

The Advent Review and Sabbath Herald



THE FIELD IS THE WORLD

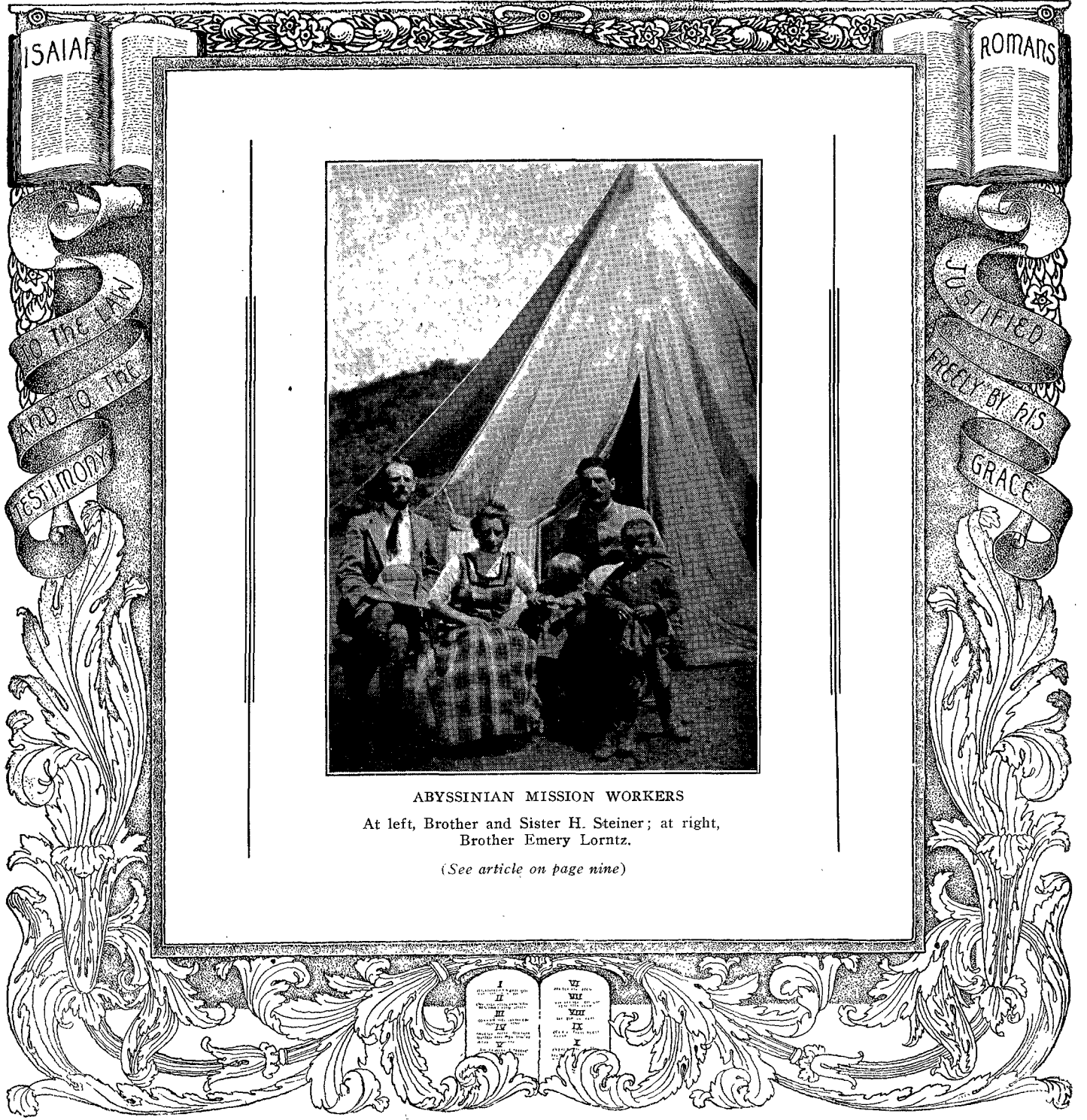


Vol. 93

Takoma Park Station, Washington, D. C., Thursday, March 9, 1916

No. 13

THE GOSPEL TO ALL NATIONS



ABYSSINIAN MISSION WORKERS

At left, Brother and Sister H. Steiner; at right, Brother Emery Lorntz.

(See article on page nine)

Note and Comment

No Bible, No Message

HE who cannot accept the Word of God as inspired and infallible has no message of salvation for his fellows. This is the dying testimony of Dr. Sylvanus Stall. Dr. Stall will be recognized as the author of the series of "books on avoided subjects," embracing such works as "What a Young Boy Ought to Know," "What a Young Husband Ought to Know." A short time before his death he made in an address the following statement regarding his faith in the Word of God, which was read to those assembled around his open grave:—

"I have reached the end of the journey upon which you are just entering. I have a message for you from my open grave. Let me impress upon you the importance of a full, unqualified, and complete acceptance of the Scriptures from cover to cover as the inspired and infallible word of God. If you cannot accept it as such, let me say to you, you will have no message, and you ought never to enter the ministry. Preach Jesus Christ, and him crucified as the only hope of the sinner, and the only Saviour of a lost and ruined world. Live and labor for God and humanity."

It is indeed true, as Dr. Stall states, that all who do not accept the Word of God as inspired and infallible have no message for their fellows. In their failure to do this is found the weakness of many men of master minds at the present time. In proportion as the great Christian church and its leaders have given up faith in the Scriptures of truth and discounted its cardinal doctrines they have lost the power of gospel evangelism. To one who will receive it as such, the Word of God today, as in every age of the past, will prove spirit and life and power.

Increase of Crime

RECENT statistics gathered by Frederick L. Hoffman, from an investigation of the records of thirty cities, indicate that the rate of homicide for the past year was 8.6 per cent of every hundred thousand of our population. In other words, the total number of persons murdered in the United States during 1915 approximated 8,000. Contrasted with the two previous decades, the decade just closed shows an alarming increase. Regarding this situation the editor of *America* (Catholic), under date of January 8, says:—

"The conclusion is obvious. Life is held far cheaper than it was ten years ago, and far cheaper than a quarter of a century ago. The increase in murder is a deplorable thing in itself, but it is also a symptom of the passing of the moral standards that have given to our people the vitality and the prosperity that have made us an object of envy to the world. Increase in divorce, increase in suicide,

increase in the shamelessness of literature, art, and drama, are other indications of the accelerated retrogression away from Christianity toward paganism. It is time to call a halt. It is time to stop playing with trifles and striking at shadows. The ax should be laid at the root. And the root is the irreligious spirit that is so rife among us."

It is time to call a halt, but how shall this be done? How can this terrible tide of lawlessness which is setting in so strongly be turned back? It cannot be done by legislation, although of course that is necessary. At best the civil law can only restrain the outward acts, and so long as the heart, which is the source of all life's issues, remains unchanged, there is very little hope of raising the status of society. There must be on the part of the great Christian church an awakened consciousness of sin. The moral conscience of the individual must be aroused and educated. The state cannot undertake this work. It is a work which must be done in the home and by the church.

How to Make a Church Prosper

DR. O. L. WILLIAMS, in a recent number of the *Christian Advocate*, offers some very practical suggestions as to how to make a church prosper. These suggestions are well worthy of consideration, not alone by members of the Methodist Church to whom they were addressed, but by the members of the Seventh-day Adventist Church. We present them as follows:—

"There is a sure way of prosperity. It has never failed, and never can. The following rules observed by all the members of any church will insure good days. If the church is decaying, the decay will soon be arrested. If it is standing still, it will soon begin to grow. If it is already flourishing, it will grow more rapidly.

"1. Attend all services regularly. If possible, be on time; you need at least five minutes after coming in to find a seat, and to compose body and mind for the service.

"2. Never miss a service needlessly. If you have visitors, invite them to go with you; they will respect you more as a Christian if you are faithful to your duty.

"3. If it rains or snows, make a special effort to go. Our churches stand much in need of storm-proof religion.

"4. Take part in the service. You go to worship, not to be entertained.

"5. Be devout in every attitude; all whispering should be studiously avoided. Find the hymn, and sing it if you can; and share the book with your neighbor.

"6. Speak to strangers, and invite them to come again; a hearty handshake will add much weight to the invitation.

"7. Be friendly to all. Remember hand-shaking has not gone out of style. A hearty Christian greeting means much by way of cheer, comfort, and encouragement.

"8. Accept gladly any work assigned you. If the pastor or some one else is struggling under a load, take hold and

help. At least, do not increase the burden.

"9. Always show proper respect for others' opinions.

"10. Never encourage strife, but be a peacemaker. Peacemakers, you know, are called 'the children of God.'

"11. Avoid gossip as you would an enemy; it is one of Satan's best agents for starting church troubles.

"12. Give cheerfully, according to your ability. The Lord has dealt bountifully with you; hence you should be liberal to his cause.

"13. Take a church paper. Church members should keep posted on the affairs of their church.

"14. Think of services through the week, speak of them to others, and pray that they may be attended with divine blessings.

"15. Pray for the sick and the poor. Help the Lord to answer your prayers.

"16. Pray for the pastor. His usefulness will be greatly increased by the daily prayers of all the people.

"17. Pray for some unsaved soul in particular.

"18. Pray, pray, pray! Keep prayed up to date. No Christian should be back in his prayer accounts.

"19. It is a great deal braver to try to do something to better conditions than to stand around and criticize. If you mean to help along, don't get in front and block the way. Get behind and push. You will then see how little you feel like finding fault with the burden bearers after you have shouldered your part of the load.

"20. In short, pray, praise, push, and keep sweet!"

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the Seventh-day Adventists

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which was once delivered unto
the Saints"

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The Advent REVIEW And Sabbath HERALD

HOLY BIBLE
THE FIELD
IS THE WORLD

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 9, 1916

No. 13

EDITORIALS

Signs of Christ's Coming — No. 1

THE Scriptures make it plain that Christ will come back again. They are equally clear in pointing out signs by which we may know approximately the time of the event.

It is our duty to study that we may know whether we are yet nearing the time of the end of this world's history and the beginning of the eternal kingdom. As one writer has said:—

"All will admit that time is not eternity; that this current which we call time, this streamlet, this tiny streamlet, which we think so mighty, but is really so minute in relation to the infinite space, will one day merge in the eternal main. If God has given hints of the *when*, and indications of the places that we have reached in the course of its flow, can it be irreverent to study them? or rather, is it not infidel to refuse to read and study what God has written?"—*The End*, by John Cumming, D. C., F. R. S. E., Boston, John P. Jewett & Co., 1855, p. 3.

The Great Earthquake

In the twenty-fourth chapter of Matthew we find recorded Christ's answer to his disciples' inquiry as to the signs of his coming. After speaking of the persecution of the Middle Ages, he says:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

These same signs are given in the words of Rev. 6: 12-17:—

"I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid

themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

Here we find mention of a great earthquake as taking place before the darkening of the sun and of the moon, and the falling of the stars. And history records the occurrence of a great earthquake at just the time indicated. The great Lisbon earthquake occurred as the period of papal persecution drew to a close.

The author of the following quotation considers that in some respects this earthquake takes first rank among all recorded earthquakes:—

"Among the earth movements which in historic times have affected the kingdom of Portugal, that of Nov. 1, 1755, takes first rank; as it does also, in some respects, among all recorded earthquakes. The first shocks of this earthquake came without other warning than a deep sound of rumbling thunder, which appeared to proceed from beneath the ground, and it was immediately followed by a quaking which threw down almost the entire city. In six minutes sixty thousand persons perished."—*Earthquakes*, by William Herbert Hobbs, D. Appleton & Co., New York, 1907, p. 143.

Of the extent of its effects, J. Nourse says:—

"The effects of the earthquake of the first of November, 1755, were distributed over nearly four million square English miles of the earth's surface; a most astonishing space! and greatly surpassing anything of this kind ever recorded in history."—*The History and Philosophy of Earthquakes*, London, 1757, p. 334.

James Parton, in his "Life of Voltaire," tells of the widespread alarm which this caused:—

"The Lisbon earthquake of Nov. 1, 1755, appears to have put both the theologians and philosophers on the defensive. . . . At twenty minutes to ten that morning, Lisbon was firm and magnificent, on one of the most picturesque and commanding sites in the world,— a city of superb approach, placed precisely where every circumstance had concurred to say to the founders, Build here! In six minutes the city was in

ruins. . . . Half the world felt the convulsion. . . . For many weeks, as we see in the letters and memoirs of that time, people in distant parts of Europe went to bed in alarm, relieved in the morning to find that they had escaped the fate of Lisbon one night more."—*Vol. II*, Houghton, Mifflin Company, N. Y., 1909, pp. 208, 209.

Thus we see the fulfilment of this first sign given in the series of signs of the approaching day of the Lord. We will next consider the darkening of the sun and moon.

L. L. C.

Labor for the Erring

"BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6: 1.

"Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Luke 17: 3, 4.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matt. 18: 15-17.

The Scriptures of truth give plain and definite instruction as to the course to be pursued toward a brother who has fallen into sin. The one who undertakes such labor should determine first of all his own relationship to God. He should make sure that his own experience is clear, that his sins have been confessed and forgiven, that there is nothing in his life that can prove a stumblingblock to the one who has fallen under the power of temptation.

He should undertake the labor for his brother in a spirit of meekness, considering the weakness of human nature, and the natural inclination to sin which exists in his own heart when brought under the power of the tempter. He should go to

the offending brother in the spirit of forgiveness, both for any personal wrong which has been done him, and, as a representative of the church, for any wrong which may have been done the church.

The labor he puts forth should be direct and personal. He should not parade his brother's faults before the church; he need not report to the church officers. The instruction is, "Go and tell him his fault between thee and him alone." How many times has this command been violated! It is easier to tell another of our brother's fault than to go to him alone. It is easier to report it to the church officers and place the burden upon them.

There is a growing tendency in the church to do missionary work by proxy. It is easier to pay the minister and the Bible worker to do missionary work than to do it ourselves. It is easier to send a representative to heathen lands than it is for us to forsake home and friends and undertake such service. This representative missionary work is necessary. Indeed, it exists in the order of God. It has ever been the purpose of the Lord that men should be set apart for his service, and that they should be supported by their brethren in their labors; but Heaven never designed that the spirit of representative missionary work should so dominate the experience of the believers that they would cease direct personal missionary effort.

We cannot commercialize the religion of Jesus Christ. It is right that we should give liberally and unsparingly of the money of which Heaven has made us the stewards. Indeed, if we are wholly consecrated to God, all that we have and possess will be placed upon his altar. But let us never come to feel that this phase of missionary work can take the place of direct, personal missionary effort which the Lord wishes us constantly to put forth for those within our reach. So we say again, that in seeking to help our brother who has fallen into error, our first effort should be not by proxy, but by direct, personal, face-to-face labor.

If this spirit of labor actuated every member of the church, how greatly it would revolutionize our church life! The tattlers and gossipers and scandal-mongers and grumblers and growlers would cease out of Israel. The faults of brethren would no longer be topics of conversation for little cliques and circles. At the family board more ennobling themes would absorb our interest.

Shall we not resolve by God's grace to put out of our lives the cruel spirit of criticism which some of us have cherished? Shall we not determine that where differences exist between us and our brethren, we will go to them, and according to the instruction of the Word, seek reconciliation? And shall we not

also resolve that if we see our brethren and sisters making mistakes, if we see them consciously or unconsciously pursuing a course of evil, even though their course in no wise affects us, in place of talking about it to others we will go to them directly and personally, and seek to reclaim them?

Failing in this personal effort, the Scriptures instruct us to take with us one or two others, and go again to our brother, and seek to reclaim him from the error of his way. We are not necessarily to call to our aid those who may see the question from our bias, but we are to seek the assistance of men who are spiritually minded, and see if as the result of united effort the erring brother may not be reached.

It is only after these united efforts, put forth perhaps not once, but many times, have failed, that the matter should be brought before the church, to see if the church by its united prayers and persuasions may not secure that which weaker effort has failed to accomplish.

When we realize that the soul of an erring brother, even though he has done us a great personal wrong, is as precious in the sight of God as the soul of the heathen, and when we are willing to put forth as earnest effort for the heathen at home as for the heathen abroad, we shall see miracles of divine grace wrought in bringing back to Christ those who have wandered from the path of his commandments.

Failing in its efforts to reclaim the one in error, the duty of the church is clearly indicated. It cannot fellowship evil. It cannot harbor in its membership those who by their lives bring discredit on the cause of Christ. By their own course of action they have virtually separated themselves from the church. It is incumbent upon the church to declare the fact of this separation.

"No church officer should advise, no committee should recommend, nor should any church vote, that the name of a wrong-doer shall be removed from the church books, until the instruction given by Christ has been faithfully followed. When this instruction has been followed, the church has cleared herself before God. The evil must then be made to appear as it is, and must be removed, that it may not become more and more widespread. The health and purity of the church must be preserved, that she may stand before God unsullied, clad in the robes of Christ's righteousness."—*Testimonies for the Church*, Vol. VII, pp. 262, 263.

But even after this action has been taken, the members of the church must still put forth effort to draw the erring one back to his Lord. Even as they labor for the heathen and the publican, so should they labor for this soul.

"If the erring one repents and submits to Christ's discipline, he is to be

given another trial. And even if he does not repent, even if he stands outside the church, God's servants still have a work to do for him. They are to seek earnestly to win him to repentance. And however aggravated may have been his offense, if he yields to the striving of the Holy Spirit, and by confessing and forsaking his sin gives evidence of repentance, he is to be forgiven and welcomed to the fold again. His brethren are to encourage him in the right way, treating him as they would wish to be treated were they in his place, considering themselves, lest they also be tempted."—*Id.*, p. 263.

Let us seek to live in all good conscience before God and with our fellows. In this experience we shall find holy, uplifting power and satisfying peace and joy.

"Wouldst thou an erring soul redeem,
And lead a lost one back to God?
Wouldst thou a guardian angel seem
To one who long in guilt has trod?
Go kindly to him, take his hand,
With gentle words, within thine
own,
And by his side a brother stand,
Till thou the demon sin dethrone.

"Scorn not the guilty, then, but plead
With him in kindest, gentlest mood,
And back the lost one thou mayst lead
To God, humanity, and good.
Thou art thyself but man, and thou
Art weak, perchance to fall as he;
Then mercy to the fallen show,
That mercy may be shown to thee."

F. M. W.

Self-Examination

THE apostle Paul exhorts, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13:5. We are to examine ourselves, not others. Some men, professed Christians, are very active in examining others. Defects are found, and commented upon. But, my brother, have you any defect? Do you make any mistakes? Are you perfect? If you are imperfect, how can you feel free to climb on the throne and judge others? It is those who are without sin who are to throw stones at other people.

Self-examination is all right. We can deal with ourselves as critically as we please; and we can do this much more understandingly than we can investigate and dissect the characters of others. We know our own failures; we do not understand others. We cannot read the heart; God alone can do this; we should not try. But with the wickedness and deceitfulness of our own hearts we can deal intelligently. Its depravity we can examine, and on our knees before God we can confess our sins and implore him to cleanse the soul.

But it is much easier to deal with other people's shortcomings than with our own.

"So easy to say what another should do,
So easy to settle his cares,
So easy to tell him what road to pursue,
And dispose of the burdens he bears.
It is easy to bid him be brave and be strong,
And to make all his shortcomings known;
But oh, it's so hard when the care and the wrong
And the dangers we face are our own!

"It is easy to stand in the other man's place
When our comforts of life are assured,
And the sting of the rain beating sharp in his face
By him must be bravely endured.
It is easy to tell him the path he should take
And bid him laugh at his care,
But oh, it's so hard when it's our hearts that ache,
And we have the burdens to bear!

"We all know the things that another should do,
His faults are like books on our shelves;
We can ponder them over and read and review,
But we haven't a book on ourselves.
We can settle the other man's problems each day,
His griefs we can calmly discuss;
It is easy to sweep all his troubles away,
But we can't do the same thing for us.

"The need of another it's easy to see
When our own wants are all satisfied;
Brave and courageous it's easy to be
When it isn't our souls that are tried.
But oh, it's so hard when we're stumbling along,
To keep ourselves steadfast and true!
It is easy to tell some one else to be strong.
It's easier to talk than to do."

How kindly and gently we should deal with others! We should try to place ourselves in their position, and as far as possible carry their burdens and sorrows. God is judge; he looks at the motives of the heart, and weighs our needs in the balances of love. If one is in error, we should first go to him, and in kindness and love seek to enlighten him upon the point on which we may think he is making mistakes. When we get his view of the question, we may discover we have been grievously mistaken, and been guilty of misjudging. Then, too, we should consider ourselves at the same time, and be sure that while we may not be erring on that point, we are not failing on some other point equally sinful in the sight of God. Let the golden rule be our guide.

G. B. T.

Leading Questions Relating to Christian Experience

1. Do you read and study the Word of God daily? You partake daily of physical food. You feel that your body needs this, and indeed it does. If you were to go for a single day without food, you would feel the lack of nourishment.

Does not your soul need daily nourishment in the same way? Reading the Word of God two or three hours on the Sabbath will not make up for the lack during the week, any more than a large weekly meal would supply your physical needs for seven days.

2. Do you have family prayer? There are many professed Christians who do not, and there are some Seventh-day Adventist families where this good old-time practice has fallen into disuse. What is your experience? Are you so crowded with your business, with the cares of your farm or shop or office, that you have no time to gather the members of your family around the family altar? Failing in this, how can you expect God to work for your sons and daughters? With what confidence can you seek him to work for their salvation when you fail to cooperate with him?

3. Do you seek God by yourself every day? You cannot depend upon family worship to maintain your connection with heaven. You cannot depend upon the chapel worship in any institution with which you are connected. The battles with self are fought out alone with God. Are you fighting these battles, and are you gaining victories? There are many members of the Seventh-day Adventist Church who are neglecting this daily personal communion. Even ministers have many times acknowledged that they were recreant in this Christian duty and privilege. The measure of our strength will be in direct proportion as we find daily, personal communion with the Lord Jesus.

4. Have you put forth during the last few weeks definite personal labor for some soul? How many readers of the REVIEW can answer this question in the affirmative? Have you felt a definite burden of heart to pray for some one in need; for the unconverted? Have you endeavored to encourage some brother or sister, or to reclaim the cold or the indifferent?

These are leading questions that relate to your Christian life, and by their answers you may determine in some measure the state of your experience. They are simple means by which you may maintain a vital connection with the living Vine. If you have no love for the Bible, no love for prayer, no love for souls, do not deceive yourself into believing that you are enjoying a living Christian experience. You are not. Your Christianity is a mere form, a pretense, a hollow mockery.

"Prayer is the Christian's native breath:
The Christian's native air."

If you love the Lord, you will love to commune with him, the same as you love to commune with your dearest friend. If you love the Lord, you will love to

read the messages he has for you in his Word, the same as you love to read letters from absent loved ones. If you love the Lord, you will love those for whom he gave his life, and will love to unite with him in securing their salvation.

How may this experience of love and joy in Christian service be obtained? It will come through surrender of self, through full and complete consecration. To seek to grasp Christ with one hand while we are laying hold of the world with the other, to be obliged to force ourselves to pray, to study his Word, to seek to help our fellows, because we feel that the condemnation of God will rest upon us if we do not,—this is servitude; this is bondage; this is the old covenant relationship. God wants to set us free in Christ Jesus. He desires to give us such an infilling of his love and Spirit that we shall delight in his service; that obedience to his requirements will constitute the chief joy of our existence; that we shall take even the spoiling of our goods joyfully, because we sacrifice them for One we love and for One who loves us. For this service of love let us pray.

F. M. W.

Freedom of the Press

In the Buffalo *Evening News* of Feb. 14, 1916, Dr. Frank Crane refers to a resolution passed by one of the Seventh-day Adventist conferences, protesting against the passage of bills in Congress which would tend to restrict the liberty of the press. Regarding this question he makes the following sensible comments:—

"But there are a number of periodicals which are open advocates of some religious faith. The Catholic, Methodist, Presbyterian, Baptist, and other churches have their official organs.

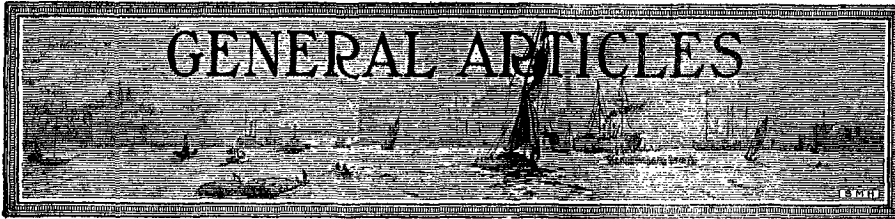
"Each of these in defending its own peculiar tenets must necessarily endeavor to expose the fallacy of those who hold contrary creeds. The heat of protest is the life of the sectarian paper; it is what its readers want.

"And it is not the right to advocate that constitutes religious liberty; it is the right to protest. There can be no freedom that is not freedom to resist, whether by argument, denunciation, ridicule, or what else.

"The only limit to this is the responsibility of any person or publication for scurrility, libel, and other manifest indecencies or injurious utterances.

"To make the Postmaster-General and his agents, or any other government officials, censors of the press to any further degree than the powers they now possess to prohibit fraudulent or obscene matter from going through the mails is wholly undesirable.

"If any man is aggrieved because his religion is attacked, let him remember that freedom to criticize is the other and indispensable half of his freedom to believe as he pleases. Without one there could not be the other."



Our Refuge

WORTHIE HARRIS HOLDEN

We cannot measure Thy great love
As boundless as the sea;
But fill, O Lord, our little cup,
That we may sup with thee!

No man can fathom thy deep thought,
Or scale the heights of grace,
Yet under the Almighty Wing
Is our abiding place.

We sense no vision of thy cross,
But through it enter in
To rest from heavy-laden care,
And liberty from sin.

If meager measure here abounds
To overflow the soul,
What must be heaven's rapture-feast
Where we may know the whole!



The Promise to Obey, Tested

E. HILLIARD

IN the days of Jeremiah the prophet, when the people of Judah were carried into captivity, many, through the treachery of some of the royal seed, were slain, and the survivors were but few in number. In their distress some of the chief men, in behalf of the people, requested the prayers of the prophet. Apparently they were humble and ready to do anything that the Lord might require. They said, "Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:) that the Lord thy God may show us the way wherein we may walk, and the thing that we may do."

Of course Jeremiah was willing, and even glad, to petition Heaven in their behalf. He promised to withhold nothing that the Lord might reveal to him. They called the Lord to witness between them and his faithful prophet that they would do whatever the Lord required, whether it pleased or displeased them; whether in their eyes it was good or evil, they would certainly obey the Lord. Jer. 42: 2-6.

Jeremiah prayed earnestly to God, and within ten days his petition was answered. He called together the chief men who made the request, and placed before them God's requirements, obedience to which would insure God's protection and blessing. It appears, however, that their hearts were set on going down into Egypt, where they would see no war, hear no sound of the battle trumpet, and feel no pangs of hunger. The test was brought to bear on that upon which their hearts were most strongly centered. If they would abandon their Egyptian journey, the Lord

promised to protect them from the king of Babylon, of whom they were sore afraid, and to bestow mercies and blessings upon them. Jer. 42: 9-12.

They did not know their deceitful hearts, and the Lord told them that they had dissembled when they requested the prophet's prayers. Jeremiah said to them, "Ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it." Jer. 42: 20. The prophet then faithfully declared unto them what the result would be if they went to sojourn in Egypt. Famine, pestilence, and the sword were their predicted punishment. Verse 22.

They stood face to face with the God of heaven. It was he that they were contending with, and not Jeremiah the prophet. The only way that they could make an appearance of honesty was to blame the prophet. This they were not slow to do. "Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hands of the Chaldeans, that they might put us to death, and carry us away captives into Babylon." Jer. 43: 2, 3.

This is a good example of how the prophets of the Lord, in all ages, have been treated by men who have professedly surrendered all to God and have claimed to be willing to be led by him, but who, when tested, have proved to be stubborn and abusive. Such have rejected the heaven-sent message, abused the chosen instrument, and justified themselves.

Men, women, and children, under the leadership of the chief rebellious men, emigrated to Egypt. There they burned incense unto false gods. But the great and merciful God had pity on them. He sent unto them his "servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate." Jer. 44: 4. There was still hope for all who would return to the land of Judah, all who would humble their souls before God. See verse 14, margin.

But the men who knew that their wives had burned incense unto the queen of heaven (the moon) stubbornly rejected the warnings of the prophets. They said, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven: . . .

for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things." Jer. 44: 15-18.

Poor deluded souls! They did not realize that the temporal blessings of heaven were bestowed upon them while they were worshiping false gods, that they might learn the forbearance and long-suffering of God, and that it is his goodness that leads men to repentance. When the Lord could no longer bear with their wickedness, his retributive judgments came upon them. Those who maintained their opposition to God were visited with famine and pestilence. Many of them were slain by the sword of their enemies. The very thing that they feared was at last sent upon them.

No one but the Lord knows how to deal with the desperately wicked hearts of men. Let us surrender all to God. When we place all in the hands of him who died to redeem us, then we are prepared to follow wherever the Lord leads. It is by a continual surrender that we maintain peace and communion with God.

St. Paul, Minn.



The Power of God's Word

CHARLES P. WHITFORD

It is full of power. Heb. 4: 12.
In it is spirit and life. John 6: 63.
By it God created the world. Ps. 33: 9.
By it all things are upheld. Heb. 1: 3.
It will effectually work in those who believe it. 1 Thess. 2: 13.
It is able to make us wise unto salvation. 2 Tim. 3: 14, 15.
It will awaken new life. 1 Peter 1: 23.
It will cause spiritual growth. 1 Peter 2: 2.
It will build us up. Acts 20: 32.
It will make us clean. John 15: 3.
It will keep us from sin. Ps. 119: 11.
It will make us happy. Jer. 15: 16.
It is satisfying. Job 23: 12.
It will endure forever. 1 Peter 1: 25.
Study every verse cited, and then thank God for his Word which is able to accomplish so much for us.

Orlando, Fla.



The Light of the World — No. 1

A. T. ROBINSON

THE first direct, positive command ever given by the Creator of this world was, "Let there be light." Gen. 1: 3. This command was given before sin entered this world, before the music of the created universe was ever marred by a discordant note — when "all the sons of God shouted for joy." Because at that time there was nothing to resist light, fulness of light came into existence — "there was light."

The command of God, "Let there be light," pertains not alone to light in the physical realm of man, but to light in the spiritual realm as well. "God is light,

and in him is no darkness at all." 1 John 1:5. Light and life are synonymous terms. "In him was life; and the life was the light of men." John 1:4. Therefore to know God, to be connected with his life, is light and life eternal. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

God made the sun and its accompanying luminaries in the heavens to be the bearers of physical light to the world. He made the divine Son and his accompanying messengers of light to be the bearers of spiritual light to the world. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27.

After God had created this world and filled it with the light of heaven, sin came, alienating man from the life and light of God, shutting him away from the source of divine life and light. Although man continued to live, and to enjoy, in a measure, physical life and light, the divine sentence, "Thou shalt surely die," was executed in the very day that man sinned, and he, that very day, passed from life unto death—became "dead in trespasses and sins." Eph. 2:1. He was then "alienated from the life of God." Eph. 4:18. He was without hope, "and without God in the world." Eph. 2:12.

When there was no human eye that could pity, nor any arm that could reach to the depths of man's lost condition, a ransom was found. "Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom." Job 33:24. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

The whole plan of the gospel, through which all who should accept its provisions would be saved, was announced to the world in the statement, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

As soon as that promise was made, the conflict was begun between the forces of light and life, of darkness and death. Many times it has seemed as if the powers of darkness were about to triumph, but in every such crisis the Lord has raised up a standard against the enemy, and preserved and rekindled the flickering spark of light, ere it should go out in eternal night. One hundred and forty-two brief verses of the Inspired Record bring us to the time when God looked down upon this world and saw that "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth." Gen. 6:5, 6. He saw but one lone man in the world of whom he could say, "Thee have I seen righteous before me in this generation." Gen. 7:1. There was then left but one man in

whom the light of life continued to shine. In order to preserve and rekindle the light, the Lord preserved this one righteous man and his family from the old world, which perished in a flood of waters. After the flood, God renewed to Noah the same commission given to Adam in the beginning.

Boulder, Colo.



The Beatitudes in Their Broader Expression

MRS. M. E. STEWARD

"BLESSED are the poor in spirit: for theirs is the kingdom of heaven."

"If a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:3. "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14:11. This "kingdom of God is within you." Luke 17:21. It is "righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17.

"Blessed are they that mourn: for they shall be comforted."

"By the sadness of the countenance the heart is made better." Eccl. 7:3. "The Lord hath anointed me . . . to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61:1-3.

"Blessed are the meek: for they shall inherit the earth."

"The meek will he guide in judgment: and the meek will he teach his way." Ps. 25:9. "He will beautify the meek with salvation." Ps. 149:4. "Learn of me; for I am meek and lowly in heart." Matt. 11:29. O the wonderful beauty and strength of the meekness of Christ which never failed, but made him always more than conqueror! The meek, "according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

"Blessed are they that do hunger and thirst after righteousness: for they shall be filled."

"O how love I thy law! it is my meditation all the day." Ps. 119:97. "With my soul have I desired thee in the night." Isa. 26:9. They shall be filled—filled with righteousness, that is right-doing; "filled with all the fulness of God." Eph. 3:19.

"Blessed are the merciful: for they shall obtain mercy."

"With what measure ye mete, it shall be measured to you again." Matt. 7:2. "The Lord is very pitiful, and of tender mercy." James 5:11. "Let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

"Blessed are the pure in heart: for they shall see God."

How can a corrupt heart be made pure?—"By faith," and by "obeying the truth through the Spirit." Acts 15:9; 1 Peter 1:22. To such as have been

purified the Saviour can say, "From henceforth ye know him [God], and have seen him." John 14:7. "When he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

"Blessed are the peacemakers: for they shall be called the children of God."

"God was in Christ, reconciling the world unto himself, . . . and hath committed unto us the word of reconciliation." 2 Cor. 5:19. "Be ye therefore followers of God, as dear children." Eph. 5:1.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

"If ye were of the world, the world would love his own." John 15:19. Hence the persecuted can say with Paul, "I take pleasure in . . . persecutions, in distresses for Christ's sake." 2 Cor. 12:10. "Knowing that of the Lord ye shall receive the reward of the inheritance." Col. 3:24.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

Takoma Park, D. C.



Oath Taking

R. T. NASH

"LET your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." These words, spoken by our Saviour, refer to common conversation, and not to the judicial oath. Some people in their common conversation swear by their own life, saying, "As sure as I live, I will do so," or, "I hope to die if I don't do so." Others say, "As sure as there is a God in heaven, I will do as I say." It is against this common kind of swearing that Jesus warns his disciples in Matt. 5:33-37.

As to the judicial oath, God has sworn by himself. Gen. 22:16. He made oath to Abraham and Isaac and to David. Gen. 26:3; Ps. 105:9; 132:11; Acts 2:30. God swore to the fathers. Jer. 11:5. God has also required men to swear to their fellow men. Ex. 22:10, 11.

Jesus submitted to the oath in the hour of his trial in court, when the high priest said, "I adjure thee by the living God." Instead of reproving the high priest for thus administering to him the oath, he submitted the only truthful answer, "Thou hast said" (Matt. 26:63, 64); "I am" (Mark 14:61, 62).

This was Christ's only opportunity in life to set before his disciples the Christian's true attitude toward the judicial oath. It will be remembered that at least two of Jesus' disciples were present on this occasion. John 18:15, 18, 24, 25.

If Jesus, in teaching his disciples, had condemned judicial oath taking, he would have enforced his teaching by refusing to be sworn, and would no doubt have reproved the high priest who administered the oath.

Christ is our example. Luke 9:23. His footsteps will not lead us astray. 1 Peter 2:21, 22.

Harvey, N. Dak.

The Exile's Longing

G. W. REASER

"THE captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail." Isa. 51:14.

These words express two of the most intense longings of the people of God throughout the history of the world. As sojourners in a world where sin, suffering, pain, and death reign, they are exiles from home, captives in a strange land, far away from their Father's house.

The old earth, groaning under the curse of sin, has become a vast cemetery, a "pit," where uncounted billions have been overtaken by death and have molded to dust.

The children of God know that unless their Deliverer comes, they will all soon feel the chill of death. That Deliverer is Christ, who at his second coming will clothe his people with immortality and take them to a deathless abode.

Till Jesus comes there is no escape from death, no possible way to "be loosed," even for the children of the kingdom. Till then all the captive exiles will continue to "die in the pit,"—feel the cruel grasp of death, and unwillingly surrender to its claim.

An inspired apostle expresses this longing to be delivered by the coming of the King, that he might "not die in the pit," in these words: "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

The second great longing of the human heart, mentioned in our text, is, "nor that his bread should fail." One of the fiercest struggles of the human family is the battle for bread, the ever-present anxiety of the masses to secure a livelihood. And this struggle, this anxiety, this dread, will abide with the race until the redeemed are finally "loosed" from this world by the coming of the King. Then, as it is written, "they shall hunger no more, neither thirst any more; . . . for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

We may well inquire, In what way can the captive exile hasten, "that he may be loosed, and that he should not die in the pit"? One thing must first be accomplished before deliverance will come. The King himself set the task. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

This, then, is the task set for the captive exiles, and it must be completed

before they can be loosed. The last message of love and mercy must be proclaimed to all the world; and an all-consuming passion for souls, one mighty incentive, ought to urge onward the children of God to hasten and finish their task, that all the captive exiles may be delivered from death forevermore and be with their King.

Immediately associated with our text we find this precious, soul-inspiring promise: "The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

Jehovah's purpose is that the earth shall finally be entirely peopled with those whose characters are righteous; but he "is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

No remedy for repining is needed by him who, while waiting for deliverance, is imbued with the love of Christ and joins heart and soul with all the agencies of heaven in warning the world and in winning souls for the kingdom.

Glendale, Cal.

The Law of God—No. 7

The Second Commandment

MILTON C. WILCOX

THE second precept in the great decalogue of God, Jehovah, is as follows:—

"Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving-kindness ["mercy," margin] unto thousands of them that love me and keep my commandments." Ex. 20:4-6, A. R. V.

The first commandment recognizes that there may be those to whom our allegiance is due, those whom some men regard as divine, as judges, rulers, kings, persons who claim divine prerogatives. Certain civil duties may be rendered to them; but God must be first. No worship or homage should be offered to any ruler, to any combination of rulers, or to any government, contrary to the worship of God, or before or in preference to the worship due to him.

The second commandment is equally important. Let us study it:—

1. The commandment does not forbid making pictures, or photographs, or engravings, or statuary, or printing or reproducing such things, any more than it forbids the making of chairs, or bureaus, or sideboards, or sofas, or houses, or churches. The making of these things is not wrong unless the motive, the purpose, is wrong.

God gave directions to his people to build and ornament and embellish the

sanctuary. Figures of bells and pomegranates and angels were used for these purposes. See Ex. 25:1-9, 18, 25, 33; 26:31; 28:2, 33; 1 Kings 6:18, 29, 32, etc. The building and carrying of all these was not a transgression of the second word of the ten.

Nor did Ezekiel transgress when he took a tile and portrayed a city under siege, with the necessary things for a siege. And God has especially directed his teachers in the last days to "write the vision, and make it plain upon tables." Hab. 2:2.

All the above were made to aid worship, or to teach, or to beautify in a legitimate way, but none of them were made to worship. Moses did not transgress when he made a serpent of brass and put it upon a pole. Num. 21:9. Nor did the children of Israel transgress when they looked upon it and were healed. But they did transgress when, in later times, they worshiped it, moving Hezekiah's faithful heart to destroy it, "a piece of brass." 2 Kings 18:4.

2. No, the commandment does not prohibit the mere making of things, but the making of things to worship. For God must not be so disparagingly limited and belittled. Sooner or later men would transfer their ideas of God to the image, and would invest that with supernatural power, or they would transfer their ideas of the image of wood or stone to God, and thus degrade God in their own minds, and to the same extent debase and degrade themselves.

One of the great blessings of faith is constantly to draw man out after the infinite God, toward the One he can never fully comprehend. That means continued growth, continual enlargement, continual happiness of the highest order. He worships a God infinite in greatness, who can be represented by no art or device of man, by no conception or imagination of man; and looked upon rightly, there is great joy in the thought, if faith will but keep the great fact that the God he worships, infinite in power and wisdom and might and knowledge, is also infinite in love and mercy, in tender, constant care for those who trust him.

It is for this reason, in part at least, that God has connected with this commandment the thought of his loving-kindness, not alone to thousands, but to a thousand generations (see Ex. 20:6, A. R. V., margin, and Deut. 7:9) of them that love and obey. In other words, he abides the same yesterday, today, and forever.

It is not an arbitrary act of God that visits the sins of the parents upon the children; he does not sentence the son for the guilt of his father. God's thought is clearly expressed in the eighteenth chapter of Ezekiel. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." Verse 20. Personally, each one of us shall "give account of himself to God." Rom. 14:12.

But it is according to the law of heredity that the man who sows the seed of

transgression, in debasing, ruinous habits, may see the harvest in weak-minded, criminal, diseased offspring. Lowell has truly said, "They enslave their children's children who make compromise with sin." Oftentimes the children or grandchildren or great-grandchildren of the drunkard are imbeciles or insane. The transgression of God's law, morally and physically, will be seen in the reaping time, if not in the original transgressor, at least in his offspring. But if the offspring rightly relates himself to God, God's great grace will perform mighty miracles.

One other thought in this study. To transgress the law, one need not carve or mold or cast a graven image and bow down to it. He may have a pantheon of gods in the temple of his mind. The image concept is in the mind generally before it is made in concrete form. God sees in the soul the cherished imaginings of sins and lusts.

Read it all in Ezekiel 8. God permitted the prophet to see some of the sins that were committed in the dark, in the "chambers of imagery." Then, too, men worship their farms, their houses, their automobiles, their art, their books, their own handiwork, and are truly idolaters. To whatever object man daily bows, rendering homage thereto, that he worships. He may not make it a caricature of a man or an ox or a goat, but he worships a false god, and is a transgressor of the second commandment of the decalogue.

Thank God, the grace of Christ can save men from every species of false worship, open or in secret.

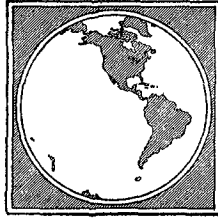
Mountain View, Cal.



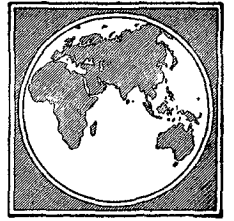
DR. VAN DYKE gives the following definition of heaven: "Heaven is like the life of Jesus with all the conflict of human sin left out. Heaven is like the feeding of the multitude in the wilderness, with everybody sure to get ample to eat. Heaven is like the woman sinner from the street who bathed the feet of Jesus in her tears and wiped them with her hair. I do not want to know more than that. It is peace, joy, victory, triumph; it is life. It is love, it is tireless work, faithful and unselfish service going on forever. The way to achieve all this is to try to follow Christ today, tomorrow, and the day after, through prayer and right living."—*The Continent*.



If you love only them that love you, if you observe the golden rule toward only those who naturally provoke you to good and kind things, what thanks have you, what reward, what victory? The Christian life is an overcoming of evil by good. It is life among all sorts and conditions of men, and yet toward all governed and regulated by one inspiring and dominating principle, whether they be rich or poor, educated or uneducated, attractive or unattractive.—*Western Recorder*.



THE WORLD-WIDE FIELD



Abyssinian Mission

H. STEINER

PERHAPS a report from our mission would be of interest to REVIEW readers. We feel very thankful to God, who has guided and blessed the work so wonderfully at this place. We had the first baptism here last year. Since then we have had two like occasions. Seven Ethiopians, in all, followed their Lord in this ordinance, one of whom has since fallen asleep. Others are now interested and ask for baptism. We have to be careful in selecting them. As far as possible work is provided for them while they are receiving instruction. Thus they can be proved. Five days in the week they have half a day for work on the farm. If we see no good will on their part, we are guided accordingly. Some leave as soon as they hear they are to work. We are glad for an opportunity to prove them before we speak of admission or of their taking part in our special preparation class.

Our special feature here in mission work was our boys' school. But as time passed, adults came to the mission. One whom we had never seen, came to tell us he recognized the truth of the Sabbath of the Bible, having been reproved by others for working on that day. The Abyssinians in general keep two days, the seventh day and the first, although the seventh seems of less importance to them. This man kept Sunday only, as he did not believe in the seventh day at all. But on being reproved by his own people, he searched the Scriptures, and as a result rejected the first day, and began again to keep the seventh. He united with us, being one of the first here to be baptized. He has proved true, and others are now interested, and have decided to stay with us. Many think to find a good opportunity here to make a living, but these soon leave.

Those who prove faithful and remain, bring gladness to our hearts. All the farm work is now done by those attending school. They do the work without the attention on our part which was necessary when we hired the work done.

One man came from the interior of Abyssinia, from a so-called Jewish tribe of Ethiopians. The Jews of Europe, considering them as brethren, are doing mission work among them. This man seems to be impressed by the present truth. From our first members we now have developed two good teachers to assist us in the work.

We arranged last year for the school to end at the time of the field harvest, that we might employ the pupils in the harvest immediately after the close of school. This will be an improvement.

On the whole, this has been our best school year. We are of good courage, and rejoice to be found worthy to have a part in God's work for this time. May it soon be accomplished is our prayer. Remember before the throne of grace our little company here.



Santa Catharina, Brazil

HENRY HAEFFT

SINCE our last report in the REVIEW we have moved to Brusque, and so we shall tell of our blessings and trials at this place. The people here are almost all Roman Catholics, and well under the control of their priests. Under these conditions it is difficult for the third angel's message to make advancement. When we began our work here, it seemed to give promise of great prosperity, and our meetings were well attended; but as soon as the priests found out what was going on, they made a strong effort against us. Nearly every Sunday for some time their theme was "The Adventists." They also printed articles against us in the newspaper, and followed us in our house-to-house work, warning the people not to go to our meetings nor read our literature, and spoke specially against the reading of the Bible. This kind of treatment from the priests has resulted in lessening the interest, but not in destroying it all.

As the result of these efforts against us, we are meeting with persecution. One night, on our way home from a cottage meeting, we were overtaken by a mob of thirteen men, all armed with clubs. They threatened to kill us that night (there were only three of us), but the Lord saved our lives. At one of our meetings there was such a noise outside that scarcely a word could be understood; but we paid no attention to it. While I was preaching, I thought of Lot's experience as the mob gathered around his house. Later I tried to hold a meeting at this same place. That night they cut my saddle and bridle to pieces, but they spared my horse, for which I thank the Lord.

We could tell many other experiences like these, but this will be sufficient to give some idea of our work here. In spite of all the efforts Satan has made, we are glad to say that the Lord gave us some souls. Seven persons were baptized October 23, two others are expecting to be baptized soon, and many others are interested. Whenever we meet with these dear people, I cannot help thinking of Peter's experience at the house of Cornelius. That same Spirit is working with the honest souls today in a marvelous manner. Oh, I

wish you all could see how God's Spirit is working upon the hearts of these believers as they break away from their bad habits and sins! The Spirit of God is striving with men everywhere, but how long will it continue to strive with them?

There is so much to do here in the state of Santa Catharina! We have only one ordained minister, one licentiate, one Bible worker, one canvasser, and three church-school teachers. There should be many more to give the message. We are following the command of Jesus, and praying for laborers. May God answer our prayers, and send others to help gather the harvest.



Among the People in Northwest Rhodesia

S. M. KONIGMACHER

THIS is a beautiful morning (November 11). There has been a shower, which has cooled the air a little. The last few weeks have been very hot in the middle of the day.

I have just come in from Fufwa, where I went to help the native teacher start some village schools. On account of the cattle, the sheep, and the goats, the boys who ought to be in school are busy herding, and many prefer to be with the cattle rather than to learn to read and write. We think we are quite fortunate if we can get ten or fifteen boys to school, whereas I thought a school of twenty in Nyasaland a very small one indeed. There is no school building, so we hold the school in the shade of an old hut.

The village is usually built in a circle, with the cattle inclosure in the middle. In many of these villages there is a smoldering fire of manure near each hut, and near this fire we gather for our first lessons in reading. Many times during the session one of the boys will go to see if the meat roasting in the ashes is done, and once we had to stop school till they had eaten. If a stranger comes, they will stop and ask him if he has arrived well, if the children are well, although the person addressed may not be married at all; then they ask where he comes from, and what is the news.

I usually am seated on an old drum, while the boys sit on pieces of wood, or on stools carved out of a solid piece of wood. After a little while the girls quit playing, and I call them to come and join us in the fun. They come, all nicely greased with butter; and when I hand them a book, they usually turn it upside down. When I ask one what a certain word is that I tried to teach them the day before, she will turn to her companion and ask her what it is. She thinks she is doing her friend a great favor. But the strange thing is that when I ask the one who has just given help correctly, she does not know, but will ask the one whom she has helped, and that one will tell her.

There is one thing that is very encouraging, and that is that the natives

like our songs. Many times when we have finished a service or a school session, they will ask us to sing again.

It is also very amusing to watch the people when they kneel for the first time. We tell them to bow down and close their eyes, and each will tell the one next to him to keep quiet. Some will place their hands over the eyes of small children, who often then cry loudly. They do not know what "Amen" means, and when we have finished we must tell them so, and then there is a good laugh at those who did not do it right.

Sometimes the boys come to school with seeds pasted over or around their eyes, to show they are accustomed to the manly art (as they consider it) of smoking lubanja, which is a sort of opium. Even small children smoke, and in the evening they sit around the fire with the older ones, smoking their little pipes. The women and girls also use tobacco. I often think that if in learning of Christ the natives had to endure the hardship of learning to smoke, of wearing those heavy anklets, or of having the teeth knocked out to beautify themselves, they would think they were very much abused; but when custom demands it of them, they obey without a word of complaint.

About the first thing the natives ask me is, "Have you brought the pictures?" They enjoy the magic lantern. It aids in the difficult task of keeping them quiet so that I can tell them the story of salvation. They especially enjoy the slides showing fishes.

It was in this same village at Fufwa that I dressed a man's leg which had been broken three years before, and for want of proper care had rotted away, so that it was all gone but a small part near the hip.

One evening a little herdboys brought in a deer that his dog had killed while he was out with the cattle. This makes me think of a rather interesting experience I had when I was on my way home from the Zambesi River. It was very hot, and after walking and climbing the mountain, I came to some native gardens, where I hoped to find water to drink. I sat down under a tree to rest, and presently I heard something pushing its way through the tall grass by the side of a dry stream bed. In a few moments a little deer came in sight. I sat perfectly still, and the graceful little thing did not know what to do. It would first put its head on one side, and then on the other. It could not decide whether I was a friend or an enemy. But after a little it decided it would better not stay any longer, and away it bounded over the tall grass in graceful leaps. It will be a beautiful experience in the kingdom of heaven to have all these animals come close to one, instead of rushing off for fear of death by a rifle shot.

The government is picking out the strong men among the natives of the district, and sending them to the front as carriers for the soldiers. When I went to Lusaka there were two carloads of natives from the Manenga district on their way. This may affect the schools.

All the workers here at the station are well, and the boys in the school seem anxious for an education.

During the dry season the natives burn off the grass. There was a big fire at Fufwa on Sabbath, but it did not come toward the pool, so the grass was saved for the cattle. In some places great patches are burned clean, while in other parts some of the stalks of grass remain after the fire has passed through it. This made me think of how it will be with us; how it is even now. The fiery trials burn out all that is not alive. The grass that had life in the stem was spared; so all in the church who have the Spirit of Christ in their hearts to keep them alive will remain standing, while those who have lost the Spirit and are practically dead, will be consumed. In some patches there were a number of these live stalks together, and in others they were scattering and stood alone. It is my desire that I shall be found among those who are alive and standing after the fire has done its work.

Surely time cannot last very much longer. The signs are fulfilling all around us, and no one knows what is coming next. We are surely blessed in having such a timely message. No one need be found sleeping, if he will only obey the truth.



The Fu-Chau Meeting

W. C. HANKINS

As there is no foreign worker in Fu-chau, China, we have thought best to hold a general meeting there several times each year, thereby keeping in touch with the work, and also keeping the points of our faith constantly before the people. One meeting was held in the spring, one the last of June, and we have just finished holding another during the latter part of October.

My wife and I arrived in Fu-chau the twelfth of October. Since our last visit a new work has been opened up in the village of Sin-chiu, about eight miles from the city of Fu-chau, and there was a call for us to hold a few meetings with that company. Accompanied by Elder Keh, we hired some chairs and went out to this village for a few days' meeting. We found it to be in a very beautiful location near the banks of a river, and surrounded by mountains. Fields of sugar cane, and a very sweet-scented flowering shrub, whose flowers are picked to mix with tea leaves, surrounded the village, so that it is one of the prettiest Chinese villages we were ever in. If it had had the same sanitary arrangements that are found in every small place in the homeland, it would have been an ideal location.

The chapel is in a rented building at the edge of the village. A good school of more than twenty nice-looking boys occupied part of the compound, while another school was carried on in another part of the village, with nearly as many more. The teachers in these schools are Adventists, and the schools are almost

self-supporting, the mission paying only sixty dollars a year wages for one of the three teachers.

A Sabbath school of fifty-nine members, with an average attendance of over fifty, has been organized here, of whom six men had been baptized at the previous Fu-chau meeting. At the close of our service Sabbath afternoon we all went down to the river, and there nine others were buried with their Lord in baptism. As there are now fifteen members and a number of interested ones, we have decided to organize a church here in the near future.

From Sin-chiu we returned to Fu-chau. We first held a few meetings with our own church members, and then began an eight days' meeting for all who would attend. Big posters were pasted up in the city, and we had a good attendance. Our chapel was generally quite well filled, the attendance averaging about one hundred and fifty. Friday afternoon we took a long chair ride to the river, where nineteen persons were baptized.

One of the candidates for baptism is an old, white-haired blind man. His story is quite an interesting one. He is a well-educated heathen, and in his younger days was very devoted to the worship of idols. One day, while worshipping the idols, he went blind. From that time he never worshiped the idols again, but began seeking after the true God. When our chapel was opened in Fu-chau, he heard of the new doctrine and came to listen. He has a wife and three children, one boy and one girl being old enough to be in school; but the necessity of making a living forbids their entering school unless they can get help. It would take only forty dollars gold a year to put these two children through school and pay all necessary expenses. This man is not a beggar, but makes a scanty living by rolling pills in a medicine shop. I understand, however, that he earns less than twenty-five dollars gold a year. That is rather scanty living for five persons, even in China.

Our Chinese brethren do not leave all the giving to be done by the brethren in other lands. Brother Keh told us many stories of how the brethren helped their poor out of their own slender substance, and it made our hearts ache when he told us of some who were themselves quite poor, who would yet help those poorer than they. During the meeting nearly six hundred dollars Mexican was pledged toward the building of the boys' school and a chapel in the city of Fu-chau. We have succeeded in securing a specially favorable location in the heart of the city. The old temple buildings on this land can easily be remodeled to serve as school and chapel. It will take about three thousand dollars gold to build a school that will accommodate two hundred pupils, and a church that will seat five or six hundred people. There are now more than one hundred baptized church members in the Fu-chau district, and over one hundred boys enrolled in our school, of whom eighty-six are boarding pupils. The school has already

outgrown our present quarters, and we need the money at once with which to build the new school.

Now is the time for us to push the work in this important center. Fu-chau is the second largest city in South China, and we have a splendid interest there which will grow if we but foster it. We need, however, to show the people that we have come to stay, and nothing else will do this so well as some good, substantial buildings. The angels of God have gone before us to open the way. Pray for us, that the Spirit of God may rest upon us and our Chinese workers, that we may be endued with power to follow where God leads the way.

Kulangsu, Amoy.



Two Years in Peru

E. L. MAXWELL

IT is now two years since we came to Peru, and looking back over the manifestations of the blessings of the Lord, it seems almost unreal that such advancement should have been made as we have seen here.

The work began here about fourteen years ago, in the midst of what then seemed insurmountable difficulties. For seven years it was a fearful battle against indifference and fanaticism. At the end of that period there were to be found in Peru twenty-six Sabbath keepers. With a better organization, under the leadership of Brother A. N. Allen, the work went forward more rapidly, so that at the time of our arrival at the conclusion of his five years of earnest labor, there were one hundred and eighty-seven baptized believers, according to the best statistics we have.

The organization of the work has been further strengthened, and we have made an especially strong effort to get all the local members at work, believing that in this way we could accomplish much more than by a few scattered efforts on the part of the foreign workers. The results have been more than we anticipated. During 1914 the time was nearly all occupied with preparations for gathering the harvest. The past year, 1915, has been the harvest ingathering time for us, though only a beginning has been made.

In September, 1915, I started up the north coast, and before returning had baptized sixty persons,—carpenters, tailors, shoemakers, and others, nearly all of the artisan class. In the mountains at an elevation of 13,000 feet, in sight of the eternal snows, I baptized three Quechua Indians, our first fruits among them, on my thirty-seventh birthday. I could not have received a more gratifying birthday present than this privilege.

In Arequipa, the most fanatical city of the country, Brother I. Kalbermatten has been at work with the message, making steady progress. He now has a nice little church there. At Puno the work is advancing, so that we cannot begin to fill the calls, even with the two families added to the workers there.

On the plains of Junin, three miles above the sea, I celebrated the first Protestant baptism, in sight of the famous battle field where Bolivar and Sucre wrested the southern continent from the dominion of Spain one hundred years ago. In Contumaza I was stoned three times by the infuriated and fanatical populace. I baptized seven there. In Supe I baptized four brethren in the famous Acequia, or irrigating ditch, which is really a river, about twenty-five miles long, that was cut six hundred years ago by a general of the great Chimu, who ruled the coast for centuries before the imperial armies of the Inca Manco were able to extend the sway of their sovereign in those parts. This was two centuries before the conquest by the Spaniards. This artificial river passes over great sandy plains and under a considerable chain of hills in order to reach the fertile valleys of Supe and Barranca.

At the end of our first two years in this field we have seen added to our membership in Peru, 303 persons, so that we now have 490, with more than 75 to be baptized in the next three weeks.

We are reaping the harvest of the sowing of other years, but the harvest has only just begun. The brethren have wept tears of joy as we have outlined our plans for the coming two years. These plans aim at the doubling of our membership, and an effort to place our mission on a self-supporting basis.

We need more men, good men, like the last sent us, and we feel assured, with the blessing of God attending our labors, that it will not be long till Peru will send word that the ancient Empire of the Sun is enjoying the full light of the Sun of Righteousness.



Mission Notes

Two hundred Indian pupils are expected to enter school work at the Plateria mission, near Lake Titicaca, Peru, this spring. Brother and Sister J. M. Howell, with Indian assistants, are to be in charge of the school.

BROTHER I. F. BLUE, in charge of the India training school at Lucknow, was recently compelled to go to our treatment rooms in Calcutta because of a relapse after an attack of diphtheria. Brother Roland Loasby is conducting the class work during Brother Blue's absence.

BROTHER J. S. JAMES, in a letter dated Dec. 19, 1915, says: "Our work is going forward very encouragingly here in the South India Mission. The close of this month will show that we have had more baptisms the past year than any other part of the field has had. We have numerous open doors that we cannot enter without additional help and means. We are now printing literature in two new languages. Our colporteurs are going out into the remote villages and districts, and many favorable reports are coming in."



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.

Tap on the Window, Mother¹

MRS. L. D. AVERY-STUTTLE

TAP on the window, mother;

Your boy is going astray;
Look! Don't you see him wand'ring far,
Afar from the narrow way?
Oh, beckon the poor boy homeward!
Why should he longer roam?
Perhaps a tap on the windowpane
May bring the wanderer home.

Oh, tap on the window, mother!
He's going down the street;
Mayhap your boy may even now
Some dire temptation meet;
For the world is full of evil,
And the future who can tell?
Ah, the path to heaven lies very close
To the pathway down to hell.

Then tap on the window, mother;
Your boy may hear the sound—
May see your fingers beckoning him
Away from enchanted ground.
When he heedeth not your weeping,
Though tears may fall like rain,
Though his ears are deaf to the voice of
prayer,
Still tap on the windowpane.

Yes, tap on the window, mother;
How can you give him up?
How can you yield your darling boy
To the snares of the drunkard's cup?
Perhaps he may heed your signal,
When tears are all in vain;
Then add to the voice of your earnest
prayer
A tap on the windowpane.

◆ ◆ ◆ "What is That in Thine Hand?"

"How can I?" "What shall I say?" "I do not know how,"—these are world-old excuses, in the face of admonitions to duty. Even Moses used them, in the real humility of spirit that came to him from forty years of desert dwelling with the flocks of Midian. But Moses was not excused. "What is that in thine hand?" asked the Lord; and, touched with heavenly power, his shepherd's staff became a force that smote Egypt with plague and destruction, divided the waters of

the Red Sea, and closed them again over the pursuing enemies of Israel.

There are many mothers who, when reminded of the instruction and training that their children should receive at their hands, excuse themselves by saying that they have not the books and charts and other facilities needed. But, "What is that in thine hand?" Are you improving to the utmost the instruction already in your home in the books and in the papers that come to it week by week?

Every year a great deal of time and thought and effort and money is expended in the preparation of the *Temperance Instructor*. Presumably, every Seventh-day Adventist family receives one copy or more of this paper, and most of the members read at least a part of it. But how many mothers really study this great temperance document, and take thought and time to emphasize and illustrate the truths it presents? Quite recently the editor of the *Instructor* conducted a ten-minute temperance quiz in her Sabbath school division, made up of forty wide-awake church school boys and girls, from twelve to fourteen years of age. Arguments for and against prohibition were called for; and such questions as, "What is a 'blind tiger'?" "Does prohibition 'hurt business'?" "Why does prohibition lower the tax rate?" "Does prohibition prohibit?" "What happens to a town when it really goes 'dry'?" were asked. To her surprise, she found that many of these boys and girls, supplied with the *Temperance Instructor* each year since they first began to read for themselves, had very hazy ideas indeed on these subjects, and were unable to present anything like a clear-cut, definite answer to the questions asked. Of course there were exceptions; there always are. Either these exceptional children read more attentively and have better memories, or they are more carefully taught at home, than the others. But shall we allow our boys and girls to drift into the perilous years of adolescence with the hazy-minded majority? Shall we not rather use every means in our power to fortify them against the temptations and dangers that the curse of intoxicating drink may bring to them in one form or another, girls as well as boys?

"But what can we do? We supply the papers— isn't that enough?" may be asked.

No, it isn't enough. Mrs. Chase's experiment proves that, if it needed demonstration. We do not supply our children with books on geography and history and arithmetic, and then expect them to become so absorbed in the pursuit of knowledge that they will master the contents of these volumes unaided. Lessons are assigned, questions are asked and answered, authorities are consulted, quizzes are held, all under the direction of one who knows these subjects and how to teach them. Should mothers and fathers do less with this vital subject of temperance? If the paper is simply placed in the children's hands and their reading is undirected, or if nothing but the stories and anecdotes are read, good as they are, the real object of the *Temperance Annual*—to make it an *educator* of our children—is lost. It should not only be read but studied, and its vital truths, its convincing arguments, so clearly and plainly fixed in the mind that they will be as a wall and a hedge about the young men and women of tomorrow, who are the *children* of today.

The tobacco question is one that is perhaps nearer to most mothers, even Seventh-day Adventist mothers, than the liquor menace. "My little boy has never even touched a cigarette," a fond and trusting mother once said to a worker for boys. "Madam," was the reply, "remember this: You do not know what your son is doing when he is out of your sight." This is true; but of one thing we may be fairly certain,—the boy who goes out from the shelter of home untaught and unwarned, is a shining mark for the fowler of souls and the destroyer of human bodies.

The *Instructor* for March 7 is an Anti-Tobacco number. Mothers, will you use this weapon of defense for your children that is now placed in your hands? Will you study it, read it with the children, encourage them to write questions on the different articles for you to answer, and then ask the same or other questions of them? It is not enough to tell your boys that it is "wicked," your girls, alas! that it is "unladylike," to smoke cigarettes. Make your instruction *definite*. Tell them why the cigarette is a menace to their physical development, to their scholarship, to their purity of life, to their usefulness in manhood and womanhood. Show them the cost of forming this habit, not only in money, but in time and health and efficiency, and often in life itself. Show how it weakens the will, raises the pulse, and wears out the heart. Call their attention to the fact that such men as Thomas Edison, Henry Ford, Dr. Wiley, Luther Burbank, and many other leaders in the world's notable achievements, are in the forefront of the great battle that is being waged against the cigarette.

There are teachers in public schools who have read some of the *Temperance Annuals* from cover to cover with their pupils. Will you do less for your little home flock, with this Anti-Tobacco *Instructor*? Rather, will you not do much more?

MRS. I. H. E.

¹ A mother had forbidden her young son to go down the street at a certain time; but the temptation was too strong, and thinking himself unobserved, he ventured to disobey. Sitting by the curtained window, the mother saw the tempted lad hurrying down the street, and when he returned, she told him what she had seen. "What!" exclaimed the astonished culprit, "you saw me going wrong, and didn't stop me, mother? Oh, why did you sit still and let me go? Why didn't you just tap on the window?"

Crowned of Life

ARTHUR W. SPAULDING

Nor multiplying fruits of wrath,
Nor bastard seed of strife,
The everlasting victor hath
That shall be crowned of Life.
Not gain of war, from carnage sprung,
A Moloch-gift, he brings,
Nor incense in his censer swung
The pomp beloved of kings.

Lo, such shall come with coward fear
Where heaven's court shall sit,
When Time's short laurels wither sere,
And God's fair lamps are lit;
For as the arrow cleaves the air,
Forgot when it is past,
So he hath graved no record where
The lots of life are cast.

But he the hero crowned shall be
That bore both toil and scorn,
The seed of immortality
Of love and patience born.
His is the name o'er every name,
A son of God indeed,
Who held his soul above earth's fame,
But stooped it 'neath earth's need.

Virtue shall give her sure reward
When Might hath had his day;
Her offspring in eternal guard
She well shall keep for aye.
Triumphant hero, Virtue's child,
Victorious in the strife,
With prizes that are undefiled
He shall be crowned of Life.



"Words Fittingly Spoken"

MRS. M. E. BODWELL

FRIDAY was usually a busy day for the Eldridge family, but this particular Friday gave evidence at early dawn that strenuous times were ahead. Before the early breakfast was served, however, the head of the family read a few verses of Scripture for morning worship, and in a short prayer thanked God for the blessings of the past, and pleaded a renewal of his mercies.

Breakfast over, the family scattered. The husband and father went forth to battle with the stern realities of life, leaving to his companion the petty, yet none the less perplexing, problems of the home.

The water supply had been cut off in the midst of the week, thus delaying the family wash, and the clothes must be put out, dried, and ironed without fail today. Then there were the usual baking and cleaning.

Noon brought the family home with healthy appetites, but dinner was late. The morning work had not progressed rapidly. Two-year-old John, fretful over getting some of his last teeth, yet determined to do his "Friday cleaning," had left a trail of ashes from the sitting room stove to the door of the kitchen, where Mrs. Eldridge was working in feverish haste. Added to this, a helpless invalid in the family had made trying demands upon her time and patience, and other confusing things had brought the household affairs into a state of congestion.

Through it all Mrs. Eldridge had maintained a quiet, cheerful attitude, doing

the best she could. However, when an unfortunate accident occurred at the dinner table, it seemed as if things were at the breaking point. Then the husband, who apparently had not been disturbed by the delayed meal, looked up at his wife, and said with a depth of feeling in his voice, "I cannot tell you how much I appreciate what you are doing. You are such a comfort to me, and so kind to my father!" The wife did not answer, but her radiant face made sufficient reply.

The words were not much, but their effect was magical. They seemed to supply the lubricating oil necessary to the household machinery, proving again the truth of the beautiful proverb, "A word fitly spoken is like apples of gold in network of silver." May God give us "the tongue of the learned," that we may "know how to speak a word in season to him that is weary."

The afternoon work moved forward to a happy conclusion, and at sunset a peaceful family gathered to welcome the coming of the Sabbath. So often we wish for the key to heaven's treasures of patience and love when the things of life fret us and annoy, but is it not hidden in communion with the Master, and loving service for those around us?

"O Master, let me walk with thee,
In lowly paths of service free;
Tell me thy secret, help me bear
The strain of toil, the fret of care.

"Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong."
Boulder, Colo.



Let's Eat Oranges

PROBABLY the reason many of us consider the orange a luxury rather than an everyday food is because we still cherish memories of the time when the fruit was high-priced and not widely distributed, and an occasional orange was a surprise often reserved for the toe of the Christmas stocking.

Many of us are more or less slaves of our habits of thought, and in face of the fact that oranges can be purchased from December to April at almost any price, and the rest of the year at prices which are moderate when the value received is considered, we do not take advantage of their wonderful dietetic properties because we consider them too expensive.

It is generally known that the orange contains citric acid, which is a liver stimulant, and that it is a gentle laxative. But its wonderful supply of phosphates, a direct nerve food, is usually overlooked, and the fact that oranges therefore have a beneficial effect in cases of insomnia is practically unknown. In short, the importance of the orange as an everyday food the year round cannot be too greatly emphasized.

As a breakfast fruit it is unequaled; but to obtain the greatest benefit it should be eaten a half hour before the meal, so that the juice may leave the

stomach and begin its rapid upbuilding and general cleansing while the digestive tract is comparatively open. If this is done, a cereal with light cream may be eaten at breakfast; but if the orange figures as the breakfast fruit, the cereal with cream should be omitted, as the combination sometimes causes nausea and gas.

The necessity for washing oranges and, indeed, all fruits, cannot be too strongly insisted on; for no matter how clean they may look, they are no more free from bacteria than unwrapped bread, or candies sold from open cases.

If to be eaten with a spoon, the fruit should be cut in halves crosswise; and if the halves do not stand level, thin slices of skin may be cut from the ends. The pulp around the edge and the membrane between the sections should be loosened by a curved grapefruit knife.

To prepare the orange flower-fashion, cut down the skin in quarters, and then in eighths, to within an inch of the blossom end. Then strip down in points and fold these over. To serve orange sections on a strip of peel, cut an inch band crosswise entirely around the orange at the middle. Remove the remaining skin, slit the strip open, and spread out the sections. . . .

When sections are to be used for garnishing or for fruit cups, the best way to obtain them is to pare the orange with a sharp knife till the juice runs, and then cut out each section separately.

If plain sliced oranges are desired, they may be prepared in this way, or they may be pared, sliced crosswise, and arranged in dessert dishes or a bowl, with a little sugar between the layers; or if there chances to be at hand some well-sweetened pineapple juice or the juice from other canned fruit, it may be poured over the orange slices, the whole being allowed to ripen in a cold place for at least an hour.—*Good Housekeeping*.



A Hint to Bread Makers

IN this day and age, when every one likes fresh bread, the housekeeper is sometimes troubled to keep her weekly baking moist enough to suit the taste of her family. By following the method I learned from an old English cook, I have no difficulty in this. As soon as my bread is done, I place it outdoors or in some spot where "the wind will blow through it," and leave it there until it is cold. Then I wrap each loaf in waxed paper, such as all hygienic baker's bread comes in, and put the loaves in the regular bread box. By keeping the bread completely covered, it remains moist and fresh down to the very last crumb.—*Selected*.



"THE well-ordered house is a center of intellectual interest. Reading, the exchange of ideas, wit, humor, honor, and clean mirth are its chief amusements. No later school can compensate for the blank left in the intellect by the mindless home."



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



The Eastern Canadian Union Conference

THE Eastern Canadian Union Conference held its seventh biennial session in the new Seventh-day Adventist church building in Toronto, Ontario, Jan. 4-11, 1916.

The entire corps of laborers were present through the session, and took a deep interest in the Bible studies, as well as in the conference business. Elder McVagh, of the West Michigan Conference, was in attendance part of the time.

The reports from the president of the union and from the local conference presidents, together with the reports from departmental secretaries, presented the most encouraging outlook we have ever seen in eastern Canada.

During 1913 the union conference increased its church membership by seventy additions, in 1914 the membership was increased still further by ninety additions, while it is hoped that 1915 will show a still larger growth. This means much to the Eastern Canadian Union. From 1902 to 1912 the conference lost two in its membership. To have the conditions changed, and a growth take place, brought courage to every heart.

The increase in tithe was marked, and each year indicated improvement in each department of work represented. The conference raised \$433.08 in excess of its full twenty cents a week per member for 1915, and faces the future with great hopefulness.

Two schools are in operation,—the academy at Oshawa, doing twelve grades of work, and the intermediate school at Williamsdale, Nova Scotia, carrying ten grades. Both schools were filled with students, and doing well financially.

It was my privilege to visit the school at Oshawa, and speak to the students. I was pleased to see such a body of strong, sturdy young men and women in this school. Nearly every student present was preparing for service in the Master's work.

On Sabbath afternoon, following a good sermon on the ministry, by Elder G. B. Thompson, Brother R. A. Hubley, of Newfoundland, was ordained to the work of the gospel ministry.

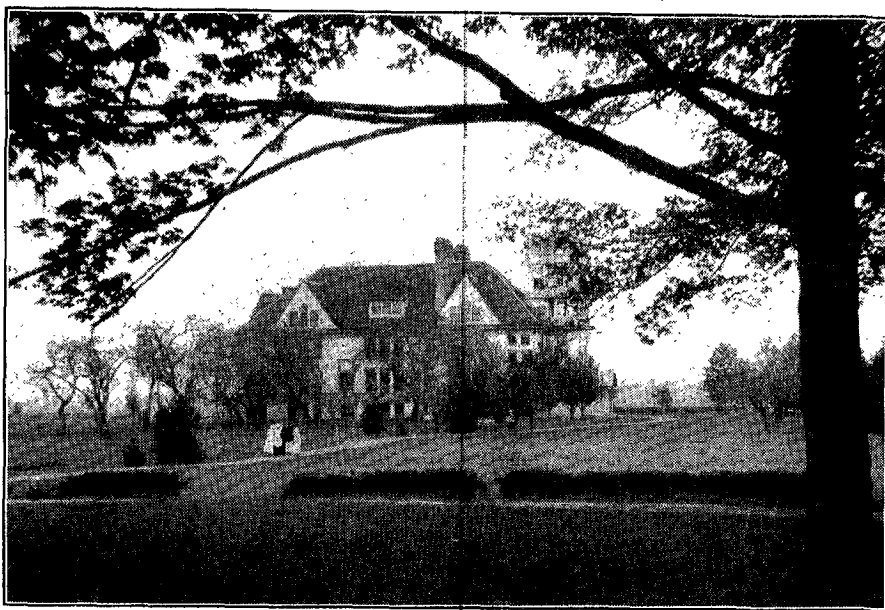
Officers were reelected for the next quadrennial term. Elder M. M. Hare was asked to take the secretary-treasurer and auditor work of the union. Elder A. V. Olson, president of the Quebec Conference, was asked to take Brother Hare's work in Ontario; Brother W. C. Young, of Newfoundland, to take Brother Olson's work in Quebec; and D. J. C. Barrett, of Nova Scotia, to take the work in Newfoundland. Elder M. N. Campbell, who had been asked to go to Great Britain, and later to India to take the place left vacant by the death of Brother H. R. Salisbury, could not respond, owing to the physical condition of some of his family. His remaining in Canada gives courage and confidence to all

All the workers are of good courage, and the meeting closed with all in attendance feeling grateful for the presence and blessings of our heavenly Father, and confidently expecting growth and progress in the work in the Eastern Canadian Union Conference.

I. H. EVANS.

A Large Debt Paid

EVER since the Battle Creek College was moved to Berrien Springs, Mich., and rechristened Emmanuel Missionary College, it has been burdened with a heavy load of debt. For a number of



MAIN BUILDING, EMMANUEL MISSIONARY COLLEGE

years this kept increasing. On Dec. 31, 1914, the total liabilities of the school were \$49,285.65. To pay the interest on this large sum was a serious financial burden to the college. During the early part of 1915 there was paid on the debt \$15,435, and on Jan. 19, 1916, sufficient money was on hand to pay all the remainder of the indebtedness, without counting either outstanding pledges or annuities.

As this school is really the oldest of our colleges, it is only fitting that it should be the first of our present colleges to sing the jubilee song. This encouraging result has been reached, not by the efforts of a few, but by the hearty co-operation of all our local conferences and other friends of the college. While the work has been hard, it has been very pleasant because all were united and willing.

In mentioning how this large sum of money was secured, we are happy to state that \$3,000 of it was donated by the Review and Herald Publishing Association, \$1,000 in 1915 and \$2,000 in 1916. When the Review and Herald was moved from Battle Creek to Washington, D. C., some years ago, not a few prophesied that it would meet with great

loss. It is certainly gratifying to know that our publishing house at Washington has prospered so well that it can return such a liberal sum to its old sister institution in Michigan.

In May, 1914, the teachers and students of the college began a definite attempt to clear away the debt. We have never seen another movement just like this, and so far as we know, nothing similar to it has ever been found in our schools. This effort of the school itself to help pay the debt has proved an excellent experience. The spirit, the enthusiasm, and the faith of the college people, meant more than the money raised, though this was not a small sum. When the college debt was apportioned, the students and teachers agreed to be responsible for \$5,000.

Most of our local conferences and institutions in the Lake Union are burdened with debt, but in spite of this every conference joined heartily in the effort to clear the college. Some friends of the school contributed large sums. Several gave \$1,000, others \$500, and many more

gave liberally. Some conferences paid their apportionment out of the return money of the Twenty-cent-a-week Fund; others raised the money in ways of their own. During 1915 we secured \$123,838.27 on the Twenty-cent-a-week Fund in the Lake Union Conference. This meant an increase over 1914 of \$24,000, and was \$6,692.67 over the twenty-cent-a-week quota. Out of this money sent to the Division Conference the Lake Union received back \$36,522.59. A part of this was used in paying the college debt, though a share was applied on local liabilities.

We shall not soon forget the meeting in the college chapel at which the announcement was made that the college debt was paid. After several members of the board had spoken, a most encouraging testimony meeting, in which many took part, was enjoyed. Prof. O. J. Graf, the president of the school, spoke in behalf of teachers and students, and expressed their sincere and deep gratitude for the splendid liberality shown in completely wiping out the college debt. The assistant business manager, Brother Fred Green, recalled a Testimony that had come to Emmanuel Missionary College in its earlier days, while he was a

student there, in which Sister White wrote that the school at Berrien Springs would go through trying experiences, but that there were "better days ahead;" and he fully believed we had reached those "better days." We quote a few other statements made by teachers and students:—

"The paying of the college debt so speedily is a symbol of the way God will quickly close up his work in the earth."

"As our brethren and sisters receive back the money lent by them to our institutions, they will no doubt be moved to give more freely to the finishing of the Lord's work."

"The lessons that these students have learned in self-sacrifice and giving will make them more valuable workers when they take up their duties in the field."

"This experience will help these young people to be lifters instead of leaners, and has given them a training that will help them to avoid debt as they take up responsibilities in other institutions."

A student at the beginning of the effort had expressed his confident hope that he would be graduated from a college free from debt, and now, as president of the senior class, he gave thanks that his hope was to be a reality.

The Emmanuel Missionary College is situated very favorably out in the country, and yet on a car line between St. Joseph and Niles, Mich. Thus the students are not exposed to temptations as they would be in a town. The school has a strong faculty of experienced and godly instructors. There is a splendid spiritual influence and a deep missionary zeal in the institution. Of its forty graduates from all courses last year, twenty-two have entered the work, and fifteen are back in school for further study. Four graduates from the college course entered the ministry. The school owns a large farm, and has the best dairy herd we have ever seen at any school. Last year Emmanuel Missionary College gave work to students on the farm, in the printing plant, and in other industries, to the amount of \$25,000. This is a great help to needy young people and to students' parents of limited means. We are profoundly thankful to God and to our brethren because the college debt is paid, and we hope that ere long the beautiful banner of "Freedom From Debt" may float over every institution and association office in the Lake Union Conference.

L. H. CHRISTIAN.

◆ ◆ ◆
Let 'It Be So

LAST evening, in our missionary meeting, two of our more recently baptized brethren were relating experiences in canvassing in Calcutta for the new book, "The World's Crisis."

Brother Jacob, a Jew from Bagdad, who found and accepted this truth in Calcutta, was saying that since he began telling people plainly that it was a Seventh-day Adventist book, his sales had decidedly increased.

Brother Bonnaud said, "That is really unnecessary, because as soon as people understand that the book discusses the war from the Biblical standpoint, they know it is Seventh-day Adventist. Indeed, the people I meet seem to think the Bible itself is a Seventh-day Adventist book."

W. S. MEAD.

Making Friends with Editors

As ministers and other workers in the field continue to use the newspapers in connection with their efforts to herald the glad tidings of the Lord's soon coming, they find editors easy to approach, and willing, as a rule, to publish contributions from them. There are now a large number of workers who, through their persistency, have gained the friendship and confidence of editors, with the result that these men gladly publish their reports, and unconsciously make themselves valuable servants in the Lord's hands for the spread of the message.

Encouraging letters are being received from many parts of North America, in which the writers tell of their success in having articles published dealing with different phases of the truth. For the encouragement of others, the following thoughts on the newspaper work, all of which were received in one day's mail, are passed on. One of our evangelists now holding an effort in Stockton, Cal., says:—

"Though we have some difficulty in getting long articles published, yet for twenty-eight evening services we have succeeded in having inserted sixty-nine articles, which average seven inches.

"The newspaper publicity has helped us very much to keep our audience this winter. We have had a great amount of rain, but notwithstanding this, our congregations have averaged from one hundred to five hundred each night for the first four weeks. As we have but a small membership in this place, this company is made up of the people outside of the church.

"I usually get the church members to write letters of appreciation to the city editor of the paper they happen to be taking. One of our brethren received the following reply from the city editor of the morning paper: 'We are in receipt of your letter, and wish to thank you for your subscription. We shall continue to print the sermons given in the Bible Auditorium as long as the meetings are held.' The following morning an article three fourths of a column in length appeared in his paper, under the heading, 'Says Seventh Day is the Sabbath. Evangelist Booth Quotes Texts to Prove His Assertion.'

"Some are taking their stand for the truth, and others are seriously considering doing this. We hope to have a good company before we close the meetings, which will last five weeks more, the Lord willing."

One of the leading workers in southern Oregon says:—

"Just a word regarding newspaper work in southern Oregon. We are trying to take advantage of this splendid means of giving the message, although I am sure we let many opportunities go by to get articles in the papers. It is surprising how willingly the editors publish what we give them.

"Lately we have held six religious liberty mass meetings in our conference, and the papers all gave liberal space to reports of the meetings, sometimes giving a column on the front page, with good headlines. In one town where the Bible in the public schools is an issue, the editor of the leading paper asked one of our ministers to write a series of articles on the subject. Another editor where one of our workers is located

asked for an article each week on some phase of our message.

"The assistant managing editor of the San Francisco *Examiner* a short time ago wrote the following: 'The convention held recently in Loma Linda has attracted considerable attention. At last the Seventh-day Adventists are employing strictly modern tactics by having a real, live press agent report the proceedings in the papers.'

A brother in California, who lives in a place where only one paper is published, says:—

"I have been corresponding for this paper for more than a year, furnishing on an average more than one hundred lines a week relating to our work and our institutions, and the going and coming of Adventists here.

"Of course this is a small town, and to a large degree it is to the interest of the editor to publish this; but I have found the larger city papers as willing to publish anything that I have furnished them, provided, of course, that it had news value.

"I enjoy this line of work, and trust that these efforts will bring the truth, or a knowledge of it, before the people, which will be productive of good."

Each of these writers speaks courage. There are several interesting points in their letters that ought to be helpful to our brethren in future efforts in writing for newspapers. There is no greater agency than the secular press for making our work and our doctrines known to the world, and our opportunities for using it are unlimited. Surely no one should hesitate about giving the message through this medium when it is here for our use, and every worker should do his best to gain the friendship of editors in order to open the way for the publication of his contributions. WALTER L. BURGAN.



The Central Union Conference Meeting

THE seventh biennial session of the Central Union Conference was held in College View, Nebr., February 8-14. Nearly every worker in the Central Union Conference was present at the opening meeting. The interest continued unabated till the close.

The institute work occupied the forenoons, closing Sabbath, February 12. In the afternoons the Central Union Conference held regular sessions. This enabled the union conference to get its report from its presidents and departmental secretaries at an early date. All the business of the conference was completed, with time to spare.

According to the president's report, 1,623 were baptized during the last biennial period. The conference resolved to undertake to increase its church membership by 1,800 during the year 1916. This will mean a mighty work set in operation; but if every worker will carry his share of the load, there is no question but that, with the blessing of God, these results can be obtained.

There has been an increase of \$44,666.36 in tithe during the past two years. The mission offerings have been increased \$35,347.57 over those for the last biennial period. This tithe and these offerings were paid in, notwithstanding the fact that there had been considerable activity in the field in securing donations

for Union College and the Clinton German Seminary.

Concerning the debt on Union College, the president said, "I am glad to say that provision has been made so that Union College will be out of debt for the first time in its history, as soon as all the pledges come in and the notes can be paid. For this we are grateful to God. We wish to thank our loyal people for the manner in which they have given of their means to make this possible."

The Clinton German Seminary occupied considerable time and attention, and it was hoped that plans would be set in operation that would minimize the operating expenses, and thus place the seminary on a paying basis. It was believed, by nearly all who spoke concerning the question, that this school would be able to pay off its debt the present year.

The president further said: "The Central Union Conference Association has lessened its obligations \$73,915.31 during the past two years by collecting its notes, and in other ways. We believe this policy should be continued. State conferences also, in the aggregate, have paid off thousands of dollars. It is clear that the Bible not only warns against debt making, but it also warns against encouraging debt making by becoming surety for the borrower. The divine precept is, 'Be not thou one of them that strike hands, or of them that are sureties for debts. . . . He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure.'"

Elder Underwood was reelected president of the conference. Elder J. W. Christian was elected secretary-treasurer, and most of the other officers were continued as before.

The meeting was a real blessing to many, and we believe the future will prove that the workers in the Central Union Conference are united in giving the message in a very definite form. Many spoke of the blessings they had received, and of their determination to work as never before. All in all, it was the best meeting we have ever had the privilege of attending in the Central Union Conference. I. H. EVANS.

Missionary Volunteer Department

M. B. KERN	Secretary
MATILDA BRICKSON	Assistant Secretary
MRS. I. H. EVANS	Office Secretary
MEADE MACGUIRE	Field Secretaries
C. L. BENSON	
J. F. SIMON	

Holy Bible

"HOLY Bible, book divine,
Precious treasure, thou art mine;"
Mine to cheer me when I'm sad,
None like thee to make me glad;
Precious guide to wayward feet,
Breathing hope and comfort sweet,
Breathing pardon full and free
Through the blood of Christ to me.

Gems in mines of wealth untold,
Richer far than mines of gold,
Thou dost yield to seeker there
Priceless promises so rare.
Rays divine of heavenly love
Streaming from the courts above,
Light our pathway through the gloom;
Guide us safe while traveling home.

Voice of God to heart of mine,—
Other voices not like thine,
Earthly voices, lead astray,—
Ever true, thou lead'st the way;
Through this earthly wilderness
Thou art ours to cheer and bless.
"Holy Bible, book divine,
Precious treasure, thou art mine."

MRS. E. M. PEEBLES.

The Bible Year

Assignment for March 12 to 18

March 12: Joshua 11 to 13.
March 13: Joshua 14 to 17.
March 14: Joshua 18 to 21.
March 15: Joshua 22 to 24.
March 16: Judges 1 to 5.
March 17: Judges 6 to 8.
March 18: Judges 9 to 12.

For Supplementary Study

After completing the reading of the book of Joshua, outline it under the following heads: Conquest, Assignment of Lands, Joshua's Farewell.

A large number of cities and towns are mentioned in this book. Make a list of them, and see how many you can locate on the map.

The Bible a Treasure

"The Bible is a treasure. It contains enough to make us rich for time and eternity. It contains the secret of happy living. It contains the key of heaven. It contains the title deeds of an inheritance incorruptible and undefiled, that fadeth not away. It contains the pearl of great price. Nay, in so far as it reveals them, . . . it contains the Saviour and the living God himself."—*James Hamilton.*

"The Bible is the treasure of the poor, the solace of the sick, and the support of the dying; and while other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that book to create light in the midst of darkness, to alleviate the sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, despair, and death vanish at the touch of its holy inspiration."—*Robert Hall.*

Joshua — the Man

Joshua, "born a slave in the brick-fields of Egypt," and chosen by divine appointment to succeed Moses as leader of Israel, was about forty years old at the time of the exodus. By his long and intimate association with Moses, by his faithfulness and loyalty in times of stress and trial, by his courage in war and his wise counsel in peace, and by his implicit confidence in God and obedience to his commands, Joshua was peculiarly fitted to take up the great work to which he was called.

The name Joshua was originally Hoshua, meaning salvation; or Jehoshua, God's salvation. "According to the modifications which Hebrew names underwent in their passage through the Greek language, this took, in later years of the Jewish church, sometimes the form of Jason, but more frequently that of Jesus."—*Stanley.*

Joshua was a type of Christ. "Jesus of the Old Testament brought ancient Israel into the typical Land of Promise. Jesus of the New Testament is yet to bring his people into the real Land of Promise, the eternal rest in the kingdom of God."—*Starr.*

"God buries his workmen, but carries on his work." The period of mourning in the plains of Moab was more than a formal matter with Israel. "Never," says Dean Stanley, "could there have been such a blank in the history of the chosen people as when they became conscious that he who had been their leader, their lawgiver, their oracle, as far back as their memory could reach, was taken from them at the very moment when they seemed most to need him." Moses was dead; but the real Leader of Israel "ever liveth." It was his power, not the mantle of the human Moses, that came upon the quiet, loyal, brave-hearted Joshua, and enabled him to lead Israel into Canaan, and leave that land in their possession when his work was ended. Joshua was always ready for service; and "success is readiness for occasions."

Some traces of the deeds of Joshua are found in the fragments preserved to us in the clay tablets that have come down from that early day, in inscriptions on monuments, etc. One writer mentions a Phœnician inscription found near the city of Tingis, the sense of which is thus given: "We are those who fled before the face of Joshua the robber, the son of Nun." By a king of Armenia Minor he was called "the murderous wolf," and by another writer "the evening wolf." Thus Joshua was called by his enemies. In later years the Jews chose a robber for release rather than Jesus.

The Judges

"Since the departure from Egypt the Israelites had been under the leadership of two remarkable men, Moses and Joshua. The tribes had acted as one army. Common dangers and objects had made their interests one. Now the great leaders are dead. The tribes are scattered over the land; their foes, their interests, their cares, are different. They have no king, no common master. Hence, as occasion requires or danger arises in this or that quarter, a judge is raised up to lead the people until the trouble is over."—*Sell.*

"The judges were temporary and special deliverers, sent by God to deliver the Israelites from their oppressors; not supreme magistrates, succeeding to the authority of Moses and Joshua. Their power extended only over portions of the country, and some of them were contemporaneous. Their first work was that of deliverers and leaders in war; they then administered justice to the people, and their authority supplied the want of a regular government."—*Pe-loubet.*

The Book of Judges

This is the second of the historical books, and takes its name from the class of men whose deeds it recounts. The story of thirteen of the fifteen judges of Israel is told in this book; and though the chronology of this period is beset with difficulties, it seems to be agreed that the time covered is about three hundred years. The authorship of the book is uncertain. "Jewish tradition ascribes it to Samuel, although portions belong to earlier times, and a few references must have been incorporated later." But whoever the author, it is evident that he had a well-defined plan in mind. His object was to show that "the only way to happiness was to shun idolatry and obey the commandments of the Lord." The sins of the people are plainly set

forth, and no attempt is made to excuse or hide them.

The book is "a series of striking historical pictures, portrayed with a painstaking fidelity. They reveal the condition of the country, the people, and the times. They show the conflicts of the nation with itself and its Canaanitish neighbors, when there was no king in the land. We find here the record of the faithfulness, the righteousness, and mercy, of God."—*Sell*.

Home Missionary Department

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

"A Little Child Shall Lead Them"

Some Experiences

IN "Testimonies for the Church," we find the following:—

"As the children sang in the temple courts, 'Hosanna; Blessed is he that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up."—*Vol. VI, pp. 202, 203.*

When the children begin to take up the work of proclaiming the message, it will be another sign, added to the many that have already appeared, that we are rapidly nearing the end of all things. How careful should parents be in the conduct of the home and the training of their children! This quotation says that some children of Seventh-day Adventist parents will go out and proclaim the gospel to the world. It will be easier for them to do it than for older workers.

But we need not wait longer. Already the children are beginning to go out and do their part in spreading this message. A number are doing a noble work in the distribution of literature. Many are being trained to sell our publications, especially our periodicals, and are entering into this work as real missionaries, with a spirit of consecration.

The circulation of our magazines has opened a broad field of endeavor for all our people,—men, women, boys, and girls. Interesting stories could be told of the experiences of our brethren and sisters who are engaged in the sale of our magazines; but it is my purpose to call your attention to the work that is being done by children in the sale of our magazines.

In Louisville, Ky., lives an eleven-year-old girl who has been selling our magazines ever since she was six years old. Her father and mother have a great love for this message, and are actively engaged in our colporteur work; and being reared in such an atmosphere, this girl has a missionary spirit. For several years she has been going out with her mother and selling our maga-

zines. She is very enthusiastic about her work, and always makes it clear to her prospective customers that she is engaged in missionary work. She explains about her paper, and does not care to sell it unless she feels her customer is buying because he is interested in what she tells him about it. When she was nine years old, she sold sixty-two magazines in one hour, and just a few days ago made another record by selling forty-five copies of the *Watchman* in forty-five minutes. Who can tell the amount of good this little girl is doing in her sweet, simple way? Who doubts that she is getting these truth-filled magazines into the hands of many who would not otherwise buy?

Five Interested Readers

I wish to quote a portion of a letter I received a few days ago from a thirteen-year-old girl in Idaho. It is given just as she wrote it:—

"I only sell in the business district.

magazines, and who at the age of thirteen is beginning to see some of the results of her labors.

Sells to a Catholic Sister

The girls do not do it all, though. The boys are becoming interested, too. One boy thirteen years old, who sells the *Watchman* regularly every month, writes me one of his experiences as follows:—

"I was out Sunday and had some good experiences. I sold a magazine to a Catholic sister, and she gave me twenty-five cents for it. I did not know that it was the place where the sisters stay.

"At first I was rather discouraged, but I prayed to the Lord, and he answered my prayers; for after that I had good experiences. I think Satan was just buffeting me to do wrong; but praise the dear Lord, I overcame him, and I hope that I always will."

This young brother has set his aim to

The Seventh-Day Adventist Home Missionary Department

PERSONAL SOUL WINNING CAMPAIGN

"He that winneth souls is wise"

INASMUCH AS THE LORD HAS SAID THAT THE WORK OF GOD CAN NEVER BE FINISHED UNTIL THE MEN AND WOMEN COMPRISING OUR CHURCH MEMBERSHIP PAID TO THE WORK AND UNITE THEIR EFFORTS WITH THOSE OF MINISTERS AND CHURCH OFFICERS, I PROMISE TO DEVOTE SOME TIME REGULARLY TO HOME MISSIONARY WORK, FOR THE PURPOSE OF WINNING SOULS TO CHRIST, AND TO THIS END I WILL HEARTILY COOPERATE WITH THE PLANS LAID BY THE CHURCH TO ACCOMPLISH ITS WORK; AND IN ORDER TO DO MY PART, IN SUPPLYING THE INFORMATION AND ENCOURAGEMENT NEEDED TO BRING THIS CAMPAIGN TO A SUCCESSFUL ISSUE, I PROMISE TO FAITHFULLY REPORT THE WORK I DO.

NAME _____

ADDRESS _____

CHURCH _____

MISSIONARY SECRETARY

HOME MISSIONARY MEMBERSHIP CARD

(See article page eighteen)

There are five different persons who are interested very much, four of whom I am expecting to see take their stand for the truth any time. The other is a man who said he would be at prayer meeting tonight. Of course there are many more, but these seem to be especially interested.

"I was thirteen years old the eighteenth of November, and have sold magazines for nearly seven years. The first year I started out was one Fair week, and on Children's Day, when my sister had some magazines that the church had given her to distribute. I asked mamma if I couldn't sell them, and she said, 'Yes.' She then took me across the street, and I was to sell down to Thirteenth St. as there was a car track there; then mamma would take me to the other side, doing the same thing, and when I would get through I would call and she would come and get me. The first business place I sold in was a hotel. I had such good luck that I just kept it up."

I wonder if it is mere "luck" this little girl has had? Do you think it is just luck that she now has four persons ready to take their stand for the truth, and several others interested? Here is a faithful little *Watchman* agent, who has worked for seven years with our

sell a thousand copies of the *Watchman* during 1916.

About the first of the year I received a letter from a boy aged twelve years. He wrote as follows:—

"I have received two letters from you, and one postal card, since November 23. The first one asked that I order fifty copies of the *Watchman*, January number. So I at once ordered fifty, which are very nice and sell well. I was glad to see that the motto is, 'Constantly striving to make our best better.' I am a twelve-year-old boy, so cannot do much, . . . but thought I would do my best, and aim to sell a thousand this year. I can sell twenty-five on Sundays, and there are fifty-two of them; so I am planning on good service."

These two boys are doing a good work by selling the *Watchman* on Sundays. This is a day when they find most of the people at home and in a reading mood. Let us remember them in our prayers, that they may be guided aright and be faithful in their work, and with the help of the *Watchman*, may see as good results from their work as has the girl in Idaho.

The Saviour said, "Suffer the little children to come unto me, and forbid them not." When our children show a

desire to have a part in the proclamation of this message, they should be encouraged to do what they can. One of the easiest ways for children to get experiences in doing real, live missionary work, one that will be of greatest encouragement to them, is through the sale of our magazines. Other instances might be cited where children are selling the *Watchman*.

Care should be taken by the parents when starting their children out; but when the influence is right in the home and the children are taught and trained in missionary work by precept and example, great good will result from their efforts, and "they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up." When we pray for the work and workers in this great cause, let us not forget that even the children are beginning to bear responsibilities in this work, and that they need our prayers in their behalf.

J. L. McCONAUGHEY.

The Home Missionary Membership Card

"LET the gospel message ring through our churches, summoning them to universal action." This is the command of our great Leader, who "demands that every soul who knows the truth shall seek to win others to the love of the truth."

We have reached the time when a new order of things is due, a time when every latent power in this movement is to become mightily possessed with the Spirit of God, and pressed into service as an instrument of divine power. We have great cause for gratitude, for we are finding it is as our God has said it would be: "Thy people shall be willing in the day of thy power." Ps. 110: 3.

This membership card shows the Saviour pointing to the work he has given us to do—soul winning. Our aim is printed on a globe that represents the world which must receive this message. The world stands on a base, on which is the underlying motive of our work—the love of Christ. Work for souls calls for self-denial and self-sacrifice, so the cross appears in the center of the pledge; all who would wear the crown must share in the cross. This card will serve to remind us that we may and should show our love for Christ by leading souls to him.

We want definitely to enlist every believer in this work of saving souls. We believe this membership card will be a great help to the leaders in securing the fullest cooperation of our people in this work. In some instances where the cards have been presented to the missionary society, every member present has signed them. We want all to know that whether they are rich or poor, great or humble, God calls them into active service for him. "But though you may be weak, erring, frail, sinful, and imperfect, the Lord holds out to you the offer of partnership with himself, inviting you to come under divine instruction. Uniting with Christ, you may work the works of God."—*Appeal*, p. 21.

These membership cards are to be signed by the church members and the local home missionary secretary, who will keep a record of the names of those who have signed, after which the cards

Colporteurs' Summary for January, 1916

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1916	VALUE 1915	NO. COP.	VALUE 1916	VALUE 1915
ATLANTIC							
Maine	7	272	\$210.35	\$ 277.80	160	\$ 16.00	\$ 149.30
N. New England	3	300	132.85	190.25	2139	213.90	35.80
Massachusetts	12	754	705.54	780.26	5391	539.10	317.40
S. New England	3	270	336.50	125.25	885	88.50	27.00
E. New York	11	761	749.80	171.80	2245	224.50	154.50
W. New York	4	300	248.75	548.85	1040	104.00	233.00
Greater New York	10	424	559.05	437.19	2580	258.00	391.00
Totals	50	3081	2943.54	2531.40	14440	1444.00	1308.00
COLUMBIA							
Ohio	29	1825	1797.65	745.93	2614	261.40	352.60
Chesapeake	8	682	1061.10	1385.15	875	87.50	45.00
Virginia	5	372	416.20	311.95	560	56.00	207.50
W. Pennsylvania	8	465	548.58	466.55	1385	138.50	68.00
E. Pennsylvania	5	621	531.25	561.65	1490	149.00	111.50
W. Virginia	10	723	904.65	1310.80	1085	108.50	85.00
New Jersey	3	191	134.45	175.75	7103	710.30	95.90
Dist. of Columbia	7	400	1043.05	306.60	911	91.10	458.90
Totals	75	5279	6437.53	5264.38	16023	1602.30	1442.40
LAKE							
E. Michigan	10	676	622.40	711.75	6555	655.50	329.00
W. Michigan	10	868	764.75	757.95	5348	534.80	105.50
N. Michigan	6	298	186.50	60.85	582	58.20	47.50
Wisconsin	4	233	316.20	360.30	960	96.00	167.50
N. Illinois	7	468	318.80	276.30	2492	249.20	415.50
S. Illinois	15	1038	1206.34	806.95	2111	211.10	30.50
Indiana	12	736	403.00	1135.70	5249	524.90	85.30
Totals	64	4317	3817.99	4109.80	21397	2139.70	1180.80
EASTERN CANADIAN							
Ontario	1	...	275.85	298.00	1341	134.10	281.80
Quebec	..	...	6.20	18.30	76	7.60	16.00
Maritime	1	...	124.70	39.70	200	20.00	60.00
Newfoundland	..	...	13.50	.....	.....	.....	.....
Total	2	...	420.25	356.00	1617	161.70	357.80
SOUTHERN							
Louisiana	..	...	245.15	560.75	375	37.50	104.00
Alabama	..	...	58.50	136.35	925	92.50	61.50
Kentucky	10	654	867.70	630.90	235	23.50	80.00
Mississippi	5	139	205.60	157.45	795	79.50	42.40
TennesseeRiver	7	619	350.90	511.75	858	85.80	219.00
Totals	22	1412	1727.85	1997.20	3188	318.80	506.90
SOUTHEASTERN							
Cumberland	8	450	492.00	432.45	835	83.50	150.00
Georgia	7	230	407.85	819.95	727	72.70	108.00
North Carolina	8	632	1003.30	370.10	595	59.50	88.50
South Carolina	6	527	895.65	317.67	360	36.00	91.70
Florida	8	536	1061.65	615.00	395	39.50	166.00
Totals	37	2375	3860.45	2555.17	2912	291.20	604.20
SOUTHWESTERN							
Arkansas	6	139	150.55	61.60	44	4.50	19.50
Oklahoma	9	120	85.80	293.15	452	45.20	114.70
N. Texas	5	175	214.45	33.00	594	59.40	87.40
W. Texas	3	199	315.20	46.55	25	2.50	25.00
S. Texas	10	930	1679.35	203.55	2435	243.50	90.50
N. Mexico	4	74	48.00	401.10	50	5.00	16.50
Totals	36	1637	2493.35	1038.95	3600	360.00	353.60
CENTRAL							
Missouri	8	927	703.10	776.67	7542	754.20	83.50
Colorado	4	355	464.00	660.70	633	63.30	143.00
Nebraska	5	669	588.70	610.43	5312	531.20	88.90
Wyoming	1	74	84.75	128.90	95	9.50	10.50
Kansas	12	1074	1022.25	728.70	1174	117.40	178.00
Totals	30	3099	2862.80	2905.40	14756	1475.60	503.90
NORTHERN							
Iowa	6	194	152.02	.....	3036	303.60	401.00
Minnesota	4	302	297.50	258.95	6552	655.20	809.00
North Dakota	..	...	.....	60.00	355	35.50	106.50
South Dakota	2	74	50.90	44.25	1044	104.40	83.00
Totals	12	570	500.42	363.20	10987	1098.70	1399.50
PACIFIC							
Cal. California	2	146	128.45	173.45	1480	148.00	102.00
California	2	143	247.00	.....	8420	842.00	356.20
N. California	6	260	314.90	121.00	165	16.50	55.00

N. W. California	2	199	\$200.95	\$.....	.....	\$.....	\$.....
S. California	1	32	34.50	611.45	3950	395.00	332.20	
S. E. California	1	65	205.00	.....	.....	.....	.....
Inter-Mountain	4	421	599.10	272.00	114	11.40	54.00	
Arizona	1	50	91.00	61.00	250	25.00	32.50	
Totals	19	1316	1820.90	1238.90	14379	1437.90	931.90	
NORTH PACIFIC								
E. Oregon	..	...	.....	.....	.....	.....	5.00	
W. Washington	3	227	292.50	.....	1605	160.50	420.00	
Upper Columbia	..	...	.....	502.50	705	70.50	185.80	
W. Oregon	..	...	.....	203.75	963	96.30	267.00	
S. Oregon	..	...	71.50	85.50	135	13.50	29.00	
S. Idaho	..	...	.....	87.80	671	67.10	37.50	
Montana	..	...	.....	.....	1491	149.10	98.00	
Totals	3	227	364.00	879.55	5570	557.00	1051.30	
WESTERN CANADIAN								
Alberta	..	...	.....	.....	711	71.10	75.00	
Manitoba	..	...	.....	.....	2050	205.00	61.10	
British Columbia	..	...	.....	.....	595	59.50	51.00	
Saskatchewan	..	...	.....	.....	600	60.00	109.50	
Totals	..	...	.....	.....	3956	395.60	296.60	
Foreign and miscellaneous	.....	.....	.....	.....	7084	708.40	1877.90	
Subscription lists	.....	.....	.....	.....	57198	5719.80	5279.20	
FOREIGN, UNION CONFERENCES, AND MISSIONS								
Australasian	..	6405	8727.06	7036.37	5234	1771.41	1693.34	
British	23	1437	793.36	1015.74	160165	5162.20	4559.35	
Scandinavian	73	6276	2314.03	2788.52	3443	227.50	440.48	
Latin	9	821	5177.75	1579.43	4162	647.70	154.61	
Portugal	1	93	15.84	.....	529	12.44	.....
W. German	45	5400	2331.63	2159.98	86027	2089.55	2601.38	
E. German	46	5224	1805.02	1965.41	69547	1768.49	2426.27	
Danube	13	1283	542.14	663.75	.....	.....	.....
Gen. European	63	6319	2620.03	2429.77	31793	957.75	703.27	
South African	3	187	273.42	140.94	74	7.68	.....
Levant	..	...	.....	22.06	.....	.....	.....
India	4	249	320.00	.....	3481	198.72	.....
Korean	..	...	37.63	13.05	5443	136.15	126.15	
Japan	..	...	88.64	33.26	718	188.09	2.56	
Philippine Islands*	12	...	651.05	817.72	.....	208.07	.....
Hawaiian	2	50	199.25	.....	500	45.00	.....
Guatemala	1	71	39.50	.....	.....	9.55	.....
Canary Islands	1	79	101.34	28.93	143	25.74	.07	
Porto Rican	5	381	238.23	1181.03	.....	.....	201.80	
Cuban	14	735	2034.75	471.30	.....	.....	4.25	
Jamaica	8	...	431.89	69.27	4000	240.00	120.00	
Haitien	..	...	.....	287.86	.....	.....	.....
South American	15	588	858.18	678.89	.....	78.70	90.26	
Venezuelan	..	...	.....	197.35	.....	.....	42.45	
Brazilian	53	4481	3568.43	.....	.....	.....	.....
Totals, foreign	391	40079	33169.17	23580.63	375259	13774.74	13166.24	
Totals, N. Amer.	350	23313	27249.08	23239.95	177107	17710.70	17094.00	
Grand totals	741	63392	\$60418.25	\$46820.59	552366	\$31485.44	\$30260.24	

are to be returned to the members to be kept as a constant reminder of their obligations.

With a steadily growing conception of the importance of this home missionary work, we confidently hope to learn of thousands thus definitely enlisting for life in the service of soul saving. Who will voluntarily put on the armor and go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their every need?

F. W. PAAP.

Publishing Department

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

Comparative Summary of Foreign Periodicals

JANUARY, 1915, 448,128 copies, value \$13,166.23; January, 1916, 375,259 copies, value \$13,774.74.



Our Summary for January

We are glad to be able to start the year with a gain for the first month. By a glance at the comparative book summary, it will be seen that this is the largest gain for January, with one exception, in six years.

It is truly gratifying to note the progress some of the conferences are making in securing a class of colporteurs who do not freeze up in the winter nor dry out in the summer, but continue their God-given work with unabating zeal through heat and cold.

It is encouraging to note that the number of this class of workers in the foreign fields is now greater than in the homeland. This tells with certainty that the messenger with the printed page, bearing the third angel's message, is widening his circle of influence, and that the honest-hearted of every nation, kindred, tongue, and people will soon have heard the glad news of the coming of Jesus.

W. W. EASTMAN.

Comparative Book Summary

	1911	1912	1913	1914	1915	1916
Jan.	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58	\$60,418.25
Feb.	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61	
March	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23	
April	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96	
May	81,023.78	94,166.15	101,640.01	87,024.10	107,987.69	
June	135,888.76	137,838.38	137,373.06	153,480.96	151,199.10	
July	127,256.86	156,166.90	140,576.24	199,116.62	170,546.02	
Aug.	91,810.46	103,165.69	111,660.64	105,391.65	118,773.18	
Sept.	86,001.72	67,551.70	73,732.14	74,359.96	78,364.70	
Oct.	81,367.89	70,219.07	84,015.90	60,357.25	76,102.53	
Nov.	67,600.00	77,424.87	73,949.68	57,388.95	69,660.16	
Dec.	58,386.24	57,291.91	59,749.92	57,496.17	69,145.88	
Totals	\$976,218.80	\$1,017,684.13	\$1,049,943.46	\$1,083,110.29	\$1,088,890.64	

Comparative Summary of American Periodicals

	1913	1914	1915	1916	July	1913	1914	1915
Jan.†	177080	152971	170760	177107	July	176772	211040	150880
Feb.	201659	242627	134619		Aug.	153849	171451	152273
Mar.	166409	224757	341059		Sept.	127017	164860	130465
April.	152088	162027	183280		Oct.	126557	174182	123027
May	166465	168934	158114		Nov.	100351	142040	98174
June	156550	189897	159635		Dec.	99504	143190	107229
Totals	1804391	2147976	762048					

* For two months.

† Multiply number of magazines in any month by ten cents to get value.

News and Miscellany

Notes and clippings from the daily and weekly press

— Pike's Peak automobile road is the highest motor road in this country. There is but one higher road in the Western Hemisphere,— a road in Bolivia, which crosses the Andes seventeen thousand feet above the level of the sea. The Pike's Peak road is ten thousand feet above sea level.

— The Canadian Pacific Railway and the Canadian Northern and Grand Trunk Railways announced on February 2 that an embargo had been placed on all shipments of rolled oats to the United States. The ruling applies also to oatmeal, breakfast foods, and all special mill products manufactured from oats. According to local mill and railway men, the embargo has been placed by instruction from the Dominion government, and applies to all Canada.

— The Philippine bill, which would extend to the islands a greater degree of self-government and authorize the President to grant them independence within four years, passed the national Senate on February 4 by a vote of fifty-two to twenty-four. Various Democratic Senators, led by Chairman Stone of the Foreign Relations Committee, tried unsuccessfully to obtain amendment of certain features of the independence clause.

— It is reported that the Mexican government, directed by President Carranza, is attempting to establish and develop many new land reforms. A commission made up of carefully selected men has been appointed to develop the plans and put into operation the Carranza land equalization scheme as quickly as possible. This scheme contemplates returning to the government control of all municipal lands taken by private parties during the Diaz régime, and also the lands taken subsequent to the Diaz régime. When this is accomplished, Carranza will proceed to divide the uncultivated lands on an equitable basis. These lands comprise some very large estates in the Mexican republic. It is announced that the soldiers who fought under the Carranza banner will come in for a first share in the distribution of the small farms when all the details are worked out and the plans completed.

— Nation-wide interest is taken in the recent appeal for funds to relieve the Jewish war sufferers, which resulted in securing over a million dollars for these unfortunates. But this is only a step in what leading Jews have in mind for their coreligionists throughout Europe. Already action has been taken to try to secure civil and religious rights to Jews everywhere after the war is ended. The Independent Order of B'nai B'rith, the international Jewish society, is now taking steps to find out from the capitals of Europe the most acceptable methods of having this very important matter presented to the Peace Congress at the close of the war. It will include in its scope, however, not simply Jews, but also the Armenian Christians. It is thought that this will lead eventually to a solution of the vexatious Jewish problem in Europe. The B'nai B'rith has in its membership many of the leading Jews of the United States and also of other countries.

— And now another fond notion is proved to be nothing but fiction. The Sahara is not all sand after all. Who would have thought it? Travelers, having skirted the fringe of it on all sides and seen nothing but sand dunes, came to the conclusion it was nothing but sand from border to border. And the geographers put it down accordingly. But now it turns out through thorough explorations that, while there are 700,000 square miles of sand, the desert also has 2,800,000 square miles of rocky tableland. While much of this rocky surface is as forbidding as the sand wastes, there are other sections that are capable of cultivation. And this can be carried on even among the sands, as was the case near Biskra last year, where, through sinking 800 wells, 1,500,000 date palms were made to bear fruit. It is reported by experts that the date industry may easily be developed along the northern edge of the desert, south of Morocco, Algeria, and Tunis.

NOTICES AND APPOINTMENTS

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.*



Southwestern Union Conference

THE eighth biennial session of the Southwestern Union Conference will convene in Oklahoma City, Okla., April 7-13, 1916. Each local conference is entitled to one delegate without regard to numbers, and to an additional delegate for each one hundred of its church membership. All members of the Southwestern Union Conference Committee, of the North American Division Conference Committee, and of the General Conference Committee who may be present at any meeting are also delegates.

This will be an important session, and we trust that all delegates will be present at the first meeting. Officers for the coming term will be elected, and such other business transacted as may properly come before the meeting.

G. F. WATSON, *President.*
C. E. SMITH, *Secretary.*



Southwestern Union Conference Corporation

THE legal meeting of the Southwestern Union Conference Corporation of Seventh-day Adventists will be held in Oklahoma City, Okla., in connection with the Southwestern Union Conference, April 7-13, 1916. The first meeting will be called at 10 A. M., Tuesday, April 11, 1916, for the transaction of such business as may come before the constituent body, which is composed of the delegates of the Southwestern Union Conference.

G. F. WATSON, *President.*
C. E. SMITH, *Secretary.*

Columbia Union Conference Meeting

THE next session of the Columbia Union Conference will be held in Pittsburgh, Pa., March 13-20, 1916. The Carnegie Library, which was used four years ago for the union conference, has again been secured for the same purpose. This auditorium will seat about six hundred persons, and is an excellent place for a meeting of this kind.

BOARD

We will begin to serve meals on the cafeteria plan Friday, March 10. This will accommodate the tract society secretaries, and the bookmen, who plan to hold some meetings before the union session opens.

ROOMS

In securing rooms for the delegates, we have been very fortunate, and shall be able to meet the needs of all. However, we kindly ask each conference president to send at once a list of the names of those who will attend, in order that definite assignments may be made, and thus avoid disappointment.

HOW TO FIND THE PLACE

The Carnegie Library is located on the corner of Lang and Hamilton Avenues, Homewood. The dining pavilion is also on Lang Avenue, about four squares north of the library. When you arrive in the city, take either a Frankstown Avenue or a Hamilton Avenue electric car.

If you take a Frankstown Avenue car, get off at Lang Avenue, and walk about one square north to the dining pavilion. If you take a Hamilton Avenue car, get off at the Carnegie Library, and walk about four squares north to the dining pavilion. Bring all suit cases and baggage to the dining pavilion, and you will be taken to your room from there.

Address all communications to the West Pennsylvania Conference office, 7155 Mount Vernon St., Pittsburgh, Pa.

F. H. ROBBINS.



Columbia Union Conference

THE first meeting of the fifth biennial session of the Columbia Union Conference of Seventh-day Adventists will be held in Carnegie Library, Lang and Hamilton Avenues, Pittsburgh, Pa., at 7:30 P. M., Monday, March 13, 1916.

In addition to its president, each conference is entitled to one delegate for each one hundred and fifty members therein. Each denominational institution within the territory of the Columbia Union Conference is entitled to two delegates.

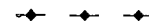
B. G. WILKINSON, *President.*
R. T. DOWSETT, *Secretary.*



Graysville Sanitarium and Benevolent Association

NOTICE is hereby given that a meeting of the Graysville Sanitarium and Benevolent Association will be held in Atlanta, Ga., in conjunction with the regular biennial session of the Southeastern Union Conference, April 3, 1916. At this session trustees will be chosen, amendments to the constitution will be made, and such other business transacted as may come before the constituent body, which is composed of the delegates of the Southeastern Union Conference.

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



College of Medical Evangelists Annual Meeting

THE annual session of the constituency of the College of Medical Evangelists is called to convene in Loma Linda, Cal., at 10 A. M., March 22, 1916, for the purpose of transacting such business as may properly come before the meeting.

E. E. ANDROSS, *President.*
S. S. MERRILL, *Secretary.*

Publications Wanted

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

EFFIE SMITH, R. F. D. 1, Red Level, Ala.

Mrs. Bertha Goin, General Delivery, St. Petersburg, Fla.

Mollie Crockett, Cartersville, Ky. Papers and also tracts.

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

Mrs. James F. Woods, Warsaw, Ind. *Signs* (weekly and monthly) and *Watchman*.

Mrs. H. M. Burleigh, 1721 P St., Lincoln, Nebr., *Instructor*, *Present Truth Series*, *Little Friend*, and tracts.

Mrs. W. E. Monds, 304 North Main St., Joplin, Mo. Continuous supply of *Liberty*, *Signs*, *Life and Health*, and *Instructor*.

Edward Quinn, Jr., Takoma Park, D. C., *Signs* (weekly and monthly), and *Watchman*; also names of interested persons for use in missionary correspondence band work.

Requests for Prayer

A SOUTH DAKOTA brother asks prayers for the conversion of his children who have left the truth.

From Iowa comes this request: "Please pray that I may be healed of a disease which is baffling physicians."

A sister in Michigan writes that she desires prayers for healing from asthma, and for the conversion of her son.

A family in Pennsylvania ask the earnest prayers of our people for help in a great trial through which they are now passing.

Obituaries

EVERETT.—William R. H. Avery was born in Clarendon, N. Y., Aug. 8, 1827, and died at his home, in Bowling Green, Ohio, Jan. 20, 1916. He accepted present truth in 1862, and was faithful until called by death. His wife passed away five years ago. One son and one daughter mourn. We laid him to rest until Jesus comes to awake the sleeping saints.

E. J. VAN HORN.

MCCOMAS.—Edith Evaline Bullock was born in Jewell County, Kans., April 23, 1893. At the age of eighteen years she was converted and united with the Seventh-day Adventist church in Hill Academy. Aug. 26, 1914, she was married to Charles L. McComas, who is left to mourn. Her death occurred Jan. 26, 1916. We know that she sleeps in hope of the resurrection morning. H. L. SHAFER.

RHOADS.—Lewis A. Rhoads was born in Birdsboro, Pa., Nov. 6, 1865. In 1897 he was married to Miss Nettie Shaud, of Phoenixville, Pa., who died the following year. He received baptism in 1899, and became a member of the Reading Seventh-day Adventist church, where he served faithfully as treasurer for twenty years, and as elder during the last two years of his life. Brother Rhoads fell asleep in Harrisburg, Pa., Dec. 29, 1915, after a short illness. Funeral services were conducted by the writer, assisted by Elder A. R. Bell.

H. M. J. RICHARDS.

THOMPSON.—Irma Lydia Thompson, daughter of Brother and Sister V. E. Thompson, was born in Takoma Park, Md., April 5, 1915, and died at the age of 10 months and 3 days. The sorrowing parents are comforted by the hope of a resurrection morning soon to come.

STEWART KIME.

EASLEY.—Elwood Easley was born June 3, 1839, in Ipava, Ill. He was an earnest, active member of the Seventh-day Adventist Church for seven years. His death occurred Dec. 22, 1915, in Glendora, Cal., as the result of a surgical operation. Funeral services were conducted by the writer.

GEO. A. SNYDER.

PERRIN.—Mrs. Cynthia A. Perrin died in Walled Lake, Mich., Nov. 8, 1915, aged 68 years, 11 months, and 26 days. She was a charter member of the Birmingham (Mich.) church, and remained faithful in the service of her Master and loyal to the church until her death. She sleeps in hope, awaiting the call of the Life-giver.

L. T. NICOLA.

MARSH.—Olive Marsh was born in Massachusetts, Aug. 15, 1830, and died Jan. 22, 1916. During her childhood the family moved to Ohio, where her mother died. She then came to Illinois, and for the last five years made her home with a niece in this State. She was of a retiring disposition, loved and respected by all who knew her.

P. C. HANSON.

BLAIN.—Mrs. Nellie H. Blain was born in Seneca County, New York, Dec. 6, 1845, and died suddenly at Long Lake, Minn., Jan. 27, 1916. Her husband and three sons mourn their loss. For more than forty years she looked for the coming of Jesus, and died in hope of a part in the first resurrection. The funeral service was conducted by the writer, assisted by the local Methodist pastor.

C. L. TAYLOR.

SHAFER.—Emma Barker was born in 1864. At the age of eleven years she accepted present truth, and ever remained faithful. She was married to C. E. Shafer, in Denver, Colo., in 1892. The husband, a daughter, and a son are left to mourn her death, which occurred at their home, near Caldwell, Idaho, Jan. 5, 1916. Sister Shafer in her younger days spent twelve years in Bible work.

R. W. AIREY.

EVERETT.—Emma E. Hull was born near Lovington, Ill., Aug. 19, 1861. She was united in marriage Oct. 27, 1881, to James L. Everett. Nine children were born to them, six of whom, with their father, are left to mourn her death, which occurred Feb. 8, 1916. In early girlhood she accepted Christ as her Saviour and united with the Seventh-day Adventist Church, remaining faithful until called by death. She was a devoted wife, a kind and loving mother, and was highly respected by all who knew her.

P. C. HANSON.

WALDE.—Mrs. Anna Boldt Walde was born in Sparrow, Russia, March 12, 1849. She was married to David Walde in 1870. Five years later they came to America, and have spent most of their lives since that time in Mountain Lake, Minn. She accepted present truth in 1884. Her death occurred at the home of her daughter, in College View, Nebr., Feb. 4, 1916. She leaves a husband, one son, and seven daughters. Sister Walde was an earnest Christian, and we believe that she will have a part in the first resurrection.

A. V. RHOADS.

PENDELL.—Sarah N. Coon was born in Lincoln, N. Y. She was married to H. H. Pendell, of the same State, in 1852, and a few years later they came to Fond du Lac, Wis., which has since been their home. Her parents were Seventh-day Adventists, and she never forgot their teachings. One year ago she united with the church at Fond du Lac, as a charter member. Ever patient during the suffering which attended her long illness, she fell asleep on Jan. 16, 1916, in the hope of eternal life. She is survived by her husband, three children, two sisters, and a brother.

P. A. HANSON.

LENTZ.—Benjamin F. Lentz, of Allentown, Pa., died Feb. 10, 1916. He was born April 28, 1839. At the age of twenty-four he was married to Miss Emma L. Daily. Three children were born to them. Brother Lentz accepted present truth through the efforts of Elders L. R. Conradi and J. Shrock in 1885. The Allentown church was organized at that time, and he was a faithful attendant there, although he did not formally unite with the church until 1903. The funeral service was conducted by the writer, assisted by Elder H. M. J. Richards.

F. A. HARTER.

LANE.—Mrs. Mary Moyers Lane was born June 18, 1843, in Chester, Ohio. May 3, 1863, she became the wife of Luther N. Lane. They moved to Michigan, and there embraced present truth through the reading of tracts. Several years later her husband was ordained to the gospel ministry, and she was his close associate during eighteen years of public labor. Besides caring for her own family, she made a home for several needy girls. Six years ago she came to Keene, Tex., where she enjoyed church privileges. She quietly fell asleep in Jesus on Jan. 28, 1916. Three children survive.

E. W. CAREY.

BUNCH.—Mary A. Saunders was born in Sullivan County, Tennessee, March 16, 1826. Oct. 12, 1848, she was united in marriage with James A. Bunch, of Polk County, Missouri. In 1856 they moved to Lyons County, Kansas, but later returned to Missouri, where they accepted present truth in 1870, chiefly through the reading of literature. The following year the family moved to Umatilla County, Oregon, and Brother and Sister Bunch became charter members of the first Seventh-day Adventist church in the territory of the North Pacific Union. This church was organized at Milton, Wash., in 1872. They later did missionary work in Coos County, Oregon, and also in Florida, where Brother Bunch died in 1897. Sister Bunch then returned to Oregon, and her death occurred at Gravel Ford, Jan. 28, 1916. She was the mother of ten children, eight of whom survive. Among these is Elder F. S. Bunch, who has served as president of several conferences, and is now an instructor in Walla Walla College.

C. L. LINGENFELTER.

RASMUSSEN.—Aasta Caroline Rasmussen died in Chicago, Ill., Dec. 31, 1916, at the age of 74 years and 11 days. She was married to Christian R. Rasmussen in 1867, whose death she survived eighteen years. She was converted to the Seventh-day Adventist belief under the labors of J. G. Matteson forty-three years ago, in Chicago, and was one of the pioneers of our denomination in this city. Her husband aided in erecting the first meetinghouse built by our people in Illinois. She watched the growth of this denomination with great interest, and in order to hasten the work was very liberal in offerings both to the work at home and in foreign lands. She was very exact in rendering the Lord a faithful tithe. She passed through many severe trials for the sake of the truth, but in them all she stood firm. She faithfully taught her children the way of life, and lived such an exemplary Christian life before them that all but one are members of our church; and that one is thinking seriously of God's claim upon him. It can truly be said of her that her children can rise up and call her blessed. During the years she lived in our home, I can say that she manifested a meek and patient spirit in all things, and loved to read her Bible. Five daughters, Mathilda G. Svenson, Eliza R. Everson, Josephine R. Schell, I. Luella McKean, and Effie P. Griffeth; one son, Gustaf A. Rasmussen; and four sons-in-law, Peter Svenson, Chas. T. Everson, Edgar R. McKean, and Logan Griffeth, remain to mourn the loss of a loving Christian mother. She was much given to hospitality, as many friends can testify. It can truly be said of her, She rests from her labors, but her works do follow her. Words of comfort were spoken by the writer from Isa. 63:9.

CHAS. T. EVERSON.

The Value of a Dollar

A DOLLAR today does not purchase as much in many lines as it did ten years ago, yet one can get more knowledge and general information today for a dollar than ever before. By the modern methods of printing, a great volume of the best thoughts of the best thinkers may be had at a very small price. A man may lecture, and for his thoughts receive admission fees ranging from fifty cents to two dollars; but if he prints his lecture, the public complains if it costs more than ten cents, while in fact the lecture is worth more when read than when merely heard, for one needs often to re-read and to study another's thoughts in order to retain them. And, moreover, that which is printed can be referred to when desired. If, therefore, the lecture of an expert physician is worth fifty cents, only a small part of which can be remembered accurately enough to apply it,—

Is a Health Mentor Worth One Dollar a Year

when it contains more than twelve times as much expert instruction as can be given in one lecture?

Sickness is avoidable to a large degree, and the mission of our health mentor, *Life and Health*, is to reveal to its readers how to keep well. If its instruction is heeded, it will not only save much unnecessary suffering and the gradual undermining of the general health, but will save on an average more than \$22 in cash every year. That being true, is *Life and Health* worth \$1 a year to every reader? If it is worth that much to one reader, how much more to a family?

Worth Twenty-Two Dollars

In explanation of how *Life and Health* may be worth over \$22 to each of its readers every year, we quote the following from the *Journal of the American Medical Association*:—

"Under the direction of an officer of the United States Public Health Service, the Commission on Industrial Relations conducted a series of investigations which revealed the fact that while much attention has been given of late to accident prevention, yet accidents cause only one seventh as much destitution as does sickness. According to the findings of this commission, each of the thirty-odd million wage earners in the United States loses an average of nine days a year through sickness, at an average cost of \$2 a day. The wage loss from this source is over \$500,000,000, while the added cost of medical care of at least \$180,000,000 increases the total sick bill of the wage earners of the United States to \$680,000,000 a year.

"From thirty to forty per cent of cases requiring charitable relief are due to sickness, while sickness among wage earners is primarily the result of poverty, causing insufficient diet, bad housing, inadequate clothing, and unfavorable surroundings in the home.

"According to the commission, the surroundings and place of work and the personal habits of the worker are important but secondary factors. This means that while there should be no diminution in our efforts to secure better conditions in the factory, the office, and the workshop, the real solution of the

health problem lies in the improvement of the home."

From this report does it not appear to be worth while for every family to have the monthly visits of a magazine containing hints and warnings regarding the hygiene of the home and the care of the health of all members of the family? Yet how much more easy and slothful, how much more unreasonable, to go on in the old way, and when the crisis comes, call the doctor, and perhaps afterward the undertaker.

Are our readers among those who are exercising forethought enough to have the regular visits of a health mentor? Do they not think a health mentor may be worth far more than a dollar a year?

April "Life and Health"

EVERY season of the year makes specific demands upon the human system. The April issue of *Life and Health* will be laden with much practical information adaptable to spring needs. The following is a partial outline of its contents:—

- The Building Stones of the Body.
- Fresh-Air Treatment of Respiratory Diseases in Childhood.
- A Few Suggestions on Hydrotherapy. Are You in Vigorous Health?
- Better Knowledge and Practice of Hygiene Needed.
- Importance of Spreading the Gospel of Health.
- Infant Nutrition.
- Mother's Milk for Mother's Baby.
- Some Causes of Stomach Disturbance.
- Disturbances of Digestion Due to Eye-strain.
- Some of the Newer Treatments.
- Cures that are Not Cures.
- Health—A Pen Picture of the Old Family Doctor.
- Aids to Health Restoration.
- Lessons in Cooking.
- Simple Food Tests.
- Questions and Answers, on a large variety of topics.

The full contents of this one number will be worth more than \$1 to any one who reads it.

The Reason Why

WHY is it that some parents succeed in saving their children from the love of the world, while many fail to keep theirs in the message?

Doubtless there is more than one reason; but there is one vital principle involved, one that has a greater influence than many recognize. That principle is found in a constant, vitalized, demonstrated interest in the message on the part of the parents. In the absence of an abiding, burning interest, revealed in the apparently small things lacking in the example of parents, the keen conceptions of the children lead them to the conclusion that, after all, it does not matter so much whether they are in or out of the church; that they can be more consistent by separating themselves from a cause that seems to be against worldly prosperity and yet lacks the power to work a greater change in the lives of older members than that which they observe. With these impressions warring against a mere theory of belief, without constant, increasing evidences of the presence and

power of God in this special work, they drift into the world and away from the truth; while the older members, who do not have youthful ambitions and temptations, exist, though they impose upon their spiritual health by depriving themselves of necessary spiritual food, and fail of living the truth and enjoying its blessings and privileges.

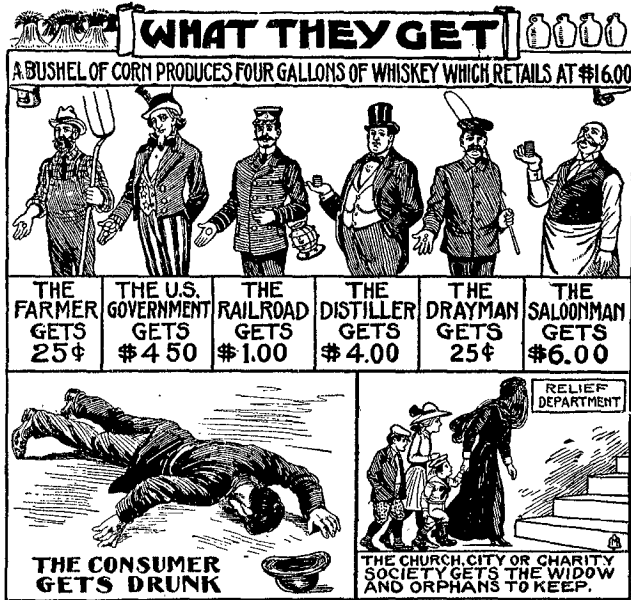
This course is followed until the parents awake to the fact that their child is outwardly demonstrating his dislike for anything pertaining to our special work. Then they send for a minister to come and labor for that loved one, but in the majority of cases the die has been too deeply cast, the days of opportunity are past, and the young man or woman is lost to the cause of present truth.

In many cases where the whole family are firm believers, the reason has been sought, and oftentimes the testimonies of these are remarkably similar. Some time ago the writer asked a minister who is known to have been in youth disinclined to be religious, and especially antagonistic to the faith of our people, what he could now cite as the strong influence that drew him to the truth. He answered without hesitation that it was the unswerving faith of his parents in the third angel's message, and the best of all ministers, the REVIEW, which never failed to come every Friday, and which was always read to all, from beginning to end, on the Sabbath. He said he did not particularly enjoy the reading, but somehow he could never forget its messages. As far back as he could remember, the REVIEW was always on the center table in his home. Whenever he came in with his inflated worldly conceptions, the REVIEW on the table seemed to speak to him, though he did not read it. Its very presence there seemed to say to him, "There is but one all-prevailing source of happiness and success,—the love of God, manifested through the keeping of his commandments." When he would go to the post office for his generous supply of mail on Friday, the day he usually received special mail of a worldly nature, the presence of the REVIEW spoke to him of the fickleness of this life, the folly of the glittering tinsel of gain, and the surety of happiness and lasting gain in the service of God. Thus for years he silently battled with the REVIEW, but it won.

The REVIEW is indeed a faithful minister of the message,—a God-given, inspiring, educational, and unifying medium through which his followers can be strengthened, encouraged, and knit together through the Holy Spirit's witnessing to human efforts in the salvation of men; a voice penetrating the earth with notes of progress, success, and overcoming victory; a voice, though human, guided by the overshadowing spirit of the message, and heaven-blessed. This voice came with the advent message, and has continued and grown strong with it, and will remain until the work is finished, ministering to the spiritual needs of the believers in bringing good cheer, building up faith, keeping alive the spiritual fire of the soul, imparting an impelling spiritual force and vitality, and creating a working devotion in the promotion and support of the message. The REVIEW is, therefore, more than a mere newspaper which may be read with small gain or neglected without great loss.

The Instructor Temperance Annual

The "Temperance Instructor" Illustrated
Story of



The Accurate Products of the Liquor Traffic
and
WHO GETS THEM

Compels every one who in any way is a party to the liquor traffic to show his hand. It reveals the helpless hands of thousands whom the liquor traffic has ruthlessly touched, and appeals to the heart and conscience of a sane public to lay the iron, legal hand upon this monstrous evil, and crush it forever.

For eight years the *Instructor Temperance Annual* has waged a continuous warfare upon our greatest national evil — the liquor traffic. It has won many victories, and enjoys the distinction of being the strongest and most effective temperance publication in existence. It works regularly the year round, and makes friends and prohibition votes wherever it goes. The hand of the

Temperance Annual

will continue to be uncompromisingly against the despoiling hand of the liquor traffic.

Bible Readings for the Home Circle

Trade Edition — Revised

In placing this new book on the market, we are offering the best trade edition of a subscription book ever got out. It contains all the texts of the new "Bible Readings," which has proved such a success, with the additional feature of thin Bible paper of a soft creamy tint. While it contains nearly 600 pages, it is only five eighths of an inch thick in the flexible binding, and less than three fourths of an inch thick in the cloth binding.

It has 18 sections on practical, historic, and prophetic topics; 200 readings on as many subjects; and 4,000 questions answered by direct Bible quotations.

The leather book will, because of its flexibility and compactness, appeal to all classes of workers. In size of page, binding, and price, it is uniform with "The Great Controversy," "Patriarchs and Prophets," "Daniel and the Revelation," and "The Acts of the Apostles."

Cloth, plain edges \$1.50
Flexible red leather, round corners 2.00

The Ministry of the Spirit

By G. B. Thompson

A BOOK for the quiet hour. It develops the practical side of the Christian life; strengthens faith, hope, courage, and other Christian graces. It assists in making Christianity a real thing to the Christian, and the believer an aid and benefactor to those about him.

The book is naturally divided into three sections: First, a didactic treatise of the subject of the Holy Spirit (chapters 1-9), dealing with such topics as the Spirit in the Old and the New Testament, the promise and the advent of the Spirit; second, the effect of the Holy Spirit on the life (chapters 10-24), as indicated by the titles, "Prayer," "The Tongue," "Faith;" third, the effect of the Holy Spirit (chapters 25-31).

Lay aside business and forget the perplexities of life long enough to study this book and receive added power for future usefulness.

The book will be a valuable addition to any library.

Cloth binding \$.75.

ORDER OF YOUR TRACT SOCIETY

Review and Herald Publishing Association, Washington, D. C.



WASHINGTON, D. C., MARCH 9, 1916

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THE temperance work in South Africa is being agitated, and our people are joining in. An edition of 56,000 of a special temperance number with which to work has been printed at the Claremont Union College Press.

BROTHER and Sister R. P. Montgomery, who have labored for several years with good success in the Malaysian Mission field, have been compelled to return to the States on furlough, to regain health and strength.

WE learn with great regret that the College View (Nebr.) branch of the Pacific Press Publishing Association, formerly known as the International Publishing Association, was destroyed by fire on February 27. Further particulars will be given when they are received.

BROTHER N. H. POOL reports progress in the South Caribbean Islands and British Guiana. Two churches were organized the past year. An increase of three hundred and seventy-eight members is a good record for this field. Calls still come from the Indians in the interior of British Guiana, where Elder O. E. Davis laid down his life, for missionaries to teach them the way.

AFTER several years of faithful labor in the trying climate of Burma, Brother and Sister R. B. Thurber and their family were compelled to seek change and rest and medical care in the States. Sister Thurber is at present at the Paradise Valley Sanitarium, Southern California, receiving treatment in an effort to regain her health. "Come ye yourselves apart . . . and rest a while," becomes at times as much the duty of the missionary to obey as the Master's injunction, "Go ye."

LIFE AND HEALTH for April contains an excellent article on the subject of fresh air, from the pen of Dr. J. F. Morse. This is only one of many excellent articles in this number. It will pay every reader of the REVIEW to secure the April number of the health journal; and for that matter, every reader of the REVIEW should be a regular subscriber to *Life and Health*.

OVER in the Malaysian Mission field good success has attended the Harvest Ingathering work. The first consignment of papers did not reach them. The second thousand reached them late, after the holidays. But they report that for every paper used they hope to receive on an average a Malaysian dollar, equal to about sixty cents in our money. This means about \$600 gold for the one thousand papers. A fine record, surely!

AT a general meeting in Fu-chau Province, South China, where one hundred and fifty believers were in attendance, nineteen were baptized. A new building for church and school purposes was needed, and after explaining how our people in America give to carry the message to the ends of the earth, the people were invited to come forward and pledge what they would give toward the new church building. One after another came and put down amounts ranging from five to fifty dollars. About \$600 was pledged. Thus our brethren across the sea are experiencing the blessedness of giving.

BROTHER G. F. WILEY, of Philadelphia, Pa., in a recent note says this of his appreciation of the REVIEW: "I want to register my thanks for the help I receive from the REVIEW AND HERALD. It has been a great comfort to me from the time I became connected with the remnant church. I have felt in the past that we could not afford to be without it, but the last year I have more fully realized this fact. During a period when I was in great struggle, being pressed by darkness from every source, two articles seemed to come to my rescue. The article by Mrs. E. G. White, from 'Ministry of Healing,' recently printed, prompted the writing of this note. I hope you will keep the contents of this grand book before our people, that they may realize its valuable counsel."

LAST week, Wednesday, a happy coincidence took place at the Mission Board office. Brother F. G. Lane, who, with his wife and little girl, had just reached Washington on their way from southern New England to Cuba, where Brother Lane goes to take the superintendency of the Cuban Mission, had called to make arrangements for their journey. While Brother Lane was in our office, Brother S. A. Oberg called, on his way from Venezuela to join his family in the West, from whom he has been separated nearly a year. Brother and Sister Oberg followed Brother and Sister Lane in carrying on the work in Venezuela. Neither Brother Lane nor Brother Oberg knew that the other was in Washington. Needless to say, a hearty visit in English and Spanish ensued, thoroughly appreciated by both these Venezuelan missionaries.

BROTHER JOHN L. BROWN writes from the newly entered field of Salvador: "Our work here is very interesting. The people are still inquiring about our work, and we find some who are always interested in the truths of the Bible. One thing that has encouraged us is the fact that in almost every case the persons who have united with us in commandment keeping had been praying for more light and that God would send some one here to teach Bible truth."

A POST card from Brother F. F. Oster, dated Maragha, Persia, January 13, states that the Christians had nearly all again fled from Maragha for Tabriz. The Kurds had swept down to swallow up the small Russian force at Soujbulak, but reinforcements had come, and they had been repulsed. In the midst of the unrest Brother Oster says, "While our meetings have been broken up for the present, we are holding services every evening in the homes of the people with the refugees from other places. Pray for the work here."

British Medical Qualifications

IN the *Sanitarium* of October, 1915, Dr. A. B. Olsen, the editor, gives a list of the medical schools of the United States recognized by the General Medical Council and Examining Boards of the United Kingdom. He also states what literary qualifications are accepted for matriculation, giving the subjects required. Information relative to various fees, incidental expenses, and other matters of interest to a candidate is given. Any one specially interested would do well to secure a copy of the journal mentioned, addressing either Dr. A. B. Olsen, Caterham, England, or Dr. G. H. Heald, Takoma Park, Washington, D. C.

L. A. HANSEN.

Sunday Bill Before the Senate

THE Senate bill S. 645, "to provide for the closing of barber shops in the District of Columbia on Sunday," has been reported out of committee to the Senate for favorable action. The Senate committee failed to grant us a hearing, and the bill must now be opposed from the floor of the Senate. If the bill is passed by the Senate, we are promised an opportunity to oppose it before the House Committee of the District of Columbia.

If Congress can close the barber shops in the District on Sunday, it can stop the operation of every other line of business. Our time to act is now. Delay may mean defeat. Let all our churches cooperate by ordering the *Liberty* Extra, at \$1 a hundred copies, or \$8 a thousand. Tear out the petition blanks for bills S. 645 and H. R. 652, which appear in the back part of the magazine, secure as many signatures as possible, and send them at once to a member of the House of Representatives from your home district. Also secure signatures against the press bills at the same time. Let every one who possibly can, give a helping hand, as prompt and concerted action is needed from the field.

Personal letters and telegrams to Senators protesting against the passage of bill S. 645, would be a great help just now. Let all church officers rally their forces in defense of the cause of liberty, truth, and conscience.

C. S. LONGACRE.