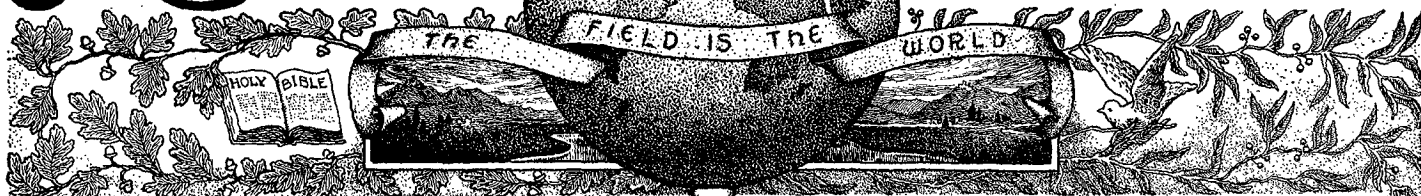


The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, March 2, 1916

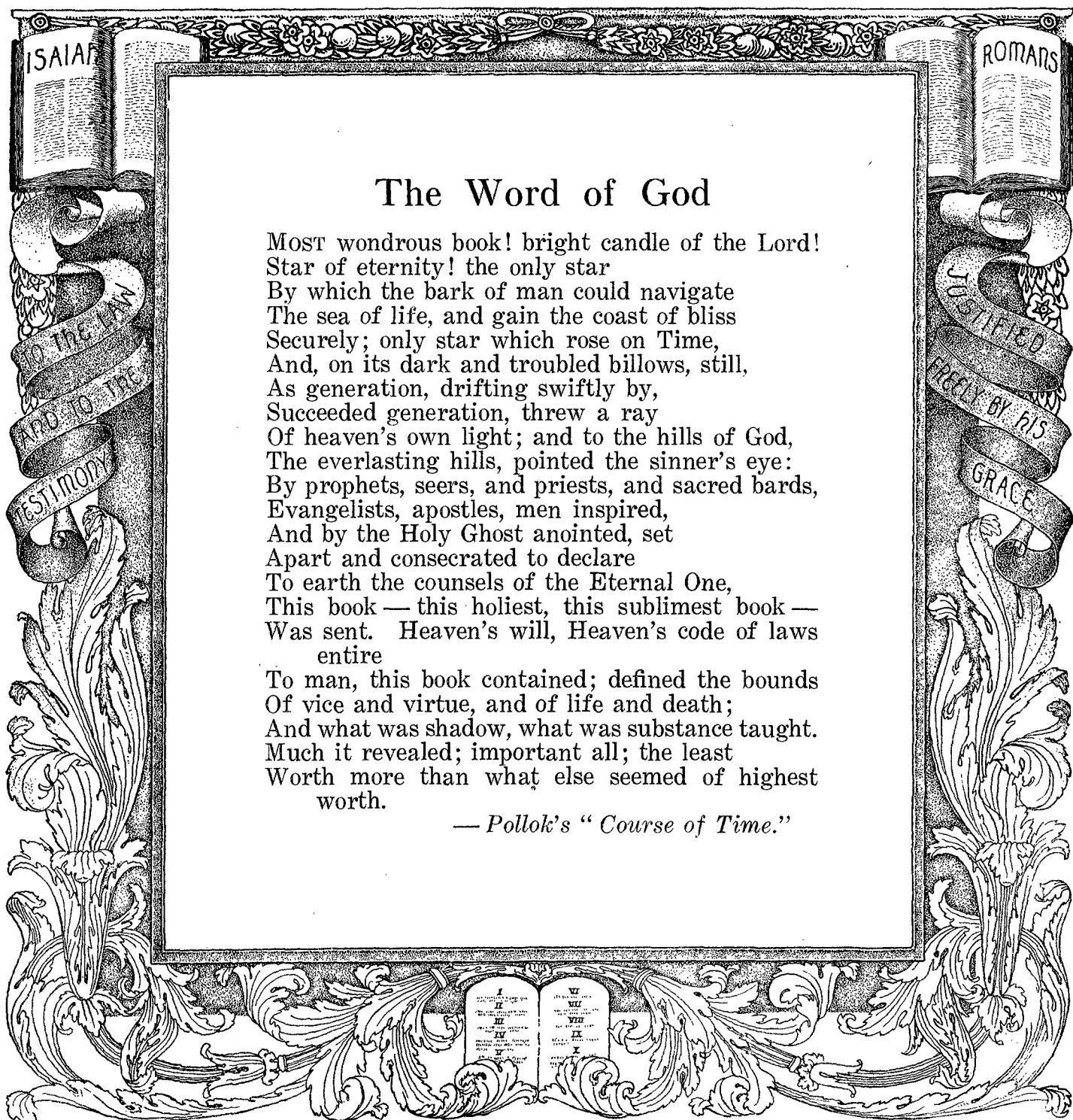
No. 11

THE GOSPEL TO ALL NATIONS

The Word of God

MOST wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on Time,
And, on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light; and to the hills of God,
The everlasting hills, pointed the sinner's eye:
By prophets, seers, and priests, and sacred bards,
Evangelists, apostles, men inspired,
And by the Holy Ghost anointed, set
Apart and consecrated to declare
To earth the counsels of the Eternal One,
This book — this holiest, this sublimest book —
Was sent. Heaven's will, Heaven's code of laws
entire
To man, this book contained; defined the bounds
Of vice and virtue, and of life and death;
And what was shadow, what was substance taught.
Much it revealed; important all; the least
Worth more than what else seemed of highest
worth.

— Pollok's "Course of Time."



Note and Comment

The Sabbath Known in Ancient Babylon

MANY have held the view that the Sabbath was purely a Jewish institution, and that its sacred character was not known to the nations of the ancient world. The recent publication of a volume by Prof. A. T. Clay, of Yale University, gives additional proof that in ancient Babylonia a seventh day was recognized as a day of worship. Of this discovery the *Independent* of Feb. 14, 1916, says:—

"We now come to Professor Clay's new evidence. In the Yale collection Professor Clay has found a group of twenty-three tablets containing a report of monthly receipts of sheep intended for temple service at Erech, a very ancient city in southern Babylonia. They are dated from the fifth year of Cyrus, 534 B. C., to the sixth year of Cambyses, 523 B. C. inclusive. The tablets are all of the same nature, and after stating that the sheep have been received for sacrifice, a report is made in four columns for each day. Now the important thing is that a note is added to the record for the seventh, fourteenth, twenty-first, and twenty-eighth days, stating that an additional sacrifice of a lamb was offered on those days. Here is a definite recognition of a special religious observance celebrated at the temple on those days. The evidence is indubitable that four days which we may call sabbaths were observed each lunar month, seven days apart; and this evidence is of great value for religious history."

Simplicity of Dress

IN the early days of its history the Methodist Church was noted for simplicity of dress. This no doubt was due to the earnest convictions of some of the founders of this church. In a paper contemporary with John Wesley, according to a recent number of the *Christian Advocate*, there is found this item of news relating to services conducted by Mr. Wesley:—

"The first quarter of an hour of his sermon was addressed to his numerous female auditory on the absurdity of the enormous dressing of their heads; and his religious labors have so much converted the women who attended at that place of worship that widows, wives, and young ladies appeared on Sabbath without curls, without flying caps, and without feathers; and our correspondent further says the female sex never made a more pleasing appearance."

It is to be regretted that there has been such a wide departure from this old-time simplicity in the church of Wesley. The line of demarcation between the professed Christian and the worldling is not very clearly drawn at the present time; and in proportion to the departure of the great Christian churches from their old-time simplicity, has been their loss of power in spiritual things. Our

safety as Seventh-day Adventists is in maintaining simplicity of faith and of Christian living. The great drift toward worldliness which we see in other denominations constitutes a temptation and a menace to members of the Seventh-day Adventist Church. Let us seek to safeguard our churches and our own lives against the influences of these disintegrating worldly elements.

"Waves of Abnormal Crimes"

ONE has only to glance at the daily newspapers to realize the existence of a rapidly increasing wave of crime and iniquity which is sweeping over the world at the present time. As stated by another, we have reached the time when "men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails." Only he who is obsessed with the idea of the world's conversion will contend that conditions are growing better. Most carefully compiled statistics show that crime is increasing out of all proportion to the increase in population, and the serious feature of this situation is that the spirit of criminality is taking possession of the young as never before. Under the above heading the *Detroit Free Press* speaks of the condition which prevails:—

"The appalling frequency of what may be called unnatural crimes is often the subject of remark these days. The case of the Updike brothers at Chicago, who confessed plotting the murder of father, mother, and sister, that they might inherit the family property at once; the charge brought against John Edward Teiper in connection with the mysterious shooting near Buffalo, of which his mother, brother, and sister were victims; the young university student who is alleged to have given a quick poison to his sweetheart at Lake Forest and to have calmly watched her passing; the attempt at wholesale poisoning of Catholic prelates and priests at Chicago last week, are recent incidents in what appears to be an unusual and peculiarly devilish epidemic of crime, directed against those who, through ties of blood and tenderness and respect if not reverence, should be safe from such assaults.

"Surely such occurrences were not so common twenty-five or thirty years ago. The crimes of Jesse Pomeroy and Irving Latimer were unique in the records of those days. Has the public become so familiar with the horrors of war, its carnage and bloodshed, that it can contemplate them with indifference? Do they fill the mind to such a degree as to make men callous and cold-blooded?

"These are not the crimes of the uneducated and unintelligent, but of those who have had social and educational advantages. Another frightful fact is the youth of the offenders. We need light upon such circumstances. May it not be found in the progressive elimination of the moral and religious element in education? It is generally accepted that the

existing régime for moral instruction, as found in modern educational machinery, is ineffective. Our schools do little for moral training, yet more and more are usurping the duties and offices of parents. Ties of love and affection are weakened.

"There is a moral and spiritual decline in the youth of today that is bearing fruit in crime. Society is suffering from a moral disease which springs from a constant contemplation of evil and evil effects. We look to laws to defend human life, but laws cannot overcome the moral derelictions of society itself. Without moral training, conscience is undeveloped, or wrongly trained to expediency and convenience."

Will these conditions improve with the passing of the years? We wish sincerely that we might cherish this hope. The apostle Paul declares that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." The Scriptures liken these days in which we live to the days of Noah and Lot, when the earth was filled with violence. The apostle tells us that even the professed church of God will have among its membership many wicked men whose hearts are bent upon their own selfish ways, and upon the pursuit of pleasure, rather than upon God. 2 Tim. 3:1-5.

Relief for these conditions which prevail will be found only in the coming of the King of kings and Lord of lords. His coming will end the reign of sin. As we view conditions around us, we can only pray for the speedy advent of that great day.

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which was once delivered unto
the Saints"

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The Advent Review and Sabbath Herald

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 2, 1916

No. 11

EDITORIALS

The Broad Range of Christian Service

WHAT is comprehended in the term missionary work? How broad is the range of service for Christ and for our fellows? How fully may we consider ourselves laborers together with God? In the minds of many the term missionary work has a very restricted meaning. It is regarded as applying only to preaching sermons, the giving away of tracts, the visiting of the sick, etc. We believe, however, that it may be made to cover a much larger field in connection with life's activities. This will depend of course upon the motive of service, and the spirit in which such service is performed.

The editor of the *United Presbyterian* summarizes some of the activities which may be considered as true missionary work. Supplying the needs of humanity; giving a cup of cold water to a thirsty traveler, or a loaf of bread to one who is hungry; calling on one who is ill; kneeling in prayer by the bedside of pain; telling to those in darkness the story of salvation that is in Christ Jesus; rendering temporal assistance to a sick neighbor; ministering to the sufferers on the field of battle; lending a good book; giving flowers to the sick; assisting a poor boy or girl in obtaining an education; going to a heathen land as a missionary, or assisting some one else to go; living for Christ in the home, on the farm, in the workshop, and on the street,—such deeds, and many others that might be enumerated, if done in the love of Christ and from worthy motives, are missionary work, and make the one who does them a laborer together with God.

Let us remember that whoever we are or wherever we live, or whatever may be our business, God desires us to labor for our fellows. And we may be assured that if we will prove ourselves missionaries where we are, even though in most humble surroundings, we shall be prepared in due time for broader responsibilities and for occupying a larger field of usefulness. There are too many in the world at the present time who are longing for opportunities to do missionary work, shutting their eyes the while

to the abundance of opportunities which the providence of God brings to them every day.

The mother in her home can find no broader, nobler field for missionary endeavor than training for God the children which have been committed to her care. The brother with unconverted neighbors surely has a field around him inviting his most earnest attention. We do not need to pray for opportunities; we need to pray for the heavenly anointing, that we may see the openings which exist on every side. And then, seeing the openings, we need to pray for wisdom and divine grace, that we may do our part in performing the work which God brings to us.



Just Anybody

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Whosoever believeth in him." Whosoever means anybody. I can come; you can come; everybody can come. No matter how crimson the stain of sin, it can become as white as snow. Sins of the darkest hue can be made white. It was for this very purpose that Jesus died and rose again. Those sins which trouble you, and haunt you with a dread lest God will not forgive, for these Jesus died. Believe God; you are made righteous by faith. There is no sin of such awful turpitude that the blood of Jesus will not atone for it if you will confess and forsake it, and believe what Jesus says. The doubts which come into your mind are from Satan himself.

Whosoever is a wonderful word. "Whosoever will, may come." This is better than if your own name were in the Bible. You could not be absolutely sure the name was yours. It might be some one's else. But "whosoever" means you. You can have pardon; you can come to Christ; you can drink freely of the water of life; you can be saved today; you can sit with Jesus on his throne; you can have immortality and live with Jesus through eternal ages. Believe, and let the peace of God come into your heart.

G. B. T.

"Be Ye Also Ready"

REPEATED warnings are given in the Scriptures of truth against the danger that Christian believers will become indifferent to the gospel message. Particularly is the church of God in the closing days of earth's history admonished to guard against this menace. Read the following earnest exhortation given by our divine Lord:—

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 42-44.

Similar warnings are given, as recorded by Mark and by Luke. These warnings are echoed and reechoed in the writings of the apostles.

The Master recognized that in the closing days of earth's history his disciples would be beset by terrible temptations; that iniquity, like a great overflowing scourge, would sweep in upon them; that sin, in all its myriad forms and with its subtle and insidious wiles, would seek to overcome them. There would be danger of their sensibilities' becoming benumbed, and that they would become weary in their long waiting for the Lord's return. Hence these warning notes were sounded in the Sacred Record.

We who live now, in the closing days of earth's history, know how easy it is to lose the sense of the significance of these solemn times. It is easy for us to become so engrossed in the cares of life, and even in the cares and perplexities attendant upon some part of the Master's service in which we may be engaged, as to forget the terrible meaning which attaches to present-day movements. It is admitted by many careful observers that there has been a great deadening of the world's sensibilities during the last two years. Great and important events have passed in such kaleidoscopic rapidity, the terrible war has had connected with it so many heart-sickening and revolting episodes and experiences, that the great multitudes are unmoved by ordinary events and occurrences. Conditions existing in the social, religious, industrial, and physical worlds, which two years ago appeared so preg-

nant with meaning, have come to be regarded as hardly worthy of passing thought. Political events of the greatest importance as related to present-day civilization, and to the whole future history of the nations of men, are rapidly taking place. The outcome of the situation which exists no statesman can predict, no human intellect forecast. What startling events a day will bring forth, what far-reaching changes will come as the result of the present struggle, we must leave for the future to reveal. To his church in such a time as this the words of the Saviour are addressed:—

"Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13: 33-37.

Years ago, the servant of the Lord in speaking, we believe, of this very time, uttered this significant warning:—

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.

"The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails."—*Testimonies for the Church*, Vol. IX, p. 11.

How little did we realize when this message was given that a little way in the future there would break upon the world the terrible scenes we have witnessed during the last two years. But the war with all its horrors came, and it came suddenly and unexpectedly, even to those best acquainted with the political situation. It was the suddenness with which all Europe was set on fire that startled men. In a week Europe was transformed from a land of peace, of quiet industrial pursuits, of apparent

concord and harmonious cooperation among the nations, to a great armed camp. The industries of peace were transformed into accessories of war. Of the sudden terribleness of this transformation the editor of the London *Daily Telegraph*, in its issue of Aug. 1, 1914, speaks as follows:—

"As we look back over a week which has been full of the keenest excitement and the most feverish anxiety, we cannot fail to be struck with the extraordinary rapidity with which this present crisis has developed. . . .

"Practically within the compass of a single week, we have had to watch the evolution of a crisis absolutely unparalleled in the memory of the present generation,—perhaps in the history of the world,—and have discovered to our astonishment and dismay that we stand on the brink, not of a mere localized conflict in the east of Europe, but of an appalling European war. It is this alarming violence, this remorseless haste, as of a tornado tearing its way with resistless force across peaceful lands, which takes away our breath and paralyzes our thoughts. Before we have had time to guess whither events were leading us, we find ourselves in the center of the storm; and every man in every capital looks with feverish anticipation for what the next few hours may bring forth. Human imagination is stunned by so sudden, so tremendous, and so unexpected a catastrophe."

We believe that the sudden and unexpected manner in which this war broke upon the inhabitants of Europe is an object lesson of the rapid manner in which other significant events will shape in the closing days of earth's history. Says the servant of the Lord, "Great changes are soon to take place in our world, and the final movements will be rapid ones." How greatly we need to be on our guard lest the great day of the Lord come upon us as a thief in the night, and we be taken as in a snare. Satan would have us believe that we can actually figure out the proximity of the Lord's return; that by casting up figures and compiling statistics we can determine just how far the last gospel message has extended, and how nearly Israel is made up.

We take the map of the world and point with pride to the progress of this movement. There are few countries it has not entered, yet much remains to be done. But after all, how little we can determine the forces and the agencies which God has at work in the accomplishment of his purpose! We thank God from the depth of our heart for what has been accomplished, but we can measure only the material extent of the message. We have no means of determining the unseen influence which has gone out into all the world. We only know this, that in many instances the Spirit of God has reached over and beyond denominational effort, and men and women in various countries, by personal

study of the Word, have been led to see many of the precious truths which we as a people hold, and have accepted them without any knowledge of us as a denomination.

We seek many times to measure the extent to which certain movements have progressed. We consider the fulfilment of prophecy with respect to the United States, with respect to Turkey, and we argue that the end must be reached through certain progressive steps in the fulfilment of the prophetic word, and yet, after all, this is largely human reasoning and human speculation. We know that certain results will be reached in the end, yet we have but little conception of just what steps may be taken and how rapidly these steps may be taken. It is evident that we are on the eve of mighty and startling events. Everything is shaping toward a speedy climax. The great forces of evil have been marshaling, and are ready to make their last great stand against God and his truth. All heaven is ready. If the church of God were as fully prepared, how speedily God could accomplish his work in the earth!

Sometime, we know not when nor how soon, God will set his hand to cut his work short in righteousness. Are we ready for this as a church, as individuals? Are we ready for the events which wait on the morrow, whatever they may be? for the startling changes which this year will bring? We would raise no false alarm. We do not believe in wild enthusiasm or erratic moves; but we do believe that we have come to a time when we need to be very greatly in earnest in seeking God.

What is it to be ready? It is to have every sin forgiven. It is to be gaining daily victory in our Christian experience. It is to have everything placed upon the altar of service,—our property, our sons and daughters, our own lives,—all to be used as the providence of God shall lead and indicate. It is to live separate and apart from the evil influences of the world around us, to avoid partaking of its spirit or coming under its power. It is to find pleasure in the service of God rather than in the pleasures of the world or the service of self. It is to be in our own homes and in the consciousness of our own hearts what we profess to be before our brethren and sisters. He who puts off this day of complete consecration does so at his peril. The call of God to his people today is to prepare themselves for the things that are coming upon the earth. Are you ready? This is the question which we desire to press home to the heart of every reader. Are you prepared for the close of your probation? Are you prepared to meet the Lord Christ?

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

F. M. W.

The Second Advent—No. 4

The Events of His Coming

WE have found that the promise of Christ's coming runs through the whole Bible, from Genesis to Revelation; that his coming is to be personal and glorious; that the purpose of his coming is to judge all men, give every man his reward, restore the earth, and have his people ever with him. Let us now consider in more detail the order of events which the Bible connects with the second advent.

The preaching of the gospel to the whole world will precede the return of him who died on Calvary, but comes back to earth to reign as King of kings and Lord of lords. Again, as in the days before the destruction of Jerusalem (A. D. 70),—

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

The apostle Paul, writing to the Colossians about A. D. 64, could exhort them to remain faithful to "the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Col. 1:23.

The words in which this gospel is to be preached when it again goes to the whole world are given in Revelation 14. The very next thing which the apostle John saw after the work of the three angels was the coming of Christ on a great white cloud:—

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Rev. 14:14-16.

Thus a world-wide message is to be given. While we are not to expect that all will be converted, the message comes as a witness to all, and "then shall the end come."

The resurrection of the righteous dead and the translation of the righteous living will take place at Christ's coming. This is made very clear in the words of 1 Thess. 4:16, 17:—

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

A fuller description of the change which both the dead and the living undergo is given in 1 Cor. 15:51-53:—

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

The wicked are not raised in the first resurrection. Their resurrection occurs after a period of a thousand years, during which, having no subjects to deceive, Satan finds himself bound. In the words of Scripture,—

"The rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison." Rev. 20:5-7.

These words bring to view the Biblical doctrine of the millennium, a thousand years of inactivity for Satan because all the wicked are dead and the righteous are reigning with Christ. At the close of this period the rest of the dead live again, and Satan gathers them to battle:—

"They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:9.

The apostle Peter tells us that "the heavens and the earth which are now . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7. In further describing that day he says:—

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13.

The beauties of that new creation no human pen can paint. We can but say

with the great voice out of heaven which John heard:—

"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:3, 4.

May God hasten the glad day of this glorious consummation. L. L. C.

Ingratitude

INGRATITUDE is a very grievous sin. It is the exhibition of the greatest selfishness. To receive unmerited favors and kindnesses from friends, and never say, "Thank you," to make no response from the heart in return, makes one appear as a selfish ingrate, and unworthy of being the recipient of kind words and acts. "Be ye thankful" is an injunction that all should heed.

We are told of a woman who one day rushed into a blazing room when her home was on fire, and rescued her infant daughter. The flames disfigured the mother's once beautiful features, and through all her remaining life she was a deformed, hideous cripple. The years passed, and the daughter whom she had rescued grew to be a beautiful and talented woman. One day when she was walking with a companion down the street of a large city, she met her poor, deformed, crippled mother. Her companion asked, "Who was that hideous woman?" The daughter, instead of saying that it was her mother and dearest friend, said, "I do not know."

Such ingratitude shocks all the tender sensibilities of the soul. Yet think of Jesus! To save us from the awful consequences of sin, he suffered ignominy and shame, and went down into the portals of the tomb. Yet many are often ungrateful. He is, among those whom he saved, as one unrecognized. In our lives we deny him. How sad it all is!

But the day is just before us when those who have denied him will be denied before the Father and before the holy angels. Did you ever stop to think what it will mean when we stand at the tribunal of God, in the very presence of the majestic Ruler of all, with all earthly support cut off, in darkness, and without one ray of hope, to have Jesus deny us? That will be a terrible hour for those who through selfish ingratitude have denied the Lord who bought them.

How deeply thankful we should be for all the blessing with which the Lord has surrounded us, and the heart should continually be overflowing with grateful praise to him who died that he might redeem us.

G. B. T.

GENERAL ARTICLES

My Vigilant Shepherd

O. P. WILSON

THE Lord is my vigilant shepherd,
He giveth me water and rest,
And leadeth me down to the pastures
Where I am continually blest,
Restoreth my feet in the morning
For paths to be trod the long day;
I know he's the kindest leader,
He guideth me back when I stray.

Through valleys and mountains I follow
Where Evil, with feet newly shod,
Doth cause me to fear and to tremble,
But there is the staff and the rod;
Then back to his table of bounties,
Which, down from bright heaven above,
Are given to me as a token
Of what I can do in his love.

The Lord is my guide and my leader;
He calleth me day after day;
His goodness and mercy will follow,
And keep me from life's evil way.
Whenever I hunger, he leadeth
In pastures where waters flow free;
Forever I'll dwell with my Saviour,
He's the kindest of shepherds to me.
Berrien Springs, Mich.

The Mystic Ladder

MRS. E. G. WHITE

JACOB's experience as a wanderer from his home, when he was shown the mystic ladder on which descended and ascended the angels of heaven, was designed to teach a great truth in regard to the plan of salvation. The purposes of God were opened to the discouraged man, who felt himself cut off from God and man. In marvelous love, Christ presented before him in a dream the way of life. The truth was unfolded before him in the emblem, and its significance is as great in our day as it was in his.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the

Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. . . . And he called the name of that place Bethel."

Although the plan of salvation was not then as clearly unfolded as it is in our day, the Lord Jesus communicated most wonderful things to his children.

The ladder represented Christ; he is the channel of communication between heaven and earth, and angels go to and fro in continual intercourse with the fallen race. The words of Christ to Nathanael were in harmony with the figure of the ladder, when he said, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Here the Redeemer identifies himself as the mystic ladder, that makes communication possible between heaven and earth.

When Jesus said, "I am the way, the truth, and the life," he uttered a truth of wonderful significance. The transgression of man had separated earth from heaven, and finite man from the infinite God. As an island is separated from a continent, so earth was cut off from heaven, and a wide channel intervened between man and God. Jesus bridged this gulf, and made a way for man to come to God. He who has no spiritual light sees no way, has no hope; and men have originated theories of their own regarding the way to life. The Romanist points the sinner to the Virgin Mary, to penances, indulgences, and the absolution of the priest; and to this theory come those who would be saved in their sins, and those who would be saved by their own merit. But the only name given among men whereby they can be saved is Jesus. Across the gulf that sin has made come his words, "I am the way, the truth, and the life."

There is but one Mediator between God and man. In heaven this great truth was announced. A voice from the throne was heard, saying, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." Isaiah, looking forward in prophetic vision, writes, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." And from the wilderness, the voice of the messenger cries, "Behold the Lamb

of God, which taketh away the sin of the world." The beloved disciple declares of him: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Christ only is the way, the truth, the life; and man can be justified alone through the imputation of Christ's righteousness. Man is justified freely by God's grace through faith, and not by works, lest any man should boast. Salvation is the gift of God through Jesus Christ our Lord. Many have felt their hopeless condition, and have asked in perplexity, "How shall we gain admission to the world to come? Earth lies under the curse, and is doomed to destruction; how shall we be able to enter the city of God?" We would point you to Christ, the way, the truth, the life — the mystic ladder between heaven and earth.

After the enemy had betrayed Adam and Eve into sin, the connection between heaven and earth was severed; and had it not been for Christ, the way to heaven would never have been known by the fallen race. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ is the mystic ladder, the base of which rests upon the earth, and whose topmost round reaches to the throne of the Infinite. The children of Adam are not left desolate and alienated from God; for through Christ's righteousness we have access unto the Father. "By me," said Christ, "if any man enter in, he shall be saved, and shall go in and out, and find pasture." Let earth be glad, let the inhabitants of the world rejoice, that Christ has bridged the gulf which sin had made, and has bound earth and heaven together. A highway has been cast up for the ransomed of the Lord. The weary and heavy-laden may come unto him, and find rest to their souls. The pilgrim may journey toward the mansions that he has gone to prepare for those who love him.

In assuming humanity, Christ planted the ladder firmly upon the earth. The ladder reaches unto the highest heaven, and God's glory shines from its summit and illuminates its whole length, while the angels pass to and fro with messages from God to man, with petition and praise from man to God. Through the divine nature, Christ was one with the Father; and by assuming humanity, he identified himself with man. He, "being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took

upon him the form of a servant, and was made in the likeness of men." In the vision of Jacob was represented the union of the human and the divine in Christ.

As the angels pass to and fro on the ladder, God is represented as looking down with favor upon the children of men because of the merit of his Son.

Every minister should learn the lessons which Christ taught, that he may be able to instruct sinners in the way of salvation. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." The sinner cannot take one step unless the Spirit draws him; he must cling to Christ if he would be saved. If he ascends to heaven, it must be by mounting up step by step the whole height of Christ's work, so that Christ shall be his wisdom, righteousness, sanctification, and redemption.

The gaining of eternal life is no easy thing. By living faith we are to keep on reaching forward, ascending the ladder round by round, seeing and taking the necessary steps; and yet we must understand that not one holy thought, not one unselfish act, can be originated in self. It is only through Christ that there can be any virtue in humanity. Without Christ we can do no good thing, but with him we may do all things. It is at this point that many stumble, to their ruin. They think that they must struggle in their own strength to grow into goodness, before they can receive a new heart. But such effort is in vain. All warfare is useless unless Christ's power is combined with human effort. But while we can do nothing without him, we have something to do in connection with him. At no time must we relax our spiritual vigilance; for we are hanging, as it were, between heaven and earth. We must cling to Christ, climb up by Christ, become laborers together with him in the saving of our souls.

We are not merely to see a way by which to cross the gulf of sin, but we are to appreciate the value of the ransom paid for our souls; we are to realize something of what has been suffered that we might be forgiven, and rescued from destruction. We are to rejoice that the atonement is complete; and believing in Christ as our complete Saviour, we may know that the Father loves us, even as he loves his Son.—*Review and Herald*, Nov. 11, 1890.

"Hath Blinded the Minds of the Unbelieving"

B. G. WILKINSON

No one considers it a blessing to be blind. Yet, while the processes by which the physical eye is blinded are usually painful, Satan has made pleasing the way to spiritual blindness. With spiritual blindness our vision becomes straitened. Higher joys, higher fields of endeavor, and higher impulses are hid from the unseeing. And all this is the result of unbelief.

It was Paul who said, "The god of this world hath blinded the minds of the

unbelieving." 2 Cor. 4:4, University translation. There is always a cause when one is growing blind. Satan is the one who can turn out the light we have to guide us through this life. But he can never do it without the consent of man. God endeavors to keep up the supply of illuminating current, and save souls from the dangers of darkness. Unbelief alone can break the connection between us and God. It is the unbelieving who have no vision of greater forces in the universe, and become subject to the lower emotions. When trial comes, there is not a power within great enough to break the oppression without. The mind is no longer full of the inspiring uplift, and blindness ensues. It is a terrible thing to have an unbelieving mind.

Almost in the same breath the apostle declares, "But if our gospel is veiled, it is veiled in them that are perishing." The gospel preached can mean different things to two different persons. The Jews in reading the Old Scriptures see only what their ancestors saw more than two thousand years ago. Christ is the center of those same writings to the Christian. It is the unbelieving who are perishing. The inner eye is growing dark. By continually dwelling in the caverns of doubt, they are perishing for the life-giving sunlight of faith. When the truth is preached, some believe with all readiness of mind; some exact multiplied proof, and then will doubt still. Without faith the mental qualities are not alert. Faith is the telescope which brings unseen greatness within the range of our vision. How great is faith!

There is within us a faculty to which truth commends itself. That faculty is the conscience. As the apostle says, "By the manifestation of the truth commending ourselves to every man's conscience in the sight of God." Conscience is not the possession only of Western nations. It dwells in all men. The Chinese have it; the savage possesses it. It responds to the presentation of truth as the steel responds to the magnet. The inner eye beholds the beauties for which it was created, and which are not revealed to the physical eye. Faith rejoices at the coming of its long-awaited Lord. Truth wakes the slumbering force, the whole being quivers with new life, and hastens to press forward. Around the great white throne of God will stand not those whom men have thought sure of enjoying the glories of heaven, but those whose consciences, polished by faith, laid hold on truth. But if the gospel be hid, it is hid to them that are perishing; for the god of this world has blinded the minds of the unbelieving. Unbelieving, perishing, the two terms mean the same.

None but those who believe have a message. "I believed," said Paul, "and therefore did I speak." Zacharias, the father of John the Baptist, was struck dumb because of unbelief at the announcement of the angel. Faith loosens the tongue and speaks the word by which nations are raised from degradation. Unbelief is dumb. It has no vision to endow it with inspiring utterance. Faith

bids the Holy Ghost draw near, and where the Spirit of God is, there is liberty. Then the soul realizes how poor it is in heavenly riches. It is one thing to be in poverty, but a far worse thing is it to be blind to one's poverty. It may seem severe to be compelled to walk the straight and narrow path; but faith would choose no other, for it is the only path in which we can have fellowship with God. One whose eyes are not blinded by unbelief, would prefer rather to unload more and yet more of earthly treasures than to quit the narrow path.



Science—True and False

D. H. KRESS, M. D.

In the garden of Eden the controversy between true science and science falsely so called, began. God said to Adam and Eve, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Satan said, "Ye shall not surely die." He promised to them a larger and a better life, by partaking of that which God had forbidden. Eve concluded to arrive at truth by experimentation, and accordingly she put forth her hand and did eat. She felt an exhilaration she had not experienced before. Convinced that God was wrong and Satan was right, she gave unto her husband, and "he did eat." Although there was no visible evidence of it, man became a dying creature at the moment he ate of the forbidden fruit.

The Word of God is man's guide. With it he is safe in his investigations and researches. Without it he is in danger of arriving at wrong conclusions. Science, falsely so called, and the voice of Jehovah have for ages stood opposed in regard to alcohol. The claim made by science has been, "Alcohol is a food in health, and a medicine in disease," while the Bible has been saying, "Look not thou upon the wine when it is red." "Whosoever is deceived thereby is not wise." The immediate feeling of strength and well-being experienced after taking a dose of whisky, brandy, wine, or beer, would lead any one unacquainted with the deceptive nature of alcohol to believe that these liquors actually impart new vigor to body and mind.

In the same way many a one, after reading the wonderful claims made in behalf of some patent medicine, has been persuaded to try it, and after experiencing the apparent feeling of well-being, has satisfied himself of its supposed virtue, and recommended it to friends and relatives. So we find every patent medicine has its advocates.

Alcohol is forbidden in the Word of God. It is as true today as it was at the beginning, that he who partakes of this poison, even though feeling better, is sustaining an injury. Alcohol brings about premature old age and shortens life. This has been fully demonstrated.

Narcotics are enemies of the gospel. Man needs a clear mind to discern his faults and defects of character and to

feel his need of a change of heart. Satan is aware of this, hence he blinds the minds of men by the use of narcotic poisons. The mental paralysis they produce makes it impossible for man to discern between the sacred and the common, and between right and wrong. They destroy the judgment, and cause men to err in vision. By making man unconscious of his real need, saving faith in God is made impossible.

Some assert that it does not matter in what a person exercises faith, that the virtue lies in faith itself. Time fully demonstrated that it did matter whether Eve believed God or believed Satan's suggestions. No permanent good can ever come from believing a lie. Faith in a lie may act as an artificial mental stimulus for a time, as did the eating of the forbidden fruit in the garden of Eden. It may appear to benefit for a time. Virtue comes through a belief of the truth; the virtue lies in truth. "Ye shall know the truth, and the truth shall make you free."

Many diseases have their origin in the mind, and are wholly due to a wrong mental state; while others which are brought on by wrong habits of eating, drinking, etc., may be aggravated by a wrong mental state. Christ's mission to this world is to "bind up the broken-hearted," to "proclaim liberty to the captives," and "to comfort all that mourn," "to give the oil of joy for mourning, the garment of praise for the spirit of heaviness." The truths of God's Word remove worry and fear, and impart an abiding confidence and trust in the Creator. That Word brings men to a knowledge of God, and gives them confidence in his providences. Such a mental state conveys impulses of health to every organ and cell of the body. To the mentally distressed, the words are still spoken, "Be of good cheer; thy sins be forgiven thee."

There are many pleasing theories and practices which are inspired by the prince of darkness. Satan never appears to man as a cloven-footed, hideous monster. He comes as an angel of light, and his ministers also appear as ministers of righteousness. Those unacquainted with the Bible will be in danger of calling darkness light, and light darkness. Should Satan appear on our streets tomorrow and heal the sick and perform other miracles, the great mass of humanity would flock to him and bow down and worship him.

To those who turn away their ears from the truth as revealed in God's Word, and will not receive the love of it, that they might be saved, strong delusions will come, and they will eventually believe a lie. Satan's delusions can be detected only by those who believe in and are familiar with the Word of God. "Because thou hast kept the word of my patience," is the promise given by the true Witness, "I also will keep thee from the hour of temptation, which shall come upon all the world, to try them."

The belief of a lie can bring artificial stimulation to mind and body, which may

be interpreted as a new lease of life. Disappointment will follow, even though sentence is not executed speedily. The whole aim of the gospel is to bring man into harmony with God by writing in his heart God's laws. A faith that claims health or life, but ignores the laws of health, must be spurious. "To the law, and to the testimony: if they speak not according to this word, it is because there is no light in them." True faith claims God's promises in his appointed way. It heeds the conditions upon which the promises are based.

The blessings of life and health come only to the doer of God's law. No promise of life is held out in the Word of God to the transgressor, no matter how sincere or honest he may be in his deception.

The words addressed anciently to God's people apply to his people for all time. After making known the statutes of life, and conditions which would assure life, Moses said, "I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, . . . and a curse, if ye will not obey the commandments of the Lord your God, . . . and a curse, if ye and spiritual, are "life unto those that find them, and health to all their flesh."

The fulness of these blessings can be realized only in the life to come. "Blessed are they that do his commandments, that they may have right to the tree of life." Then it is that there shall be no more pain, no more sickness or death. Man will again have access to the tree of life, whose leaves are for the healing of the nations, and the fruit of which will perpetuate life.



The Law of God — No. 6

The First Commandment

MILTON C. WILCOX

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."

THE first part of the above-quoted scripture should be regarded as a preface or preamble to the whole law. It is not in itself a commandment nor a prohibition, a statute nor a precept. It is the statement of a great fact, and in it is implied a mighty appeal to the gratitude due for favors bestowed. This statement revealed to Israel the Giver of the law.

The Hebrews had been slaves in sore bondage in Egypt for more than two centuries. God in his great goodness, by a mighty hand and an outstretched arm, had humbled the pride of Egypt in the dust, had demonstrated that their multitude of gods, representative of power and cruelty, of pride and lust, were vanity. The plagues of frogs and lice and flies and murrain visited upon Egypt were symbolical of the degrading filthiness and debasement of her worship. The plague of the darkness which might be felt was symbolical of the

moral darkness in which the Daughter of the Nile groped spiritually.

Yet wanting as Egypt was in all that was uplifting and enlightening, Pharaoh, surrounded with Oriental royal splendor, could say in his stubborn pride, to the demand of the great God of the universe through his prophet Moses, "Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." Ex. 5:2.

Little did Pharaoh know of the power he was defying. Jehovah is not an Egyptian god, he reasoned, therefore why should I obey him? But wherein the gods of Egypt or their devotees dealt proudly, Jehovah "was above them." Ex. 18:11.

There was creative power in God's redemption from Egypt. "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that Jehovah your God did for you in Egypt before your eyes? *Unto thee it was showed, that thou mightest know that Jehovah he is God; there is none else besides him.*" Deut. 4:32-35.

God's redemptive work in bringing the Israelites out of Egypt was a mighty manifestation of infinite and creative power. This God is the only God. This God, Jehovah, the covenant God, remembers his promise and delivers his people. This God is the Giver of the law.

It is equally applicable to every soul on earth; for Egypt is a symbol, a type of the darkness of this world from which the Lord Jesus Christ bought them by his infinite sacrifice. That love ought to appeal to sinners in the darkness of Egypt. That love ought to appeal to every Christian redeemed from the bondage of great Egypt's sin.

The law by every argument and evidence is for all. "He that hath ears to hear, let him hear." "Thou shalt have no other gods before me."

The words are addressed to the individual soul, and to the nation and to the mass, only as the aggregate is composed of the units. Every moral command of God addresses the individual heart. He may not hide behind the mass. He cannot average his righteousness with his church or nation.

Man's primal responsibility is to God. Before God's judgment seat he must stand; for "each one of us shall give account of himself to God." Rom. 14:12. He may not hide behind some worse transgressor. He will not be excused because some one else ignorantly or knowingly committed the same sin.

Naked and open will be their stand, alone with God.

Is it not well, therefore, to stand alone with God now? Is it not well to pray him to shut out all other voices that we may listen to his alone, and not say as did sin-loving Israel to Moses, "Speak thou with us, and we will hear; but let not God speak with us"? Ex. 20:19. Better the response of the sincere, youthful Samuel, "Speak; for thy servant heareth."

"Thou shalt have no other gods before me." This word does not deal with image making and image worship. That is covered by another precept. The word "gods" does not necessarily refer to false gods. The term is applied to the judges. See Ex. 22:8, 28; 21:6, margin of the A. R. V. See also Ps. 82:6: "I said, Ye are gods, and all of you sons of the Most High." Jesus recognized this when he said, "He called them gods, unto whom the word of God came." John 10:35.

The first precept of the ten recognizes that there may be other authorities to whom recognition and obedience are due. Many of the kings of earth, like Alexander, counted themselves divine. Antiochus Epiphanes set himself forth as the "god manifest in the flesh." Obedience in various and many things was due to these rulers. It is an inspired injunction, "Honor the king." 1 Peter 2:17.

But God is first. This the commandment makes emphatic. Duty to him transcends all other duty. Above all obligations to emperors or kings or the state; above all church canons, creeds, councils, conferences; above all the demands of our fellow man, general, individual, political, religious, social, stands preeminently our duty to God. We may render to Cæsar—other gods—that which belongs to Cæsar, but we cannot render to Cæsar the things of God.

The loyal young Hebrews were but obeying the first commandment when they nobly answered Nebuchadnezzar, "We have no need to answer thee in this matter. . . . Be it known unto thee, O king, that we will not serve thy gods." Dan. 3:16-18.

It was in obedience to the first commandment that the apostles answered the highest religious body of their nation, "We must obey God rather than men." Acts 5:29. And for loyalty to the Creator and Redeemer many noble souls have witnessed with their life-blood.

God's children in these last days will be sorely tested by the same great principle. Sometimes it will come in the form of persecution. Sometimes to mammon and Mars, to pleasure and lust, the best energies of soul and body will be rendered in disobedience to God. The great thought of the Christian must ever be that though "there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." 1 Cor. 8:6. And

through him the prohibition of Sinai becomes an enabling act, Thou shalt have no other gods before Jehovah. He shall be first in everything.

Mountain View, Cal.

Preparedness

E. K. SLADE

IN a recent speech on preparedness, President Wilson said: "I know that we are daily treading midst the most intricate dangers—not of our own making nor under our own control; and no man in the United States knows what a single week or a single day or a single hour may bring forth." There are conditions and impending events confronting us infinitely more important than the precipitation of war between our government and a hostile power, as serious as that might be. The time is at hand when that part of Nebuchadnezzar's dream which the prophet Daniel describes in the following words, is about to come to pass: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:34, 35.

This event calls for a special preparedness on the part of men and nations. The conflicts about us may divert our minds from the great issue. We cannot afford to ignore the counsel, "Prepare to meet thy God, O Israel." More than national existence or prestige is involved, for mankind is to be prepared for eternal existence in God's presence. He is to be made meet to be a partaker of the inheritance of the saints in light. To meet and be with him who dwelleth in "the light which no man can approach unto" calls for a preparation that concerns us more than any combination of earthly events. Heaven's glory is to fill the earth, and only heavenly nature will be able to endure it. The preparation required is purity of heart and holiness. "Blessed are the pure in heart: for they shall see God." To cherish one sin or to come short of victory over one wrong practice is a state of unpreparedness that will place us in the class of those who ask for rocks and mountains to cover and shelter them from his glory.

A few years ago a submarine boat sank, and its crew of eighteen men perished. The boat was well built and well equipped, and seemed to be perfect throughout. When it was raised and brought into dry dock, it was discovered that a very small gravelstone had lodged in a valve, preventing its perfect seating. It would seem strange that anything so small could work such harm. By this tiny defect, this almost unnoticeable obstacle, this massive and mighty

iron monster of the deep became a useless, helpless, and defunct mass of metal and machinery at the bottom of the sea. Thus it will be with the unprepared. A very small defect will defeat the divine plan. To be prepared for that day is to have every defect removed. Little sins are big in their results. They make ineffective and inoperative all that pertains to God's glory in us and in our eternal welfare. This is the day of salvation, the day of preparation.

Mount Vernon, Ohio.

THERE is a beautiful legend of Fra Bernardo. The monastery had vowed to set a carved altar to the Christ at Christmastide. Every monk was to do his own part. All the other monks had finished their work. On Christmas Eve Fra Bernardo knelt and told his Lord of his failure. He had tried with his poor skill to carve something for the altar, for Christ's dear sake, but somehow he could not make anything worthy. So he prayed that his fingers might have skill, and that he might be able that very night to carve the dream of beauty that was in his heart. In the morning the monks sought Bernardo's cell and found him there—

"Dead, smiling still, and prostrate as in prayer;

While at his side a wondrous carving lay,

A face of Christ sublimely tender, sweet:

The work of Fra Bernardo was complete."

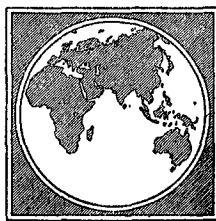
So it will be with those who seem to fail but who continue striving faithfully, doing their lowly work as well as they can. When the end comes, it will be seen that what to them seemed failure was beautiful with the beauty of Christ. God finishes the work that his lowly ones try to do for him.—"A Heart Garden."

It is the privilege of every child of God to experience the joy of winning a soul to Jesus Christ. Whenever the challenge has been presented to individual Christians to do this work, when the name and address of the person to be won is given to them with the request that they make definite effort and prayer for the salvation of that one, the response is in nearly every case favorable. If pastors and sessions would prepare a list of names of those in the community who should be won into the kingdom of God, and assign these names to those who are willing to undertake the work of personal appeal to them, great results would follow. In some churches the members have been asked to set apart as a minimum one hour a week to be definitely used for personal work to win others to Christ.—*Christian Observer.*

"GUARD well the door of your heart. lest sin should come disguised and seek to enter. Let virtue keep the key, and Christianity be the sentinel."



THE WORLD-WIDE FIELD



Experiences at the Lake Titicaca Mission

C. V. ACHENBACH

THE mission is situated at the foot of a mountain overlooking a large plain which is studded with small grass-covered Indian huts. The plain is about fifty miles long and six miles wide. We can see the shores of Lake Titicaca from the mission. Puno is about twenty-one miles distant, and is the station where we get off the cars for the mission. This journey must be made on horseback, as there are no vehicles of any kind in this part of the country. However, the trip is delightful. To our left we are continually in sight of Lake Titicaca, the highest navigable body of water in the world. We see the small Indian boats, which are made of grass which grows in the lake. The owners are either fishing or crossing the lake. To our right we see high mountains and ragged rocks with their strange, fantastic shapes. Along the side of the mountains are a great many Indian huts.

The children run toward us and ask for bread. Brother and Sister Stahl have made it a practice when they pass that way to give the children something, and it has helped greatly to make friends among the Indians. For those who are not used to riding on horseback, it is rather a tiresome trip, as it takes about four or five hours to make the journey.

The country looks rather barren, as there are no trees to be seen except a few small ones that are set out around the houses. The sides of the mountains are very rocky, and contain a network of stone fences. Every available space of ground is cultivated. Barley and potatoes are the chief products. The Indians also raise many sheep, llamas, chickens, and a few cows.

The leading highway between Puno and La Paz passes in front of the mission. Scores of Indians and Spaniards go along this road daily. The influence of the mission has extended far and wide.

We find the Indians of a very kind disposition. Although oppressed for centuries, they take delight in manifesting the spirit of kindness to others. They are very appreciative of any act of kindness shown to them. They speak the Aymaran and Quichuan languages. There are four hundred thousand who speak these languages, and every effort that is put forth to get the language into writing or in print is opposed by the priests, who realize that the missionary speaking these languages will gain the confidence of the Indians, and they themselves will lose their hold upon the people.

The work the mission is doing is known far and wide, and people are coming many miles for spiritual and medical help. The other day a man came, hobbling to the mission. He was very tired. He told us that he had come thirty miles. He desired an electric treatment. I gave him the treatment and some medicines, and a few sandwiches. It is sometimes rather amusing to have them come into our dispensary, requesting us to remove their lungs for them, as they are hurting them very much. A few days ago two Indians of the Quichuan tribe came to the mission and

how difficult it is for the teachers to teach a class of that size. In fact, we have only ten teachers, eight of whom are Indians, for the seven hundred persons. We hope that we shall soon have more Indians trained to help in our Sabbath school. However crowded we are, the people take a deep interest in learning the truths of the Bible. We pray that many of them may be fitted to take some active part in proclaiming the truth to their fellow men.

We are surely glad that Brother and Sister Howell have come. They will take charge of the school. We expect that at least two hundred students will attend this year. Brother Howell will have two native assistants. All the children speak Aymara, but as there is no literature in that language, we teach the Spanish language.

We have four Indian workers connected with the mission, who act as teachers and interpreters. Some also

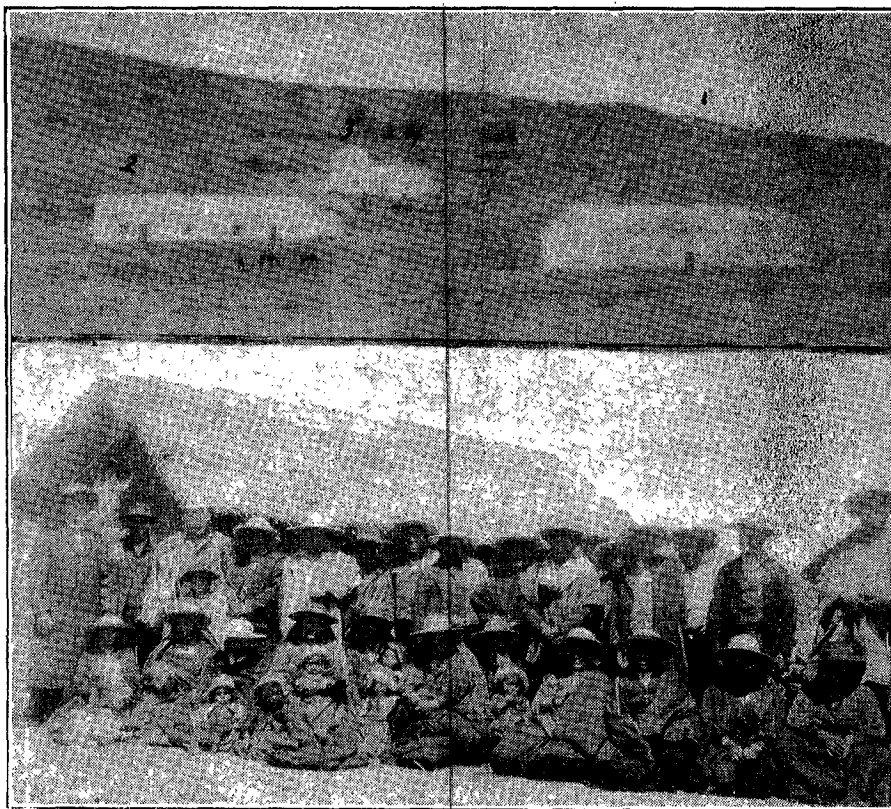


Photo by F. H. Stahl

Upper.—(1) Church building; (2) double house where C. V. Achenbach and J. M. Howell live; (3) double-story building, the dispensary; (4) F. H. Stahl's home.

Lower.—A meeting with Peninsula Indians. Several among them have been baptized.

asked us to send them a teacher, that they might learn to read God's Word. Such requests come quite often, and it reveals the fact that the harvest is ripe. As a people we have done nothing among this tribe of Indians, which numbers three million.

We have a church here of over three hundred members. Our attendance ranges from six hundred to seven hundred persons every Sabbath. The building is far too small to accommodate the people decently. The Indians use no chairs, preferring to sit on the floor; so for this reason we have only a few benches. Our Sabbath school is very crowded, and we also lack sufficient teachers. Some of the classes have seventy-five students, and one can imagine

are sent out to preach the gospel to their fellow men. These workers are very earnest, and do a good work for God.

Just a few weeks ago the lawmaking body of Peru passed a bill granting religious liberty to all Protestant denominations, assuring protection to all Protestant sects. The president was showered with petitions asking him to veto the bill, but he failed to do so. We are glad for this omen of God's providence. Surely, under such favorable circumstances, we must carry the banner of the cross to all Peru. The governor of one of the small towns near the mission has posted notices warning the people against abusing us in any way, stating that if they did they would be fined and imprisoned. This shows a far different

sentiment than that which has been manifested in the past. Two years ago, in the same town, Brother Stahl was stoned; but now as we go through the place the people are glad to see us. They say that the work of our mission has made it possible for the bill for liberty to be put through congress.

Our Indians are far different from those of other places. The gospel has made a wonderful change in them, and the people cannot help noticing the dif-

A few days ago, while Brother Stahl and I were returning from a trip, we noticed to our left, about a mile away, a display of different colors. It looked to me like a blanket show. Brother Stahl recognized it at once as an Indian wedding. So he suggested that we go to see it. As we came near, many of the people recognized us, and came running to us. The women and some of the men were dancing to music made by tin flutes. Quite a number of the

evangelists. Men and women who know God are needed here. We are praying that the Lord of the harvest will send more consecrated men and women into this part of his great vineyard.

Mission Notes

In a letter to the Mission Board, W. R. Smith states that in eastern Korea, principally as the result of missionary work done by the brethren and sisters, four companies of Sabbath keepers have been raised up during the past year.

THERE is power in the gospel of Christ to save those who have sunken to the lowest depths. This is illustrated in an article by Elder B. L. Anderson, published in the *Asiatic Division Mission News*. He says this of two persons who have been attending his meetings: "Among those who have passed in their names and have attended the Bible classes were two persons whose characters might be called in question when we consider the business in which they were engaged. The one is a man whose business it is to collect the governmental



Photo by F. G. Hinkley

One of the many moving sand piles in Peru. The crescent is always in the same direction. These great piles of sand are constantly moving.

ference. Thus they are beginning to look upon our work in an altogether different light than they did some time ago.

The medical work has been a great entering wedge to reach the hearts of the people. The Indians never had the privilege of receiving any medical attention whatever. The Spanish doctors do not treat Indians, and so the medical work of the mission has opened up the way to come in touch with hundreds of them, and to give them the gospel. The Indians know practically nothing of the principles of health. They live in filth, and there is a great deal of sickness among them. Our medical work is increasing continually. A few days ago a call came to the mission for some one to go to see a sick man about seven miles away. Brother Stahl was busy, so Brother Howell and I, with Wallace Stahl to act as interpreter, went to attend to the man. When we had finished our visit with him, and were ready to leave, we found a number of persons waiting outside the hut, all wanting medical help. Before we left we had treated nineteen patients. We arrived home late that night, yet glad for the privilege of helping these dear people. We generally pray with the people and invite them to the mission. Our prices are very reasonable, as the Indian cannot afford to pay much, a day's wage being only from fifteen to twenty-five cents. But we gain their confidence and love, and are thus able to get them to accept the gospel.

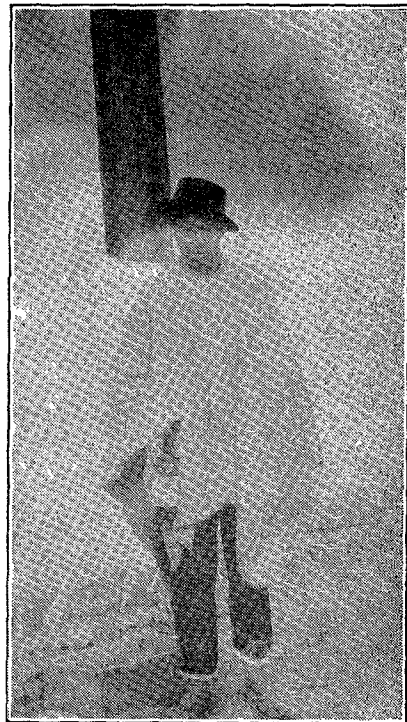
We also perform some very serious operations, although under conditions most people would think very unfavorable. A few weeks ago we operated on a young man's knee. The hut inside was dark, so we performed the operation in the yard. Even the priests come here for medical assistance. The Lord is blessing our efforts for the restoration of the physical ills of the people, as well as our efforts for their spiritual restoration.

Indians who were present belong to our church, but they did not engage in the dancing and drinking as did the rest. We dismounted, and every one wanted to shake hands. There were about three hundred present. After we got through hand-shaking, we went to see the bride. She and a number of women were sitting on the ground in a circle, in the midst of which was a blanket spread, having on it some boiled potatoes and some wedding cakes. We each presented her fifty centavos, or about twenty-five cents gold. In return, she gave us each a wedding cake. The women were dressed in their best. The Indian likes bright colors, and all the colors were represented at the wedding. They make their skirts as full as they can gather them at the band. They are made of heavy woolen goods which they make themselves. On festive occasions they wear as many as twelve skirts at a time. Women sometimes wear skirts weighing as much as fifty pounds. Each skirt worn is of a different color, and as the wearer wants each one to show a little, each comes a little below the one over it. The men wear shawls, or *penchos*, many of which are very pretty.

Before we left the wedding, we offered prayer. The groom then gave each of us a glass of fruit juice; and after wishing them both a happy future, we left for home.

By the time the next missionaries come, we hope they can travel from Puno by boat, as Brother Stahl has ordered a small boat from Michigan for the use of the mission. Our work for the Indians will center around Lake Titicaca, and many mission stations will undoubtedly be started near the lake, so the boat is a real necessity.

You can see by this that our needs are great, and that we need many more young men and women to help in this great work. We have barely made a beginning in the work. The many thousands who are waiting for help should be supplied with teachers and medical



A young Indian who came to the mission to be cured of the "drink habit." He is a Christian now.

revenue from the brothels, and the other is a woman who has been buying young girls and renting them out for immoral purposes. The revenue collector has faithfully attended the meetings and the Bible studies, and become intensely interested in the gospel, and gives evidence of becoming a Christian. As the woman has listened to the preaching of the word and continued the study of the Bible, a new life has sprung up in her soul, and she sees the wonderful truth of God and recognizes the error of her ways, and has declared that the business in which she has been engaged must cease, and that henceforth she will live a different life."



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.

A Song of Evening

ARTHUR W. SPAULDING

I've just a little work to do before the sun goes down,
A little redding up of things before the master comes,
A-perking of the children and a touch to cap and gown,
A-brushing of the hearthstone where the kettle purrs and hums.
And oh, and oh, 'tis joy to me
To sift the crowding noises of the evening's curtain-fall,
A-harking and a-listing for the step that is to be,
And then the rushing welcome, and the restful peace, and all!

The master in the wheat fields, afar and far away,
And I with pots and needlework within our humble cot,
A-bent on duty's love-lit task, have toiled the tiring day;
For pretty infants weight as well as light the lowly's lot.
But oh, and oh, each darling one,
I'm far from wishing you agone, and bairnless wedders we;
For sure you are the hours that link the morn to setting sun;
You prison both our pairs of hands, but set our love-hearts free.

The cows are coming up the lane, the sheep bells tinkle soft,
The green hills blacken in their rear, and all the fields grow dim;
The sun's bold banners crumple from their battlements aloft,
And on the rugged cottage walls the leaping fire-flames limn.
And oh, and oh, my heart's delight!
I hear the quickening footfalls of the master at the door!
And what care I for dreeful day and somber falling night?
For I have clasped the love of life, and what should I have more?

The master sits at steaming board, and prays a grateful thanks;
And then he rests before the fire, a child at either knee,
And once he tells them wondrous tales, and once admires their pranks,
And once he nestles them in bed, and once he looks at me.
"And oh, and oh, my dear," I cry,
"This joy is like a pledge of heaven, that on our cot doth fall."
And reverent in his mood, saith he, "Betrow that you and I
Await with that same joy of love the Master of us all."

A Sermon for Mothers

FERCE is the light which beats upon the modern home. The gaze of the world is fixed upon it. It has been discovered by the scientific students of social problems that nearly all our woes flow from defective homes. Our thorns and thistles are rooted in the family. Our tragedies are largely created by fathers and mothers unequal to their task. It is because family life is what it is that social life is what it is. It is because parents are what they are that children in thousands of instances fall far short of the world's expectations. Fathers are notoriously delinquent, and mothers are by no means guiltless.

Housekeeping is a fine and difficult art, and demands a large and trained intelligence. Thousands of mothers are distressingly ignorant. They do not know the elementary laws of health. They know nothing whatever of hygiene. No wonder they are semi-invalids and be-

queath their infirmities to their children. They do not know how to cook, or sew, or keep house. They can do all these things bunglingly, but not superbly. Their ignorance of things psychological matches their ignorance of things physical. They understand neither the body nor the mind of a growing child. They do not know how to feed children, or how to manage them, or how to train them. Such ignorance is unpardonable. We live in a day of schools and books. Information on every department of a woman's work is abundant and within easy reach. If a home maker remains ignorant, it is due to intellectual sloth, or lack of ambition to fit herself for the work to which she is called.

Knowledge and Love

But knowledge is not enough. A mother may understand all mysteries and all knowledge, but if she has not love, she is nothing. Strange to say, some mothers seem to be deficient in love. At

least their love is not the sort which enables them to lay down their lives for others. It is a divine law that only as one loses himself is it possible for him to find himself. Not a few mothers are afraid to lose themselves. They have lofty notions of their social or artistic or literary gifts, and strong ambitions to develop these to the utmost. They begrudge every moment they give to their children. They hand them over to nurses, and at the earliest possible moment send them off to school. In this way they rob themselves of that enrichment of affection and discipline of spirit which God has provided for mothers who faithfully perform their duties. They lose also the highest raptures which a mother's heart can know.

Mothers who are unwilling to be bothered by their children, cannot expect their children to know or love them. If in the morning a mother refuses to rise up and serve her sons and daughters, she will find in the afternoon that they will not rise up and call her blessed. Many a mother reaches the end of life with a lonely and hungry heart because, when she was young, she was too busy to knit the hearts of her children to her.

It is important that a mother should keep first things first. For instance, the children are first and the house is second. The house was built for the children, and not the children created for the house. If the carpets are more precious than the little feet which scamper over them, then later on the children are likely to be in the street. Some women's thoughts seem to revolve everlastingly around a dustpan and a mop.

First the body, and then the raiment. If the dress is put first, then the health is certain to suffer. The joy of living fades out as soon as life becomes a constant struggle with milliners and dress-makers.

First the life, and then the meat. If the serving of victuals is given precedence over the things of the spirit, then life is in danger of becoming a haggard worry over silver spoons and dishes, tablecloths and napkins.

First God, and then man. If man is placed first, then the child forms the fatal habit of listening to men rather than to God. A child's attitude toward the Eternal is determined in most cases largely by the attitude of his mother. If God is a real power in her life, the children all know it. . . .

A Great Soul, a Noble Heart

More important than anything that the mother does or says, is what she is. She must be a great soul, alert in intellect, noble of heart. Her outlook must be wide, and her sympathies generous and warm. To do her best work in the home, a woman needs to keep her eyes on the world. It is possible to devote oneself too exclusively to household cares. The woman who does this degenerates into a drudge. A drudge is never interesting either to herself or to any one else. The grinding routine of the days will, unless guarded against, leave the spirit jaded. The endless mo-

notony of commonplace duties is deadening to the higher powers of the soul. Every mother, therefore, needs the influence of the church. To the church the field is always the world. No other institution so liberalizes and broadens the mind. The church stands for service, and it is not service done in a corner, but service carried to the ends of the world. A wise woman is never too busy to take an active interest in movements looking toward the uplift of mankind.

This, then, is essential to the ideal mother; she must be vital, glad, and strong. She must clothe her family with scarlet, and to do this she must herself be clothed with scarlet. She must be radiant. She must wage uncompromising war against worry and fear. These are two demons to be rigorously faced and irretrievably overwhelmed. She must not allow herself to become so cumbered with many cares that she becomes peevish. There is nothing else so destructive of the happiness of the home as a fretful and complaining woman. A woman is certain to become morbid and petulant unless she breathes the atmosphere of a large and varied world. She needs multiplied interests and a wide horizon to keep her brave and bright and true. When Paul wanted the Corinthians to give money to the needy Christians in Palestine, he got them to thinking first of the resurrection of the Son of God and the life eternal. The Hebrew poet made no mistake when he combined in the ideal woman loyalty to home duties and fidelity to outside obligations. The ideal home maker is the ideal philanthropist. She dresses her family with scarlet, and she reaches forth both hands to the great world which needs her.—*Charles E. Jefferson, D. D., in the Woman's Home Companion for November.*

Laborers Together

MARTHA E. WARNER

It seems to me that 1 Cor. 3:9 was written especially for the consolation of mothers. "For we are laborers together with God." It means something to be a laborer together with God. He would never call us to this partnership, and then shirk his share of the responsibility, refusing to give strength for our needs, to answer our calls for help, to take anything we have begun in his name, and finish it when we have done our best. We may rest assured that in this he will never fail us. To have done our part to the best of our ability means to have God finish the work.

What is my share, do you ask? It seems to me our share is willingness,—willingness to be taught of God, to take his Word just as it reads, to be controlled by it, and to remember that God will do his part if we will give him a chance.

One mother said to me, "I lie awake nights, the burden is so heavy." We pray—and then worry! God says, "Be not anxious;" but too often we act as

if we thought he made a mistake when he said that. Does he ask you to worry? Is he pleased when you are impatient?—No; he desires that you shall learn to trust him, to spend more time on your knees, and to pray, pray, pray. Then the peace of God will fill your soul, even though the tears are streaming down your face.

Clintonville, Conn.

The Art of Refusing

SOME people are born with a tendency always to say "no." Reason seems to be eliminated from the case. They take no time to think. Indeed, on consideration their decisions are frequently reversed.

This peculiarity is unfortunate in any relation of life, but perhaps most of all in a parent. The timid child of such a parent learns to dread presenting even the most reasonable request, while the bolder and more hardy child, unless restrained by fear, becomes that unmitigated nuisance, a habitual tease. Still another type, proudly sensitive, nurses its grievance in secret. Even the slow, relenting "yes" following upon a prompt, unreasoning "no," is like a kiss after a blow—the caress scarcely heals the smart.

A little boy ran excitedly into the room where his mother was sitting with an elderly visitor.

"Mamma," he cried, "please may I go to the picnic this afternoon?"

"No, Charlie."

The child turned to leave the room without a word. He was already outside the door when his mother called him back.

"Where is the picnic to be, and who are going?"

"It's for the fourth-grade children, mamma. Teacher said she would take us to Riverside Park."

"Oh, well, if Miss Burnham is going, I suppose it will be all right! You may go, Charlie."

"Thank you, mamma,"—the little fellow's voice trembled, and the color burned in his cheeks,—"but I don't think I care to."

"Why not? You were anxious enough a minute ago."

"I don't want to go, mamma."

"Very well! Stay at home then!" answered the mother impatiently. Then, to her companion, "Of all the unaccountable children!"

"Helen," said the white-haired woman gently, "forgive me. But suppose you had found out about the picnic before you said 'no'?"

One rule admits of no exceptions: No mother has the right to refuse a child's request without an adequate reason.

This does not mean that it is always necessary to explain the reason. But it is quite possible so to deal with a child's wish that he may understand that a refusal is not careless or arbitrary, but founded upon a good reason.

A mother who has been most successful in inspiring cheerful obedience, al-

ways prefaced a denial—except in matters plainly involving right and wrong—with, "I am sorry, dear."

"We felt," said one of her children afterward, "that we were yielding not to superior force, but to superior wisdom."

The child has little perspective. For the time being, the object of his desire fills his horizon. To belittle it outrages his sensibilities and creates distrust. It is the highest office of sympathy to hold his confidence while withholding the coveted indulgence.—*Mary A. P. Stansbury, in The Mother's Magazine.*

Train the Little Ones to be Helpful

MRS. OLIVE JENSEN

"WHEN May was only two years old, she would bring in all the wood I needed for the kitchen fire, one stick or sometimes two at a time," said a young mother to a neighbor. "And this summer, since the baby came, she spreads all the flat pieces on the grass, and brings them in when they are dry."

"Yes, I know children can help," was the reply. "My boys can do many little things around the house to save steps; but they get tired of helping, and I'd rather do the work myself than bother with them."

In this argument, so often heard, is found the reason that many mothers, especially where there are several little ones in a family, have no time to devote to the Morning Watch, to the daily study of the Sabbath school lesson, or to reading the Bible through by course. The mother who is teaching her wee daughter to help about the little errands and tasks suited to her strength, finds time for all these things in addition to her daily housework and other cares.

Mothers, teach your children first of all to help themselves, and then to help others. When the little one comes asking for a drink, and there is no water in the house, say, "You may take this small pail to the well, fill it full of water once, empty that out on the bush by the pump, then fill the pail half full, and bring it in. Then we will all have a nice, fresh drink." Thus the child is taught not only a lesson in self-reliance, but also to do, and to enjoy doing, something for the pleasure of others.

It is one of the easiest things in the world to train a child in habits of helplessness, and even of selfishness. Just as long as mothers feel that they would rather wait on a child than teach it to be helpful, just so long they will be certain to have the work to do. The wise mother will teach her children, beginning when they are very small, to use their brains and their eyes, their hands and their feet, to help themselves and to minister to others. Thus she will not only gain for herself time for needed study and rest, but train them in habits that will be a blessing to them as long as they live.

Blackberry, Minn.



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Floods at Loma Linda

LOMA LINDA shared with other portions of Southern California in the recent floods. The first one came January 17, caused by heavy rains in the mountains. Water spread over nearly all the village north of the Southern Pacific Railroad to a depth of one to three feet. The people fled to the sanitarium and the cottages on the hill, and remained till the water receded.

All had begun to feel secure when the rains began again, and another flood, worse than the first, came rolling down in a veritable wall of water, a portion of which came from the bursting of a reservoir at Beaumont, twenty-four miles up the valley. The altitude of Beaumont is 1,800 feet higher than of Loma Linda, an average descent of 900 inches a mile.

A desperate effort was made by the farm force and our whole medical school, headed by the president, Dr. N. G. Evans, to prevent the water from breaking over the bank of the stream, by the use of sandbags, trees, timbers, etc. Many were working in water waist-deep or more when the rolling flood was seen coming. They had time to escape its violence by a hasty flight. It swept all obstructions away, and soon began to cut a new channel along the railroad track. This channel continued to widen till it was seen that soon our store, bakery, printing plant, laundry, power plant, and garage would surely go. Just before nightfall the depot went down with a crash. All had been done that could be, and teams and auto trucks were busy removing goods from our buildings. Many who were exhausted with labor in the wet and cold gathered in groups and sought God for protection of the property that is his own. In a short time it was seen that, with no cause obvious to human sight, the current had shifted to the north side of the stream, now one hundred and fifty feet wide. It continued to cut away the land till it was more than three hundred feet wide.

The railroad, with its entire right of way, was taken out to a depth of six to ten feet the entire length of its passage through the Loma Linda farm, amounting to twenty or more acres, while not more than one and a half acres of our land was taken. One of our small cottages was wrecked, but not taken away. Water mains were swept out, and the telephone and light system was much damaged. Probably the greatest loss is in the covering up of about sixty acres of alfalfa so deep that it must be reseeded, though the soil deposited is good.

No lives were lost, none were seriously hurt, and none of our stock was carried away. Most of our lawns in the valley were spoiled, and some fences taken out, yet our loss was nothing as compared with many localities around us. The death toll of the flood at San Diego is probably sixty or more, and the property loss almost incalculable. Thousands who were wealthy, were rendered homeless and penniless.

Hundreds of people have come to Loma Linda to see the flood, and wondered why the buildings were not taken. We can say, "Our light affliction, which is but for a moment," worketh for us an experience in faith and patience. The loss to the institution and farm was probably not more than \$1,500.

C. McREYNOLDS.

Dedication of a New Church in Pittsburgh, Pa.

THE accompanying picture represents the new church building erected in a thickly populated district in Pittsburgh, for the worship and services of our colored brethren there. The dedication of this building marks a step in advance for the colored work in this large city.

The dedication took place Jan. 16, 1916. The church was well filled with an excellent and responsive audience. The



NEW CHURCH IN PITTSBURGH, PA.

lot on which the building stands is 40 x 98 feet, and cost \$1,062. The size of the building is 28 x 38 feet, with an extra addition of 8 x 10 feet for a vestibule. The total cost of the building and the lot was \$5,300.

For a long time the work in Pittsburgh has suffered because of the constant removals of the place of worship. The citizens were surprised to see the church go up so quickly and be dedicated practically free from debt. Sept. 20, 1915, the ground was broken for the beginning of work on the new building, and the work was so far finished that the brethren were worshipping in the building on December 18.

Brother A. N. Durrant, who is our colored pastor in Pittsburgh, has worked faithfully since he came to the city four or five years ago. At the time of his arrival the membership was twenty-three, but it has now grown to fifty-nine. Five years ago the annual tithe was \$443, while this last year it amounted to \$972. The offerings to foreign missions increased from \$95 to \$357 for the same period. Thus the Lord has blessed the work of Brother Durrant, and the new

building rises as a memorial to the efforts of all the brethren there.

At the camp meetings we have always noticed the devotion, sincerity, and liberality of our colored brethren from Pittsburgh. It was certain when they undertook to secure a house of worship that they would be successful in their enterprise. The writer was present on the day of dedication, to give the dedicatory sermon. On that day \$2,290.46 was needed to meet obligations. Although the writer himself was ill with an attack of la grippe, and was not able any more than to start the call for contributions, yet all the brethren responded heartily, and \$1,625 was given in cash and pledges.

The brickwork, plastering, and finishing of the building were cut out from the contract, and were done by our own brethren, several white brethren helping. Elder F. H. Robbins, president of the conference, his two brothers, and Brother Brownlee did the brickwork. Two other brethren did the plastering, and the pastor and another Pittsburgh brother did the painting. The building, as the picture shows, is of brick construction, with rough stonework for the basement. It is both gas and furnace heated, and is electric lighted. It has full basement below, and a reinforced concrete pool, built on pillars from the basement up to the pulpit platform. serves as a baptistery.

A committee meeting being held at that same time in the city, nearly all the workers of the West Pennsylvania Conference were present at the dedication. The occasion was an inspiring one, and speaks well for better days. The prospects are now bright for many additions to this company, the Bible worker reporting that there are three or four ready for baptism.

B. G. WILKINSON.

Northern Union Conference

THE seventh biennial session of the Northern Union Conference was held in Minneapolis, Minn., Feb. 1-7, 1916, in the Pence Auditorium, the use of which, with light and heat, was given by the city without charge. The auditorium is centrally located, and although the weather was cold, it was kept quite comfortable, and was well adapted to our work.

The greater part of the workers from the different conferences were present, and entered most heartily into the business of the conference. The entertainment was arranged satisfactorily to all.

The first few days were devoted largely to institute work, which was attended by many marked evidences of the presence of the Lord. The evening and Sabbath services were well attended by the believers in Minneapolis and adjacent churches, who did all they could to contribute to the success of the meeting.

The reports rendered during the conference were all of the most encouraging character. I take the following extracts from the biennial address of the president, touching the progress of the work during the past two years:—

"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 righteous-

ness 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.

"We have endeavored to work harmoniously with the plans of the North American Division, and to keep prominently before our constituency the needs of the work in regions beyond. Our efforts have been to see the Northern Union Conference meet its part of every goal set for the advancement of our work in all the earth. As a result of united efforts, our faithful people have paid a tithe of \$268,584.76 during the biennial period, an increase of \$36,779.88 over the two previous years.

"Our offerings on the Twenty-cent-a-week Fund have been \$139,354.24, which is \$8,165.20 in excess of the goal set for the union, and an increase over the last biennial period of \$22,711.95. In addition to this, we have turned over from our treasury to the General Conference \$2,000, and there has passed through our hands from the tithe of our local conferences to the North American Division \$43,590.44, an increase of \$20,905.28 over the previous two years.

"Our efforts to decrease our liabilities have been not in vain. Two years ago the total indebtedness reported was \$121,400. Today it is reported to be approximately \$76,000, a decrease of \$45,400, and \$36,000 more provided for—\$20,000 in annuities, probably never to be called for, and \$16,000 in pledges. Four years ago when we came to this union, we found it had assumed \$10,000 of the liabilities of Union College. This obligation was paid last year. In the present effort to entirely free the college from debt we have been asked to contribute \$8,000 more. We feel in sympathy with the effort, and provision has been made to turn over in the near future the sum suggested.

"Our book and periodical sales have been encouraging. Our total sales the last two years have amounted to \$166,029.18, an increase over the previous biennial period of \$53,155.13. While we feel thankful for what we have seen accomplished in this direction, we know this amount could have been greatly increased had the rank and file of our church members been more active in the home missionary work.

"Our educational and Young People's Missionary Volunteer departments have shown an encouraging growth during the biennial period just closed. The attendance at Union College has increased, the work of our academies has been strengthened, and church schools have multiplied until today we have 1,300 of the children and youth of our union in our denominational schools. Our young people's societies are alive and growing in earnestness and spiritual life, striving loyally to meet their proportion of every goal set by the General Department, and to win other young people to the acceptance of Christ in their lives.

"The Sabbath schools in the Northern Union have contributed their quota to the phenomenal growth of the Sabbath school department. We have today 356 organized Sabbath schools in our union, an increase of thirty-six schools over the last biennial period. The membership

today is 8,716 compared with 7,310 two years ago, an increase of 1,406. The contributions the past two years have been \$61,338.86, an increase of \$18,795.87 over the corresponding period of 1912-13.

"The Danish-Norwegian Seminary is in our territory. The work of this institution during the past two years has been most gratifying. The attendance has increased each succeeding term, and the income has fully met the operating expense, so we can report today with gratitude and a degree of pride that our splendid record of freedom from debt of two years ago has not been marred during the biennial period just past. From this school we have been able to furnish some laborers for foreign fields,

preparing themselves as speedily as possible for the work in those fields; and, second, to take special interest in laboring for the unconverted in the school.

The Foreign Mission Band has made a steady growth ever since its organization. In all, about 240 have at one time or another been members. The majority of the sixty-five representatives of Walla Walla College now in foreign mission fields have been active members of this band, and have helped in its development.

At our first meeting after the opening of school this fall, the following plan was adopted, which bids fair to become a permanent method of conducting the work: The band is divided into groups, according to each individual's interest in



OFFICERS AND GROUP LEADERS OF THE WALLA WALLA FOREIGN MISSION BAND

as well as strengthen our work in the homeland."

Aside from the laborers present from the union, Brethren I. H. Evans, W. W. Eastman, H. H. Hall, and S. N. Curtiss, and the writer were present, and took part in the work of the conference.

Elder Charles Thompson was unanimously reelected president of the union, and W. H. Edwards secretary-treasurer and auditor. The others chosen to carry responsibility were practically the same as the past term. Brother E. M. Oberg was elected field secretary, to take the place of Brother Carl Weaks, who has accepted a call to labor in the Asiatic Division Conference. Brother Weaks's labors have been greatly appreciated, and it is with a feeling of regret that the brethren see him leave the union, yet they are glad to contribute a strong worker to the needy unwarned millions in the regions beyond.

The laborers returned to their homes thankful for the blessings of the Lord, and determined to press the battle to the gate, and by earnest work and the aid of the Holy Spirit, to bring in a great harvest of souls.

G. B. THOMPSON.

Walla Walla Foreign Mission Band

DURING the winter of 1907-08 about twenty-five of the students and teachers of Walla Walla College organized a society now known as the Foreign Mission Band. They determined, first, to make a diligent study of the work and its needs in the foreign fields, with the purpose of

a particular foreign field. After making a thorough study of its field, each group is to render a program at the general meeting. The general meetings are held every other week, on Friday evenings, while the group meetings come on the alternate Friday evenings.

Each division constitutes a unit for organizing and carrying on personal missionary work, especially for unconverted students. In this connection, too, each group is a prayer band, and marked results can properly be expected as this work proceeds.

There have been seven groups formed: the China-Japan, the Malaysian, the Indian, the African, the South American, the Alaskan and Northern North American, and the Home Band. The interest manifested in each group is proof of the effectiveness of the plan. More students are joining the band every week. Thirty-four have been added already this fall.

The group leaders assist the officers of the band in arranging the programs for the general meetings. The officers at present are: Leader, H. C. Kephart; assistant leader, A. B. Tetzlaff; secretary-treasurer, Miss Ellen Firman; assistant secretary-treasurer, Miss Laura Forsythe.

H. C. KEPHART.

THERE are briars besetting every path,
Which call for patient care;
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on God
Is happy anywhere.

— Anna L. Waring.

Missionary Volunteer Department

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

Holy Scripture

I HAVE a garden fair,
 With heavenly breezes fanned,
 And every morning finds me there —
 It is the Lord's command —
 To gather fruits and blossoms sweet
 Before the dusty world I meet.

I have a faithful Friend,
 Accustomed to advise,
 With whom each morn some time I
 spend,
 That I may be made wise
 To find and keep the only way
 Which issues in eternal day.

I have an armory bright,
 With shield and helm hung round,
 Where, duly as the morning light,
 The Spirit's sword is found,
 With which to overcome the foe
 Who harasses the way I go.

I have a mirror keen,
 Which shows me all I am;
 But, lo, behind me there is seen
 One like the dying Lamb;
 And, as I view his imaged face,
 My sins are lost in shining grace.

O, send thy Spirit, Lord,
 To make me wholly thine,
 That I may love thy blessed Word,
 And feel its power divine,
 And walk on calmly in its light
 Till faith is turned to glorious sight!
 — Richard Wilton.

The Bible Year

Assignment for March 5 to 11

March 5: Deuteronomy 22 to 25.
 March 6: Deuteronomy 26 to 28.
 March 7: Deuteronomy 29 to 31.
 March 8: Deuteronomy 32 to 34.
 March 9: Joshua 1 to 4.
 March 10: Joshua 5 to 7.
 March 11: Joshua 8 to 10.

Questions to Answer

What is the Pentateuch? What does the word mean?

By whom were the books of this group written? What other names are applied to them?

Give the meanings of the names of the first five books of the Bible.

What striking illustration is given in Deuteronomy of the Saviour's words in Matt. 20: 16?

By what incident is the difference between faith and presumption clearly shown?

What beautiful example of submission to the will of God is recorded in this book?

Make the Bible Real

"Parents, I urge you to make the Bible the sweetest, the dearest book to your children; not by compelling them to read so many chapters each day,

which will have the effect of making them hate the Bible, but by reading its pages with them, and by your tender parental love, so showing them the beauty of its wondrous incidents, from the story of Adam and Eve to the story of Bethlehem and Calvary, that no other book in the home will be so dear to your children as the Bible; and thus you will be strengthening their minds with the sublimest truths, storing their hearts with the purest love, and sinking deep in their souls solid principles of righteousness, whose divine stones no waves of temptation can ever move."—A. E. Kirtledge.

Notes

1. The last chapter of Deuteronomy, giving the account of the death of Moses, is regarded as a supplement, added by a later writer. "This appendix may have been attached to the roll of manuscript soon after the death of Moses; or it may be, as some scholars suppose, that what is now the last of Deuteronomy was formerly the beginning of the book of Joshua. These books were written before the invention of sections, divisions, and chapters, as well as points and pauses. At that time several books were connected together by following each other on the roll. The beginning of one book, therefore, might very easily be transferred to the end of the preceding one, and in process of time come to be considered its real conclusion. The author of this appendix was probably Joshua, the intimate friend of the great lawgiver, and his successor as the leader of Israel."

2. "Moses' life was divided into three forties: In the first forty years (in Egypt) he was learning to be somebody; in the second forty years (in Midian) he was learning to be nobody; in the third forty years (in the wilderness of Sinai) he was proving what God could do with a man who had learned those two lessons."—Moody.

"Had Moses failed to go, had God Granted his prayer, there would have been

For him no leadership to win,
 No pillar fire, no magic rod,
 No wonders in the land of Zin;
 No smiting of the sea; no tears,
 Ecstatic, shed on Sinai's steep;
 No Nebo, with a God to keep
 His burial! Only forty years
 Of desert watching with his sheep!"

3. "Mt. Nebo is not a mountain towering up in a peak; looking eastward from the highlands of Judea, there are no peaks to be seen on the Moab plateau. A knoll, now called Neba, on a ridge a little over nine miles from the head of the Dead Sea, is no doubt Mt. Nebo. The ridge is half a mile wide, and extends toward the Jordan for two miles, and the western end may have been called Pisgah."—Tarbell.

Joshua — the Book

The book of Joshua is the first of the twelve *historical books*, which record the history of the chosen people from their first occupation of the land of Canaan as a nation to the return from the captivity. The book is named for its leading character, by whom a part of it is supposed to have been written. "The whole tenor of the first twelve chapters," says Fallows, "bespeaks an eyewitness who bore some part in the

transactions; and the expression 'we were passed over,' in chapter 5: 1, bears this out, as well as the circumstantial vividness of the narrative. . . . This section from chapters 13 to 22 inclusive, which contains an account of the distribution of the land, seems to be based upon written documents, in which the property was accurately described."

The book covers a period of twenty-five years, and introduces the second division of the Old Testament, the historical books. It describes the conquest of Canaan, its division among the tribes, and makes mention of the typical rest in that land, which foreshadowed the complete rest of God's people in heaven. Part of the book is "the spirited recital of heroic deeds," part of it is given up to geographical records, and part contains earnest admonition and solemn warning.

Medical Missionary Department

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

"My Counsel shall Stand, and I will Do All My Pleasure"

IN the writings given this denomination through the Spirit of prophecy the great movements are outlined that must be made in connection with the cause of God during the closing days of earth's history. Many times the undertakings which were called for by the servant of the Lord have appeared to human sight so great and costly that men and women have staggered because of unbelief, and have felt that these could not be accomplished by a people so poor financially and so small numerically as ourselves.

But the teachings of the Bible clearly prove that God never asked his people to do anything impossible of successful fulfilment. Many times, to be sure, it has appeared upon the surface as if God's plans and purposes could not be carried out, but God has always fulfilled his word whenever his people have trusted him.

To Joseph, sold as a bondman into Egypt, it must have seemed as if the dreams which God had given him relative to his future could never become reality. But the very thing which Satan designed for the ruin of the career of Joseph, God seized upon and turned into an instrument for the fulfilment of his purposes and his word. As the caravan journeyed toward the land of the Nile, Joseph wept bitterly, and his heart trembled as he looked forward to the future. He was alone and friendless, and he knew not what his lot would be in that strange land whither he was going. For a time uncontrollable grief and terror completely dominated him. Nevertheless, in the providence of God this experience was to be the beginning of the fulfilment of those dreams which God had given him indicating his future greatness. "He had learned in a few hours that which years might not have otherwise taught him." That one day's experience had been the turning point of his life. Its terrible calamity had

wrought a mighty transformation in his character. God was at work, and the land which Satan had determined to make the tomb of Joseph as an unknown slave, God transformed into the theater for his operations as a mighty statesman.

Not only did God work marvelously for Joseph in Egypt, but he also set his hand for the redemption of Joseph's brothers in Canaan. As the years rolled by, their characters became changed. Adversity purged and refined those once envious, turbulent, deceptive, and revengeful men. As time wore on, they became unselfish, true to one another, devoted to their father, and subject to his authority. And when at last famine's hand bowed them in the presence of the "dreamer," they remembered how they had labored to prevent the fulfillment of his dreams, which they were even then acting their part in fulfilling. God had given counsel concerning Joseph, and mightily he had fulfilled it.

To human vision, it seemed incredible that the Hebrew people should ever be able to go free out of the land of Egypt. But the promise of God to Abraham stood fast: "In the fourth generation they shall come hither again." Against this all the power of Pharaoh was as nothing. Even as slaves, the children of Israel "were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." And although the Egyptians made them "to serve with rigor," and made "their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field," nevertheless "the more they afflicted them, the more they multiplied and grew."

And then in a single night, without battle or fight, under the leadership of Moses, the meekest man who ever lived, the children of Israel marched forth to freedom, and the Egyptians were "urgent" to have them depart. From a human viewpoint, it looked impossible that they should ever go forth that way, but the word of God's counsel had been spoken, and no power on earth could stop its fulfillment.

The gift of the spirit of prophecy has been one of the great distinguishing marks of the Seventh-day Adventist people. Faith that these writings are of God has from a very early day been taught in this church. All the counsel which God has given in this way "shall stand." Again the words will be fulfilled: "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

Concerning the acquisition of one piece of property, the Loma Linda Sanitarium, the following instruction was given by the Spirit of prophecy:—

"It was the Lord's purpose that the Loma Linda Sanitarium should become the property of our people, and he brought it about at a time when the rivers of difficulty were full and overflowing their banks."—"Jehovah is Our King," p. 30.

And the rivers of difficulty undoubtedly were full and overflowing their banks at that time. Many thought that nothing could be done, and that we had taken upon ourselves an institution which we would be unable to man or to develop. But the counsel of God stood fast. He that purposed that our people

should have that property brought it into our possession. Every place that God has ever brought into the hands of his people he designs shall be a blessing to them, and that there shall be harmony and unity concerning its use. In these matters another good word taken into our lives will be of untold value:—

"Our efforts should be to answer Christ's prayer for his disciples, that they should be one."—*Testimonies, Series B, No. 4, p. 30.*

In the year 1910 the following words came to us concerning the College of Medical Evangelists at Loma Linda:—

"The light given me is: We must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations required to prove their efficiency as physicians. . . . For the special preparation of those of our youth who have clear convictions of their duty to obtain a medical education that will enable them to pass the examinations required by law of all who practice as regularly qualified physicians, we are to supply whatever may be required so that these youth need not be compelled to go to medical schools conducted by men not of our faith. Thus we shall close a door that the enemy would be pleased to have left open; and our young men and women, whose spiritual interests the Lord desires us to safeguard, will not feel compelled to connect with unbelievers in order to obtain a thorough training along medical lines."—*Part of reply by Mrs. E. G. White to communication of Jan. 25, 1910, from Elders I. H. Evans, E. E. Andross, and H. W. Cottrell.*

The carrying out of this counsel calls for the building of the hospital and dispensary in the city of Los Angeles, as outlined by Elder I. H. Evans in his article in the REVIEW of Jan. 13, 1916. To many it may again seem that this is being urged at a time when the rivers of difficulty are full and overflowing their banks. But it is at these times that God loves to manifest his power in behalf of his people.

"The Lord wants his people in these days to believe that he will do as great things for them as he did for the children of Israel in their journey from Egypt to Canaan. We are to have an educated faith that will not hesitate to follow his instructions in the most difficult experiences. 'Go forward' is the command of God to his people."—"Jehovah is Our King," p. 29.

The very fact that our leaders in the great mission fields of the Orient are calling as never before for consecrated medical missionaries is sufficient reason why we should furnish the necessary equipment for the training of these laborers. God has blessed us with many schools and colleges. These have proved a refuge and a haven for our youth, and hundreds upon hundreds within their walls have dedicated their lives to the service of God. But we have only one medical missionary training school, the one at Loma Linda. And as medical missionary work is to be the last work of mercy done by our people in the world, it is fitting that this school should be placed upon a sure and substantial footing. In this the Lord is calling upon us to "strengthen the hands of the builders." PERCY T. MAGAN.

A Call for Student Nurses

THE Nebraska Sanitarium, Hastings, Nebr., is organizing a new class for nurses, to begin April 1. There is room for eight ladies and two young men. Ten grades of school work, twenty years of age, and consecration are requisites. Correspondence is solicited with nurses who desire to take postgraduate work in operating room and in surgical nursing. Address Dr. E. D. Haysmer, Superintendent.

Religious Liberty Department

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

Opportunities Improved and Neglected

A MOST interesting account has been published in the daily newspapers concerning religious liberty work in Peru. The following interesting news item is taken from the Minneapolis (Minn.) Journal of Feb. 6, 1916:—

"The announcement to the world a short while ago that religious liberty had been granted in Peru, has just brought to light the fact that a native of Minnesota, who spent most of his life in Winona, was responsible for the decision of the legislative body of that country. Ferdinand A. Stahl, who has been a medical missionary in Bolivia and Peru since 1909, is the man who brought the change. Mr. Stahl is the son of Mrs. Therese Kraft Stahl, 789 West Fifth St., Winona, and he also has an aunt, Mrs. Bertha McElligott, who resides at the same address.

"Since engaging in missionary operations in Peru, Mr. Stahl has been laboring to Christianize the Indians in the vicinity of Lake Titicaca, the highest fresh-water lake in the world. His interest in working for religious liberty was aroused when several Indian followers of his religion had been placed in prison.

"Mr. Stahl appealed to the courts, on the grounds that the Indians had been placed in prison because their religious convictions differed from those of the state church, and the judge ordered their release. Together with some of these Indians, Mr. Stahl started agitation among the legislators, with the result that the inhabitants of Peru can now worship as they see fit.

"Mr. Stahl has done considerable work among the Indians along medical lines, having been graduated as a nurse at a Battle Creek sanitarium. He is the superintendent of a Lake Titicaca mission."

This shows what a wide-awake Seventh-day Adventist can do under God for the cause of religious liberty in countries where religious intolerance has held sway for centuries. Sometimes we are prone to think that we are the creatures of circumstances, and we compromise lazily with our surroundings, when God intended that we should be masters of the situation.

Moses wrote: "Jehovah will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto

the commandments of Jehovah thy God." This promise is for God's people now as well as for those who kept his commandments anciently. If there is any place in the world where the principles of religious liberty should be brought to the attention of the lawmakers, it is in these priest-ridden countries. What God has done for Peru through the earnest efforts of Brother Stahl and others, he is anxious to do for other countries where religious oppression is hindering the free passage of the gospel message.

Over two hundred Sunday bills before State legislatures in the United States have been defeated during the past two years. In fact, every effort which has been made has been successful. All the drastic Sunday laws that are now upon the statute books in the different States were placed there because no voice was raised in protest against them at the time they were enacted. These experiences afford us striking illustrations of what can be accomplished under God if we improve our opportunities, and what terrible consequences follow if we neglect our opportunities to do good.

"We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer; and then let us work in harmony with our prayers. It may appear that Satan is triumphant, and that truth is overborne with falsehood and error. . . . But God would have us recall his dealings with his people in the past, to save them from their enemies. He has always chosen extremities, when there seemed no possible chance for deliverance from Satan's workings, for the manifestation of his power. Man's necessity is God's opportunity."—*Testimonies for the Church*, Vol. V, p. 714.

C. S. LONGACRE.

Home Missionary Department

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

Fishers of Men

"JESUS said unto them, Come ye after me, and I will make you to become fishers of men." Mark 1:17. The original word which is translated fishers is one that means a fisherman by trade, one whose business it is to catch fish as a regular, daily occupation, not one who fishes occasionally as a sport or pastime. This gives special significance to the Lord's words, for they say to us, If you will follow me, I will so change you that your chief burden will come to be the winning of other souls for me. If we do our part in the following, he will do his part in giving us that love for perishing souls that will lead us continually and persistently to do all we can to save them.

If, therefore, we have no desire or willingness to do anything to give the last warning message to those within our reach, it is evident we are not really following Christ. His promise is sure, and cannot fail. The only possible failure is

in us. If we have not become what he says he will make us to become if we follow him, this is sure evidence that we are not following him.

It is true that there may be some who seem to be zealous in good works who are not followers of Christ. They do many things to help others, but they have not surrendered themselves nor forsaken sin. Their motive in this service is not love for Christ, and to them he says, "I never knew you: depart from me, ye that work iniquity." Matt. 7:23.

While there may be workers who are not followers, there can be no followers who are not laborers together with God for the salvation of souls. Jesus himself has coupled together the following and the fishing for men, and they cannot be separated.

All will not fish in the same way. All fish are not caught by the same bait. Neither are all men and women won to Christ by the same method. Some are won by personal talk, more this way than any other. Many are won through letters, another effective method. Others are reached through literature, some through assistance given in time of need. Every follower of Christ will find some method by which he can fish for souls.

EDITH M. GRAHAM.

Publishing Department

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

Missionary Work of the Highest Order

A Blessed Experience

"THE canvassing work, properly conducted, is missionary work of the highest order, and it is as good and successful a method as can be employed for placing before the people the important truths for this time."

"As canvassers go forth into the field with humble hearts, full of earnest activity, they will find many opportunities to speak a word in season to souls ready to die in discouragement. . . . God will give a most wonderful experience to those who will say, 'I believe thy promise; I will not fail nor be discouraged.'"

The following is a portion of a letter written by a brother who recently went out to sell our books in California, and it so beautifully illustrates the fulfilment of the preceding words that we pass it on, believing it will prove an encouragement and inspiration to all who read it:—

"I have had a very blessed experience canvassing for 'The Great Controversy.' I traveled altogether about sixty or seventy-five miles on foot. I took the home workers' prospectus, also Missions Signs, temperance papers, *Signs of the Times Magazine*, tracts, and some copies of 'The Shadow of the Bottle' and of 'Christ's Object Lessons.'

"Oh, surely angels of God accompanied me on that trip! I obtained an order for 'The Great Controversy' at every third or fourth house the greater part of the way. Where I should spend Christmas Eve and that Sabbath, I knew not; but the angel of the Lord certainly led me, for I spent that Friday evening at a nice, cultured German family's home, — new homesteaders here in America

(could not speak and read English perfectly yet). This family of four were hungering for companionable association with others of Christian belief who would encourage them in their custom of having daily family prayer, and in their desire to live upright, Christian lives in the community.

"Needless to say, I considered that house worthy to let my peace rest upon, as I understand Jesus' instructions, and I accepted their very cordial invitation to spend the Sabbath with them. They were Sunday keepers, and had not learned of the truth about God's Sabbath.

"I never had a more enjoyable visit in an entirely strange family. They had not had a Bible in the house for quite a long time — since their house, with all it contained, burned to the ground, in Washington, some years ago. However, they had a Testament, I believe. They were of steadfast faith in God, and daily went to him in private prayer, and I believe God is guiding them to his kingdom. They have not a relative in America, but have many relatives in the army of the fatherland, and any mail may bring word of the death of one or more.

"I took the Bible from my grip, and for hours we studied the precious promises and prophecies of God's Word. How they did enjoy it, especially the father and the younger of the two bright boys. The father said to me, 'I want to tell you just how that appears to my mind.' Then he told, in his whole-souled, honest way, how his mother, years ago, when he was young, had been shown in a revival meeting, in a direct way (like a vision), that before the end of the world young people, young men especially, who had had no special schooling (ministerial training, etc.), would go everywhere, teaching the Scriptures with a clearness and a simple, convincing power never before known. 'Now,' he said, 'you are fulfilling that prediction exactly as my mother said there in the gospel meeting.'

"Our hearts rejoiced as we felt the holy love and fellowship of heaven abiding with us. Next day, they all kept the Sabbath with me, and we had a blessed time together. I could scarcely get away by Sunday noon. As for books, they wanted first a good German Bible, German 'Great Controversy,' and then almost everything else I mentioned, — 'Early Writings,' *Signs of the Times*, etc., — but I felt they could afford only the Bible and 'The Great Controversy,' then. I trust we shall meet them in heaven; also a Swedish old lady, a true Christian, whom I found on this trip."

Surely this is "missionary work of the highest order," and brings "a blessed experience" to those who engage in it.

W. W. EASTMAN.

News and Miscellany

Notes and clippings from the daily and weekly press

— Major R. R. Moton, of Hampton Institute, has been elected to succeed Dr. Booker T. Washington as head of Tuskegee Institute. He is a full-blooded Negro. His ability as an educator, an orator, and an executive fits him for the responsible labors of his new position.

—Chicago is to have a Booker T. Washington memorial in the form of a social center and industrial training school for Negro children.

—Samuel Selwyn Chamberlain, publisher of the Boston *American*, and one of the foremost newspaper men of the world, died in San Francisco on January 25, of heart failure. He was born in Walworth, N. Y., Sept. 25, 1851.

—Minneapolis, Minn., reports a record sale of flour for the past three months—a total of 6,400,000 barrels shipped, more than a million barrels more than at any other similar period. Figured out, this means a production of over two barrels every second of a working day.

—St. Louis has for the time being taken the place of London as the fur market of the world. At the recent auction sale there the United States government sold \$60,000 worth of fox skins from the Pribilof Islands, Alaska. Hitherto the government has sent its furs to the London market.

—The wax figures of the Eden Musée, which for a generation have delighted or horrified young New Yorkers, were recently sold at auction, the old-fashioned amusement place having succumbed to the photo play and the uptown movement. Most of the figures brought about \$10 each; a group, however, of "rulers of the world" brought \$600.

—The latest and certainly the strangest dictionary of any branch of the human race is that of the American Gypsy, just compiled by George F. Black, Ph. D., for the New York public library, the first institution in the United States to possess such a vocabulary. The work will be of inestimable assistance to students of Gypsy lore and languages.

—There is not a Waldensian above six years of age that is illiterate. The little Church of the Valleys, with but 13,000 members and 16 pastors, has over 270 organized churches, and mission stations in Italy, Sicily, and Egypt. Twelve Waldensian missionaries preach the gospel in South Africa. In Uruguay and Argentina there are seven churches among Waldensian colonists.

—Great Britain recently announced its willingness to permit exportation from Germany of sufficient dyestuffs to supply the immediate needs of American industries. Negotiations with Germany, based upon this assurance, have been begun by the State Department with a view of persuading the imperial government to permit the exportation of dyestuffs without receiving concessions, which it heretofore has demanded, of foodstuffs or cotton from the United States.

—The first military correspondence school to be established in this country is now in operation with a body of nearly 1,500 students, among them many widely known and successful citizens. The headquarters of this big school is on Governor's Island, N. Y., and the two men who are directing it are Maj.-Gen. Leonard Wood, the commanding general of the Eastern Department of the army, and Capt. Halstead Dorey, who was the commanding officer of the Business and Professional Men's Training Camp at Plattsburg last summer. More than 5,000 men are eligible for the course, and there is every reason to believe that next year the enrolment will reach at least 3,000.

—Twenty-five persons were drowned and a wide stretch of country devastated near San Diego, Cal., when a dam in the Stay Valley, south of the city, broke under the strain of flood waters caused by heavy storms. Those who lost their lives were Japanese men, women, and children. It is stated that an area fifteen miles wide and two miles long was under water.

—The directors of the Eastman Kodak Company have declared a wage dividend of nearly \$1,000,000, payable to all employees who have worked for them a year or more. Payment is to be made on the basis of three and one-half per cent of a year's salary, multiplied by the number of years, not exceeding five, the employee has been with the company. The distribution will be made July 1, 1916.

—C. L. Freer, of Detroit, Mich., has given \$1,000,000 to the Smithsonian Institution to house the collection of paintings, engravings, bronzes, porcelains, etc., which he has given to the institution from time to time, and which embraces treasures of art from all parts of the world, some of them dating from a period antedating the Christian era. Work on the new building will begin next spring.

—The American International Corporation, the new foreign trade organization formed with \$50,000,000 of capital to strengthen the position of the United States in world trade, is going into the shipping business. Charles A. Stone, president of the company, has announced the purchase of ships still remaining under the flag of the Pacific Mail Steamship Company, which is undergoing liquidation.

—Among the many kinds of schools and opportunities for general and special training the latest is the announcement of a school for grocers. Among the subjects to be embraced in the curriculum, and for which experts will be employed and demonstrations given, are salesmanship, bookkeeping, window trimming, card writing, store and show cases, how and when to buy, bargains, competition, fixtures, store arrangements.

—Thomas A. Edison, chairman of the Naval Consulting Board, described at a recent meeting of the board his plan for a physical laboratory for making naval experiments. It calls for the purchase of 100 acres of land at tidewater, and a plant to cost about \$1,400,000. It is believed the Naval Consulting Board will recommend in a report to the Secretary of the Navy the acquisition of this land on New York tidewater, within easy distance of the Brooklyn Navy Yard, so that experiments in naval architecture and machinery can be made on water as well as on land.

—Reports on the dyestuff situation in the United States, recently laid before the National Association of Clothing Manufacturers at a special meeting in New York City, indicated that a crisis for the garment trade is near at hand. Representatives of more than \$75,000,000 of capital invested in the manufacture of men's garments heard the reports that attempts to relieve the situation by importations of logwood dye had been a failure, as all the logwood dye in Jamaica, if available, would be inadequate. It was declared that more than 1,000 textile mills, employing upward of 100,000 persons, are now either idle or running on part time because of the shortage of dyes.

—There are 13,000,000 persons under twenty-one years of age engaged in gainful occupations in the United States. Attention to this fact was drawn by Ernst Hermann, director of physical education in Somerville, Mass., at a recent meeting of the State Child Labor Committee held in Fall River. Sedentary and semiphysical work, especially if this work is uninteresting, means for children stunted growth of body, mind, and soul, added Mr. Hermann. He pleaded for opportunity for recreation and all-round physical activities for the adolescent worker.

—The United States has gradually acquired more than one fourth of the world's supply of gold money. If Europe finally has to sell to America the \$5,000,000,000 worth of American securities which she still holds, the United States will have gone a long way toward establishing a dollar exchange. These facts were outlined recently by Robert W. Woolley, director of the mint. On December 1, including coin in circulation and bullion and coin in the Treasury, there was \$2,260,687,547 in the country, an increase of \$370,009,243 over July 1, 1914, before the war began.

—Nearly all geographies and reference books still give London as the most populous city on the globe, but for some time New York has occupied that place, and a new police census of that city which has just been taken confirms this. By this census the population of Greater New York is 5,257,885. This is a gain of about 245,000 over the figures shown by the last State census, and of about 490,000 over the last federal census of 1910. The Statesman's Year Book, a British publication, gives the population of parliamentary London in 1911 as 4,521,685. The World Almanac, an American authority, gives it as 4,542,618.

—Mrs. Emmeline Pankhurst, the British suffragist leader, after having been detained by New York immigration authorities for several days at Ellis Island, has been ordered admitted to the United States unconditionally. In overruling the action of a special board of inquiry at New York excluding Mrs. Pankhurst, the Department of Labor held that any offenses of which Mrs. Pankhurst might have been convicted in England were political. The law excludes only persons convicted of crimes involving moral turpitude. Mrs. Pankhurst, here in the interest of Serbian relief, may remain in the United States as long as she wishes.

—Another remarkable triumph of science has been or is about to be achieved in linking the United States and its foreign possessions by a great chain of wireless stations. Secretary Daniels, of the Navy Department, made arrangements recently for the equipment of radio stations now under construction at San Diego, Cal.; Cavite, P. I.; and Pearl Harbor, Hawaii. When this work is completed sometime next year, Washington will be in instant wireless touch with all the American islands. Plans are also being prepared to increase the power of the existing equipment at Tutuila and Guam, making them a part of the great world chain. The new stations at Pearl Harbor and Cavite will be the most powerful in the world, equipped with apparatus capable of sending messages over an area of approximately 4,700 miles.

— For the first time in the history of the country, the National Prohibition party has a representative in Congress, Charles H. Randall, of Los Angeles, Cal., having taken his seat in the lower house with the opening of the present session. Congressman Randall lost no time in getting into action, introducing three bills on the liquor question within a very few hours of the opening of Congress. The first is a measure to abolish interstate traffic in alcoholic liquors. It is worded so as to leave no loopholes nor any possibilities whereby the law may be legally evaded. The second is intended to protect the parcel post system by applying to the shipping of liquor through the post office the same drastic law that prevents the mailing of lottery tickets. The third would bar all liquor sellers from all United States government property and territory.

— A "memorial to a movement" is Gutzon Borglum's own name for the biggest sculptural undertaking in the history of the world. It requires a granite mountain, across the face of which Mr. Borglum will carve a frieze 2,000 feet long and 50 feet wide and five stories high. The work will consume most of the sculptor's thought and energies during the next eight years. Stone Mountain, near Atlanta, Ga., is to be transformed by him into the "Great Confederate Memorial," at a cost of \$2,000,000—a memorial to the South of '64, built by the South of today. The great characters of those days are to be reconstructed out of the side of this mountain. They will be carved in high and full relief, in action, mounted and on foot. Following the mountain's contour, they will be moving across the face of it naturally toward the east in the arrangement of two wings of an army. Because they will be in scale with the mountain, which is 700 feet high (the Singer Building is 612 feet), the figures will be colossal, reaching, including the horses, 35 to 50 feet in height, or about five times the size of the Lion of Lucerne.

— The Canadian Parliament building at Ottawa, which cost more than \$6,000,000, was destroyed by fire on the night of February 3. The fire is supposed to have been caused by the explosion of a bomb. Wm. S. Loggie, member of Parliament from New Brunswick, is reported missing. Several persons who were burned or otherwise hurt in fleeing through the corridors before the swift rush of the flames or in escaping from the windows, are in the hospitals. The loss to the building is estimated at about \$5,000,000, with no insurance, while the contents were such as to make any financial estimate inadequate. The Parliament building was rated as one of the finest Gothic structures on this continent. It covered four acres on Parliament Hill. The building included a central building, with two wings, in all 470 feet in length, with a tower 220 feet high, and a library building in the rear. Many valuable sculptures, paintings, and decorations adorned its rooms and corridors. It was erected in 1865, of cream-colored sandstone, on a bluff rising 150 feet above the Ottawa River. A large part of the immense library was saved. A rigid investigation to determine the cause of the fire has already been undertaken by the Dominion authorities.

— President Wilson recently concluded a trip through the Middle West in the interests of preparedness. He spoke in New York, Chicago, Pittsburgh, Cleveland, Des Moines, Topeka, Kansas City, and St. Louis, being received everywhere by enthusiastic audiences. He urged that party lines be wiped away, and that plans for the adequate defense of the nation be made without more delay. He said: "We live in a world we did not make, which we cannot alter. While America is a great nation, while America contains all the elements of fine force and accomplishment, America is not the major portion of the world. If we are drawn into the maelstrom that swirls even the western regions of the world, we shall not be permitted to do the high things we intend to do. We ought to have in this country a great system of industrial and vocational education under federal guidance and with federal aid, in which a very large percentage of the youth of this country will be given training in the skillful use and application of the principles of science in maneuver and business. And it will be perfectly feasible and highly desirable to add to that and combine with it such a training in the mechanism, use, and care of arms, in the sanitation of camp, in the simpler forms of maneuver and organization, as will make these men industrially efficient and individually serviceable for national defense. All the time things are getting more and more difficult to handle. As your responsible servant, I must tell you that the dangers are grave and constant."

NOTICES AND APPOINTMENTS

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*.

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*.

Southern Union Conference Association

NOTICE is hereby given that the fifth biennial session of the constituency of the Southern Union Conference Association of Seventh-day Adventists will be held in the chapel of the Southern Publishing Association, 2123 Twenty-fourth Ave. N., Nashville, Tenn., at 9 A. M., Monday, March 27, 1916, for the purpose of electing a board of directors for the ensuing quadrennial term, and for the transaction of such other business as may properly come before the meeting.

S. E. WIGHT, *President*.
G. H. CURTIS, *Secretary*.

Southern Union Conference

THE first meeting of the seventh biennial session of the Southern Union Conference of Seventh-day Adventists will be held in the chapel of the Southern Publishing Association, 2123 Twenty-fourth Ave. N., Nashville, Tenn., at 9 A. M., Wednesday, March 22, 1916. Each conference is entitled to one delegate for its organization, and to one additional delegate for each fifty of its church organization.

S. E. WIGHT, *President*.
G. H. CURTIS, *Secretary*.

Legal Meeting of the Southern Training School

WE hereby call a meeting of the Southern Training School of Seventh-day Adventists, Inc., to meet in the Seventh-day Adventist church building, 508 East Fair St., Atlanta, Ga., at 10 A. M., Monday, April 3, 1916, to elect trustees, to change the constitution and by-laws, and to do such other business as may properly come before the meeting.

W. H. BRANSON, *President*.
A. N. ATTEBERRY, *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.

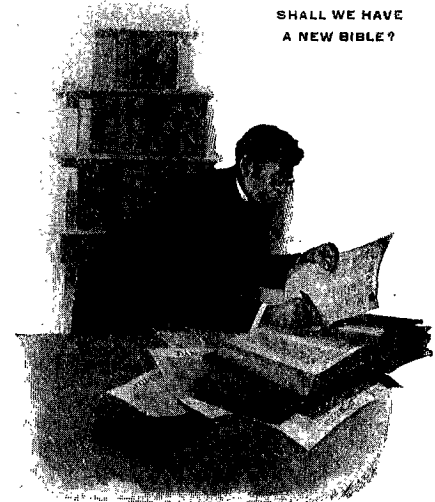
B. G. WILKINSON, *Chairman*.
R. T. DOWSETT, *Secretary*.

A Serious Matter

A GROWING sentiment favoring the elimination of certain portions of the Bible is observable of late. Foremost among the advocates are influential theologians, and professors in some of the seminaries. If these "di-

SIGNS of the TIMES Magazine

SHALL WE HAVE
A NEW BIBLE?



vines" have their way about it, the grand old Book will be scarcely recognizable when they finish their work of revision.

It rests with those who object to the elimination of even a jot or tittle, to restore and create confidence in the Word. With this sole idea in mind, the publishers of the *Signs Magazine* are giving the main part of the April number to this very important subject.

The following list of titles to articles will show quite well the ground covered in the April number:—

Shall We Have a New Bible? Inspiration of the Old Testament Scriptures; The Divine Unity of the Bible; Evidence of Prophecy; Evidence of Science to the Inspiration of the Bible; The Sabbath in the New Testament; Man's Responsibility; Some Observations on the Grip Plague; Evolution of the Problem of Evil; When Death Entered the World; Significant Events in the Light of Bible Prophecy.

Are your neighbors in need of the message contained in the April number? You can get a package of 50 copies for \$2, and either sell them at 10 cents a copy or give them away. Prices: 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each.

Let your tract society know at once how many you can use.

Obituaries

ROBERTS.—John N. Roberts was born in Henry County, Indiana, Oct. 19, 1847. In 1891 he accepted present truth, and was a consistent Christian until his death, which occurred at his home, near Geuda Springs, Kans., Dec. 19, 1915. He is survived by a wife and seven children, who are comforted by the hope of a soon-coming Saviour.

IRENE ROBERTS.

FLETCHER.—Albert T. Fletcher was born Nov. 4, 1851, and died suddenly Jan. 17, 1916. He was united in marriage with Miss B. H. Hall, of Michigan, March 7, 1880, and soon after this they both joined the Seventh-day Adventist Church. His wife and one daughter are left to mourn. Brother Fletcher spent the last twenty-five years of his life in Salt Lake City, Utah, and rests in the cemetery at that place.

W. M. ADAMS.

ARMAND.—Mrs. Elizabeth Armand died at her home, near Osgood, Ind., Jan. 13, 1916. She was born near Athens, Ohio, June 7, 1847. Sister Armand accepted present truth in 1892, and was a faithful member of the Cincinnati church at the time of her death. Although a great sufferer for years, she was zealous in the truth, and earnest in her efforts to win others to her Saviour. Her death is mourned by her husband, a son, and a daughter.

J. H. BEHRENS.

SHERWOOD.—Harriott Skinner was born in Erie County, Pennsylvania, Feb. 28, 1827. She was married to Levi Sherwood in New York, Feb. 28, 1849. Of six children born to this union five live to mourn the loss of a loving mother. Her death occurred in Seattle, Wash., Oct. 21, 1915. She was an earnest Christian from the age of fourteen until called by death. Her Bible was her daily companion. We feel confident that she sleeps in Jesus.

S. N. RITTENHOUSE.

JACKSON.—Flora G. Keener was born in Morrow County, Ohio, May 12, 1862. She was united in marriage with Theodore Jackson, March 20, 1885. To this union were born seven children. Our sister accepted present truth in 1893. The third angel's message was very dear to her, and the hope of soon meeting her Saviour cheered her to the end of life. She fell asleep at her home, near Hicksville, Ohio, Dec. 31, 1915. The funeral service was in charge of Elder H. H. Burkholder.

B. E. ACTON.

WILDE.—Died in Mountain View, Cal., Jan. 10, 1916, Mrs. Helen Mar Wilde, aged 65 years and 5 days. She was born in Sodus, N. Y. When she was fifteen years of age, her family moved to Michigan, and three years later, she was married to Ernest Hutchinson. Of their three children two sons have an active part in the work of God today. In 1895 she was married to W. B. Wilde, and to her seven stepchildren she gave a mother's tender care. Funeral services were conducted by the writer, assisted by Elder A. O. Tait.

M. C. WILCOX.

CLAUDE.—Mrs. Rachel Lucinda Claude was born near New Haven, Ohio, Nov. 3, 1842. She was married to John D. Claude on Dec. 3, 1861. They became members of the Cincinnati church in 1913. Our sister loved the truth, and did what she could to give the third angel's message to others. Her death occurred Jan. 17, 1916. She is survived by an aged companion and nine children.

J. H. BEHRENS.

SMITH.—Laura Smith was born in Waterloo, Canada, Feb. 12, 1826. She united with the Seventh-day Adventist church of Owosso, Mich., in 1893. The Bible gave her much comfort, especially during the last year of her life, when failing eyesight made it impossible for her to do much active work. Her death occurred near Corunna, Mich., Jan. 19, 1916. Funeral services were conducted by Pastor H. B. Westcott.

R. ROY NICKELS.

WEESNER.—Mrs. Amy Weesner, *née* Colli-son, was born in England, Aug. 31, 1875, and died at her home, in Parsons, Kans., Jan. 4, 1916. She is survived by her husband, a son, and a daughter. For ten years she was a member of the Seventh-day Adventist Church, and died in hope of a part in the first resurrection. She was an active worker in the church, where she will be greatly missed, as well as in her home.

DAN E. HUFFMAN.

PETERS.—Mary Haur was born in Germany, April 22, 1840. She was united in marriage with John Peters in 1865, and three children were born to them. The family came to America and settled in Oklahoma. About ten years ago Sister Peters united with the Seventh-day Adventist Church. Her death occurred in Coffeyville, Kans., Jan. 24, 1916. We feel confident that she sleeps in Jesus. A son and a daughter survive.

A. B. CAMPBELL.

LATHROP.—Ella C. Gallea was born in Outagamie County, Wisconsin, July 25, 1856. At the age of seventeen she was married to Willard Lathrop. Twelve children were born to them, eleven of whom, with the husband and father, are left to mourn the death of their loved one. Sister Lathrop united with the Seventh-day Adventist Church at an early age, and continued faithful until her death, which occurred in Appleton, Wis., Jan. 17, 1916. She sleeps in hope.

E. F. FERRIS.

HENSLEY.—Nancy Annis Biggerstaff was born in Muhlenberg County, Kentucky, March 27, 1830. She was married to William Wallace Hensley Dec. 18, 1856, and to them were born ten children, eight of whom survive. Sister Hensley gave her heart to the Saviour in early youth, and became a member of the Seventh-day Adventist Church in 1886. She was faithful to the close of life, and fell asleep in "the blessed hope," at the home of her daughter, in Severy, Kans., Jan. 20, 1916.

E. HARRIS.

WINTERTON.—Louis Samuel Winterton was born in Seward, Nebr., July 15, 1892, and died Nov. 9, 1915, in Lake Charles, La., as a result of injuries received in a railroad wreck. Louis was baptized in Los Angeles, Cal., and held membership in the Carr Street church. For a time he was a student in the school at Graysville, Tenn. His parents, two brothers, and other relatives and friends are left to mourn, but they sorrow in hope of the resurrection morning soon to come.

MRS. C. B. TOWLER.

GREEN.—Fanny Luana Green was born in Boxbutte County, Nebraska, Dec. 18, 1889. In 1905 the family moved to Spokane, Wash., and there she united with the Seventh-day Adventist Church. After finishing high school she attended the Walla Walla College, and later took the nurses' course at the sanitarium there. Her health failed just as she was nearly through her training, but during her long illness she never murmured nor complained. Her death occurred in Monrovia, Cal., Dec. 28, 1915. Words of comfort were spoken by Elder V. H. Lucas. The parents, one sister, and three brothers are left to mourn.

ALBERTA J. GREEN.

SIMONTON.—Mrs. Lucy J. Simonton was born in Canada, in 1850. After coming to Michigan, she united with the Seventh-day Adventist Church, being baptized by Elder Horton nearly thirty years ago. Her health failed four years ago, and until October of last year she made her home with her daughter in Oregon. She died at the La Grande Hospital Nov. 5, 1915. Interment took place in Michigan.

E. E. SMITH.

DEYO.—Mrs. H. M. Deyo was born near Cleveland, Ohio, Oct. 13, 1841, and died in Fitzgerald, Ga., Jan. 13, 1916. She accepted present truth in Siloam Springs, Ark., in July, 1907, and was a faithful, cheerful Christian to the end, beloved by all who knew her. She is survived by three daughters and four sons. The funeral service was conducted by the writer. Interment took place at Strawberry Point, Iowa.

J. A. STRICKLAND.

DIXON.—N. P. Dixon was born in Lapeer, Mich., May 26, 1841, and died in Garden City, Kans., Jan. 14, 1916. He was united in marriage with Miss Angenette Laman in 1864, and to them were born three children, all of whom are living. Brother Dixon accepted present truth in 1856, and spent many years in the canvassing work. He fell asleep with a firm hope in the speedy triumph of the message he loved so well.

E. T. WILSON.

THOMAS.—Robert Thomas was born in south Wales, March 26, 1845, and died at the Soldiers' Home in Dayton, Ohio, Dec. 28, 1915. He served in the Union Army for more than three years. In 1881 he was married to Rose J. Twilger, at Mankato, Minn. Five children were born to them, of whom four are left to mourn. Brother Thomas accepted present truth twenty-three years ago, through the efforts of Elder J. S. Shrock, and sleeps in the blessed hope.

J. J. GRAF.

POOLEY.—Margaret Pooley was born in north Ireland, and after the death of her husband she, with her three daughters, came to America. For several years she lived in Detroit, Mich., then came to Battle Creek, where she united with the church. Later she went to live with a daughter in California. She soon returned, however, to the people of her choice. Five years ago she began to fail mentally, and her death occurred in the hospital at Kalamazoo, Mich., Jan. 14, 1916. She was 82 years of age.

GEO. E. LANGDON.

KESLAR.—Mercy M. Briggs was born in Monterey, Mich., Sept. 25, 1860. She was married twice, and was the mother of nine children, five of whom survive. Her first husband, Ernest Eggleston died in 1891, and her second companion, Jay Keslar, in 1908. She was a faithful wife and mother. Her death occurred at the Bronson Hospital, in Kalamazoo, Mich., Jan. 7, 1916, following an operation. Funeral services were conducted by the writer, at Grand Rapids, Mich.

C. F. McVAGH.

PINK.—Our aged and beloved Brother Pink, retired chief boatsman in His Majesty's Royal Navy, died at his home in Chatham, Ontario, Dec. 27, 1915, in his eighty-eighth year. He was a native of Devon, England, where he accepted present truth, and became a member of the church at Plymouth, May 5, 1906. At once he undertook the circulation of our literature, and after four years of faithful labor in England came to Canada, and settled in Hamilton, Ontario, where he continued to sell our magazines. It can be said of him that he "kept the faith."

F. C. WEBSTER.

COPE.—James W. Cope was born in Hebron, Ind., March 13, 1834. He was married to Caroline Grossman June 27, 1875, and to this union were born three children. Brother Cope accepted the third angel's message in 1886 under the labors of Elders Stureman, Hoffman, and Harrison; and the truth was very dear to him till the last moments of his life. He passed away Dec. 30, 1915. His relatives and many friends bear witness to his exemplary and consistent life. Funeral services were conducted by the writer, assisted by Elders C. McReynolds and Luther Warren.

FRANCIS M. BURG.

McDANIELS.—John McDaniels was born in New York in 1833, and died March 30, 1915. Father was a good man and an earnest Christian. For forty years he was a subscriber to the REVIEW AND HERALD. He sleeps in the hope of eternal life. MRS. FRANCES COX.

DONNELLY.—Gladys Irene Donnelly, six-year-old daughter of Mr. and Mrs. J. H. Donnelly, of Coffeyville, Kans., died Feb. 4, 1916. This sudden death was a great shock to the parents, but they are sustained by the blessed hope. Words of comfort were spoken by the writer. A. B. CAMPBELL.

MORRIS.—Mrs. Mary Temperance Morris was born in Alabama, Nov. 7, 1864, and died in Formosa, Fla., Jan. 30, 1916. She accepted present truth more than seven years ago, and continued a faithful, devout member of the Seventh-day Adventist Church until her death. She is survived by her husband, one daughter, one sister, and two brothers. LEROY T. CRISLER.

TERRY.—Byrd Terry died Feb. 2, 1916, aged 73 years. He was an earnest Christian, and during his long illness his trust in God never faltered, even though his companion was very sick at the same time. Brother Terry was one of those who suffered persecution for the truth's sake twenty-five years ago, and we feel confident that he fell asleep in Jesus. B. T. WALKER.

PHILO.—L. J. Philo was born in Danville, Mich., May 9, 1868, and died at his home, near Berrien Springs, Mich., Jan. 21, 1916. He is survived by his wife, three daughters, and two sons. Brother Philo was a faithful member of the Berrien Springs church, and the bereaved family have the comforting assurance that he sleeps in hope of a soon-coming Saviour. C. A. RUSSELL.

BAILLIE.—Myrtle Hickerson was born in Baker County, Oregon, Dec. 8, 1897. In 1913 she was baptized and became a member of the Seventh-day Adventist Church. March 16, 1915, she was married to Lloyd Baillie. Her death occurred Jan. 18, 1916. Her infant child is buried with her. Her husband, parents, five brothers, and seven sisters are left to mourn. JAY J. NETHERY.

ZOLLNER.—Florence Ella Zollner died at the home of her parents, Jan. 25, 1916. She was born in Canby, Oregon, May 16, 1900. Her short life was spent in an earnest effort to serve her Master, and she fell asleep happy in the knowledge of sins forgiven. The sorrowing relatives and friends are comforted by the assurance that she will come forth in the first resurrection. ELLA P. MORRIS.

HAMPTON.—After a lingering illness of several months, Mrs. Laura Hampton, of Jackson, Tenn., died Jan. 29, 1916, aged 63 years. About eighteen years ago she accepted present truth, receiving baptism from Elder W. R. Burrow. She is survived by two sons, one daughter, also by two brothers. Her home was in Jackson for many years, and she was much loved by all who knew her. W. R. ELLIOTT.

DRAPER.—Unie Georgetta Laughery was born in New London, Ohio, Oct. 30, 1882. At the age of fifteen years she was baptized and became a member of the Seventh-day Adventist church of Camden, Ohio, where she continued to hold membership until her death, which occurred in Wellington, Ohio, Dec. 18, 1915. Her marriage to Archie Draper took place Sept. 12, 1900, and her husband, with their two children, also her father, mother, and three sisters are left to mourn. R. S. LINDSAY.

DEWSBURY.—Robert Dewsbury was born in York, England, Sept. 21, 1839. When he was a boy of twelve, his parents came to Canada. In 1864 he was united in marriage with Miss Elizabeth Brown, and they moved to Michigan. In 1886 they came to Virginia, settling on a farm near Church Road, which has since been their home. Brother Dewsbury was a devout Christian, and highly esteemed by all his neighbors and friends. His companion and nine children mourn, but not without hope. L. O. GORDON.

BRAND.—H. H. Brand was born Sept. 11, 1885, and died in Los Angeles, Cal., Jan. 15, 1916. While engaged in mission work in Chicago, Ill., he met Mrs. Sadie Monshunt, who became his wife. In 1895 they were sent by the General Conference to Hilo, Hawaii, as missionaries, where they labored faithfully, raising up a church and establishing a school. The funeral service was conducted by the writer. H. S. PREMIER.

GARVIN.—Georgie Genevieve Garvin was born Sept. 10, 1902, in Caldwell, Idaho. In 1912 she was baptized and became a member of the Seventh-day Adventist Church. She was a devout little Christian. On the morning of Jan. 30, 1916, the buggy in which she and her sister were driving to church school was struck by a passenger train, and Genevieve died the following day at the Boise Hospital. The sorrowing parents and other relatives are comforted by the promises of God. JAY J. NETHERY.

ISETIN.—Senna Isetin, *née* Coon, was born in Milton, Wis., Feb. 8, 1870. She was married to Louis Isetin Oct. 31, 1897. In 1884 she accepted Christ, and united with the Seventh-day Adventist Church, receiving baptism by Elder H. R. Johnson. From 1895 until her death she followed her Lord in every known duty, regardless of the cost. Her death, which occurred at her home, near Grandmarsh, Wis., Jan. 5, 1916, is mourned by her husband and an adopted daughter, and the parents. G. P. GAEDÉ.

KELLY.—Mrs. Joseph Kelly, *née* Tuttle, was born July 20, 1866, and died at the family home, in Shelbyville, Ill., Jan. 16, 1916. Dec. 24, 1884, she was married to Joseph Kelly, and to this union were born thirteen children. She accepted the third angel's message ten years ago, and was a faithful member of the Seventh-day Adventist Church until her death. Her companion and seven children mourn; also three brothers. Sister Kelly was highly respected by all who knew her, and her death will be keenly felt among a large circle of friends, as well as in her home. P. C. HANSON.

STANTON.—Lewis Henry Stanton was born in Newark, N. J., Jan. 28, 1835, and died at his home in Charlotte, Mich., Oct. 31, 1915. He was married to Angeline Stillman Feb. 12, 1856. Five children were born to them. In 1870 he united with the Seventh-day Adventist Church. Mother died in 1889, and three years later father was married to Mary J. Crane. He had implicit faith in God, and died trusting all to his heavenly Father. His aged companion, two daughters, and one sister are left to mourn. Funeral services were conducted by Elder F. A. Wright. * ELIZABETH GREGG.

SWEETZER.—Died near St. Helena, Cal., Mary Howard Sweetzer, Jan. 16, 1916, aged 71 years. Sister Sweetzer was of pure Indian blood. In girlhood she lived with a white family in San Francisco, and later was sold to people in Nevada. She ran away to escape a life of slavery, and was adopted by Sister A. A. Howard, of Sacramento, Cal. Her foster mother patiently taught her the precious truths of the advent message, and these she eagerly embraced and faithfully kept to the end of her life. She bore her long illness with Christian patience, and fell asleep happy in Jesus. GEORGE W. RINE.

DONEY.—Mamie S. Conner was born in Ford County, Illinois, Jan. 22, 1882. Her girlhood days were spent in Grand Island, Nebr. Aug. 11, 1901, she was married to Reynold B. Doney, in Kansas City, Mo. Her health failed in 1910, while they were living in Omaha, Nebr., and the family moved to Torrington, Wyo., in the hope that she would grow stronger. In May, 1915, with her husband and two oldest children, she received baptism and united with the Seventh-day Adventist Church, to which she remained faithful. Her companion and five children, also her parents and one sister, mourn their loss. * * *

HARMON.—Francis Wilbur Harmon was born in Levant, N. Y., Aug. 7, 1860, and died at his home, in San Fernando, Cal., Jan. 16, 1916. In 1883 he was married to Miss Emily P. Thurston, who, with their four daughters, survives. The bereaved ones are sustained by the hope of meeting their loved one at the coming of Jesus. H. S. PREMIER.

HILL.—Dr. William Hill died in Rochester, Ind., Jan. 21, 1916, aged 83 years, 10 months, and 18 days. He was married three times, and his last wife, with one son by his first wife, survives. Dr. Hill accepted present truth in 1875, and was a devout Christian. He served as treasurer of the Indiana Conference for twenty years, and was faithful to his duty as a physician, an officer, a citizen, and a Christian. W. A. YOUNG.

JASPERSON.—Benjamin Standley Jasperson was born in Wisconsin, July 14, 1892, and died at his home, Feb. 5, 1916, after a lingering illness. Several years ago he found his Saviour, and united with the Seventh-day Adventist Church. That his life was consistent with his profession is the testimony of those who knew him best. He rests in the cemetery near Clintonville, Wis., awaiting the call of the Life-giver. E. F. FERRIS.

WINSTON.—Luscious Winston was born in Albany County, New York, June 25, 1831. In 1861 he was married to Emily Bedell. Five children were born to them, four of whom are living. After her death he was united in marriage with Lizzie Shultz, who, with one daughter and five sons, is left to mourn. Brother Winston accepted present truth in 1870, and from that time until his death, which occurred in Hastings, Nebr., Jan. 15, 1916, he was faithful in his Christian duties. E. C. BLUE.

WILKINSON.—Benjamin Franklin Wilkinson was born Nov. 10, 1822, in Westford, Mass., and died at his home, in South Lancaster, Mass., Jan. 21, 1916. In early life he gave his heart to God, and was among those who first embraced the advent message proclaimed in 1844. His trust in God remained steadfast through the years, and he was an active worker in the cause of the Master. In 1903 the family moved to South Lancaster, where his wife died. In 1907 he was married to Mrs. Edith Weston Ball, who tenderly cared for him during his declining days, and who, with two sons and one daughter, is left to mourn. P. F. BICKNELL.

WALKER.—Mrs. Eliza N. Walker died in Mountain View, Cal., Jan. 12, 1916, at the home of her daughter, Mrs. E. C. Loughborough. Sister Walker, with her late husband, Eli S. Walker, united with the Seventh-day Adventist church at Knoxville, Iowa, in 1858. In 1860 the family moved to Battle Creek, Mich., which was their home till 1905, when Brother and Sister Walker came to Mountain View to reside with their daughter. Brother Walker died Sept. 6, 1907. For the last three years Sister Walker was unable to walk about the house; but her mind was clear, and it was an inspiration to those who visited her to note the strong confidence that she had in the blessed hope of the soon-coming Lord. A. O. TAIT.

Elder W. S. Shreve

W. S. SHREVE, of Boscobel, Wis., was born in Ohio, Dec. 12, 1847. During his childhood the family moved to Greenwood, Wis. Aug. 23, 1879, he was united in marriage with Susan Fries. Five children were born to them. Brother Shreve embraced present truth in 1879. In 1888 he began public labor, being granted a ministerial license in 1891. Two years later he was ordained to the gospel ministry, and he continued in this work until his death, which occurred at the Madison (Wis.) Sanitarium, Jan. 16, 1916. His companion and five children, together with other relatives and a host of friends, are left to mourn. His hope was bright, and he fell asleep in the full expectation of seeing the King in his beauty when he shall come to awaken his sleeping saints. Words of consolation were spoken by the writer. G. P. GAEDÉ.

"Liberty" Extra

ORDERS for large quantities of the *Liberty* Extra are coming in by mail, telephone, and wire. The first order received for this Extra was from the Southern New England Conference. The 5,000 copies were wanted at once. Other orders for 5,000 copies followed so quickly that our folders have had to run overtime to meet the demand. The present indications are very favorable for a large circulation of this important Extra.

The *Liberty* Extra deals in a very complete and strong way with the bills pending in Congress for limiting the freedom of the press and the protection of Sunday sacredness. We have never had a stronger extra on any subject than this Extra is on these two important bills that dangerously threaten our special work.

The bill to amend the postal laws is strongly supported in Congress, and has a chance to pass. If we are not unusually active in the prompt circulation of the petitions furnished in each copy of the Extra, it may pass. If this bill becomes a law of the land, the Postmaster-General will have full power to decide whether a paper should be excluded from the mails or not. The existence of our papers would depend upon whether he thought they were "immoral or of a scurrilous character." If he happened to be a Catholic, he would have to rule in favor of the decision of that church. All Protestant papers would therefore be unavailable sooner or later, because the Catholics have in their official organs already classified any paper in opposition to their church as "immoral and scurrilous."

Whether the Postmaster-General be a Catholic, or a Protestant, or neither, the full control of the mails by one man cannot be for the best good of the nation, nor for the welfare of publishers. The bill cannot be favorable to our work. We must work hard to defeat it. *Liberty* Extra and the petitions will do it if we give them a chance.

Old and Young Like It

THE regular *Instructor* has come to be as much appreciated by the adults of the denomination as it is loved by the youth, and the Temperance numbers are the pride of all. The *Instructor* is an impelling force. It causes people to do things. The following statement, from Othello, Wash., is not an unusual one, but much like hundreds received by the *Instructor*:

"EDITOR YOUTH'S INSTRUCTOR: For two hours I have been sitting spellbound with the *Temperance Instructor* before me. As I read column after column, my cheeks burned with shame that I had not done more for the cause of temperance, and my eyes filled with tears many times at the sad pictures portrayed.

"I am almost forty-three years old. I have been reading the *Instructor* for a little over thirty years. My husband and I feel that we cannot do without it even though we are no longer young people. We like to know what the young people are doing and what they are reading.

"What a help to the young people the *Instructor* must be! What an excellent number this Temperance number is!

"As I read this evening, I kept thinking, 'What can I do for the cause of

temperance?' As I laid down the paper, I decided to send for ten copies to distribute in this neighborhood. Then I picked up the February 15 number and read the "Temperance Branch of the Helping Hand League."

"So here is my name. I am anxious to help, and willing to join such a band, although I am a busy woman.

"MRS. M. E. SPEEDIE."

Free with "Life and Health" One Year

To all who send us \$1 for *Life and Health* one year, we will send free of charge a copy of Cornforth's "Food Combinations and Methods of Cooking," a pamphlet itself well worth the dollar.

George E. Cornforth, for years chef of the New England Sanitarium, has completed this series of scientific studies on cooking and the proper combinations of food—the simplest, most instructive, and valuable lessons ever published.

Knowing these lessons are needed by all, and believing they will be wanted by many when attention has been called to them, we have made arrangements for publishing the full series in pamphlet form, to be given free to all who send \$1 for *Life and Health* for one full year. Though free, they are worth more than \$1, for if adopted in the home they not only bring economy, but health, which is of greater value than many dollars.

These lessons do not advocate an impoverished, one-sided, or unappetizing diet, as any one who has had the privilege of partaking of the author's meals will testify. The author is a skilful cook and a liberal provider, and believes there is sound sense and real health in the intelligent application of the principles which have been given us.

If some have looked upon health reform as something of a reproach, let them make a careful study of these lessons, and carry out the principles on their tables, and they will be delighted not only with the menu provided, but with the results in improved health.

Order *Life and Health* one year, and "Food Combinations and Methods of Cooking" will be sent to you free. It can be had in no other way.

Order of your conference tract society, or of *Life and Health*, Takoma Park, Washington, D. C.

A New Leaf

OUR Sabbath school members will find in the March issue of the *Sabbath School Worker* a very practical way to turn over a new leaf in the preparation of Sabbath school secretary reports—how to make these reports an interesting and highly profitable part of the day's exercises, instead of the usual dry, monotonous recitals to which no one cares to listen. The *Worker* works wonders for workers who want to work well.

48 a Year, 336 at 9

A LITTLE Washington boy, three years of age, who of course cannot read, looks at the pictures of last year's Memory Verse Cards, and recites accurately and without hesitation the text of each card—48 in all. At this rate, when he is nine years of age he will have indelibly stamped upon his plastic mind, 336 of the golden texts of the Bible—enough to form his character, to guide him

through life, and to make him firm and unwavering in his faith.

The Memory Verse Cards greatly aid the child in memorizing the Scriptures. The cards attract and arrest the attention, focus the thought upon the subject and stamp it upon the mind. When a child can see and handle while he hears, there seems to be a reenforced combination of the triplicate power of the three strongest senses,—sight, touch, and sound,—and the result is a quick and permanent impression upon the mind. The illustrated Memory Verse Card system is, therefore, a great success in our Sabbath schools. These cards are worth far more than they cost. Schools cannot afford to do without them.

The "Instructor" Anti-Tobacco Number

MANY temperance workers having objected to the discussion of the tobacco question in the *Temperance Annual*, it seemed advisable to devote the 1916 *Annual* wholly to the liquor traffic, and then to issue an anti-tobacco number later. This number is issued March 7 this year. It is a very strong number, and surely not less than a half million copies should be circulated among the boys and young men of this country. Every pupil in public and private schools should have a copy. The girls should not be overlooked, for smoking among girls and women is on the increase. Neither should prisoners and hospital convalescents be forgotten.

This issue contains a masterly article by Dr. Harvey Wiley, a recognized authority. This article should be placed in the hands of every man and boy in the land. It is an exceptionally strong article on the evils of smoking. Dr. Bruce Fink, of the Miami University, also gives statistics of great worth, and many others have contributed their best efforts in making this Anti-Tobacco issue of the *Instructor* effective for good. With this strong issue we have an opportunity of striking a hard blow at the tobacco evil. There are annually 150,000 bright, energetic American boys taking up the cigarette habit, to their great detriment, if not eternal loss.

Tobacco and liquor are the two great national brain and conscience destroyers, the strongest weapons of evil in the hands of Satan; and he knows the sooner in life he begins his work with them, the sooner will he accomplish his end. When therefore we strike either or both of these evils, we are doing much toward preserving the moral and spiritual nature of men for impressions of gospel truths and the significant events that indicate the soon closing of this world's history.

There is in tobacco a great evil to be met in some way, and we know the Lord expects us to do all we can to undo and forestall the plans of the enemy with his tobacco poison, and we believe the readers of the *REVIEW* will do their part in the discharge of their personal responsibility at this time. Whatever is done must be done quickly, as we are not sure how long the papers will be supplied. It may not be possible to run extra editions, as in the case of the *Temperance Instructor*. Let all, therefore, quickly flood the land with the Anti-Tobacco number of the *Instructor*. Solicit help from churches, Sunday schools, W. C. T. U. organizations, and business men.



WASHINGTON, D. C., MARCH 2, 1916

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ELDER C. S. LONGACRE is now engaged in a temperance campaign in the State of Vermont, where there is a definite temperance issue before the people.

BROTHER S. E. KELLMAN, with his wife and two children, sailed from New York, February 19, for Cuba. Brother Kellman goes to take the work of secretary and treasurer of the Cuban Mission, leaving a similar position in the North Michigan Conference.

ON account of ill health and to secure better advantages for recovery, Brother and Sister R. C. Porter, who were booked to sail from Seattle March 7 for the Asiatic Division, have been recommended by the Mission Board to remain in the States until after the hot season.

A CABLE was received at the Mission Board office last week announcing the death at sea of Barbarita Brower, the little daughter of Brother and Sister J. C. Brower, who were on their way to South America, to join our mission staff in Chile. The funeral was held at Callao, the seaport of Lima. This dear family have the sincere sympathy of the believers in this time of bereavement.

ON February 22, from Seattle, another party of missionaries left for the Orient, sailing on the steamship "Sado Maru." Brother Frank Smith and his wife, Dr. Olive Smith, and their daughter Loretta, of Loma Linda, were booked for India, as were also Mr. and Mrs. Floyd Smith, of the Washington Missionary College. To join the mission staff in China were Mr. and Mrs. W. P. Henderson and their little boy, of Mountain View. We are sure these recruits will receive a warm welcome from the workers in India and China.

By an oversight no credit was given to the author of the poem "Good Morning" in the REVIEW of February 17. It was written by J. W. Foley, and first published in the New York Sun.

BROTHER GUY DAIL writes (January 27) that Brother H. Steiner, superintendent of the Asmara mission, on the borders of Abyssinia, had been sent out of the country, to Switzerland. His helper, Brother E. Lorntz, had been compelled to leave some time previously on account of ill health, so Sister Steiner and the children are left alone at the Asmara mission. Brother Steiner is a German, and the mission is in Italian territory, which accounts for the deportation.

A NOTE from Elder G. B. Thompson says: "We had a most excellent meeting at College View; also at Minneapolis. The Lord is blessing his people, and the pillar of cloud is rising. The meeting at College Place has had a good beginning. There is a splendid spirit present, and we are looking for an excellent meeting." We hope that our brethren and sisters will remember the important union conference meetings being attended by Elders Evans and Thompson. At every one of these gatherings important questions relating to the progress of this movement are being considered. The brethren need great wisdom in planning for the future of the work in the various fields.

A LETTER from Elder J. E. Fulton, vice president of the Asiatic Division Conference, in which he incloses a report of the work in Australasia, says: "I shall not be writing for this field much hereafter. I have been here a long time, and it seems like leaving home. It is a good place. I like the field and the people. We had a good council, and everything moved off harmoniously. On my resignation as president of the Australasian Union Conference in order to take up general work in the Asiatic Division, Elder C. H. Watson was chosen president of the union. He is a good man, and is well assisted by Elder W. W. Fletcher." Brother Fulton's address will be Box 532, U. S. Postal Agency, Shanghai, China.

Quotations from the Writings of Mrs. E. G. White

WE desire to call the attention of our brethren and sisters who write for the REVIEW, to the necessity of giving definite credit in their articles for quotations which they may make from the writings of Sister White. In articles which we receive, many quotations are made from her writings with no credit whatever, and thus we are unable to verify their correctness. We believe also that these quotations should be confined to extracts from her published works. It does not seem best to publish in the REVIEW quotations which may be made from letters or manuscript that may be in the possession of the writers of articles, because in such cases we are afforded no opportunity to verify the correctness of the quotations made. If our brethren and sisters will kindly bear these suggestions in mind, it will save much inconvenience to us as well as delay in the publication of their articles.

A LETTER was received at the General Conference office last week from Sister Salisbury, reporting her interviews with survivors of the "Persia" at Bombay. Brother Salisbury's roommate was among the survivors, but was injured and had been left in a hospital at Alexandria. As Brother Salisbury's photograph was shown, several of the passengers remembered having seen him aboard the boat, but did not recall seeing him at the time of the disaster. At last one man, a Mr. Clark, was found who had seen him in the water. The moment Mr. Clark saw the photograph, he said, "Yes, I saw Mr. Salisbury in the water. He was clinging to an oar. He said to me, 'I haven't any life belt,' and as I had a life belt, I gave him a flag locker to which I was clinging. I never saw him after that. This was about fifteen or twenty minutes after the 'Persia' sank." It is thought that Professor Salisbury had provided himself with a life belt, but, as many another man did, gave it to some woman or child. The survivors say that had the boat been able to keep afloat fifteen or twenty minutes, every life might have been saved.

The Work in Portland, Maine

By earnest request of our brethren in Maine, Elder A. G. Daniells consented to return to Portland for a few days to assist in caring for the great interest that was aroused by his previous lectures. A telegram received from him under date of February 20, says this of the first meeting held on his return: "We held our fifth public meeting to-night in the city hall. There were 3,500 present. It is estimated that 1,000 were turned away. All know who we are and what we teach. The interest is great, and steadily increasing. The words of the Testimonies are being fulfilled."

Of this meeting the Portland Daily Eastern Argus of February 21, says:—

"A half hour before Dr. Daniells began his lecture, every available seat was taken in the great amphitheater.

"Hundreds stood on the main floor and also in both balconies. More than a thousand were turned away, the police taking precautions that no more forced their way through the entrances.

"Great enthusiasm prevailed as the various scenes of the war were thrown on the screen, and though the lecture lasted an hour and a half, the great throng gave excellent attention throughout.

"At the close of his lecture, Dr. Daniells announced that he would lecture the coming Wednesday night on 'Universal Peace: Will It Come to the World? If So, by what Means?' The place of holding the lecture will be announced later through the newspapers."

We believe that the experience of the last few weeks in Portland will be duplicated in many cities. The people are anxious to know the meaning of the great world events. The prophecies of the Word furnish answers to their eager inquiries. Seventh-day Adventists, who have the light of prophecy, should realize that God has called them to the place they occupy, for such a time as this. We have reached a time in the history of this movement when we should plan great things for the work of God, and expect great things of God.