, keep my commandments." John 14:15. "This is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3. God loved, and therefore God gave man laws, and therefore man gives loyal, loving obedience. There is nothing compulsory, coercive in love.

That great principle of love, like a mighty trunk of a tree, divides into two great limbs, love to God and love to man.

From the first of these great limbs, love to God, spring four branches; and from the second limb, love to our fellows, six branches. The four branches represent the first four commandments, the six branches the last six commandments.

As soon as God had created one intelligent, responsible creature, it was the duty of that creature to recognize his Creator as supreme before all others. It was his duty to refrain from belittling his Maker by making an image or representation, and thus limiting God by his own finite ideas. It was his duty to reverence God's name. It was his duty to observe the day set apart by his Creator for rest and worship. These four precepts grow out of the very nature of things, the vital and essential relations between God and his child.

The last six commandments, connecting man with God, proceed to guard the relationship between man and his fellow man, putting in the first place that highest of all relations, parent and child. The loving child of God who honored his heavenly Father, would honor his earthly father and mother, to whom under God he owed his existence.

He would regard the life of his fellow. He would guard the chastity of his neighbor.

He would not take the property of another.

He would safeguard the reputation of others.

He would not unlawfully desire that which was another's. Every phase and principle of life is met in the breadth of the law of God.

The Form of the Law

The normal form of the law is positive, not negative; but man through sin is abnormal. His nature is perverted. The flesh is dominant over spirit, and the mind of the flesh is enmity against God, not subject to the law of God, nor can it be. Rom. 8:7.

To sinful man, with a heart prone to evil, God's law comes in largely negative form, "Thou shalt not." All are wholly negative except two, and one of these is largely negative. These two are great and comprehensive precepts, embracing in their scope the fullness of duty. For he who honors the first of these two positive commandments, the fourth, will be a worshiper of the one true God, and will therefore keep the first three precepts; and he who honors his father and mother, will not kill, commit adultery, steal, or lie. Other precepts in the law are equally comprehensive.

But in its negative side the law condemns and reproves all sin. To the thoughtless heart it may not seem so to do, but to the devout man who meditates upon it, it will be seen to be "exceeding broad." We have before learned that the law or commandments, on their positive side, embrace "the whole duty of man." Eccl. 12:13. There are no duties then which the law does not embrace. On the negative side, it condemns all sin. The apostle John says: "All unrighteousness is sin;" and, "Sin is the transgression of the law." 1 John 5:17; 3:4. And another mighty teacher

of God says, "I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet." Rom. 7:7, A. R. V. Therefore, "through the law cometh the knowledge of sin." Rom. 3:20. The holy law, the decalogue, is therefore all-comprehensive in both its positive and negative side.

Principles Not Particulars

The decalogue does not, however, deal with little particulars, but with principles. It does not say, "Thou shalt not hate," in so many words, but it does say it in principle.

The commandment prohibition strikes against the very highest sin forbidden by the principle, and in that is included all the motives, purposes, steps, which lead to the great transgression. The man covets and lusts before he steals or commits adultery. The commandment condemns all that leads to the ripened transgression. This will be developed more fully in the study of each precept.

God's holy law is worthy of our study. God pronounces blessings upon the man whose "delight is the law of Jehovah." Nay, now, the blessing is in the doing of it. It is not an arbitrary act on the man's part, and an arbitrary act of blessing on God's part. There is blessing in the meditation of the law. There is blessing in yielding to its claims. It places us in the outflow from the throne of the Eternal, in the channel of life, in the way of our Lord Jesus Christ. And of the soul in such a channel it may well be said, "O the blessedness of the man," or another rendering, "O happy the man . . . whose delight is in the law of Jehovah."



Spirit-Filled Ministers and Spirit-Filled Sermons

O. A. JOHNSON

It is possible for a learned man or an educated preacher to preach with the eloquence of angels, and yet lack the essential element to make the sermon effective. He may present a doctrinal sermon in a logical and forceful manner, and yet lack the very element that will convince the mind of the congregation of the real essence of the truth he is trying to teach.

A minister may present the steps necessary to take in conversion, and yet never have experienced the transforming power of the Holy Spirit upon his heart; hence the sermon will be cold and lifeless, and consequently result in no awakening or conversion of sinners. All such preaching will be like "sounding brass, or a tinkling cymbal."

There are, on the other hand, some who are less eloquent and less logical in their sermons; but there is a Spirit attending the words spoken which goes to the heart and convicts the hearer, and leads sinners to conversion. But such spiritual sermons cannot be preached unless the preacher has experienced the power of the Holy Spirit upon his heart. There is a power that will attend the preaching of the Word of God, if the heart of the preacher is in harmony with

the Word of God, and if he has the mind of Jesus.

Paul was a successful missionary. Sinners, Jews, and Gentiles were melted under his preaching. His "preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith," said he, "should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:4, 5.

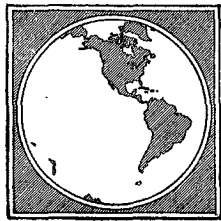
The Spirit-filled prophets of old proclaimed the messages from God. "I am," said Micah, "full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." Micah 3:8. Peter and the other apostles could readily have told the people many of the good things that Jesus had taught them, and they could also have related all about the condemnation and crucifixion of Jesus, and his ascension, before they were filled by the Holy Spirit; and so can many in our day, and most eloquently, too, but with little or no effect, because the Holy Spirit is not with them.

Jesus knew that neither Peter nor any of the other apostles were prepared to preach the gospel effectively until they were baptized by the Spirit of God, hence he advised them to remain in Jerusalem until they received this baptism. And the Spirit came and filled them, and thereafter Peter preached the plain gospel truth about Jesus Christ. He further pointed out to the Jews their sin in condemning Jesus. The Spirit of God was in Peter, hence this Spirit sent conviction to those who listened to his Spirit-filled words, and they were convicted, and said, "What shall we do?" That Spirit-filled sermon led to the conversion of three thousand souls that day. Acts 2.

Such Spirit-filled sermons as those of Micah and other prophets of old, were preached by the apostles, and produced a mighty stir among the listeners. The honest in heart were converted, but on the other hand the hearts of the obdurate were often irritated. At times persecution followed such powerful preaching. This was the experience of the apostles in Jerusalem and Judea after the day of Pentecost.

What we need today is more Spirit-filled ministers; for then and only then will they be able to preach the gospel "in demonstration of the Spirit and of power." The promise of the fullness of the Spirit is to us as well as to them. The Spirit and power will come to us if we will but seek for it as they did. Is it not sad that we should go on lacking that essential preparation so abundantly and freely promised us, if we will but seek in harmony with God's will? Some will seek and obtain this divine power. May God help us all to get it, and then more real spiritual fruit will be seen as the result of our labors. O for the latter rain, for the outpouring and filling of the Spirit to come upon us ministers! Then will there be a revival attending the preaching of the truth such as has not been seen in many a day. Would that that day might soon come!

College Place, Wash.



THE WORLD-WIDE FIELD



The Outlook for Colombia

B. E. CONNERLY

COLOMBIA is indeed ready for the message of God; in fact, has been ready for five and forty years. One by one, the nations have been taught, until soon the Master's great commission, "Go ye therefore, and teach all nations," will have been accomplished. Colombia is one of the last to be entered; and though missionaries have seemed to delay, the God of missionaries has gone before. He who has made us strong to go and give, has made the people here strong to ask and receive.

Physically, Colombia is a country of gigantic proportions, being the third state in South America in population, and the third in area. It is more than twelve times the size of the State of Ohio. Its topography presents a unique array of contrasts, such as high mountains over against deep valleys; arid plateaus here, and water-soaked pampas there; hot, vermin-infested districts adjacent to snow-capped mountains; and universal poverty in the midst of matchless unclaimed wealth.

Its natural resources are rich minerals, vast forests, broad pastures, and immense agricultural districts. The principal products are coffee, sugar, cacao, tropical fruits, and live stock. The exports are coffee, bananas, gold, and hides. In 1913 the foreign trade amounted to \$62,000,000, the balance in favor of exports.

The climate is radically tropical. For 365 days in the year old Sol pours down his virulent rays so ardently that he appears, instead of a universal blessing, to be enraged and pouring out his venom. At times, however, the heat is no more excessive here than in the States, especially during the months of July and August. There is here a sample of all the zones, though the frigid is found in high altitudes instead of north latitudes. We might describe the climate thus: Always summer on the coast, perpetual autumn on the plains, and perennial spring in the mountains, with ever snow-capped mountains in the highest altitudes.

Politically, Colombia is old, yet new. She had colleges, convents, and walled cities before our Pilgrim Fathers saw Plymouth Rock or the James River. She has had her dark past of revolutions and bloodshed; but the Latin-Americans hardly look upon these proverbial South American revolutions with the degree of horror that we in the North have been accustomed to think of them. They call them "making things lively at election." The time of the religious dictator and the religious tyrant is past, at least in the open. Today Colombia is proud of

her free institutions, and is working to maintain them.

The present administration is giving the country a good government, domestic tranquillity, freedom in religious worship, and legitimate relations abroad are guaranteed. The church, of course, is medieval and fanatical. Though separated from the state, it wields a powerful influence over national affairs, and untold power over the masses. He who comes forth from the sacred precincts of the sacristy, garbed in the holy robes of the church, has a magical power over the majority of the people that nothing but the grace of Christ can break.

Why South America is the Neglected Continent, and Colombia the most neglected state of that continent, is not easy to explain; but we are glad that the work is now begun. We have made no mistake by beginning with the medical books. This is a move upon which the whole

give some idea of the expense and difficulty one experiences in traveling, let me say that from Barranquilla to Bogota, the capital, is but five hundred miles, yet the trip requires from thirteen to sixteen days, at a cost of \$34, second-class; and from Barranquilla to a near-by state capital, Cucuta, requires three days' travel by river, and costs nine dollars, second-class, then twelve days by mule at a cost of fifty dollars, and a charge of twenty-five cents for every book taken into the country. This is general. We could make dozens of such trips.

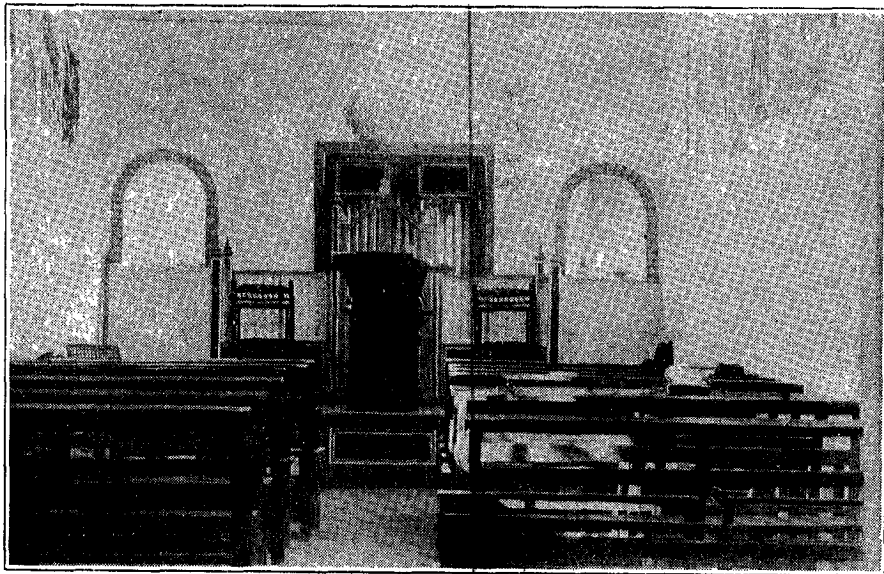
But none of these things can impede the message. Now is the time, and it must go. All alone in this great country, as large as Germany, France, and half of Spain, I sometimes almost feel as did Elijah. But I am not alone. There are mighty helpers with me. Everywhere I see signs that the Lord is working. The outlook for a speedy work in Colombia is good.

Barranquilla.

General Meetings in South China

B. L. ANDERSON

I LEFT Amoy on the twenty-seventh of September for a trip into Kwang-tung and Kwang-si Provinces. The second



INTERIOR OF CHAPEL AT CHIOH-BE, SOUTH CHINA

denomination can place its seal of approval. A look at these cities and their homes is evidence enough that to teach this people something of the structure and functions of the human body, of domestic hygiene, and municipal sanitation is the very greatest blessing that can come to them. It *must* come before they can properly appreciate the Sabbath and kindred truths.

One of the first serious problems that confronts the worker in Colombia is the question of travel, how to get from city to city. There are but five hundred miles of railroad in the country, and that is broken up in little pieces and distributed over ten states, and the most that can be said of the few existing public highways is that they are the poorest of the poor; but we can thank God for one grand river that flows through the country. To

day out, the steamer called at Swatow, where a busy day was spent in making the final arrangements in the purchase of land for the new mission compound. The boundaries were fixed, the deed arranged for, and the money paid. We are much pleased with the location secured.

Leaving Swatow in company with Brother J. P. Anderson, we arrived at Hongkong the following morning, where we were joined by Brother Arthur Mountain, who attended the Kwang-si meeting with us. We left Hongkong Wednesday evening, and after a very pleasant passage up the West River we arrived at Wu-chau Friday morning. Here we found Dr. Law Keem and native evangelists busy carrying forward the meeting that had been in session since the preceding Sabbath. The different classes of workers and some of the believers

came before the regular time set for the general meeting, that they might receive special instruction on the message. The latter part of the meeting was devoted more especially to the spiritual interests. There was a full attendance, the chapel was filled to overflowing, and many an interested listener found room in the court just outside the door.

Brother Anderson rendered valuable assistance at this first general meeting in the Kwang-si field. Brother Mountain gave some interesting studies on the importance of the literature work. We were pleased to hear him offer his first public prayer in the Cantonese language, after having been in China only thirteen months.

Over a score of persons presented themselves for baptism, and of the numerous companies that I have assisted in examining for membership in the church in China, I do not recall ever meeting with a brighter and more intelligent class. Among them was a man who had seen sixty winters. He was the first man to turn from heathenism to Christ in Kwang-si Province. Nineteen were received into the church. The Wu-chau church now has thirty-eight members.

The general meeting for Kwang-tung, held at Fatshan, opened according to appointment, October 13, with a good attendance. The large chapel was filled, and the number present at times ran as high as 175. A good interest was manifested by the people of the city. The evening services were especially well attended. All the workers, both foreign and native, in performing their work manifested a zeal that was indicative of a new life and inspiration to carry forward the work to a successful finish. Brother J. P. Anderson was present at this meeting to assist in the preaching, and also to act as interpreter for those whose tongues still refused to speak the Cantonese language. Brethren Ham and Mountain, though they had studied the language only a short time, spoke to the people in the vernacular.

During this meeting twenty-two new members were received into the church by baptism, a large number direct from heathenism. The Sabbath day was filled with meetings. At the opening of the Sabbath school the superintendent (a Chinese) suggested that it might be well to have an aim to work to in the matter of making the Sabbath school offering. After some discussion it was decided to set the goal for the day at fifteen dollars Mexican. When the offering was counted, it was found that twenty-one dollars had been received. All were pleased that the goal had been more than reached.

In the afternoon the ordinances were celebrated, a large number taking part. The remaining portion of the day and the evening were devoted to the preaching of the word. After a prayer and praise service the next morning, the meeting closed, and the people returned to their homes, feeling that they had received a spiritual uplift that would better prepare them to fight life's battles.

The old Bethel school building has been remodeled and changed so that it really presents a much more inviting aspect, and there is now a good attendance. In the large and well-arranged chapel in the front part of the main building an ever-increasing congregation meets.

A few days after my return to Amoy, Brother and Sister W. C. Hankins returned from the Fu-chau district, and announced that twenty-eight were added to the Fu-chau church during their visit. Brother Hankins will soon be sending a full report of his trip.

The message is advancing here in South China by leaps and bounds. During the first three quarters of the present year one hundred and ninety-one members have been added to the church in the South China Mission. And today at Wu-chau, Kwang-si, another score of believers are being baptized into the church. We expect that before the year closes about forty will be baptized at Fatshan and Fu-chau and other places. With all these accessions, you can imagine how we are pressed to find ways and means to take care of the younger members of these believing households.

The calls that have been made for new workers for Fu-chau, Amoy, Swatow,

was about sixteen, I considered that I must go to school to be trained, but when I looked at my parents, they were poor and unable to help me. In the meanwhile I thought of my uncle in Rangoon. This was my only way to get an education. So I prepared to go to Rangoon. On the next day I wished my sisters in Moulmein with lonesome heart farewell, and took the train to Rangoon.

While I was on the train, I met one of your teacher's uncle, and his son. They were going through Rangoon to the Meiktila Industrial School. We got into conversation, and they persuaded me to go with them to this school. Here I learned of the true God, and saw that my worship had been directed to a false god.

When I read into the depth of the words of Jesus, I saw they were reality and life and light. He is the one only who can hear us, our prayers and our needs. He is the true light, nothing but the life and light through the Father. Through his grace I am saved from eternal destruction.

I was very glad to be baptized on March 2, 1912. Now I felt I must do something for him in spreading the gospel and giving the third angel's message



BOYS' SCHOOL AT AMOY, SOUTH CHINA, IN PROCESS OF ERECTION

Hakka, Hongkong, and Canton, and the Kwang-si field, are all urgent, and the growing work demands that they be sent.

I am inclosing a picture of the interior of a newly dedicated chapel thirty miles from Amoy. It is owned by the mission, and will seat two hundred persons. At the close of five days' meetings in this chapel at the time of the dedication, fifty-six persons signed cards to join the regular nightly Bible class. They are nearly all heathen. The other picture gives a view of the erection of the boys' school near the beach, on the island of Kulangsu, Amoy.



How a Young Man in Burma Found the Saviour

PERHAPS my brothers and sisters in America, "the main center of the world's wonders," would like to know how I came into the present truth. When I

to my people in Burma. I am now twenty-one years old, and it is the best time for me to start to do his work by spreading the glad tidings to other souls in Burma. I hope to begin next month.

Just recently five of the Buddhist boys in school, to whom I have been teaching the knowledge of the Bible on every Sabbath afternoon, were baptized by Brother Thurber in Meiktila Lake. Nine of them were together, but only five of them went forward in the Christian faith. I am very grateful to his guidance. So, brothers and sisters, please pray for these boys and others for whom we are working. I pray that we may gain some other souls whose lives are in the book of Satan, or in the death register roll.

With kind wishes to you all, from your really Christian brother,

Yours in service,
MAUNG VGWR ZIU.



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.

Good Morning

Good morning, Brother Sunshine;
Good morning, Sister Song.
I beg your humble pardon
If you waited very long.
I thought I heard you rapping;
To shut you out were sin.
My heart is standing open;
Won't you
walk
right
in?

Good morning, Brother Gladness;
Good morning, Sister Smile.
They told me you were coming,
So I waited on awhile.
I'm lonesome here without you;
A weary while it's been.
My heart is standing open;
Won't you
walk
right
in?

Good morning, Brother Kindness;
Good morning, Sister Cheer.
I heard you were out calling,
So I waited for you here.
Someway I keep forgetting
I have to toil and spin,
When you are my companions;
Won't you
walk
right
in?

Shall We Chew Gum?

FANNIE D. CHASE

Yes, chew gum if you wish to do so. There is always some dark corner to be found in a home where the gum chewer may enjoy his delectable dainty without giving offense to another. Gum chewing is greatly to be preferred to some other kinds of chewing; but as a steady habit of Fletcherization, as many make it, that never brings results, it must be an unsatisfying operation to the ambitious either as participant or observer; for to an onlooker whose physical make-up demands that a given expenditure of energy produce an adequate result, it is annoying to watch a young man, especially one of unusual physical proportions, energetically exercising the lower part of his physiognomy for one hour, yes, two, perhaps three, and frequently more, presumably in an effort to prepare a morsel for deglutition, a result which he never attains.

To observe a young girl of more delicate physique expending energy in such

nonproductive effort is even more harrowing. It is true, the girl chewer has some advantage over the young man chewer. The dimensions of her mouth, gums, and teeth are usually less than his; therefore she does not expose to public view so much of the internal mechanism of mouth and throat as does her energetic brother.

Gum chewing may not be a moral or a physical evil, but it is a wrong to oneself, because the public gum chewer does not appear at his best. If you question this statement, read the following illuminating description Will Carleton gives of the public gum chewer:—

"It is a much more desirable thing than to be killed—this sitting in a trolley car opposite a gum chewer; but even that has its unpleasant features. . . . There are different kinds of gum chewers. Notice the quiet, unostentatious person who has picked up one of the precious little prepared quids, from a penny box at the station, and is trying to get the good of it and not be observed. He does not like to suffer detection in the act; but that very feeling has its conspicuousness. Everybody knows that there is a wad of gum in that mouth, however slowly, deliberately, and slyly the leverage of the jaws may work. The nervous person opposite is always waiting for the return movement, glad when it is over, and apprehensive of the next one. Probably no one can even have a piece of gum in the warm storage of his mouth, and sit among people, without its being known, and in some degree resented. Then there is the out-and-out gum chewer, who is enjoying the function, and apparently does not care who knows it. His mouth may be large, but he manages to make it seem a great deal more so. He tips his head forward, to enjoy the luscious morsel a little more. He tips his head backward, so as to enjoy it still more. Sidewise to the right and the left also, sways he the receptacle which has received the perpetual morsel. Wag, wag, wag, go his jaws. Smack, smack, smack, go his lips. Happily, amid the roar of the car, this latter series of concussions cannot be heard; but one has little difficulty in imagining them.

"Happily, and unhappily, the enthusiastic gum chewer in public does not know what a figure he presents,—happily, because it would mortify him exceedingly; and unhappily, because it would probably induce him to discontinue the practice."

A youth who possesses a Rooseveltian set of masticators, and a mental and physical energy which has made him a sophomore in the high school and given him an interesting position in the national Capitol at the age of fourteen, was until recently an enthusiastic gum chewer, performing this operation with the same vim that he put into better things. But on being assured that gum chewing did not harmonize with his political and social status, he relinquished it, much to his facial advantage. Other aspiring lads may wisely follow his example.

The fact that no one derives any special pleasure from witnessing the gum-chewing operation, while many suffer decided discomfort therefrom, taboos the process in public, and the well-bred person refrains from doing that which is opposed to good form. He may chew gum in his own private room, but he will not chew it on the street, in the street car, in school, or at a public gathering.

Care of the Baby in Winter

[In these days, when everything pertaining to the child is receiving so much attention, the United States government itself is showing a lively interest in its youngest citizens, recognizing them—perhaps rather tardily—as its most precious asset,—more valuable even than baby pigs and sheep and fruit trees. Through the recently established Children's Bureau, information relating to the care and feeding of children, and their treatment in illness, is prepared in readable form and widely distributed. The following article, the first of a series of six on related topics, was sent out the last of January by this bureau.—MRS. I. H. E.]

So much emphasis is constantly placed upon the necessity for special care of the baby in summer, when the heat is excessive and diarrheal diseases are at their worst, that the fact that winter, too, has its special dangers for the baby is sometimes overlooked.

But the combination of heat and diarrhea is hardly more serious for the baby in the months of July and August, than are cold and respiratory diseases in winter. It is plain, then, that the winter care of the baby deserves special attention from every one interested in his health and well-being.

It has been demonstrated quite conclusively that a large part of the deaths from summer diarrhea are needless, because this disease may be cured in many cases, and prevented entirely in many more by the proper care and feeding of the baby during the heated months. The same doctrine is now being applied to the group of what are commonly called "winter diseases" of babies and children; namely, bronchitis, pneumonia, "colds," and the like, which are, like diarrhea, to a large extent preventable by the intelligent care of the baby, and by surrounding him with proper living conditions.

These proper living conditions consist,

in both winter and summer, of suitable food, in the right amounts, at the right times; cleanliness; sufficient sleep; plenty of fresh, clean air to breathe; and protection from exposure to infectious diseases. It is chiefly the lack of these two latter requirements that causes winter illnesses among babies.

It is not the cold of winter which makes people sick, ordinarily, but rather the stale, overheated air inside our houses and public buildings, which we breathe and rebreathe, thus passing disease germs about from one to another. Babies are particularly liable to be infected in this way, because they spend a large part of their time indoors, and because mothers often feel that in order to keep the baby warm, the rooms must be tightly closed.

A mother should use every means in her power to protect her baby from "taking cold," as it is commonly described. "Colds" are due to a germ, and are very contagious, being easily passed from one person to another in coughing or sneezing. A nursing mother with a cold should tie a thin cloth or veil over her mouth and nose while nursing the baby, and should be careful never to cough or sneeze in his face, nor to kiss him on the mouth. She should be particularly careful not to use her own handkerchief for the baby, nor to sleep with him, while the disease lasts. Many babies contract colds by being taken up and kissed by visitors, and it is a wise rule to keep the baby away from the presence of persons who are coughing and sneezing. The reason for this care is that a contagious cold is very often the forerunner of bronchitis and pneumonia, which diseases cause the death of many thousands of young babies every year, and which are infinitely easier to prevent than to cure.

Fresh air is the most effective weapon with which to fight the diseases of the respiratory tract. This does not necessarily mean cold air, for cold air may be stale, and warm air may be pure. The ventilation of most American houses is faulty, since in order to keep them warm enough to suit us, we shut them so tightly as to make the air unfit to breathe, after a few hours. To counteract this tendency, mothers should see to it that all the occupied rooms of the house are thoroughly aired at least twice every day in the coldest weather, while in moderate weather there should be as nearly constant a supply of fresh air throughout the house, night and day, as can be managed.

When the temperature outside is very low, the baby should be taken into a warm room while his nursery is being aired, and at night, his bed should be shielded from a direct draft. If there is a communicating room, the window in that room may be opened, if there is danger of chilling the air of his sleeping room.

If the cold is excessive, or if there is a raw, damp wind blowing or rain or snow is falling, the baby should be given his daily airing in a room with the windows open, or on a protected porch, dressing him warmly in out-of-door clothing. He should be taken out dur-

ing the middle of the day, for a little while, never long enough to run the risk of chilling him. This applies especially to young and delicate babies. As a child gets old enough to walk about, and thus exercise himself, he should be allowed to play for some time each day in an open room or where he is sheltered from the wind.

But an airing every day does not take the place of fresh air in the house, day and night; and to secure sufficient ventilation for health, the mother must be on the watch to see that the rooms are opened and the air changed at frequent intervals.



Train Your Boy to be Self-Reliant

Most children are noticed too much. A wholesome course of being let alone is many times sadly needed. It may flatter you and touch you to have your little ones run to you with every small trouble, every dispute, to have them call for your help in every difficulty; but it isn't good for them. Teach them that you expect them to find their own solutions for their little problems, and settle their own small differences. When the affair is too big to be handled by young minds and judgments, it is time enough for you to step in with advice or control. Keep the necessity of making them self-reliant before you, and use the many incidents of each day to foster and guide the young spirit in the direction of self-confidence. Help your child to realize that he has his own responsibilities, and that back of any criticism you may give lies your trust.

Most children reach a time when they "show off." This is a painful period, but natural. They are self-conscious, because they are just discovering themselves. With the normal child the period is transitory; and the less notice taken of it, the better. During this period you must take care that instead of self-reliance the child does not develop assurance.

Almost every child is susceptible to ridicule. If your boy is the bumptious, irrepressible kind, altogether too cocksure of himself, the right sort of making fun of him will be good for him. But don't sneer at a child. That never did any good to any one, old or young. It isn't a fair thing to do, and children are quick to recognize and to resent unfairness, if not outwardly, none the less bitterly. Your bumptious child will be made sulky, and a shy, self-conscious child will have his timidity increased a hundred per cent by a sneer.

A child of this type whom I knew was sent up to his aunt's in the country for a summer's vacation. I watched her handling of the boy with interest.

He was at first afraid of the dog, a good, gentle beast that wouldn't hurt any child. His aunt did not scold nor make fun. She played with the dog while the boy looked on, and after a few days she drew him into the play. The boy and the dog were soon inseparable companions; and once when a

neighbor remarked, "Why, I thought Ted was afraid of the dog," his aunt laughed joyously and exclaimed, "You're not afraid of anything that's as good fun as Spot, are you, Ted?" And Ted laughed back, and said he wasn't afraid of anything at all.

As the summer went on, the new idea of bravery as something worth while, something expected, something taken for granted, developed in the youngster. He had been afraid of more than the dog; he had been afraid to trust himself in any direction, to rely on his muscles, on his nerve, on his good sense. He stayed with his aunt ten months, and went back not only improved physically, but full of energy and curiosity, self-reliant, and straightforward.

The main point is not to make your child think he is peculiar, either in faults or virtues, by constant faultfinding or indiscriminate praise, but to teach him reliance by letting him meet as many responsibilities, as many difficulties and risks, as possible without direct assistance or advice from you.—*Hildegarde Hawthorne.*



One Thing at a Time

"But you told me to pick up my blocks, mother," reproached a four-year-old whose mother had just insisted that he "come to luncheon right away."

The mother's sense of justice was at once appealed to. She realized that she had made two demands almost at the same time, and the child was doing his best to carry out that which he was first told to do.

"After that," she said, in relating the experience to a friend, "I watched myself, and I found that often I was tempted to tell the children to do one thing right after I had told them to do something else. In my hurry I had forgotten about the first order, but the children had not. I tried to be careful after that, and, if possible, allow the children always to finish what they were first told to do before I gave another direction."

How many times we mothers make this mistake when we are hurrying through our work or are preoccupied. The things we tell the children are such small, insignificant things compared to our own more important duties that we often overlook the fact that we have perhaps told them to do more than one thing at the same time, and that, in consequence, the little minds are perplexed and troubled.

The smallest thing a baby is told to do is of the greatest consequence in his eyes. He puts all his energies into it. If, while he is striving to accomplish one thing, some one tells him to do another he is bewildered. It is not fair to the child, as we shall realize if we stop to think about it.—*Selected.*



"THE Christian home takes pessimism out of the heart. Human love, sanctioned by civil law and lifted to its highest glory through the sense of the infinite love, is the ever-flowing fountain of delight and hope."



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Under South American Skies — No. 1

THE interests of our work demanded that one or more members of the General Conference Committee visit the South American field, and from the time of the last General Conference it had been understood that Elder A. G. Daniells would make this trip. However, as the time for the visit drew near, it became clear to the members of the committee in Washington that, all things considered, it would not be advisable for him to carry out the original plan; and at the council in Loma Linda, Cal., held last November, I was asked to take his place. On our return to Washington the advisability of having Elder N. Z. Town also visit the field was considered, and decided upon. His former residence in South America and his acquaintance with the German and Spanish languages would enable him to render very efficient help. We sailed from New York on the steamship "Verdi," of the Lamport and Holt line, on Dec. 11, 1915. Elder O. Montgomery, the president of the Southeastern Union Conference, who had been invited by the same council to take the presidency of the new South American Division Conference to be organized, sailed on the same ship, accompanied by his wife and daughter.

The voyage as a whole was a very good one. After the first three days the weather became warmer, and a little later we were in the tropics. The sea was quite calm, and we encountered no storms, and yet there were some days when there was considerable longing for land and a steady abiding place on the part of some members of our party. It is always so, but when the sky is sunny, the weather comfortable, and we are occupied with more agreeable things, we soon forget the bad times.

After a voyage of sixteen days we arrived in the harbor of Rio de Janeiro, having called at one port only, Bahia, on the northeast coast of Brazil. We spent two pleasant and profitable days at Rio, and on the third we came by train to Sao Paulo, the capital of the state of Sao Paulo, a journey of about three hundred and forty miles. This gave us our first glimpse of the country and of country life. As it was next to the last day of December, it seemed rather unusual to see tall Indian corn waving in the breeze, but it reminded us of the fact that the seasons had been reversed during our voyage of nearly five thousand miles, and that we were now in the Southern Hemisphere. Although the sun is directly overhead in this latitude at this season of the year, yet we were quite comfortable, as the day was rather cloudy and recent rains had laid the dust, which in a dry time may be rather disagreeable.

We arrived in Sao Paulo at about 6:30 p. m., and immediately took a suburban train for Sao Bernardo, a few miles out on another line. Here we were taken to the home of Elder F. W. Spies,

the president of the Brazilian Union Conference, who had met us at Rio and had accompanied us on our ride to Sao Paulo. The change from life on board ship and at a hotel to a hospitable Seventh-day Adventist home was a most agreeable one, and we shall long remember the kindness of Brother and Sister Spies during our stay of four days with them. The cordial spirit with which they received and entertained our company of six persons was most refreshing.

At San Bernardo is the publishing house of the Brazilian Union Conference. About twelve acres of land were purchased, upon which have been erected the buildings required for the printing office, and several homes for workers. All the buildings are neat and substantial, and the office is supplied with such machinery and appliances as are necessary for the production of periodicals, pamphlets, and bound books. As Brother Town will make a detailed report of the product of the office, I will simply state that the literature sent out would be a credit to any of our publishing houses. Personally I was agreeably surprised at the number and character of the publications. The manager of the office, Brother A. Pages, has set a high standard, and has been very successful in attaining it. But, best of all, the literature is being placed in the homes of the people, as is proved by the fact that the office is printing editions of from five to fifteen thousand. The canvassers are working the territory systematically and successfully. Some authorities state that only twenty per cent of the men and ten per cent of the women of Brazil can read and write, while others affirm that the number is still smaller; but the canvassers treat all alike, and sometimes sell to those who cannot read, persuading them that they can get their more fortunate neighbors to read the good things to them. It will, however, be at once evident that this large percentage of illiteracy is a serious matter for the canvassers. Furthermore, there are in some parts of this country immense coffee plantations where one may ride for hours upon the land of one owner, and when he and possibly one or two of his leading employees have been visited, the canvasser will have a long journey to the next plantation. But the canvassers are meeting this difficult situation bravely and hopefully, and the Lord is giving them success. With heavy packs upon their backs and with a tropical sun over their heads, they go through the country, carrying the message of life and health to the homes of many who sit in darkness. An experience related by Brother Town in one of his articles tells of the remarkable results which sometimes attend their self-sacrificing labors. We are thankful that we find the publishing work prospering in this union conference in Brazil.

After our stay at Sao Bernardo we came to Santo Amaro, another suburb of Sao Paulo, on the opposite side of the city. We rode out over a well-built

electric line, and noticed that the roomy car was made in Philadelphia, Pa. At Santo Amaro will be held the workers' meeting, and the session of the Brazilian Union Conference, which immediately follows it. A dining tent, a meeting tent, and some small tents, made by one of the brethren here, and creditably made, too, have been pitched, and a very neat church building recently erected will also be used. We have a pleasant room at the home of Brother G. Conrad, the field agent, while Brethren Montgomery and Town are comfortably provided for at the home of Brother John Lipke. We all dine at the tent. The cafeteria plan is followed, and we are sometimes perplexed at the strange names on the menu in the Portuguese language, but there is always some one at hand who can help us out of our difficulty. Brother Henry Haeft and wife are in charge of the dining tent, and they render most acceptable service. Brother Haeft will be remembered by some as a former student at the Foreign Mission Seminary.

In view of the demand for facilities for the training of workers in this field, the brethren have undertaken to establish a school, and we gladly accepted an invitation to visit it. As full information concerning this work has already been furnished to our people in the United States in connection with the call for a Thirteenth Sabbath Offering in its behalf, I do not need to write the history of this enterprise, but I will give some personal impressions of the place and of the work being done. The property, which consists of between three hundred and four hundred acres, is six or eight miles from Sao Paulo, and we rode out in a large wagon drawn by four mules. The country is rolling; the road is better than the average road in Brazil, but with some room for improvement, and the views are very fine. We were favorably impressed with the school property. There is good land for cultivation, there is plenty of pasturage, and there is a quantity of wood suitable for making charcoal (a paying industry in this country), and some good timber for building purposes. A good start has been made in constructing the buildings, which will be erected on high ground where the refreshing breezes will temper the tropical heat of the sun. Although work was begun only last May, yet a large garden of several acres, and corn, peanuts, and some vegetables peculiar to Brazil are now under cultivation, and we had some of the products of their own land for our dinner. About six hundred banana plants have been set out, and an orchard has been started. More banana plants will be set out later, and a vineyard will follow. The ground lies very favorably for these purposes.

A school of about twenty students has been conducted in a house which was on the property when it was purchased, the students helping in the work on the place. Elder John Lipke, the superintendent of the Sao Paulo Mission, and Brother Paul Hennig, the secretary of the Brazilian Union Conference, have done the teaching. Brother Hennig was formerly a student in the Clinton (Mo.) German Seminary.

Elder J. H. Boehm and wife, who came to Brazil from the State of Kansas about three years ago, are carrying the leading responsibility in preparing the way for the actual work of the school.

Brother Boehm is general manager of the business, and superintends all the operations, while Sister Boehm has charge of the temporary home and the boarding of the workers, and they are rendering most valuable service. It is no easy task to establish an enterprise of this character in this country. Tents were first pitched, and they all lived in them while they were getting something more substantial built. A road was made, bricks were burned on the place, lumber was drawn, a hydraulic ram was installed, and water was thus got upon the high ground, and then buildings to be used later for a barn and chicken houses and other such purposes were first built. In these buildings they are now living while the school buildings are in process of construction. Such pioneer life is rather strenuous, but we heard no word of complaint. All seemed to be thankful at the prospect of having a school where workers could be prepared for carrying this message to the people of Brazil.

If those who have contributed to the Thirteenth Sabbath Offering which will provide the funds for this school could be here to see the simplicity and economy practiced, and could with these workers enter into the spirit of the plans for this training school, I am confident that they would feel it a privilege to aid such a worthy enterprise. I must not forget to add that brethren here who are able to do so, are giving liberally for this work, and are thus sharing with their brethren and sisters in the United States in carrying the financial burden assumed in starting their union conference training school.

Of the workers' meeting and the session of the Brazilian Union Conference which are to be held here I will speak in my next report. W. W. PRESCOTT.

Memorial Service for Prof. H. R. Salisbury

WE have been forced to believe that Prof. H. R. Salisbury was among those who went down with the sinking of the steamship "Persia" in the Mediterranean, Dec. 30, 1915. The evidence seemed conclusive when on Jan. 21, 1916, there was received from Elder J. S. James, the vice president of the India Union Mission, the following cable: "Survivors interviewed; evidence conclusive; Salisbury lost." The following day, Sabbath, January 22, a memorial service was held in the Takoma Park church, which was attended by a large gathering of our people, including the students of the Washington Missionary College. The following order of service was conducted:—

- Congregational hymn, "Rock of Ages," "Christ in Song," No. 654
- Introductory Remarks..... I. H. Evans
- Scripture Reading..... F. M. Wilcox
- Prayer..... C. Sorenson
- Solo, "Our Final Rest"..... F. Griggs
- Biographical Sketch..... W. A. Spicer
- Brief Personal Tributes (3 to 5 minutes)
- General..... I. H. Evans
- General..... W. T. Knox
- Association in Africa, G. B. Thompson
- Association in England... M. E. Olsen
- Association in Educational Work..... F. Griggs
- Association in School Days..... W. E. Howell

- Association in Foreign Mission Seminary..... M. E. Kern
- Association in India..... J. L. Shaw
- Male Quartet, "Asleep in Jesus"
- Benediction..... E. R. Palmer

Elder I. H. Evans had general charge of the service. Prof. C. Hamer arranged for the music.

We regret that space will not permit a report of the heartfelt remarks which were made by these workers on this occasion. Each spoke of the high esteem in which he had held Brother Salisbury, the great loss which had come to our church work through this untimely death, and his deep sympathy with Sister Salisbury in her terrible affliction. The following sketch of Brother Salisbury's life, given by Elder W. A. Spicer, will be read with special interest:—

Homer Russell Salisbury was born on the twenty-seventh day of May, 1870, in Battle Creek, Mich. He was of Seventh-

him their greetings when we should meet at the autumn council.

He left Cape Town in 1896, and spent a year in London, in the study of Hebrew. From 1897 to 1901, he was teacher of Hebrew and church history in Battle Creek College.

It was during this time, in 1898, that Professor Salisbury was united in marriage with Lenna E. Whitney. Miss Whitney came of a missionary family, her father, Elder B. L. Whitney, having died in Basel, Switzerland. He was one of the pioneer workers in our cause in Europe.

In 1901, the year of the removal of the work of Battle Creek College to Berrien Springs, Professor Salisbury responded to the call of the General Conference to establish a training school for workers in England. That year the Duncombe Hall Training College was opened in North London. For five years our brother and

his wife were engaged in this work in Great Britain. His loss will be as keenly mourned in that country as in America or India. In 1904 Brother Salisbury was ordained to the gospel ministry, and the following year, in addition to his school work, was president of the South England Conference.

In 1907 he was proceeding to southeastern Europe to take the superintendency of the Levant Union Mission. On the way he attended the biennial council of the General Conference Committee, at Gland, Switzerland. At this council it



PROF. H. R. SALISBURY

day Adventist parentage, his father, Burleigh Salisbury, and his mother, Nettie McDearmon Salisbury, being among the early members of our church in Battle Creek. In childhood he lost his mother. He grew into youth in Colorado, where he lived for some years with relatives. He attended the public schools of Boulder, Colo., completing there the high school course. In 1888, at the age of eighteen, he entered Battle Creek College, where he was a student until 1892.

From these college days he dated his conversion, being baptized in 1890. His first work in the cause that he loved was as a stenographer, secretary to Prof. W. W. Prescott, president of the college.

In 1893, while secretary to the manager of the Review and Herald Publishing Association, he accepted a call to South Africa, where for three years he taught in the Claremont Union College, Cape Town. The memory of his service there is still lovingly cherished by many, as I learned during a recent visit to South Africa. Former students, now bearing burdens in our work, charged me to give

was decided to call him to Washington to act as principal of the Foreign Mission Seminary.

He continued with the Seminary until 1910, when he was called to the secretaryship of the Educational Department of the General Conference. In 1913 the ever-sounding Macedonian call from the mission fields came with direct appeal to him again. India was left without a superintendent. At the invitation of the General Conference, Professor and Mrs. Salisbury accepted the call to the great India Mission field, sailing in July, 1913.

Brother Salisbury continued his efficient and arduous labors as president of the India Union Mission until his death. Coming to attend the autumn council of the General Conference Committee, in California, in November last, he was with us but a few days ago, joyful in his work, bringing a cheering report of progress in India and Burma, and taking part in the organization of the Asiatic Division Conference, of which the India Mission became a member. He was hastening back to his field when his life work was

suddenly cut short in the sinking of the ship "Persia," on Dec. 30, 1915, not far from the Egyptian coast.

He is the fourth of our missionary army, we believe, to find burial at sea; and now the Mediterranean is marked along with the Atlantic and Pacific and Indian Oceans as holding the dust of our beloved and honored missionary dead against the great day when land and sea will be called to yield up again those who now sleep in Jesus.

Endeared to the hearts of his associates everywhere, Brother Salisbury's death brings a very personal grief to friends in all the four continents of his service. Sister Lenna Salisbury, his wife and close comrade in teaching and study and missionary work, is left bereaved in India, while a world-wide circle of friends are praying God to sustain and comfort her by his infinite grace.

Our brother was gifted by nature and by training, and all his gifts had been dedicated to the cause of God. Many of his former students, to be found in missionary service in all parts of the world, will feel that his death, in the midst of the activities of his best years, is a call to gird themselves for yet more earnest work for the Master, for whose service he has helped to train them. His earnest devotion to the cause of truth, the Christian and gentle manliness of his life and the winning personality of it, touched by the winning grace of Christ, will ever be with us as a sweet memory and an inspiration to service. Our brother and fellow laborer, Homer R. Salisbury, rests from his labors, but his works will follow him.

East Michigan

WITH the passing of another year, many opportunities are forever gone, and all enter upon new and more urgent tasks and responsibilities. We are a little nearer our eternal home, and therefore should be better prepared to meet our Master.

I feel that we have reached the time when we should no longer speak of defeat nor feel its debilitating effect. With God's Spirit as our guide and its power at our disposal, we press forward, expecting souls for our hire as we strive to finish the Master's work.

During 1915 we baptized more than two hundred and fifty persons into this message. Some workers set their goal at twenty-five souls won during the year, and with the Lord's help reached their goal. Others have worked equally hard, perhaps, with less results, while still others have accomplished more than they had asked or thought. Our one thought is, How many and who can we gain for the kingdom? If we do not have results in soul winning, all is lost. While we acknowledge this, we have not neglected other duties.

Having a zeal to work, our people raised \$300 more than their proportion of the \$100,000 goal in the Harvest Ingathering. It is the first time we have reached this goal in the East Michigan Conference, though in 1914 we raised nearly three times as much as in 1913.

Notwithstanding the fact that we passed the twenty-cent-a-week mark by \$826 during 1914, for 1915 there were forty-two out of sixty-nine churches that did better, raising our surplus to \$2,300 in round numbers. At the same time we

raised \$9,000 to clear the debt on the Adelpian Academy.

During the same period we increased our tithe \$13,873.31 above 1914, and this in spite of the fact that twenty-eight churches fell below the record of 1914, frost and rain being largely responsible.

We have our aims higher for 1916, and are humbly praying God to make us victors.

WM. GUTHRIE.

Minnesota

MINNEAPOLIS, being the metropolis of the Northwest and the headquarters of the Northern Union and Minnesota Conferences, is an important center in the great advent movement. As a result of city-wide evangelistic efforts conducted by Elder O. O. Bernstein and associated workers, many new members were added to the church, and a large number of persons in different parts of the city became interested in our work. Elder Bernstein having accepted a call to labor in Lincoln, Nebr., I was asked to serve as pastor of the church here, and came to the city in April, 1915.

In reviewing the work of the past year it has been encouraging to note the progress made, and I esteem it a privilege to pass on to the readers of the REVIEW a few facts gleaned from the records of the church for 1915. We have received sixty-three new members. The tithe is the largest ever paid in a single year, being \$5,100.42. The Sabbath school offerings were \$1,099.05, a notable increase over all previous years, due no doubt to the fact that the Thirteenth Sabbath Offering was made a special feature. The total gifts to missions were \$1,839.14, a gain of \$300 over 1914.

The Young People's Missionary Volunteer Society has grown in numbers and has increased its activities, having given special attention to the circulation of our good literature among foreign-speaking people. A church school with an enrolment of forty, under the direction of two teachers, has been in operation, and the home missionary work has received its share of attention, a small amount of literature having been used by the members of the church. For our local work we used \$1,456.13. This and the items already mentioned make a total of \$8,395.73 that the Minneapolis church contributed to the various departments of the cause in 1915.

For some time there has been a sentiment in favor of changing our church and conference offices, which for more than thirty years have been on the corner of Lake Street and Fourth Avenue, South. The increasing street car traffic on the two lines passing the church greatly disturbs our services, and we do not have room to add to our church for the accommodation of the Sabbath school and the church school, so it has been thought that we should move to a quieter place where lots would not cost so much and more room could be secured. The conference and the church were joint owners of the property, and a committee representing the interests of both was chosen to make a sale. This has been done, \$15,500 cash being the price received. Two fine lots providing ample room for the church and school have been purchased. They are on the corner of Twenty-seventh Street and Stevens

Avenue, within two blocks of one main street car line and three blocks from another. Work on our new building will begin as soon as the weather will permit.

The passing of the old Minneapolis church is an event of more than local interest, for it has a place in our denominational history. The General Conference was held in this church in 1889, when the message of righteousness by faith came with such convincing power to this denomination. In the basement of the church, educational work was done by Profs. C. C. Lewis and E. A. Sutherland, which led to the call for a college and resulted in the erection of Union College, at College View, Nebr. While a feeling of sadness steals over us as we plan to leave the place hallowed by so many memories of past triumphs in the work of God, we recognize that our great Captain is leading us on to greater fields of usefulness and grander victories, and with grateful and courageous hearts we follow, ever seeking to manifest the faith which characterized the pioneers in this movement.

Brethren, pray for the work in Minneapolis.

GEO. M. BROWN.

The Work in South Carolina

WE are glad to report that during the last year the Lord has blessed the work in South Carolina in a very marked manner. We feel to exclaim with the psalmist, "The Lord hath done great things for us; whereof we are glad."

At the close of 1914 the membership of this conference was 295. At the close of 1915 we found that we had 397 members, making a net gain of 102 the past year, or a gain of over thirty-three and one-third per cent. We are very thankful for the success the Lord has given our workers.

There has been a good increase also in the money contributed. Our tithe for 1915 was larger by one sixth than the amount paid in 1914. Our Sabbath school offerings were increased by almost one hundred per cent. We raised more than twice as much in the Harvest Ingathering campaign in 1915 as in 1914. Our mission offerings during 1915 were increased by fifty per cent. The financial statement of the conference for 1914 as prepared by the union auditor, Brother W. H. Williams, showed a net loss of \$76.89, whereas the statement for 1915 shows a net gain of \$835.40.

During the last fifteen months we have organized four churches, and we have another company ready for organization at this writing. Elder C. B. Haynes, the union evangelist, has recently held a very successful meeting in Greenville, and a good company of Sabbath keepers has been raised up. Elder C. G. Manns, one of our colored ministers, held a meeting in Sumter, which resulted in a church of forty-two members.

Our force of workers is very small. We greatly need more canvassers. We have plenty of territory, and the people are willing to buy. The winters here are very mild, and the canvasser can easily pursue his work the year round.

We are also greatly in need of experienced Sabbath keepers who could locate near our churches and act as leaders. Our greatest difficulty is to find well-qualified leaders for our churches.

The Lord has given very definite instruction regarding the work in the

South. In "Ministry of Healing," pages 151, 152, we have this statement: "Many would be greatly benefited by sacrificing their pleasant, ease-conducting associations. They need to go where their energies will be called out in Christian work, and they can learn to bear responsibilities. Trees that are crowded closely together do not grow healthy and sturdy. The gardener transplants them that they may have room to develop. A similar work would benefit many of the members of large churches."

For all that God has done for his work here we are thankful, and we trust that he has still greater blessings in store.

J. L. SHULER.

Using the Newspapers in New York City

OUR workers in New York City are endeavoring to attack the city problem on a larger and more extensive scale than perhaps has been tried before.

A large theater in the center of the down-town district has been rented, and a series of Sunday night meetings has been in progress several weeks. About six weeks after the opening of the campaign an opportunity was afforded to move to a larger theater than we at first used.

In attracting congregations, which about fill the building, our advertising has been largely limited to newspaper work. While some tickets, window cards, and circulars have been used, by far the largest part of the money spent in advertising goes to the newspapers. In New York City the metropolitan dailies have a special column on Saturdays devoted to advertising religious services. In some of these papers three and four full columns are devoted to church notices.

By inserting a fairly large advertisement, we have been able to get the leading place in their advertising columns. As a result, the church people and those interested in religion are becoming acquainted with our work. One minister in New York remarked to a worker of another church, that wherever he visited the people in the neighborhood of his church, he heard about our meetings.

People come to these services from different parts of New Jersey, from Staten Island, Brooklyn, Yonkers, Mount Vernon, and other places. The wide radius from which they come indicates that it is this newspaper advertising that is attracting their attention, for in most of these places there is no other means by which they could become acquainted with the services.

From some of the finest hotels and wealthy homes, people are attracted to the meetings. It is quite certain that these come because of the advertisement in the newspapers. One of our people going on the boat from New York to Boston, overheard two men talking on religious topics. One was a doctor, and the other a fine-looking business man. The business man remarked to the doctor, "I believe right Bible interpretations are placed on the war at the meetings in the theater." The doctor answered, "I certainly should like to hear something further on this question." These men from out of town must have been led to the services by reading about them in the papers.

By advertising in the newspapers we

have been able to get some write-ups in the news columns of the papers that have helped quite materially in calling attention to these lectures. One long article in the New York Times, on Armageddon, attracted considerable attention. A doctor, after reading it, came to the meeting, and asked for literature on the subject, mentioning the fact that he had read about this subject in the Times.

Prominent churchmen are also taking an interest in the meetings through the newspaper publicity. Letters have been received from quite a number of persons outside of town, who, having read about the meetings in the newspapers, ask for further information on the subjects advertised. A letter has recently been received from a man in Georgia, who said he had read about the meetings in the newspapers, and asked for more information. One woman wrote from a distant town, saying that she had read about the sermon on Spiritualism. Her daughter had just died, and she wished to know if it was true that the dead come back to this world.

In New York City and some other places there is such a mixture of nationalities throughout the entire city that it is almost impossible to find a strictly American community. Consequently it is necessary to have some method of reaching those Americans who may be living among foreigners. It would be quite difficult to do this with circulars, as such a large percentage of them would be wasted; but the newspapers will get into these homes, and with a comparatively small expense we shall be able to reach people, no matter where they live. Almost every person who is able to read English, buys a newspaper, as it can be obtained for a nominal sum. One person has said that the newspaper has become the American Bible. So by advertising we are able to get to the services people whom we would not reach by scattering circulars.

A few have come to the services from the district known in New York as "Hell's Kitchen." They proved to be good, honest people, but lived in that district because the rents were cheaper. It was through the newspaper that they learned of the services.

C. T. EVERSON.

Work for the Colored in Southern California

In Los Angeles, Cal., where work for the colored population of the city began ten years ago, there are now two churches, with an aggregate membership of nearly one hundred. It is reported that there are thirty thousand colored people living in this State. Twenty thousand of these live in Los Angeles.

It was in 1905 that work for the colored people in this city was begun by Miss Jennie L. Ireland, a Bible worker. The first believer was baptized in August, 1906. Others were soon established in the truth, and the conference erected a small mission building in a colored settlement of the city to be used in developing the work.

A church was organized Aug. 1, 1908. This was the first colored church organized by this people on the Pacific Coast. There were twenty-eight charter members. Within a year the membership increased to forty-eight. Another year brought the enrolment to sixty. In June,

1914, the second church of colored believers was organized, with a membership of fifteen. At present there are twenty-two members enrolled in this church.

Both these churches are faithful in the payment of tithes and offerings. Since the first church was organized, the conference has received an average of nearly a thousand dollars tithe each year from the colored Sabbath keepers. To the credit of those who make up these churches, it must be said that they are faithful in service, devoted and loyal to the threefold message.

Elder Sydney Scott, a colored minister of the Southern Union Conference, has come to aid us for a few months. He is leading out in the work for our colored people at the present time. Brother Scott is being ably assisted by Sisters Ireland and A. R. Temple, Bible workers.

We feel very thankful for the way God has blessed this work in Southern California. Never has the colored work in Los Angeles been in a better condition. Never have the prospects seemed brighter for the development of this branch of our work. We are confident that God will continue to bless it, and that nothing can stay its progress.

B. E. BEDDOE.

Educational Department

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

Among the Schools

ON my way to and from the fall council I visited the following schools: Southern Training School, Nashville Agricultural and Industrial Institute, the Oakwood Manual Training School, Keene Academy, San Fernando Academy, Lodi Academy, Pacific Union College, Walla Walla College, Lacombe Industrial Academy, Mount Ellis Academy, Campion Academy, the Hastings Intermediate School, Union College, Oak Park Academy, Emmanuel Missionary College, Bethel Academy, and the Broadview Swedish Seminary.

I found in all these schools a spirit of consecration. I was pleased with the efforts being made to improve the appearance of the buildings and grounds. Education is not found alone in books. Well-painted buildings, clean walls, oiled floors, neat rugs and substantial furniture, well-kept lawns, and an abundance of shrubbery artistically disposed about the grounds, have in themselves large elements of education. This our faculties are recognizing, and there is a constant improvement in the appearance of our school premises.

The strong movement for financial reform in our denomination is having a wholesome effect on the finances of our schools. In every school that I visited, this question is receiving careful consideration. The managers of our schools have a great task to strengthen and up-build all features of their work, and at the same time to meet from month to month the regular operating expenses. A number of our schools are this year exerting themselves to be entirely free from debt, and without doubt they will be able to report the liquidation of their entire indebtedness before the close of the present year.

The school managements are endeavoring

oring to improve the personnel of their faculties; where changes are necessary, an effort is made to strengthen the work by securing more highly educated and efficient teachers. It is well, however, that there is also a growing desire on the part of boards of management to change the teaching force as little as possible.

With two or three exceptions every school that I visited has a larger enrolment than last year. This is as it should be. The Missionary Volunteer Department is leading our young men and young women to recognize the duty that they owe to God and their fellow men, to secure an education which will fit them for gospel service. Our constantly enlarging church membership is another means of increasing our schools. Moreover, our school managements are adopting new and better means of promoting the interests of the schools among the churches. The work of our Publishing Department is also a means of increasing the attendance, and the number of students earning scholarships is increasing from year to year.

The educational council and conventions held last summer have in many practical ways directly affected our schools. There is a manifest determination on the part of our teachers so to unite and cooperate as to increase the strength and efficiency of every department; the courses of study are being strengthened; better textbooks are used, and improved methods of teaching are followed. The requirements made by the council in the matter of laboratories, libraries, and general equipment are already having their effect.

But of all lines of growth and improvement, the religious interest of our schools is most encouraging. From the opening of the year the presence of God and the manifest working of his Holy Spirit have characterized them. This good spirit bore abundant fruit during the week of prayer. It was my privilege to be with three of our schools at this season, and to visit three directly after, and it is my firm belief that this last week of prayer produced a richer harvest of souls than any preceding one. After all, this is the great end of our school undertakings. The converted student will be a worker for God; others cannot.

While in the South I visited Tuskegee Institute, Booker T. Washington's school. Here is a great institution, with an enrolment of nearly fifteen hundred students, that is giving a practical education to a needy people. It is loyally supported by men and women not connected with the school, for its income does not by any means meet its expenses. There is a lesson to our people in this. Money invested in the education of earnest youth will yield larger returns than any other investment.

I also went to Battleford, Saskatchewan, where the Saskatchewan Conference is establishing an intermediate school. They have secured from the government, on a ten-year lease, with a ten-year renewal clause, a large Indian school property. The government recently closed the school, and our people obtained it for the nominal rental of \$5 a year. The plant has sixteen buildings, and 565 acres, so it costs our people less than one cent an acre per year. The conference is investing several thousand dollars in remodeling the large school

building. When this is done, they will have admirable facilities with which they may carry forward the school work of their conference.

We must "be strong and of a good courage" in our school work, for our command to go forward is of God.

FREDERICK GRIGGS.

Missionary Volunteer Department

M. E. KERN	- - - - -	Secretary
MATILDA ERICKSON	- - - - -	Assistant Secretary
MEADE MACGUIRE	- - - - -	Field Secretary
C. L. BENSON	- - - - -	Field Secretary
MRS. I. H. EVANS	- - - - -	Office Secretary

The Secret

MEN wondered why, in summer heat,
The little brook, with music sweet,
Could glide along the dusty way,
When all else parched and silent lay.

Few stopped to think how, every morn,
The sparkling stream anew was born
In some moss-circled mountain pool,
Forever sweet and clear and cool.

A life that, ever calm and glad,
One melody and message had—
"How keeps it so," men ask, "when I
Must change with every changing sky?"

Ah! if men knew the secret power
That gladdens every day and hour,
Would they not change to song life's care
By drinking at the fount of prayer?

—Selected.

The Bible Year

Assignment for February 20 to 26

FEBRUARY 20: Numbers 14, 15.
FEBRUARY 21: Numbers 16 to 18.
FEBRUARY 22: Numbers 19 to 21.
FEBRUARY 23: Numbers 22 to 24.
FEBRUARY 24: Numbers 25 to 27.
FEBRUARY 25: Numbers 28 to 30.
FEBRUARY 26: Numbers 31 to 33.

To Think About as You Read

FEBRUARY 20: God's pardoning mercy.
FEBRUARY 21: The sin of rebelling against God.
FEBRUARY 22: Life for a look. Am I looking to Jesus for eternal life?
FEBRUARY 23: God does not compel any one to serve him. "If you want to do wrong, you may."
FEBRUARY 24: Submission to God's will.
FEBRUARY 25: Am I faithfully keeping my vows?
FEBRUARY 26: No secret sin can be hidden from God.

Life for a Look

The New Testament is interwoven with the Old; the Old Testament is the background of the New. The one supplements and completes the other. Long after the brazen serpent was lifted up in the wilderness, Jesus referred to the incident in the familiar words, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Of the serpent of brass it was said, "Every one that is bitten, when he looketh upon it, shall live." To those bitten by the serpent of sin, Jesus gives the invitation, "Look unto me, and be ye saved."

"We can understand why Christ should be represented by the innocent lamb and animals of like nature; but how can he be fitly represented by the serpent, the beast that is the symbol of Satan? We see in this to what degree our Lord descended in order to rescue us. He was 'made a curse for us: . . . cursed is every one that hangeth on a tree.' Jesus experienced that which Paul said he could wish for himself—he was accursed for his brethren." In later years the children of Israel made an idol of this brazen image, and burned incense before it. It was destroyed by Hezekiah.

The Books of the Bible

There are sixty-six books in the Bible, thirty-nine in the Old Testament and twenty-seven in the New. The Old Testament books are grouped under four heads, as follows:—

1. Law, five books.
2. History, twelve books.
3. Poetry, five books.
4. Prophecy, seventeen books.

The New Testament books are grouped as follows:—

1. Biographical, four books.
2. Historical, one book.
3. Pauline epistles, fourteen books.
4. General, seven books.
5. Prophetical, one book.

Let every one learn the names of all the books of the Bible in their order, and drill upon them until perfectly familiar with them.

The Bible was probably divided into chapters by Stephen Langton, Archbishop of Canterbury, who died cir. 1227 A. D. The Old Testament was divided into verses by Rabbi Nathan in 1437 A. D., and the New Testament by Robert Stevens, in his Greek Testament of 1551.

The Pentateuch

The first five books of the Bible are called the Pentateuch, a word meaning "five books." This word does not occur in the Bible itself, "the Israelites calling these books collectively the law, the law of Moses, the law of the Lord, the book of Moses, the book of the law of Moses, the book of the law of God, the book of the law of the Lord. This fact suggests that the five books were considered as one; and they still are so in Hebrew manuscripts, though severally cited by their opening words."

Seven Reasons for Bible Study

"Every young man should make the Bible central in his reading and study,—

"1. Because it is the most alive and widely studied book in the world today.

"2. Because the English Bible is the greatest classic in our literature.

"3. Because its study enlarges one's horizon and brings one in touch with the most earnest and self-sacrificing spirits of this and of every age.

"4. Because to know it helps one to appreciate all else that is best in literature.

"5. Because it touches and crowns all other branches of knowledge.

"6. Because it is God's appointed means for the development of noble Christian character.

"7. Because it contains God's message of grace and power for the full salvation of the needy world in which he has placed us."—"Why Read and Study the Bible," p. 16.

Publishing Department

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

Colporteurs' Institutes

AMONG the many institutes and conventions held in connection with this advent movement, not the least important, by any means, is the colporteurs' institute.

Only a few years ago these institutes

the Pacific Union, who appears in the group, says: "We certainly had a splendid institute at Lodi, and I think Brother Abbott has some of the most promising colporteurs lined up that I have seen yet." Brother Abbott himself says: "We have just closed a very satisfactory institute, and the workers shown in the illustration, besides two others, are in the field for earnest work, and the larger portion of them expect to stay in the field for twelve months in the year."

Brother D. W. Dillen, field secretary



NORTHERN CALIFORNIA COLPORTEURS' INSTITUTE

were quite generally held in the early spring, or possibly the closing winter months. Those who could be induced to enter the work for the summer's campaign were gathered in at that time and given special instruction and sent out. Indeed, the writer quite well remembers when no institutes at all were held for those who desired to canvass for our books, but they were furnished a prospectus and a printed canvass, and possibly given a little private instruction, and then sent out to succeed or fail, whichever the case might be. Even when institutes began to be held, it was often the case that the "State agent," as he was then called, was generally left alone to do the best he could with those he was fortunate enough to get sufficiently interested to attend.

But little by little the Lord has helped his people to see the importance of this work, and today it is very different from what it used to be. These important gatherings are now quite generally attended by the local conference president, and often by the union conference president, who assist in Bible and other instruction, thus giving a substantial mold to the work. And, too, we find them being held as early in the year as possible, often beginning with the holidays before the old year has closed.

Most encouraging reports are reaching us from these institutes this year, and in some instances photographs have been sent us. That a splendid class of men and women are enlisting for 1916 can be seen by a glance at these photographs. The picture recently appearing in the REVIEW, from Ohio, was a good illustration of this. This week we pass along two excellent-looking groups,—one from the Northern California Conference, showing Elder C. Santee, the conference president, in attendance; and one from Georgia. Of the one first mentioned, F. E. Painter, field secretary of

of the Southeastern Union, also speaks very encouragingly of those whose faces appear in the Georgia group.

We say again, These colporteurs' institutes are of great importance, representing as they do a class of workers who are doing a great work in hastening the coming of Jesus.

Let us remember these devoted work-



COLPORTEURS' INSTITUTE AT ATLANTA, GA.

ers at the throne of grace, that God may greatly bless their labors to the salvation of many souls.

W. W. EASTMAN.

Book Work in Guatemala

FROM the present outlook, which to me is encouraging, I think I can with God's help place a large number of our good books in this field. Business depression exists, of course, but there are always some who will buy when the book is presented to them in the right way. I think "Rey" will be a good seller, as the price

is reasonable. One dollar fifty, gold, means \$75 in *billetes*, and I am now getting \$125 in *billetes* for "Salud" in cheapest binding. C. F. INNIS.

Hunan (China) Periodical Work

THE work with periodicals in the province of Hunan during the year 1915 has been greatly blessed of God, and good advancement has been made. We are trying to organize our forces for efficient service, so that a foundation may be laid for a solid, substantial work.

Early in the year, because our club of Chinese *Signs* was greatly reduced, many thought the canvassing work in Hunan had received a setback, but we were merely searching for a solid base upon which to build, and felt that one of the corner stones to success would be to sell only up-to-date papers as current issues, and refuse to allow the canvassers to use papers which were months old.

The result, we are glad to say, has proved a great blessing to the canvassers; a greater and cleaner work is accomplished, and the work of God is placed in a better light before outsiders. It has also helped the workers to appreciate its sacredness and their obligations. Our club of Chinese papers is gradually increasing. We find that the value of periodical sales and subscriptions taken this year during the months of May, June, July, and August is over 2,220 strings of cash, while for the same months of 1914 it was less than 900 strings. Thus we have more than doubled the value of sales. This work has been done with the same number of laborers, but the amount of help given from mission funds for traveling expenses has been more than \$100 less for the four months. Besides this saving of \$100 Mexican, the mission will receive

from the canvassers on the papers and subscriptions over 400 strings of cash, while last year all the proceeds went to the worker. The tithe also from these workers will be greater, although our bills from the publishing house will be larger.

This success has brought encouragement to the canvassers, for it has allowed a fair Chinese salary to all who have put in full time. It has also been a relief to those in charge of the work, for not a single canvasser has made request for financial assistance. God's blessing has been with these fellow

workers, and their working to a higher standard is preparing their hearts and making better records possible in the future.

Outlook for Next Year

Beginning with October of this year fifty per cent of all sales made and subscriptions taken will revert to the mission. This may separate two or three from our faithful band, but the majority will be glad to cooperate, for they have already experienced the fact that the more they help the greater they are blessed. We, on our part, are already laying plans to enable them to do their very best work, and expect to see Hunan thoroughly canvassed within the coming year. The province is being divided into districts sufficiently large to constantly support two workers, and still small enough to be covered three or four times in one year. We shall endeavor to protect all by not allowing any to overstep the territory assigned them. The work of the four months just past has been devoted largely to the taking of subscriptions, more than 5,000 yearly subscriptions having been passed on to the publishers. It is planned to organize so that greater numbers of single copies may be sold; thus from our meeting this fall until next autumn, millions of doors will have a visit from the King's messenger with the invitation, Come, prepare, for the supper is almost ready.

S. G. WHITE.

Good News from Britain

We printed 10,000 copies of "The World's Crisis," written by W. T. Bartlett. One church of forty-nine members, before they saw a copy of this book, ordered 1,000 copies. This was followed soon after the book appeared by an order from another church for 1,000 copies. Brother Brandt gave us a big surprise by ordering £160 2s. 10d. worth of this book, together with thousands of copies of our holiday papers. He and a companion expect to sell all this literature in a large city.

Fifty thousand copies of the holiday *Good Health* were ready November 3; by the sixteenth orders had arrived for them all. Now our printers are busy on a 100,000 holiday edition of *The Present Truth*. It and *Good Health* are double numbers. We are selling a large number of a penny paper entitled "The World War." We sold 375,000 copies of a penny paper called "Armageddon."

We still believe God is above this war, and we should use the opportunities which circumstances may offer us.

S. JOYCE.

Religious Liberty Department

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

Religious Liberty in Danger

CERTAINLY we are living in portentous times. The present is dark and the future looks forbidding. Great issues are before us which, if wrongly settled, will determine the fate of this world, and will bring untold misery and desolation to all its inhabitants. To God's people this should be a time of deep heart-

searching, and of watchfulness coupled with intense activity in the Lord's work. Our days of peace and prosperity on earth are numbered, and what is left for us to do must be done quickly.

The voice of the dragon is heard in the land, and the restraining hand which has hindered thus far, is showing signs of relaxation. Religious sentiments which have been slumbering for years are being awakened by the roar of the cannon and the din of the battle in the present world conflict. The authoritative voice of the great Babylonian church has never had a more attentive audience to speak to than the present inhabitants of the world. They are ready to receive with favor any suggestion of a change in the present order of things. And the power-seeking church is not unmindful of her hour of opportunity to place herself in the forefront. Her long-looked-for day has come at last, or at least is drawing nigh. The day of her supremacy is fast hastening on, where she will again make her boast, "I sit a queen, and am no widow, and shall see no sorrow." But, alas! it is not the sun-clothed and star-crowned woman of the Apocalypse, but the woman seated on the "scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns,"—the woman "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication," and upon whose forehead was written, "MYSTERY! BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." The woman was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," and she is to sit again on the universal throne of world ecclesiastical dominion, and make her boast of supremacy as a queen reigning over "all nations," "and the kings of the earth, who have committed fornication . . . with her." But, thank God, her day of triumph will be short. Her judgments shall come suddenly and unexpectedly, "in one hour" (day), and "with violence shall that great city Babylon be thrown down, and shall be found no more at all." God himself will do this, "for strong is the Lord God who judgeth her."

But before God does this "strange act," "the people that do know their God shall be strong, and do exploits, and they that understand among the people shall instruct many," "and they that be teachers [margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." What an incentive to work for God now, and have a part in finishing his work of saving the lost out of a world wreck!

If you want to know some of the dangers which are threatening us as a people, and what you can do to assist us in doing "exploits" for God and the cause of truth and freedom, do not fail to hear the special program which has been prepared for Religious Liberty Day on the fourth Sabbath in February, as set forth in the *Church Officers' Gazette*.

May God help us to arouse ourselves and come up "to the help of the Lord, to the help of the Lord against the mighty." In this great struggle for religious freedom that the truth of God may triumph over its foes, may it not be said of us in the song of Moses and the Lamb, when the conflict is over,

as it was said of an ancient people in the song of Deborah and Barak: "Curse ye Meroz, . . . curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

"Cast not away therefore your confidence, which hath great recompense of reward. . . . For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." "Wherefore . . . let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

C. S. LONGACRE.

NOTICES AND APPOINTMENTS

California Conference Association

THE twentieth annual meeting of the California Conference Association of the Seventh-day Adventists will be held in connection with the regular forty-fifth annual session of the California Conference of Seventh-day Adventists, at Mountain View, Cal., March 6-9, 1916, for the election of a board of seven trustees for the ensuing term, and for the transaction of such other business as may come before the meeting. The first meeting will be called at 3 P. M., Monday, March 6, 1916.

J. L. McELHANY, *President*.

E. E. PARLIN, *Secretary*.

North Pacific Union Conference Association

THE North Pacific Union Conference Association is hereby called to convene in its biennial session at College Place, Wash., Feb. 21, 1916, at 11 A. M.

Officers will be elected, and such other business transacted as may need attention.

C. W. FLAIZ, *President*.

S. J. LASHIER, *Secretary*.

Western Canadian Union Conference

THE fourth biennial session of the Western Canadian Union Conference is appointed to convene at Calgary, Feb. 24 to March 2, 1916, for the purpose of electing officers for the ensuing union conference term, and the transaction of such other business as may properly come before the conference for consideration.

In connection with this meeting will be held a ministerial institute and a colporteurs' convention. Instruction will be given in Sabbath school, home missionary, and young people's work. Church officers will also find many things to help them during the session.

This will be perhaps one of the most important meetings ever held by Seventh-day Adventists in Western Canada. Since our last gathering of this nature, many grave happenings have overtaken the world, and at this time our country is engaged in the awful struggle into which the nations of the earth are being plunged. This meeting will mean more to those who attend than it could mean in an ordinary time. We expect a large attendance.

H. S. SHAW, *President*.

F. L. HOMMEL, *Secretary*.

The Atlanta Sanitarium Association

THE Atlanta Sanitarium Association of Seventh-day Adventists will convene at 10:30 A. M., Monday, April 3, 1916, at 508 East Fair St., Atlanta, Ga. At this session trustees will be chosen, amendments to the constitution will be made, and such other business transacted as may be proper to come before the meeting.

W. H. BRANSON, *President*.

W. H. WILLIAMS, *Secretary*.

Lake Union Conference

THE eighth biennial session of the Lake Union Conference will be held in the Battle Creek Tabernacle, at Battle Creek, Mich., March 7-14, 1916. The first meeting of the conference is to open at 9:30 A. M., Tuesday, March 7. Each local conference in the union is entitled to one delegate without regard to numbers, and to an additional delegate for each one hundred and fifty of its membership.

L. H. CHRISTIAN, *President*.
A. N. ANDERSON, *Secretary*.

The Southeastern Union Conference Association

THE Southeastern Union Conference Association of Seventh-day Adventists will convene at 10:30 A. M., Monday, April 3, 1916, at 508 East Fair St., Atlanta, Ga. At this session trustees will be chosen, amendments to the constitution will be made, and such other business transacted as may be proper to come before the meeting.

W. H. BRANSON, *President*.
W. H. WILLIAMS, *Secretary*.

Columbia Union Conference Association

THE legal meeting of the Columbia Union Conference Association of Seventh-day Adventists will convene in the auditorium of the Carnegie Library, Lang and Hamilton Avenues, Pittsburgh, Pa., in connection with the Columbia Union Conference, and will hold its first meeting at 10:45 A. M., Tuesday, March 14, 1916, for the transaction of such business as may come before the constituent body, which is composed of the delegates of the Columbia Union Conference.

B. G. WILKINSON, *Chairman*.
R. T. DOWSETT, *Secretary*.

Publications Wanted

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

E. I. Haad, Huron, S. Dak.

George A. Pratt, Edward St., Saranac Lake, N. Y.

B. H. Palmer, Tenstrike, Minn. Continuous supply.

Mrs. Henry Malone, 819 College St., Sherman, Tex.

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

Mrs. C. O. Jones, 27 Curtis St., East Chattanooga, Tenn.

Mrs. Ernest Sayers, Hydropathic Treatment Rooms, Lansing, Mich.

Mrs. W. A. Webb, Kingsdale, Minn. REVIEW, Signs, Watchman, Liberty, Instructor, and tracts.

Requests for Prayer

A MICHIGAN sister asks prayer for healing from rheumatism.

"Please pray that a cancerous growth may be stayed," writes another sister, from New York.

A sister in New York who has been a chronic sufferer for years, asks us to pray that she may be restored to health.

Writing from Pennsylvania, a sister desires our united prayers for the success of a critical surgical operation to which her son-in-law must submit.

Obituaries

AUSTIN.—June Austin, daughter of R. V. and Ruby Austin, was born in Woodward, Okla., June 19, 1914, and died Dec. 29, 1915, after a short illness. The bereaved parents sorrow in hope.

W. H. HENDRICK.

HALE.—Mrs. Maude Smith Hale was born in Iowa, June 28, 1887, and died at the home of her parents, in Iola, Kans., Dec. 30, 1915. About six years ago Mrs. Hale united with the Seventh-day Adventist Church, and she fell asleep in the hope of a part in the first resurrection.

A. B. CAMPBELL.

RILEY.—Jesse Allen Riley was born Oct. 25, 1890, and died Dec. 31, 1915. He was a member of the newly organized Seventh-day Adventist church at Townley, Mo., where the writer held meetings a year ago. He was a consistent Christian, ever faithful to the call of duty.

C. G. BELLAH.

DOW.—Mrs. Eliza Veeder Dow died at the home of her brother, in Santa Rosa, Cal., Dec. 31, 1915, aged 70 years and 25 days. She was born in Quincy, Ill., and for forty-five years was a school-teacher in the State of California. During the last years of her life her sympathies were with the third angel's message.

C. S. PROUT.

BRITTON.—Charles N. Britton was born in Hillsdale County, Michigan, Oct. 15, 1843. In 1900 he united with the Seventh-day Adventist church of Jefferson, and at the time of his death, Jan. 4, 1916, was a member of the company at Prattville, Mich. His wife, one son, one sister, and many friends are left to mourn.

I. J. WOODMAN.

CARTWRIGHT.—Lester Harold Cartwright was born in Eureka, Cal., Feb. 23, 1903, and died at the home of his parents, in Medford, Oregon, Jan. 11, 1916. The funeral service was conducted by the writer, a message of comfort and hope being given from John 14:15-17. We believe Lester will have a part in the first resurrection.

T. G. BUNCH.

WEST.—Bertha Elois West was born Sept. 4, 1903, and died at the home of her parents, near Shell Lake, Wis., Jan. 9, 1916. Although only twelve years of age she had learned to love her Saviour, and her last words were of him. Her parents, four sisters, and many relatives and friends are left to mourn. Words of comfort were spoken by the writer.

H. H. HICKS.

HADDOCK.—Ruth Wells Haddock was born in Brooklyn, N. Y., and died at the home of her sister, in Ridgewood, N. J., Jan. 3, 1916, aged 51 years. She accepted present truth about twelve years ago, under the labors of Elder L. H. Proctor. A brother and a sister survive. She rests in the Cypress Hills Cemetery of Brooklyn, awaiting the call of the Life-giver.

R. H. MARTIN.

GROVES.—Mrs. M. M. Groves was born in Vermont, Oct. 12, 1845, and died at her home, in Sitka, Ark., Dec. 26, 1915. About thirty-seven years ago mother became a Seventh-day Adventist, and her only ambition was to lead others into the truth she loved so well. During the last six months of her life she suffered much, but through it all was faithful unto death. She is survived by her husband, two sons, and five daughters.

MILDRED G. BAKER.

WHITLAW.—Cecelia Eskelson was born in Denmark sixty-seven years ago last March. At an early age she gave her heart to God, and about twenty-one years ago, while residing in Utah, heard and accepted present truth. At the age of twenty-one years she was married to Creistain Nelson, and to them were born twelve children. In December, 1914, she was united in marriage with W. Chas. Whitlaw, of Toledo, Oregon. She died Jan. 2, 1916, at the home of her daughter, near Silverton, Oregon. Ten children are left to mourn.

H. G. THURSTON.

McCLARY.—Horace McClary was born in Compton, Quebec, May 14, 1838, and died at his home, in South Stukely, Quebec, Dec. 29, 1915. Feb. 21, 1864, he was married to Melissa Areta Sears, who, with their two sons and many relatives and friends, mourns his death. Brother McClary accepted present truth more than forty years ago, through the efforts of Elder A. C. Bourdeau, and died in hope of a part in the first resurrection.

A. V. OLSON.

GRANT.—Charles Grant was born on the island of Java in 1839. He was a sailor the greater part of his life, visiting nearly all the important ports of the world. Shortly after he came to the Hawaiian Islands, several years ago, he accepted the truths of the third angel's message, and faithfully obeyed the commands of the Captain of our salvation until he fell asleep in Jesus, Jan. 31, 1915. The funeral services were conducted by the writer, speaking from Ps. 116:15.

F. H. CONWAY.

MAXSON.—Mrs. Eva E. Maxson died at her home, in Prescott, Wash., Dec. 30, 1915, aged 75 years. She accepted present truth about fifteen years ago, in Waterloo, Iowa, where she was a teacher in the city schools for twenty-five years. The family moved West about six years ago. She was an earnest Christian and an active church worker. Her aged husband and one daughter are left to mourn. The funeral service was conducted by Elders W. H. Decker and Oscar Hill.

C. A. LESSARD.

BURNAP.—Mrs. Sarah Burnap was born in Chester, N. J., Dec. 25, 1832. She was married to Joseph Burnap at Butler, Ill., in October, 1853. Seven children were born to them, two of whom are living. About eighteen years ago our sister became a member of the Seventh-day Adventist Church, and remained faithful to the end. She fell asleep in Jesus at Pasco, Wash., Jan. 11, 1916. She was laid beside her husband, in Centralia, Wash., to await the call of the Life-giver.

OSCAR HILL.

RUSSELL.—Lucretia S. Russell was born in New York State in 1837. Her parents moved to Wisconsin when she was fifteen years old, and there she was married to F. W. Russell. They made their home in South Dakota. She embraced present truth while living in Deadwood, that State, through reading the *Signs of the Times*, and when called by death, Nov. 3, 1915, was an esteemed member of the Seventh-day Adventist church at Sheldon, Wyo. The Methodist minister, Reverend Albione, conducted the funeral service.

R. M. LAMIE.

REID.—Mary E. Willson was born in Lorraine, Ill., Nov. 15, 1857. She was married to William J. Reid in 1879, and they made their home near Dorchester, Nebr. Nine children were born to them, and all of these, with the bereaved husband, are left to mourn her death, which occurred Dec. 27, 1915. The eldest daughter, Elinora, is a missionary nurse in India. Sister Reid was a faithful Seventh-day Adventist for twenty-five years, and was zealous in sowing the seeds of truth among her neighbors and friends. She sleeps in Jesus.

B. L. HOUSE.

MERTENS.—Jennie Mertens was born Dec. 26, 1873, and died in Honolulu, Hawaii, Aug. 2, 1915. She was an invalid for five years. Although confined to her room, she carefully trained her two children. She never complained of her lot, but expressed happiness and joy in the Saviour's love, and brought cheer and sunshine to the hearts of those with whom she came in contact. The tender care and devotion shown by her husband and only daughter was precious in the sight of God. The husband, daughter, and little son do not mourn as those who have no hope, but are looking to the near future, when, if faithful, they expect to meet their loved one at the first resurrection. Words of comfort were spoken from Rev. 14:13 by the writer.

F. H. CONWAY.

Somber Colors With Sober Work



THE photo-brown ink used on the 1916 *Temperance Annual* is in perfect keeping with the cause it represents. The temperance issue is not a flower garden, as yet. We are in the reconstruction time. We are just now struggling with the liquor traffic, just as the cartoon represents David struggling with the lion. We are in the midst of a tremendous battle, and no battle field is marked by the presence of beautiful flowers and attractive colors. It is smoky and deathlike, exceedingly serious and somber. When the smoke is gone and the turmoil past, then we can consistently print the *Temperance Annual* in beautiful, sparkling colors, but not now. While the crisis of the battle is on, we think the color of the cover this year corresponds with the sober nature of the issue it represents.

The rank and file of temperance people throughout the field recognize the 1916 *Temperance Annual* as the master number. They do not make a single exception. The following statement concerning this year's *Temperance Annual* comes from the manager of the Western Union Telegraph Company, of Niles, Michigan:—

“Your favor of January 4 received, and the paper, which is all you claim for it. It is the best temperance paper I have seen. I write to know if you will kindly mail the paper to the following list of names at my expense. I send you 70 names with addresses, and inclose money order for the papers. If anything is due me, you may send the amount in copies of the paper, which I will distribute.”

The following statement is from the Lake Union Educational secretary, C. A. Russell, Berrien Springs, Michigan:—

“I was very much interested in the sample copy of the 1916 *Temperance Annual*. Yesterday, Sabbath, I took occasion to delve more deeply into the contents of this issue. I do not deal in flatteries, neither do I throw out bouquets indiscriminately, but really I think it is the greatest piece of temperance literature ever given permanency by the press. I lay awake last night planning in my own mind how best to promote the circulation of this splendid issue in the Lake Union Conference. I propose to have the matter taken up by our young people's workers, church-school teachers, and other leaders in securing the interest of various temperance organizations in the circulation of this issue. The striking picture from real life painted by ex-Governor Hanly is worth many times the price of the paper. If I had any stronger words of commendation to use, I would certainly use them. I am simply delighted with the paper, from cover to cover.”

The following expresses the opinion of thousands of temperance people in all parts of the field:—

“I received the *Temperance Annual* for 1916, and have read every item in it, and I can assure you that every line it contains has my hearty approval. If I live to see prohibition nation-wide, and I hope I will live to see it, and in the near future at that, I will firmly believe that the *Youth's Instructor* has had more influence in making the nation dry than any other paper or magazine, or than all of the other papers and magazines that are printed in the United States have had.

“FELIX R. SHIPP, Athos, Va.”

"Sketches of Bible Child Life"

A popular account of the lives of the children of Bible times, beautifully told and abundantly illustrated. The twenty-seven chapters tell the inspired stories of child life of both Old and New Testament,—stories that are always new to children. This book is not so well known as some of our juvenile books, and yet it takes second place to none. 144 pages. Blue cloth cover, with brown and silver stamp. 75 cents. Ten per cent more in western Canada.

"My Garden Neighbors"

A book of birds and small animals, written for young people. It is well to create in young children a love for the animal kingdom. Nothing is more pleasing to children than real stories of real animals. "My Garden Neighbors" fosters this love of animal life. There are many pictures of birds in natural colors to aid in identifying our feathered neighbors. 256 pages. Light-blue cloth covers with white stamp. \$1.00. Ten per cent more in western Canada.

"Our Little Folks' Bible Nature"

Many books for young children are too difficult for them because of the use of large words and long sentences, and the failure of the author to repeat new words until they become familiar. In this book these mistakes have been avoided, with the result that from cover to cover it is adapted to the needs of the child. To these features are added lessons in script, frequent review exercises, and beautiful animal and nature pictures, many of them in colors. 159 pages. Cloth, 50 cents. Ten per cent more in western Canada.

"Friends and Foes in Field and Forest"

A fascinating book of natural science for children. The author has the story-telling gift to a remarkable degree, and these stories of insect life never fail to interest the little folks. The conversational method is used in describing the habits and relating interesting observations of these smaller members of the animal kingdom. Beautifully written, attractively illustrated, and substantially bound. 245 pages. Cloth, \$1.00. Ten per cent more in western Canada.

ORDER OF YOUR TRACT SOCIETY

Review and Herald Publishing Association, Takoma Park Station, Washington, D. C.

"SHAMS"

The following are expressions found in a few of the letters that have come to us from persons who have had the opportunity of reading the new book, "Shams:"—

This book is most profitable as well as very interesting.
C. C. MATTISON.

I think it is the most interesting and charming book on this theme that I have yet read, and it has given me a few hints that I would profit by to follow this coming year.
CHARLES MENTE.

This little book contains truths, and I find that when we measure our lives by them, we fall far short of what we ought to be and what many of us profess to be.
E. A. CHASTENEY.

I have received a live inspiration from reading it through. Surely I do not want to be a sham, nor do I want to live and die without causing even a ripple in the great sea of life.
P. E. BRODERSEN.

Although I have had the book only a few days, and do not have very much time for reading, yet the little work was so attractive that somehow I have found the time to read it through, and wish to say, I like it very much.
V. O. COLE.

The message it brings is short, but sorely needed and helpful. It diagnoses the case and advises the remedy. Repeated thoughtful reading with self in mind is bound to produce beneficial results.
O. F. SCHWEDRAT.

There are a great many truths in it. Any person that is not too far gone with égotism ought to profit by reading it.
G. PALMER.

While there are many shams in the world, I didn't find this book a sham, and of course we do not want any shams in this message.
N. P. NEILSEN.

I have read it through, and have appreciated it very much. I am reading it to the students in the chapel this week, and it seems to please them, too. The thoughts presented are indeed very practical.
J. H. SCHILLING, *President Clinton German Seminary.*

I have found it very interesting. It brings home one's shortcomings very strongly, and I would heartily recommend it for boys and men to read; and at the beginning of the new year it should make a strong appeal.
A. G. OGDEN.

Your admirable little book, "Shams," with its splendid articles useful for the guidance of man, boy, and girl, was received this morning. Something in the title and appearance of the booklet impelled me to drop all else to sit down and read it through. It was richly worth the time I spent on it, and I shall pass it on to my family and others as a model of Christian advice and Christlike teaching.
W. F. FRENCH.

Attractively bound in cloth, 50 cents. Ten per cent more in western Canada.

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REVIEW AND HERALD PUBLISHING ASSOCIATION

New York City

WASHINGTON, D. C.

South Bend, Ind.



WASHINGTON, D. C., FEBRUARY 17, 1916

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THE lectures delivered by Elder A. G. Daniells in the city hall auditorium, Portland, Maine, were stenographically reported, and will appear in the *Signs of the Times* weekly, beginning with the first issue in March. These reports will make interesting reading for our neighbors.

OUR India publishing house at Lucknow reports the year just closed as the very best in its experience. Such little books as "The World's Crisis," and "The Shadow of the Bottle" are in great demand, the former being ordered faster than the books can be supplied. The third angel's message contains the only satisfactory answer for the many world questions arising in the hearts of men and women today the world over.

WORD from Brother S. A. Oberg, who has been laboring alone in Venezuela most of the past year, while his wife and children have been on the Pacific Coast regaining health, says that he is leaving on the first boat (via Trinidad) for New York. Brother and Sister Neff are on their way to take up the work. Brother and Sister Oberg have been obliged to lay down. They will probably pass each other on the sea in this exchange of fields.

FROM Hilo, on the island of Hawaii (the largest of the group), comes the good word that the first fruits of the message were added to the church on Sabbath, January 15, when three new believers were baptized on the occasion of Elder F. H. Conway's visit. Others are studying the truth, and it is hoped that ere long a strong church may be raised up on this island, where the people have waited so long for workers. Brother and Sister McKeague are pleading for help to be sent them, as they are unable to meet the present demands.

WE cannot fully appreciate what it means to our missionaries out in the far fields, separated as they often are by long distances from skilful physicians, when a sudden attack of some disease overtakes them, which might be relieved perhaps by an operation. Brother H. A. Oberg, connected with the publishing work at Seoul, Korea, recently had a severe attack of appendicitis, yet scarcely knows where to go for relief. Let us not forget to pray earnestly that God's special blessings may rest upon our faithful missionaries at work amid the many difficulties in distant lands.

BROTHER E. D. THOMAS, himself a Tamil, in charge of the mission at Nazareth, South India, says that he observes a great change going on in the hearts of the people. "Those who used to be very timid," he says, "in paying tithes and offerings, now give very liberally. One young girl has even paid tithe on a little present given her by her heathen brother. These things encourage us greatly." And it is in the loyalty of these things, often apparently small in themselves, that believers everywhere manifest their truest interest in God's cause. "It makes no difference how small the income may be," Brother Thomas continues, "the principle is the same. A man, be he an Indian or a European, is interested in what he helps to support, and I believe the payment of tithes and offerings is God's divine plan to that end. It applies to all peoples in all ages and in all lands."

It Sounds Good

THE other day when glancing through union conference papers, I saw so many good things reported here and there, especially the paying of institutional indebtedness, that somehow it seemed as if some of these good things ought to be collected so that we might get one good look at what is actually being done before our very eyes. Here are a few of the "good things" I saw that did my soul good:—

First, the *Northern Union Reaper*, in Brother Charles Thompson's biennial report, said:—

"The thing that has been paramount upon our hearts, and which we have endeavored to emphasize in our administration, has been the winning of souls to Christ, and the upbuilding and advancement of the kingdom of righteousness in the earth. While we are in no sense satisfied with results, we do view with gratitude of heart and thankfulness to God the fact that 1,224 persons have been baptized by our ministers into the faith during the past two years. Nineteen churches have been organized, and fifteen meetinghouses have been secured or erected, and dedicated.

"Two years ago the total indebtedness reported was, Notes payable, \$121,400. Today it is approximately \$76,000, with \$36,000 of this provided for."

The first article in the *Lake Union Herald* is from the president of Emmanuel Missionary College, entitled "The College Debt is Paid." Somewhat over a year ago the students set out with a determination that the debt *must* be paid. It surely seemed a large undertaking for them, but the plan for freedom from

debt was successfully carried out, and now they are singing their jubilee song. This paragraph tells their joy at the meeting when the final report was given:—

"The members of the board were on the platform, and the friends and patrons of the school had gathered in to hear the annual speeches of the board members, which had been announced the previous day. But during the night the plans for the program had been changed. Elder L. H. Christian, the president of the board, after a few preliminary remarks, came to the keynote of the whole meeting, and the school was fairly electrified as he made the statement, 'The College debt is paid!' Scarcely had the last words fallen from his lips when the appreciation of the students and teachers found expression in a spontaneous outburst of applause."

In the same paper the story of the debt of Adelphian Academy is told. In it we are informed that this school in East Michigan was born in debt, like many others. But the climax of this story is that its debt of \$14,000 has been wiped off the records, and the school enters upon its new career of "freedom from debt" with properties worth \$30,000.

The *Pacific Union Recorder* came out recently with all the squares of its off-printed block of squares marked off. These represented \$150,000, which the union has been struggling to raise for paying indebtedness on the large training schools in its territory. This large goal is now reached, in cash paid in and in good pledges to be paid soon.

Then we learn that by the close of the present school year it is expected that the great debt on Union College will have been provided for, including possibly the German Seminary. This is in the Central Union.

The Columbia Union Conference paid during 1914 the last of the \$33,000 debt on Mount Vernon Academy, and this year paid off the last of the big debt which formerly was on the Pennsylvania Sapitarium. That conference has also given this year \$10,000 for the payment of the debt on the Washington Missionary College, and has already begun its large campaign to raise \$27,000, \$25,000 of which goes for a new building at the Washington Missionary College, and \$2,000 for industrial facilities at Mount Vernon Academy.

With all this good news before us, and remembering that this year for the first time in the history of the denomination the Mission Board was able to vote in its budget practically all the requests from distant mission fields, surely it would seem that we all have cause for great rejoicing, and reason for sincere gratitude to God for his prospering hand which has attended the efforts put forth by his people to extend his cause at home and abroad. The work of the third angel's message has grown to such proportions as we scarcely dreamed of a few years ago, and in its onward progress has gathered such great strength that could its pioneers now behold it all, we fancy it would be a great surprise as well as cause of rejoicing to them.

In view of what is being accomplished, truly it is appropriate that we look up, and lift up our heads and rejoice, for our "redemption draweth nigh."

T. E. BOWEN.