

The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, March 16, 1916

No. 14

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

God Cares! Do We?

Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of foreign missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with his precious blood. I warn you that it will go hard with you, when your Lord comes to reckon with you, if he finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the gospel to the lost.—*Dr. A. J. Gordon.*



Special Mention

The Burning of the College View Branch of the Pacific Press Publishing Association

SUNDAY morning, February 27, just as we were finishing our usual worship, Brother F. F. Byington detected the odor of fire. He opened the stock room door adjoining our business office, and a blinding cloud of smoke poured in upon our assembled workers. The fire had evidently started in the basement, where the heating plant was located, and had already burned through the floor.

The alarm was given. The local fire company responded quickly, as did also one company from Lincoln, who made the five-mile run in eight minutes. But the fire had already gained such headway that in spite of the very best efforts of both companies, it enveloped the entire building almost immediately. It was with great difficulty that the adjoining buildings were saved. The smoke was so dense that, when a person was once out, it was dangerous to reenter the

The cashier of the Bank of College View, Mr. S. J. Quantock, invited us to make our temporary headquarters over the bank, which adjoins our ruins. Pres. H. A. Morrison of Union College has given our editors a large, pleasant room in the main building of the college, where they are hard at work preparing new copy. Their manuscript, translations, and copy of every description were destroyed. Under these trying conditions we feel that these men ought to be especially remembered in our prayers.

Brother Curtiss brought with him copies of the inventories of the books, tracts, and pamphlets in all foreign languages which are on hand at our various depositories throughout the United States. We have also similar lists from some tract societies. All these stocks are being listed so that orders can be promptly forwarded to offices having stock. This enables us to act as a clearing house for foreign literature, just as we have done heretofore. Therefore let no one withhold orders, as we believe the stock available will tide us over until



COLLEGE VIEW BRANCH OF THE PACIFIC PRESS PUBLISHING ASSOCIATION

building; therefore but little could be done to save its contents. Only the adding machine, four typewriters, and an office chair were carried out. Several of the employees lost their coats and hats.

Fortunately, all the mailing lists for our periodicals were saved, as were also valuable records contained in the safe. Our plates in a vault separate from the building are, of course, intact. A portion of our signatures are kept in a separate building on the rear of the lot, and these were also saved. Everything else—our entire stock of books, tracts, and Bibles, inventoried at about \$8,000; our machinery plant; paper stock, including a \$2,000 carload of paper just received; editorial libraries; and all in the way of office equipment—was lost. The total loss will be in the vicinity of \$30,000. Our insurance is a little over \$20,000. The adjuster has not arrived, so we are not able to state the net loss.

Our Present Plans

We immediately telephoned to Kansas City, knowing that both H. H. Hall and S. N. Curtiss were there. They came on the first train, and are still with us, assisting in making temporary plans for our work. This week's papers will be printed in Lincoln, and as our lists are intact, will go forward with only a few days' delay. These are the *Deutscher Arbeiter*, the German church paper; the *Evangelists Sendebud*, the Danish-Norwegian missionary paper; and the *Tidens Tecken*, the Swedish weekly *Signs of the Times*. The *Christlicher Hausfreund* will be mailed on time.

we can reprint. Our latest German, Danish-Norwegian, and Swedish catalogues and tract announcements had just been put into the hands of our tract societies, and may be relied upon as giving up-to-date lists of our publications in these languages.

The Help Needed

The work which has called this institution into being—the preparation and circulation of literature in foreign languages in this country—will go forward. We have faith to believe that this very calamity will awaken the interest of our foreign-speaking brethren and sisters to renewed missionary activity. Letters and telegrams already received indicate that this is the case. We are appealing to them to help us by sending in good lists of subscriptions to our missionary papers, and by supplying themselves more liberally than ever before with the tracts, pamphlets, and books in their various languages.

Will not our English brethren and sisters everywhere respond to a similar appeal? In nearly every community there live foreigners to whom the message should be carried in their own language. Instead of becoming disheartened because of the loss which has been sustained, will not our people everywhere take a new interest in the circulation of our foreign literature? This is what will bring out of this loss a great blessing to our work among the foreigners in this country. May we not, therefore, expect this help from you? J. R. FERREN.

THE one hundred seventh annual meeting of the British and Foreign Bible Society has been held. The president is the Marquis of Northampton. The year was a record one for the number of Bibles, Testaments, and separate books of the Bible which have been distributed. There was an increase of 137,000 copies, bringing the number to nearly seven millions.

NEARLY every mail brings to the REVIEW assurances of its helpfulness in keeping families together in the message. The following was recently received, and represents a large number bearing practically the same testimony in behalf of all our publications:—

"This truth came to me by reading 'Bible Readings,' secured of Sister H. P. Holser in the city of Minneapolis, Minn., in 1886. I have taken the leading periodicals of this denomination since that time. These papers have been the means of helping me in rearing my six children, who are all in the truth. I have always been interested in our periodicals and books, and I think they far surpass anything of the kind in any other denomination. I lent many pages of our literature to those not of our faith, and they were appreciated. Some have asked me for the *Temperance Instructor*, to use in getting up temperance programs. I enjoy studying my Sabbath school lesson with the aid of the *Sabbath School Worker*. No cheap literature has ever come into our home. I believe one of the reasons why many of our young people are in the world is because their parents have not appreciated the real value of our good church papers. My renewal for the good old REVIEW will soon be made."

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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 HERALD And Sabbath

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 16, 1916

No. 14

EDITORIALS

"The Remnant Church Not Babylon"

THE great threefold message recorded in Revelation 14 is both positive and negative in its character. It is positive in that it proclaims great, positive, up-building truths. It proclaims the imminence of the judgment. It calls upon men to fear God and give glory to him, and to worship the Creator of the heavens and the earth. It develops a people who keep the commandments of God and the faith of Jesus. It is negative in that it sounds a warning against Babylon and her false doctrines, against the beast and his image, and the reception of his mark.

What is represented by the term "Babylon"? A study of Revelation 17 shows that this is the term which inspiration applies to the great worldly church. Primarily it refers to the Church of Rome as symbolized by the woman sitting upon the scarlet-colored beast with seven heads and ten horns. But this woman was a mother,—a mother of daughters who followed in her steps and did after her ways. These daughters of Babylon must refer to some of the great religious organizations which have forsaken the Lord and are following in the footsteps of the Roman Catholic Church.

Are the church and people whom Heaven has raised up to sound this warning against the false doctrines of the Babylonian church, included in this classification? Such a conclusion is unthinkable, and would be entirely contrary to the whole tenor and character of the teaching of the Scriptures. On the contrary, the Word teaches that those who sound the warning against the beast and his image, and who refuse the reception of his mark, are found on Mt. Zion at last, with the Father's name written in their foreheads. Rev. 14: 1-5; 15: 1-3.

But notwithstanding the plain statements of the Scriptures as to the final outcome of the controversy and the triumph of those who uphold the claims of God's law against the persecuting powers of earth represented by the beast and his image, at different times in the history of this movement the claim has been made that the Seventh-day Adventist Church should be classed under the term

"Babylon," the same as the great formal system of Christianity in the world. Some have charged that the call of God to his children to come out of Babylon includes a call for devout believers to separate themselves from the Seventh-day Adventist Church.

And strange as it may seem, perverted and garbled statements from the Spirit of prophecy have been used to bolster up this position. As early as 1845 this claim was put forth, and considerable agitation was aroused, particularly in the New England States. When steps were taken for a denominational organization, some of the believers feared that this step would bring about a Babylonian state of the church. Later, however, all these believers came to see that proper organization did not constitute the church Babylon, but that professed Christianity took on this character through "the wine of the wrath of her fornication," or in other words, through the false doctrines which Babylon held, and the evil practices which she tolerated.

Still later, in 1893, a movement of transitory existence and small influence was started in the Northwest, and publications were issued in which the claim that the Seventh-day Adventist Church was Babylon was very zealously advocated.

In a continued article, entitled "The Remnant Church Not Babylon," published in the REVIEW AND HERALD of Aug. 22 and 29 and Sept. 5 and 12, 1893, the servant of the Lord spoke in a very definite manner of the influence attending such movements, and the relation which the children of God should sustain to them. In this article we have a clear definition of what constitutes the religious system represented by the term "Babylon:"—

"It is our individual duty to walk humbly with God. We are not to seek any strange, new message. We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eter-

nal torment of the wicked, the denial of the preexistence of Christ prior to his birth in Bethlehem, and advocating and exalting the first day of the week above God's holy, sanctified day. These and kindred errors are presented to the world by the various churches, and thus the scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.'—*Review and Herald, Sept. 12, 1893.*

Sister White declares that definite light was given her as to the character of this movement charging that the Seventh-day Adventist Church was Babylon. In the REVIEW of Aug. 22, 1893, she says:—

"I have had light to the effect that the position taken by Brother — and his sympathizers, is not true, but one of the 'lo here's' and 'lo there's' that will characterize the days in which we are living."

The attempted use of the Testimonies to bolster up and support this erroneous theory was plainly condemned. Regarding this the servant of the Lord makes this statement in the REVIEW of Aug. 29, 1893:—

"It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the Testimonies of Sister White, and use her name to give influence to their work. They make such selections from the Testimonies as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight, and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God.

"Those who receive the Testimonies as the message of God, will be helped and blessed thereby; but those who take them in parts, simply to support some theory or idea of their own, to vindicate themselves in a course of error, will not be blessed and benefited by what they teach. To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan, who is an accuser of the brethren, who accuses them before God night and day. By this misusing of the Testimonies, souls are placed in perplexity, because they cannot understand the relation of the Testimonies to such a position as is taken by those in error; for God intended that the Testimonies should always have a setting in the framework of truth."

But in meeting this delusion in 1893, Sister White did not content herself alone with giving general instruction regarding the question involved. She

made a direct and earnest appeal to the leader of the movement. This appeal, in the form of a personal letter, was printed in the REVIEW of Sept. 12, 1893, and from this letter we make the following quotations:—

"My brother, I learn that you are taking the position that the Seventh-day Adventist Church is Babylon, and that all that would be saved must come out of her. You are not the only man whom the enemy has deceived in this matter. For the last forty years, one man after another has arisen, claiming that the Lord has sent him with the same message; but let me tell you, as I have told them, that this message you are proclaiming, is one of the satanic delusions designed to create confusion among the churches. My brother, you are certainly off the track. . . . If you are teaching that the Seventh-day Adventist Church is Babylon, you are wrong. God has not given you any such message to bear. Satan will use every mind to which he can attain access, inspiring men to originate false theories, or go off on some wrong tangent, that he may create a false excitement, and thus divert souls from the true issue for this time. I presume that some may be deceived by your message, because they are full of curiosity and desire for some new thing."

The manner in which our brethren and sisters related themselves to this movement was not considered at that time a light matter. The question involved eternal issues, and our brethren and sisters were earnestly urged to turn from these fanciful interpretations, and take their stand squarely on the Word of truth. The following quotation is representative of the earnest warnings given to the church by the servant of the Lord in that period of our history:—

"Those who start up to proclaim a message on their own responsibility, who, while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priesthood. From such turn away, have no fellowship with their message, however much they may quote the Testimonies and seek to intrench themselves behind them. Receive them not; for God has not given them this work to do."—*Id.*, Sept. 5, 1893.

History repeats itself. As apostasies have arisen in the church in the past, so we shall witness in the days to come many strange movements. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This is the word of divine revelation. Some perhaps whom we have looked upon as trusted leaders will depart from the Lord. If the foundation of our faith rests in these men, if we have built upon their word in place of the Word of God, then when they fall,

we shall fall likewise. Says the servant of the Lord:—

"Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat."

But at this time the record is:—

"When the trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ."—*Testimonies for the Church*, Vol. V, p. 81.

We must recognize that "God has a church upon the earth, who are his chosen people, who keep his commandments. He is leading, not stray offshoots, not one here and one there, but a people. The truth is a sanctifying power; but the church militant is not the church triumphant. There are tares among the wheat. 'Wilt thou then that we gather them up?' was the question of the servant; but the master answered, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them.' The gospel net draws not only good fish, but bad ones as well, and the Lord only knows who are his."—*Mrs. E. G. W.*, in *Review and Herald*, Sept. 12, 1893.

The sifting process is now going on. The chaff is being separated from the wheat, the dross from the pure gold. May we have grace and wisdom to stand stanchly and bravely for the faith that is in Christ Jesus. Established in his eternal truth, no theories of men will be permitted to deceive us, no winds of false doctrine to loose us from our anchorage. His truth will prove a bulwark and a rock of defense. F. M. W.



Swallowing Camels

SPEAKING to the Pharisees of his time, the Saviour said, "Ye blind guides, which strain at a gnat, and swallow a camel." Matt. 23: 24. In these words the Saviour gives a solemn warning against a tendency of the human heart, which is especially manifest in the lives of those who have lost their own spiritual eyesight. These blind guides, while usually quite concerned over the nonimportant things which have to do with the outward appearance of sanctity, are often full of vileness within. They "strain at a gnat, and swallow a camel."

This is well illustrated in an incident which I read recently. A lady in one of the foreign capitals left her friends, and engaged a hack to take her home. The driver, instead, drove her to a lonely part of the city, murdered her for her jewels, and threw her body into the canal. When arrested shortly afterward, and asked why he did not eat of some pie which the woman had in her basket, the mur-

derer said, "It was Lent. How could I think of eating that! It may have contained meat, and I am, thank God, a good Christian."

The Pharisees stood in the market place, and with feigned humility prayed, yet cherished in their hearts the selfish desire of having the uppermost room at feasts. They made long, sanctimonious prayers, as is common to hypocrites, yet robbed the widows of their homes. Their outward appearance was clean, they looked like true believers, and were very zealous for the law and for all the traditions and rules of the church, while their hearts were full of extortion and excess. They were tithe payers, even down to the most fractional part, and could criticize those who in their judgment failed in this divine obligation; but they left undone the weightier matters of the law—judgment, mercy, and faith. Though strict tithe payers, they were cold, harsh, and merciless, full of covetousness, and were continually judging those who were far more worthy in God's sight than themselves. While appearing righteous and straining out every gnat from their own and other people's experiences, they swallowed without any compunction of conscience the camels of hypocrisy and impiety. They garnished the tombs of the prophets, and with fine speeches and most glowing epithets, held up as an example the pioneers in the church, from the days of Moses down to their own time; yet they criticized unsparingly the greatest Prophet of all times, who was living among them. Finally they stained their hands with the most awful tragedy ever enacted, and while swallowing this camel of sin, assumed all its consequences by saying, "His blood be on us, and on our children." Well, indeed, might the Son of God denounce such hypocrisy, and ask those who were guilty of it, how they could escape the damnation of hell.

This instruction is for all time. It is written for our admonition. These outcroppings of the natural, deceitful, and depraved heart are still seen. Pharisaism is still manifested among God's professed people. We need to be warned and admonished, lest we take part in this awful sin, and merit the condemnation and displeasure of him who denounced it. This is one of the things which will interfere with the spiritual progress of the church till the end. It is easy to criticize and pick out supposed flaws in the lives of others—now as then to strain out the gnat and swallow the camel.

When we see in the church some who on a few minor points are not so careful as we think they should be, and cannot take that radical position that we feel clear to take, it is easy to conclude that they are hindering the outpouring of the Holy Spirit, while we ourselves are

carrying in our own hearts the camel of criticism, of judging and condemning others. There is no sin denounced in severer language by the Lord himself, and rebuked more faithfully in the Testimonies, than that of criticizing others. Indeed, it is among the most common sins in the church, and productive of the greatest evils. Those addicted to it are usually quite active in pointing out the mote in the eyes of others, and condemning them, publicly and privately, in the most severe terms, while a beam is in their own eyes.

It is a source of much surprise that this camel of iniquity and sin can be swallowed so easily, can be carried in the heart through months and years without any special remorse. But the admonitions of Jesus show that it is possible, while criticizing others, to be a whited sepulcher ourselves, full of dead bones and of all uncleanness. One may be very particular on some point and yet not be a victorious Christian in some other things of equal importance.

We believe in a high standard, in a particular life, in a life victorious in the smallest things, a life delivered from all sin. We believe the Lord will weigh in the judgment the smallest acts, the secret things of our lives. He will weigh in the balance of the sanctuary the words, thoughts, and motives of the heart, and it is for us to gain the victory over every wrong word and act. But it is not our business to take the place of God and determine who are the saints and who are not. We ought not to seek to assume this prerogative of the Almighty. Those who judge others, we are told, do the very things they condemn. Rom. 2:1.

We are told to examine ourselves. In this we should do faithful and thorough work. In dealing with ourselves we can be unsparing, and in the secret place lay before the all-seeing eye of God the things that have been revealed in the most remote and secret recesses of the heart, where the cobwebs of sin have long been hidden. We should be careful not to excuse sin in ourselves in the least degree. We should ask God to reveal to us the utmost depravity of the soul; and when revealed, it should be confessed, despised, and forsaken. We should learn to deal with ourselves faithfully and truly, and should realize that other people have consciences, and access to God, and the same light that we have, and are equally accountable to the great Judge. In this way we ourselves shall grow in grace, and the church of God will prosper.

G. B. T.

Life Only in Christ

Man's Nature and His State in Death

A WIDE-OPEN door for Spiritualism is afforded by the teaching that man has life in himself,—immortality by nature,—and that death is not really death, but another form of life.

The Scriptures close this door of peril, teaching us that man is mortal, that death is really death, and that immortality is the gift of God through Christ by the resurrection from the dead.

Clearly and definitely the Bible teaches that God only has immortality:—

“The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality.” 1 Tim. 6:15, 16.

This scripture disposes of every idea that man is immortal by nature, and opens the way for a consideration of the Scripture teaching concerning man's nature, his state in death, and the promise of life and immortality in Christ.

1. Man by Nature Mortal.

The word “mortal” as used in that ancient question by Eliphaz describes man's nature:—

“Shall mortal man be more just than God?” Job 4:17.

In the creation, life was conditional upon the creature's relation to Christ the Creator, in whom all things consist:—

“All things were made by him; and without him was not anything made that was made. In him was life.” John 1:3, 4.

He was, as the psalmist says, “the fountain of life.” Cut off from vital connection with him, there could be no continuance of life. The Lord warned Adam that his life was conditional upon obedience. “In the day that thou eatest thereof,” he said of the forbidden tree, “thou shalt surely die.” Gen. 2:17. It was a declaration that man was not immortal, but was dependent for life upon God.

When man rejected God by unbelief and sin, the sentence must have been executed—death eternal—had not the plan of salvation intervened. But as the stroke of divine justice was falling upon the sinner, the Son of God interposed himself and received the blow. “He was bruised for our iniquities.” In the divine plan, the great sacrifice for man was as sure then as later on at Calvary. Christ was “the Lamb slain from the foundation of the world.”

And there, Adam, the sinner, with fallen human nature now, was granted an extension of life, every moment of which, for him and for his posterity, was the purchase of Christ by his own death, in order that in this time of probation man might find the forgiveness of sin and assurance of life to come. Originally Adam was placed on probation, and had he continued faithful, the gift of

immortality must have been given him; for, as the original plan is carried out through Christ, “the Second Adam,” the gift of immortality is bestowed upon all who pass the test of the judgment and are found in Christ, in whom alone is life.

Having fallen, Adam, possessed of a sinful nature, must die. “The wages of sin is death.” It was impossible that sin should be immortalized in God's universe. So, inasmuch as the tree of life in Eden had been made the channel of continuance of life to man, the Lord said:—

“Now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden.” Gen. 3:22, 23.

This negatives the idea that there could ever be an immortal sinner marring God's creation forever. Sin works out nothing but death. “Sin, when it is finished, bringeth forth death.” James 1:15. Fallen himself, Adam could bequeath to his posterity only a fallen, mortal nature. So began the sad history summed up in the text:—

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Rom. 5:12.

Mortality is written upon all creation. Ages ago the wise man wrote, “There is one event unto all: . . . after that they go to the dead.” Eccl. 9:3. Human hearts everywhere and in all time have cried out against the remorselessness of the great enemy. “Do people die with you?” was the question met by Livingstone in the untraveled wilds of Africa. “Have you no charm against death?” The Greek as well as the barbarian confessed the helplessness of man before the great enemy. Centuries before Christ, Sophocles, the Athenian, wrote:

“Wonders are many! and none is there greater than man, who
Steers his ship over the sea, driven on
by the south wind,
Cleaving the threatening swell of the
waters around him.

“He captures the gay-hearted birds; he
entangles adroitly
Creatures that live on the land and the
brood of the ocean,
Spreading his well-woven nets. Man
full of devices!

“Speech and swift thought free as wind,
the building of cities;
Shelters to ward off the arrows of rain,
and to temper
Sharp-biting frost—all these hath he
taught himself. Surely
Stratagem hath he for all that comes!
Never the future
Finds him resourceless! Deftly he
combats grievous diseases,
Oft from their grip doth he free him-
self. Death alone vainly—
Vainly he seeks to escape; 'gainst
death he is helpless.”

—Chorus from *Antigone*.

“He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.”

What unspeakable pathos in the cry of humanity's helplessness before death, the great enemy. But when Adam went out of Eden, it was with the assurance of life from the dead, if faithful, through the promised Seed. It is the message of the one gospel for all time—life, everlasting life in Christ Jesus:—

"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.

As there is none other name under heaven by which men can be saved, so there is no other way of everlasting life or immortality, save in Christ Jesus our Lord.

2. *When Life and Immortality are to be Bestowed.*

Christ said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." John 11:25.

He has turned death—that would have been eternal—into a little time of sleep, from which he will awaken the believer to immortality. It is in the resurrection of the last day that immortality is bestowed:—

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:52-54.

Not until the resurrection, "at the last trump," is immortality conferred upon the redeemed. Note that it is not something immortal putting on immortality; but "this mortal" puts on immortality. Mortal man, raised to life, is given the overcomer's reward—everlasting life.

Mark this: there is no life after death save by the resurrection.

"If there be no resurrection of the dead, . . . then they also which are fallen asleep in Christ are perished." 1 Cor. 15:13-18.

This resurrection, as stated by the apostle Paul, is not at death, but in the last day, when Christ shall come and all his children that are in their graves shall hear his voice. Jesus says,—

"This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John 6:40.

That is why the coming of Christ has been the "blessed hope" of all the ages.

3. *Man's State in Death.*

Between death and the resurrection, the dead sleep. Jesus declares that death is a sleep. Lazarus was dead, but Jesus said, "Our friend Lazarus sleepeth." John 11:11. It is the language of in-

spiration throughout. The patriarch Job said:—

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more [as the heavens are rolled back as a scroll at Christ's coming], they shall not awake, nor be raised out of their sleep." Job 14:10-12.

This was no indistinct hope to the believer in God's promises. The patriarch continued:—

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Verses 14, 15.

He tells us of the place of his waiting for the Life-giver's call: "If I wait, the grave is mine house." Job 17:13. There is where Christ will call for his own when he comes. "The hour is coming," he said, "in the which all that are in the graves shall hear his voice, and shall come forth." John 5:28, 29.

Death is an unconscious sleep. It must of necessity be so; for death is the opposite of life. Therefore there is no consciousness of the passing of time to those who sleep in death. It is as if the eyes closed in death one instant, and the next instant, to the believer's consciousness, is the awakening of the last day, the glorious voice of Jesus calling to glad immortality, the angels catching up the loved ones to meet Jesus in the air.

A few scriptures, out of many, suffice to show that man is not conscious in death:—

"His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Ps. 146:4.

"The living know that they shall die: but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

Death is a sleep until the resurrection. Then the Lord will bring forth from the dust the same person who was laid away in death.

Some have said that this Bible doctrine of the sleep of the dead until the resurrection is a gloomy one. Popular tradition thinks of the blessed dead as going at once to heaven, which, say some, is a beautiful thought. But they forget that the same teaching consigns their unbelieving friends to immediate torment—and that, too, while awaiting the judgment of the last day.

No; the Bible teaching is the cheering doctrine, the "blessed hope." All the faithful of all the ages are going into the kingdom together. This blessed truth appeals to the spirit that loves to wait and share joys and good things with

loved ones. Of the faithful of past ages, the apostle says:—

"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

They are waiting, that all together the saved may enter in. David was a man of God, but the apostle Peter, speaking by the Spirit on the day of Pentecost, declared to the people of the city of David: "He is both dead and buried, and his sepulcher is with us unto this day. . . . For David is not ascended into the heavens." Acts 2:29-34. They without us have not been made perfect. They are all awaiting that glad day toward which the apostle Paul turned the last look of mortal vision:—

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8.

What joy in that day to march in through the gates into the eternal city, with Adam, and Abel, and Noah, and Abraham, and Paul, and all the faithful, and the loved ones of our own home circles, and dear comrades in service, every one clothed with immortality, the gift of God in Christ Jesus our Redeemer.

In a word, the Scripture teaches that God alone hath immortality, that man is mortal, that death is a sleep, that life after death comes only by the resurrection of the last day, that the righteous then are given immortality. Further, the Scriptures teach that later there will be a resurrection of the unjust, not unto life, but unto death, the second death, from which there is no release.

Every doctrine of Scripture and of the gospel is in accord with this Bible teaching as to man's nature and his state in death. But the traditional view of the natural immortality of the soul and of life in death, nullifies the Bible doctrines of life only in Christ, and the resurrection, and the judgment, and the giving of the rewards at Christ's coming, and the final judgment upon the wicked and its execution.

A Few Questions Briefly Considered

1. *The "Living Soul."*

"But," says one, "did not the Lord put into man an immortal soul?"—No; the Scripture says:—

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

The soul was not put into the man, but when the life-giving breath was breathed into his nostrils, the man himself became a living soul, a living being. The or-

dinary version (King James) gives "a facts of the whole narrative and the living soul" in the margin of Gen. 1:30, as showing the same expression used of all the animal creation in the inspired Hebrew text. The famous Methodist commentator, Dr. Adam Clarke, says on this phrase, "living soul:"—

"A general term to express all creatures endued with animal life, in any of its infinitely varied gradations."

2. *Are "Soul" and "Spirit" Deathless?*

"But are not the soul and spirit said to be deathless?" questions another. No. One writer says of the Scriptural use of the words "soul" and "spirit:"—

"The Hebrew and Greek words from which they are translated, occur in the Bible, as we have seen, seventeen hundred times. Surely, once at least in that long list we shall be told that the soul is immortal, if this is its high prerogative. Seventeen hundred times we inquire if the soul is once said to be immortal, or the spirit deathless. And the invariable and overwhelming response we meet is, *Not once!*"—"*Here and Hereafter,*" by U. Smith, p. 65.

On the contrary, the Lord declares, "The soul that sinneth, it shall die." Eze. 18:20. It means that the person that sins shall die; for soul, mind, heart, spirit, are used to express life or the seat of the affections or of the intellect. One may commend his soul to God, or his spirit to God (really his life to the keeping of God), until the great day of the resurrection. The word "soul" is used for all animal life in New Testament usage as well as in the Old; as, "And every living soul died in the sea." Rev. 16:3.

3. *The Thief on the Cross.*

But did not Christ promise the thief on the cross that he would be with him that day in Paradise?—No; for Paradise is where God's throne is, and the tree of life, and the city of God, the capital of Christ's kingdom; and three days later Christ had not yet ascended to the Father. "Touch me not," he said to Mary after his resurrection; "for I am not yet ascended to my Father." John 20:17. The dying thief, therefore, was not with him in Paradise three days before. Nor did the thief's question suggest such a thought. His faith grasped Christ's resurrection, the resurrection of his children, and the coming kingdom; and that day on the cross, in the moment of the deepest humiliation of the Son of God, the repentant sinner cried, "Lord, remember me when thou comest into thy kingdom." And the Saviour replied, "Verily I say unto thee today"—this day, when the world scoffs and the darkness presses upon me, this day I say it—"shalt thou be with me in Paradise." Luke 23:42, 43. The punctuation that makes it read, "Today shalt thou be with me in Paradise," is not a part of the sacred text, and puts the Saviour's promise in contradiction with the

teaching of Scripture.

4. *The Rich Man and Lazarus.*

"Then there is the parable of the rich man and Lazarus," one says, "where Lazarus and Dives are talking, though dead—Lazarus in Abraham's bosom and the rich man in torment." But that is a parable; and no one can set the figures of a parable against the facts of positive Scripture. In parables, lessons are often taught by figurative language and imaginary scenes which could never be real, though the lesson is emphasized the more forcefully. In the parable of Judges 9, the trees are represented as holding a council and talking with one another. No one mistakes the lesson of the parable or supposes that the trees actually talked. So in the parable of the rich man and Lazarus, the lesson is taught that uprightness in this life, even though with deepest poverty, will be rewarded in the future life; while uncharitable selfishness will surely bring one to ruin and destruction. In the face of the Bible teaching, no one can turn this parable into actual narrative, representing that the saved in glory are now looking over the battlements of heaven and talking with the lost amid the flames. This is not the picture that the Scriptures give us of heaven, nor of the state of the dead, nor of the time and circumstances of the final rewards or punishments.

W. A. S.

Signs of Christ's Coming—No. 2 The Dark Day of 1780

THE time of the dark day which was to be a sign of Christ's coming is given by Matthew as "immediately after the tribulation of those days." A description of those days of persecution and their shortening for the elect's sake, had been given in the preceding verses, in these words:—

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22.

We are then to look for the occurrence of a dark day soon after the influence of the German Reformation and the French Revolution had wrought such religious and civil changes throughout Europe that the power of the Papacy to persecute heretics in any country was practically gone.

The prophet Isaiah, in his description of this same sign, pointed out the time of day when the darkening was to occur:—

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constel-

lations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isa. 13:9, 10.

The fulfilment corresponded with remarkable exactness to the prophecy. We quote from memoirs written and published within five years of the event:—

"The time of the extraordinary darkness was May 19, 1780. It came on between the hours of 10 and 11 A. M., and continued until the middle of the next night, but with different appearance at different places. As to the manner of its approach it seemed to appear first of all in the southwest. The wind came from that quarter, and the darkness appeared to come on with the clouds that came in that direction. The degree to which the darkness arose was different in different places. In most parts of the country it was so great that people were unable to read common print, determine the time of the day by their clocks or watches, dine, or manage their domestic business, without the light of candles. In some places the darkness was so great that persons could not see to read common print in the open air, for several hours together; but I believe this was not generally the case. The extent of this darkness was remarkable. Our intelligence in this respect is not so particular as I could wish; but from the accounts that have been received it seems to have extended all over the New England States. It was observed as far east as Falmouth. To the westward we hear of its reaching to the furthest parts of Connecticut, and Albany. To the southward it was observed all along the sea-coasts, and to the north as far as our settlements extend. It is probable it extended much beyond these limits in some directions, but the exact boundaries cannot be ascertained by any observations that I have been able to conduct. With regard to its duration, it continued in this place at least fourteen hours; but it is probable this was not exactly the same in different parts of the country. The appearance and effects were such as tended to make the prospect extremely dull and gloomy. Candles were lighted up in the houses; the birds, having sung their evening songs, disappeared, and became silent; the fowls retired to roost: the cocks were crowing all around, as at break of day; objects could not be distinguished but at a very little distance, and everything bore the appearance and gloom of night."—"*Memoirs of the American Academy of Arts and Sciences: to the End of the Year 1782,*" Vol. I, pp. 234, 235. Boston: printed by Adams and Nourse, in Court Street, 1785.

The account given in a history of the United States, published only two decades after the event, is of interest, as it tells in more detail of the darkening of the moon on the following night:—

"This day [May 19, 1780] has been rendered very remarkable by an extraordinary phenomenon, which demands a particular relation. An unusual darkness came on between the hours of ten and eleven in the morning, and continued to increase. Your friend, having been accustomed to dark days in London, and frequently observed from his study the bright shining sun gradually, and at length totally, eclipsed as it descended

behind the thick vapor which hung over the city, regarded it with no special attention till called to do it by his neighbors who were much alarmed. He dined by candlelight about one. After that it grew much lighter, and he walked about five o'clock to a tavern, a mile distant, on the road to Boston, to meet a select committee of Roxbury, on special business. When they had finished, about eight at night, he set out for home, not suspecting but that, being fully acquainted with every foot of the road, he should easily return, notwithstanding its being extremely dark.

"There were houses all the way, though at a considerable distance from each other. He marked the candlelight of one, and with that in his eye, went forward till he got up to it; but remarked that the appearance of the place was so different from what was usual that he could not believe it to be what it was, had it not been from his certain knowledge of its situation. He caught the light of a second house, which he also reached; and thus on. At length, the light being removed from the last he had gained sight of, ere he was up with it, he found himself in such profound darkness as to be incapable of proceeding, and therefore returned to the house he had passed, and procured a lantern. Several of the company, having farther to go, were on horseback. The horses could not see to direct themselves; and by the manner in which they took up and put down their feet on plain ground, appeared to be involved in total darkness, and to be afraid lest the next step should plunge them into an abyss. The gentlemen soon stopped at another tavern, and waited for the benefit of the moon; but after a while, finding that the air received no accession of light from it, when they were certain it was risen they had recourse to candles to assist them in getting home. In some instances horses felt the forcible operation of the darkness so strongly that they could not be compelled by their masters to quit the stable at night, when wanted for a particular service. The shifting of the wind put an end to it, and at midnight it was succeeded by a bright moon and starlight." —*The History of the Rise, Progress, and Establishment of the Independence of the United States of America,* by William Gordon, D. D., 3 vols., Vol. III, pp. 56, 57. New York, 1801.

As we see that these signs have already been fulfilled, let us rejoice, remembering the words of Luke 21: 28:—

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Every additional sign that we shall find has been fulfilled should but make our joy the greater as it shows the day of Christ's coming to be even still nearer.

L. L. C.

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WE need in these days more Christians of depth who have sunk shafts into God's unexploited truths. It takes time to have a realizing sense of sin as well as a realizing sense of God. Solitude is as essential for meditation as society for knowledge of men.—*John R. Mott.*



What is Jesus to Me?

MRS. MARY H. WILLIAMS

O WORLD'S Redeemer, Priest, and King!
O Lamb of Calvary!
All Christendom thy praises sing;
But what are thou to me?

Art thou my Saviour, Friend, and Guide,
The Bread of Life to me?
Are all my wants in thee supplied?
Do I abide in thee?

Do I with patient heart endure
The straitness of the way?
Ah, flowery paths so oft allure,
And tempt my feet to stray!

But oh, amid life's storms, in fear
Of ills that compass me,
Thou, Lord, my strong high tower, art near;
For refuge there I flee!

How sweet to know, in heaven, where
Our great high priest thou art,
Still, like an ephod, thou dost bear
Our names upon thy heart!

Before God's throne plead thou our cause,
And in the soul's distress
Replace the guilt of broken laws
With thine own righteousness.

My soul's refiner! cleanse thou me,
Enduring grace impart,
Till thine own image thou canst see
Reflected in my heart.

Would I for rarest gift of earth
Exchange this hope in thee?
Ah! now I know thy priceless worth,
Thou'rt everything to me.
Minneapolis, Minn.



Marriage with Unbelievers

MRS. E. G. WHITE

(A Personal Letter to a Young Sister)

DEAR SISTER: I have heard of your contemplated marriage with one who is not united with you in religious faith, and I fear that you have not carefully weighed this important matter. Before taking a step which is to exert an influence upon all your future life, I urge you to give the subject careful and prayerful deliberation. Will this new relationship prove a source of true happiness? Will it be a help to you in the Christian life? Will it be pleasing to God? Will your example be a safe one for others to follow?

Before giving her hand in marriage, every woman should inquire whether he with whom she is about to unite her destiny is worthy. What has been his past record? Is his life pure? Is the love which he expresses of a noble, elevated

character, or is it a mere emotional fondness? Has he the traits of character that will make her happy? Can she find true peace and joy in his affection? Will she be allowed to preserve her individuality, or must her judgment and conscience be surrendered to the control of her husband? As a disciple of Christ, she is not her own; she has been bought with a price. Can she honor the Saviour's claims as supreme? Will body and soul, thoughts and purposes, be preserved pure and holy? These questions have a vital bearing upon the well-being of every woman who enters the marriage relation.

Religion is needed in the home. Only this can prevent the grievous wrongs which so often embitter married life. Only where Christ reigns, can there be deep, true, unselfish love. Then soul will be knit with soul, and the two lives will blend in harmony. Angels of God will be guests in the home, and their holy vigils will hallow the marriage chamber. Debasement and sensuality will be banished. Upward to God will the thoughts be directed; to him will the heart's devotion ascend.

The heart yearns for human love, but this love is not strong enough or pure enough or precious enough to supply the place of the love of Jesus. Only in her Saviour can the wife find wisdom, strength, and grace to meet the cares, responsibilities, and sorrows of life. She should make him her strength and her guide. Let woman give herself to Christ before giving herself to any earthly friend, and enter into no relation which shall conflict with this. Those who would find true happiness, must have the blessing of heaven upon all that they possess, and all that they do. It is disobedience to God that fills so many hearts and homes with misery. My sister, unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God.

As one who expects to meet these words in the judgment, I entreat you to ponder the step you contemplate taking. Ask yourself, "Will not an unbelieving husband lead my thoughts away from Jesus? He is a lover of pleasure more than a lover of God; will he not lead me to enjoy the things that he enjoys?" The path to eternal life is steep and rugged. Take no additional weights to retard your progress. You have too little spiritual strength, and you need help instead of hindrance.

The Lord commanded ancient Israel not to intermarry with the idolatrous nations around them: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy

son." The reason is given. Infinite Wisdom, foreseeing the result of such unions, declares: "For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face."

In the New Testament are similar prohibitions concerning the marriage of Christians with the ungodly. The apostle Paul, in his first letter to the Corinthians, declares: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; *only in the Lord.*" Again, in his second epistle, he writes: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

My sister, dare you disregard these plain and positive directions? As a child of God, a subject of Christ's kingdom, the purchase of his blood, how can you connect yourself with one who does not acknowledge his claims, who is not controlled by his Spirit? The commands I have quoted are not the word of man, but of God. Though the companion of your choice were in all other respects worthy (which he is not), yet he has not accepted the truth for this time; he is an unbeliever, and you are forbidden of Heaven to unite yourself with him. You cannot, without peril to your soul, disregard this divine injunction.

I would warn you of your danger before it shall be too late. You listen to smooth, pleasant words, and are led to believe that all will be well; but you do not read the motives that prompt these fair speeches. You cannot see the depths of wickedness hidden in the heart. You cannot look behind the scenes, and discern the snares that Satan is laying for your soul. He would lead you to pursue such a course that he can obtain easy access to aim his shafts of temptation against you. Do not give him the least advantage. While God moves upon

the minds of his servants, Satan works through the children of disobedience. There is no concord between Christ and Belial. The two cannot harmonize. To connect with an unbeliever is to place yourself on Satan's ground. You grieve the Spirit of God and forfeit his protection. Can you afford to have such terrible odds against you in fighting the battle for everlasting life?

You may say, "But I have given my promise, and shall I now retract it?" I answer, If you have made a promise contrary to the Scriptures, by all means retract it without delay, and in humility before God repent of the infatuation that led you to make so rash a pledge. Far better take back such a promise, in the fear of God, than keep it, and thereby dishonor your Maker.

Remember, you have a heaven to gain, an open path to perdition to shun. God means what he says. When he prohibited our first parents from eating the fruit of the tree of knowledge, their disobedience opened the floodgates of woe to the whole world. If we walk contrary to God, he will walk contrary to us. Our only safe course is to render obedience to all his requirements, at whatever cost. All are founded in infinite love and wisdom.—"Testimonies for the Church," Vol. V, pp. 361-365.

(To be concluded)



"The Nations Were Angry"

B. G. WILKINSON

THE general testimony of great writers and thinkers today is that the present war in Europe is the most colossal exhibition of clashing nations the world has ever seen. President Wilson says: "It seems as if great blind material forces had been released which had for long been held in leash and restrained. . . . You will see that it is only in such general terms that one can speak in the midst of a confused world, because, as I have already said, no man has the key to this confusion."—*Speech to Methodist Conference, April 8, 1915.*

Despite President Wilson's opinion, there is a key to this situation, and it is found in the Word of God. The Bible is a reliable forecaster. It alone can tell history in advance. James J. Hill, the great empire builder of the Northwest, about a month ago declared that the present world situation is the worst that the earth has ever seen. Kipling, England's great poet, writes that he sees nothing ahead but universal ruin. James R. Mann, Republican floor leader of the House of Representatives, said, Oct. 2, 1914, in a carefully prepared speech: "I have no doubt that it is as certain as the sun will rise tomorrow, that a conflict will come between the Far East and the Far West, across the Pacific Ocean."

What are these speakers saying?—Simply what the apostolic preacher wrote two millenniums ago. "*The nations were angry*, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets." Rev. 11:18. Though these eminent

writers, while speaking of the angry nations, say nothing about the judgment of the dead, the outpouring of God's wrath in the seven last plagues, and the final reward of the saints; yet these also are soon going to be talked about. The colossal significance of the European war is not the war itself, but the great events which cluster around it.

"The nations were angry." What makes them angry? Rev. 12:12 reads, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Many writers, describing the battles of this war, have said, "The men fought like demons." The fiend spirit of Satan, then, has to do with war. Man sinned and suffered death; the devil sinned, but did not taste death. His day, however, is coming. Less than God, greater than man, this archdeceiver, who has power to transform himself into an angel of light, must soon face utter extinction. If he comes down "having great wrath, because he knoweth that he hath but a short time," then the conclusion is sure that the shorter his time, the greater his wrath. To him could always be traced the wrath of the nations; and now this most terrible clash of races tells of Satan's final efforts, for his end is drawing near.

That this passion of the nations is the work of Satan, we can read again: "I saw three unclean spirits like frogs. . . . They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14. Man is praised for brilliant war organizations, yet Satan himself is the instigator of war. He plans wars to hinder the gospel. He organized the gigantic enterprise of building the tower of Babel, that an all-embracing reign of evil men might crush the coming Seed of the woman, promised in Eden.

The greatness of the catastrophe involved in the anger of the nations may be seen by a statement in Rev. 16:12: "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared." There may be a lull, perhaps a short period of peace, after the present war; but this conflict will be as nothing in comparison to the gigantic struggle that will follow.

"Just exactly what the present war is about is susceptible of a dozen answers. But in the conflict of the future—the conflict that will begin around the peace-making council board, and that may end with new alliances on the battle field—there will be no difficulty in arriving at the explanation. That will be a war of races and of civilizations; the East against the West; the Asiatic against the European ideal."—*Washington Times, Sept. 2, 1914.*

Then will the promise of the last verses in the Bible be fulfilled: "He which testifieth these things saith, Surely I come quickly."

The Light of the World — No. 2

A. T. ROBINSON

THE first eleven chapters of the book of Genesis bring us to the second time that Jehovah looked down from heaven to behold one lone man living in the midst of idolatry in whose life the true light of life continued to burn.

Having promised never again to destroy the earth by a flood, the Lord said to this one man, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12: 1, 2.

Through that nation which God promised to make of Abraham, the Lord purposed to give the light of salvation to the whole world. In order that the nation of Israel might fulfil this purpose, the Lord promised to make them, on condition of their obedience to his law, "high above all nations." "Keep therefore and do them [the commandments]; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. 4: 6. "And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which he hath made." Deut. 26: 18, 19. "And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. . . . And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God." Deut. 28: 10-13.

Only by occupying an exalted position could Israel be a light to all other nations. The time came in the history of Israel when the people aspired to be, not above, but on a level with, the nations around them. "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations." 1 Sam. 8: 19, 20.

In their attempt to be like the heathen nations around them, they sank to a position far below, and became the despised of all other nations, in which position it was not possible for them to shed light on the peoples around them.

In asking for a king to rule over them, the nation of Israel took the first step in their formal rejection of Jehovah as their King. "The Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. 8: 7. All through the history of Israel's rebellious career, the Lord in mercy sought to restore and to retain their loyalty as the chosen nation. "The Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: but

they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36: 15, 16.

The final step on the part of Israel as a nation, in their formal rejection of Jehovah as their King, was taken when Pilate asked the question, "Shall I crucify your King?" and "the chief priests answered, We have no king but Cæsar." John 19: 15.

The time came when the light of life, which had been so abundantly shed upon that people, became so obscured that in the reading of the Sacred Scriptures they completely lost sight of him of whom the Scriptures testify. They so far misunderstood, misapplied, and misinterpreted the prophecies which they were reading and professing to teach, that they themselves fulfilled those very Scriptures in putting Christ to death. "They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." Acts 13: 27. Once again the light of life had almost gone out in the world.

Boulder, Colo.

**The Bible on Stewardship of Money**

THE supreme need of the hour is that the disciple of Jesus shall have a clear understanding of the claims of God on his life. The believer must know that he is a steward. 1 Cor. 4: 1; Luke 16: 1, 5; 1 Peter 4: 10. We need an intelligent apprehension of the entire subject of getting, possessing, and using our substance. The principles of stewardship, as set forth in the Word, reveal everything we possess — life, children, talent, influence, training, possessions — to be held as a trust for the extending of the kingdom of God. 1 Cor. 16: 6, 19, 20, and Rom. 14: 7, R. V. It is important for us to understand that —

God is the Absolute Owner of All Things

No man is an absolute owner of anything. He is but a steward. God declares the earth to be his. Ps. 24: 1; Deut. 10: 14. The land is his. Lev. 25: 23. He holds this right by creation. Col. 1: 16; Ex. 20: 11; Rom. 11: 36. We are his. Titus 2: 14; 1 Peter 1: 18, 19; Acts 20: 28. The gold and silver are his. Haggai 2: 8. He has never quitclaimed his right to his possessions.

God is the Giver of All We Get

All that we have comes from him. 1 Cor. 4: 7; Rom. 12: 3. He gave the earth. Ex. 9: 29; Ps. 115: 16. He gives life. Acts 17: 25. The resources of the earth, the mines, the forests, the fields, are his. Deut. 10: 14; Ps. 24: 1; Acts 14: 17; Eccl. 5: 19. Our food, our mental ability, our physical strength, our power to get, come from him. John 3: 27; 1 Chron. 29: 14-16.

Getting and Hoarding Money for Its Own Sake is a Great Evil

The love of money is a great evil. 1 Tim. 6: 9, 10. It is difficult to get men

to see this, but the Word is plain. Prov. 15: 27; Mark 10: 23; Matt. 19: 21, 22. It possibly hinders more men from being saved than any other thing. Matt. 13: 22. Abundance of riches does not satisfy. Eccl. 5: 10. Because of undue desire for wealth, many are hindered from coming to the Lord. Matt. 19: 16, 22. A word to the rich. 1 Tim. 6: 17-19; James 5: 1-6.

Withholding from God is Dishonest and Sinful

He who does not make faithful returns to God robs him. Mal. 3: 8, 9; Mark 12: 1, 9; Luke 12: 16-21. Many are withholding from God and using their money in ways he cannot approve. It is offensive to God. Haggai 1: 2, 5, 9, 11.

Giving is to be a Part of Worship

In connection with the first record of worship, we have "offerings unto the Lord." Cain chose his own way, and the curse of God was upon him. Gen. 4: 3-7. The Old Testament plan was an offering and worship. Ps. 96: 8; Deut. 16: 16, 17. The New Testament presents the same system. Acts 10: 4; Heb. 13: 15, 16. All are to participate: "None shall appear before me empty." Ex. 23: 15; 34: 20

Giving Should be Proportionate

The Scriptures are plain as to the portion that is sacredly the Lord's. Lev. 27: 30. While all our possessions and all our time are the Lord's, one tenth of our income and one seventh of our time are sacredly his. Neither of these requirements had its origin in the Levitical law. Both are moral obligations. Neither was abrogated by change of dispensation. Our obligation to observe the tithe law rests on the same basis as the observation of the Sabbath law. Abraham and Jacob recognized this law. We should adopt it as the minimum of our gifts. God orders it. Num. 18: 20-24; Deut. 14: 22-27.

One tenth is the least portion; many should give more. Patriarchs and prophets recognized it. Jesus approved it. Matt. 23: 23; Luke 11: 42; Matt. 22: 21. The apostles taught it. 1 Cor. 9: 11-15; Heb. 7: 4-10. The early church fathers practiced it.

Rich Blessings are Promised to Faithful Stewards

To the individual: The blessings promised are spiritual (Prov. 11: 25; 2 Cor. 9: 7, 10) and temporal (Prov. 3: 9, 10; Luke 6: 38). Giving is a spiritual grace. 2 Cor. 8: 7, 9. Spiritual blessings are withheld because of our withholding. Mal. 3: 10. Our giving is to be liberal. Rom. 12: 6.

To the church: Great blessings will come to our churches. Blessings and prosperity were manifest in Israel's history when they honored God with their substance. 2 Chron. 31: 5, 12. When the tithe was withheld, religion waned, and poverty and captivity followed. The church today has fallen far below the Jewish low-water mark, and yet the people wonder why we do not enjoy the overflow of blessing. Mal. 3: 8, 11.

If we adopt this system, it will make our giving an offering unto the Lord. It will do away with that miserable, grudge-

ing feeling that is so often experienced, and put our giving on a higher plane. 2 Cor. 9:7; 1 Cor. 16:1, 2.—S. J. Kendall, D. D., in *Christian Observer*.

The Law of God — No. 8

The Third Commandment

MILTON C. WILCOX

BRIEF but mighty in import is the third commandment. It reads in the American Revised Version as follows:—

"Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain." Ex. 20:7.

Not by one name or title alone does the great Creator reveal himself to his children.

1. He is known as God, the supreme object of worship. The Hebrew is *Elohim*, and the word is also used of angels and judges and false gods. The Elohim of the Bible is "the true God," "the living God," the "everlasting King." Of the terms denoting Deity this occurs in the Bible the most frequently. It also occurs in the singular, *Eloah*.

2. God is called *El*, the "strong," "the mighty one." From this comes *Elyon*, "the Most High."

3. He is called *Adonai*, "the Supporter," "Lord," "Judge."

4. To Abraham, who was to be assured that what God had promised he was able to perform, the Lord said, "I am God Almighty" (*El Shaddai*). Gen. 17:1, margin.

5. When Moses bore God's message to Pharaoh, he was divinely instructed to say that he was sent by "I AM THAT I AM," the self-existent God, the ever-present One, in all his fulness. It is expressed in the Revelation, the one who is, and was, and is to come.

A varied form of this is the name Jehovah, the great I AM. We have only the Hebrew consonants of the original name, J H V H, the vowels have been borrowed from the word *Adonai*. The Jewish doctors regarded Jehovah as the most sacred and mysterious name of God, and would not pronounce it. (Some eminent Hebrew scholars use this term Jehovah or Yahoveh, and some Yahveh. This latter form is considered generally a better vocalization of the consonants than Jehovah.) This word occurs seven times singly or in combination in our common version, but the original is generally rendered LORD, printed in small capitals.

We know of no reason why it should not be used recurrently, freely, by God's children, for so the Scripture would indicate. It is used in God's Word to man about six thousand times. It is God's covenant name. It means absolute being, existence underived, independent, unchangeable, eternal. "I am Jehovah, I change not." Mal. 3:6. He is "the Alpha and the Omega," "the First and the Last," "the Beginning and the Ending," and reverently we may say, "Even from everlasting to everlasting, thou art God."

It is the one endearing name of the Old Testament. We fear and tremble before the Almighty One, but Jehovah invites our love, our confidence. When "Moses the man of God" pleaded with holy courage, "Show me, I pray thee, thy glory," the answer was, "I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee." Ex. 33:18, 19. Then, calling Moses into the mountain with himself, he revealed to his servant all the glory of the divine person man could bear, and proclaimed his covenant name—

Jehovah

"Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation." Ex. 34:6, 7.

"Holy and reverend is his name,"—"Jehovah," the ever-existing, omnipresent God; Jehovah, the covenant-keeping God, who has repeatedly demonstrated the surety of his promise and the sureness of our refuge; Jehovah, the merciful and gracious God, slow to anger, but abundant in mercy, loving-kindness, and truth. He has mercy for the sinner, "freely by his grace." If sin abounds, grace superabounds. Rom. 5:20. Let sin be forsaken and confessed, and he will give the sinner his own righteousness. Though there has been repeated sin, if the sinner will return, our gracious God will "multiply to pardon." Isa. 55:7, margin. "He delighteth in mercy." "He will subdue our iniquities." He will cast all our sins into the depth of the sea. Micah 7:18, 19. There is no limit to his love, or mercy, or power. Thank God, he is pleased with "those that hope in his mercy." Ps. 147:11.

The text refers not to thousands of persons alone, but to thousands of generations. There are millions in darkness; but he is "keeping loving-kindness" for them; and he waits "that he may be gracious."

He cannot clear the guilty. It would overthrow his government if he did. It would condone sin. It would make the death of the Son of God of none effect. He will not clear the guilty because he cannot. Therefore he "gave his only begotten Son," therefore that Son "gave himself," that the guilt might be transferred to our divine Substitute, our Lord Jesus Christ. But let man retain the sin, and he retains the guilt. Our hope of eternal salvation rests in God's holiness. For this and much more his name stands,—his ever-blessed covenant name, Jehovah, the one and only living God.

Take not his name in vain. In arrant blasphemy it is often thus taken. An instance of this is recorded in Lev. 24:10-16. The holy name must be respected, or many souls would be led away and confirmed in sin. It is shocking today to listen to the ribald profanity, the aw-

ful irreverence of God, which one occasionally meets in a promiscuous crowd of men. Oftentimes, because of pernicious education or association, the use of intensive bywords results from sheer force of habit, with no design of irreverence in them. Profanity is useless, senseless, sinful, wicked.

Take not God's name in vain. The margin of the American Revised Version reads "for vanity (or, falsehood)," instead of "in vain." How many there are who tell lies for gain, testify falsehoods for temporary advantage! But the result is not temporary. Any act or word that builds permanently into character, anything which affects morals, is not temporary, but eternal. We shall meet it in the judgment unless it is forsaken and repented of.

Needless and frequent repetition of God's name in prayer, whatever may be the motive, is in bad taste and has a bad influence. Some good men repeat some name or title of the Father or Son in every sentence or oftener. It is unnecessary and irreverent. "Use not vain repetitions, as the heathen do," is an injunction needed now.

Praying formally in God's name, with no sense of the meaning of the law or name of God, is taking it in vain. "If I regard iniquity in my heart, the Lord will not hear me." "He that turneth away his ear from hearing the law, even his prayer is an abomination." "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." These are awful scriptures if our heart is hard, unrepentant, and resisting. All our praying avails nothing with God unless our heart is in harmony with him. When we rightly appreciate the holy name of the covenant God, we shall not take his name in vain.

Mountain View, Cal.

EVERY time we know what we ought to do, and then fail to do it, we become by just so much the weaker in character. Hearing good advice and saying, "Yes, that's so," is pretty poor business unless we do something with the good advice we receive. You can sit around for hours talking about the things you ought to do, and you can even feel that you have been busy, very busy. But if some one comes along and says to you, "Oh, yes, I know what you believe; but what have you really *done* about it today?" how will you answer? That's a fair test for any of us.—*Philip E. Howard*.

"LET us profit by the mistakes and defeats of the past year, by avoiding them in the year before us. Each passing year should make us wiser and better, more discreet and painstaking to redeem the time."

"GREATER than keeping silence is the answering of angry words with kind ones. Self-control is magnificent, but forgiveness is divine."



THE WORLD-WIDE FIELD



Australasia

J. E. FULTON

AUSTRALASIA has been more or less affected during the last year and a half by the great European war, and has suffered also during a part of this period from some rather severe droughts. But notwithstanding all these hindrances, we are glad to say that the work of the Lord has gone forward very encouragingly. There has been a greater interest in the truth than before, and in spite of the financial stringency, the tithes and offerings have increased. This speaks for increased faithfulness.

Eight Conferences in Australasia

There are now eight organized conferences in Australasia, six in the Australasian Commonwealth and two in New Zealand. Until the beginning of 1915 New Zealand was one conference; but steamer travel from the extreme north to the extreme south was difficult and expensive, and the field was very hard to operate. By the division it is thought the work can be carried on to better advantage and more economically. Tasmania has also recently been organized into a conference. It was once a conference by itself, but some years ago the brethren decided to make it part of the Victorian Conference. However, the organization did not prosper as it should, and it was thought that more care should be given to the churches than could be given when the president must take a steamer voyage to reach the field. Since the reorganization the work is coming up, and we are sure the step was a wise one.

The First Island Conference

It has been decided to organize the churches of Fiji into a conference. There are ten churches, made up of two hundred and thirty members. There are about fifteen native evangelists in this field. There are eighteen Sabbath schools, with a membership of three hundred and sixty. The headquarters of our work in Fiji is at Suva Vou, near the capital; and at Buresala, on the island of Ovalau, we have a training school for native workers. This school has a membership of forty, and has proved a great blessing to the field. It has supplied workers for other islands, four missionaries having been sent to New Guinea. It is expected that the new organization will go into effect about July 1, 1916, and that Pastor C. H. Parker, now in the New Hebrides, will be the president. Brother Parker labored in the Fijian field a number of years, and we are sure the work will prosper under his earnest labors.

There are over fifty thousand Indians

in Fiji, who have been brought there to work on the sugar cane plantations and in the large sugar mills. Sugar making is a great industry. Fiji has one of the largest sugar mills in the world. How to get the truth before these people is a great problem. Their illiteracy, immorality, caste, and local surroundings make the task a most difficult one. Sister Ellen Meyers, formerly of India, has been toiling faithfully there for some years. She has done a good work in visiting among the Indian women, and in holding schools and Bible studies for them.

Good News from the Cannibal Islands

We have some faithful missionaries laboring in the New Hebrides and Solomon Islands, in districts where no other missionaries have ever labored, and we are glad to be able to report progress. People whose lives and whose attitude have been most forbidding are now turning to the light and welcoming our missionaries.

Brother Parker is now starting a mission on the island of Mallicolo, among the Big Nambus people who massacred several Presbyterian missionaries about two years ago. We believe that the Lord is especially working upon the hearts of the people at this time. Brother Parker has been holding meetings with the natives in their villages. From one place he writes:—

"The Lord is opening the way for us to start the work in Lalip, and we have had three Sabbath meetings with the villagers. Out of forty-four, forty-one were present yesterday. All but one man and his wife had laid aside their work and were resting on the Sabbath. The people were waiting for my coming. They are beginning to talk about a church; and I think we shall have one before long."

Brother Parker asks God's people for their special prayers in behalf of this new work.

Pastor G. F. Jones, who has been a few months in Australia on furlough, gives us equally thrilling reports about the work in the Solomon Islands. Some of the natives who seemed so far from God are making wonderful progress.

Other Southern Islands

Other islands in the Pacific are sending in encouraging reports. Samoa, where the work has gone so hard, now presents a very encouraging aspect. There have been two baptisms of native converts, and the interest seems to be growing. Pastor J. E. Steed is in charge. He does not have good health; but we pray that God may sustain him in his earnest labors.

From Tahiti, Society Islands, where Pastor F. E. Lyndon is in charge, good

reports come of new converts being brought in. From the Cook Islands Mission, of which Brother G. L. Sterling is the superintendent, we learn of the work starting on a new island, and encouraging progress is reported from the work as a whole.

Australasia and the Far East

Australasia is now linked with the Far East. At our recent union conference council held at Warburton, Victoria, the plan was further considered, and this union is now taking on its responsibilities for the extension of the work, not only in the needy island fields which form a part of the union, but also in sending recruits and means for the great and populous countries of the Orient. The following recommendations passed at the council, having reference to the extension of the work, will be of interest:—

"That in addition to the tithe of our tithe received, we appropriate our Sabbath school offerings as a contribution to the funds of the Asiatic Division Conference for the year beginning July 1, 1916.

"That we set our aim for missions at one shilling a week per member for the next fiscal year.

"That in view of the increasing need for the extension of our work in the needy mission fields, and in view of the nearness of the end, we make it our aim to raise £2,000 (about \$10,000) in annual offerings during the coming week of prayer."

New Officers for the Union

The writer having been appointed to the Asiatic Division, it was necessary to make provision to fill the vacancy caused by his resignation as president of the Australasian Union. Pastor C. H. Watson, a native of Australia, who has been vice president, was unanimously chosen to this office, and Pastor W. W. Fletcher, who has labored in various departments of our work, was chosen vice president. Brother Fletcher has also had a foreign mission experience, having labored in the East Indies some years ago. We are sure that these brethren, who have gained the confidence of our people here as leaders, will carry the work forward faithfully and efficiently.

While to the writer it will be a joy to work in that wonderful field, the Far East, there comes a keen sorrow at the thought of being called to a work that will of necessity separate him much of the time from local mission fields, local conferences, and institutions, with their constituencies and workers. Twenty-one years ago Mrs. Fulton and I, with our two little girls, arrived in this field, and here we have labored ever since. It has become a home as no other country is to us. To sever this close association with brethren we have learned to love and respect cannot be done without feelings of intense regret. But I take comfort in the thought that since the union conference is now linked with the Far East, from time to time I may have the happy privilege of attending meetings in Australia.

First Experiences in Salvador

JOHN L. BROWN

It is a great comfort to the gospel messengers when they arrive in an unentered mission field to find that God has gone before them, and that earnest hearts have prayed for their coming. At such times the workers' hearts overflow with joy and thanksgiving.

Shortly after arriving in San Salvador it was our privilege to become acquainted with the pastor of the Baptist church. He had studied his Bible prayerfully, and had become convinced that the churches of today are not following Christ in precept and practice. He had separated from the Roman Catholic Church, with the hope of finding the straight and narrow way. He first joined a body of Protestant people who claimed to take the Bible, and the Bible only, as the foundation of their church creed; but to his surprise, they said he must be resprinkled in order to belong to their church. This set him searching the Scriptures further, and he found that he must die to sin, and be buried with Christ in baptism. He was therefore baptized by immersion, and united with the Baptist Church.

While serving the Baptist Mission he continued his earnest Bible study, and it was not long until the Holy Spirit led him to further light. He saw that the practices of his church in regard to the fourth commandment are not in harmony with the teachings of Christ. For a long time he prayed that some one would come to Salvador who would teach and live the whole Bible truth.

When he visited us first, it was for the purpose of telling us that we were wrong in teaching Adventist doctrines, as he had been informed by his mission director and by tracts and books from the same source. But after two hours' study he changed his mind. He said, "I have been misinformed concerning you, and now I see that my prayers are answered, for I have found a people who take the Bible as their only guide." He realized that his prayers had been answered, while we experienced God's direction in bringing us here.

Another case will serve to illustrate God's care for his faithful followers. One of the very first converts from the Roman Church to the first Protestant church of Salvador gave her experience in one of our testimony meetings as follows:—

"Long before the Baptist missionaries came to Salvador, I saw that my church was not living up to all the light of the Bible. I prayed earnestly that some one would come here to establish a better work. My prayer was answered when the Baptist workers were sent. But the Lord again showed me by his Word that the true people of God must have a sign, or mark. That sign I found to be the Sabbath, the seventh day. Over three years ago I began to keep the Sabbath. My pastor worked hard to get me to leave such 'Jewish customs,' but I was too deeply set in my conviction of Bible truth. I would not be moved. I began

to pray that God would send some one here to teach the truth, or to raise up some people for himself in this country. Today I thank the Lord for these workers that he has sent here in answer to my prayers." This dear old sister is happy for having found God's people who have the "sign" and the faith of Jesus. She did not know that God had such a people waiting for Christ's return.

Another Bible worker of Salvador had prayed for more than a year for more light on Bible subjects. When I visited her for the first time, she said to her daughter, "Our prayers are answered. God has sent this brother here with new light. Let us thank God for his good-

ness, to inquire about our work. Even in this little, forgotten republic God's Holy Spirit has been at work on the hearts of the people, leading them to accept his truth, and prayers have been offered to God that workers might be sent here to preach the message for this time. Now our hearts are full of joy because we are here in this neglected corner of God's vineyard, to search out the honest in heart. We ask an interest in the prayers of God's people for the finishing of the work in Salvador.

Mission Notes

THIS picture shows how the life of one English soldier was saved at Armenières, Aug. 20, 1915, by a New Testament carried in his vest pocket. The Word hidden in the heart likewise preserves the man unto life eternal, even though he may fall temporarily in death.

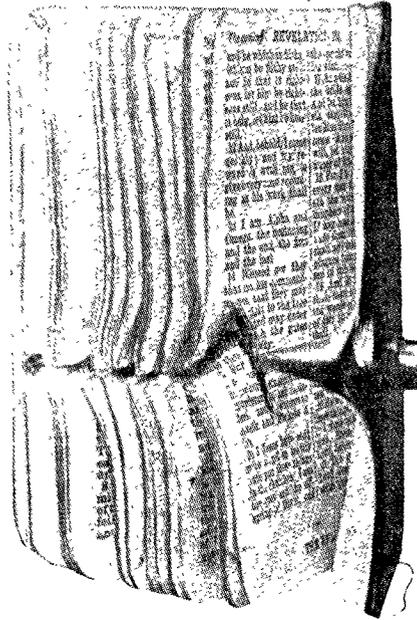


Photo by G. A. Wiles, in Bible in the World.

A Testament that saved a soldier's life.
Note the verse pierced by the bullet.

AMID troublous times in Persia, Brother and Sister F. F. Oster are continuing their work at Maragha. Brother Oster wrote, Dec. 30, 1915: "We are right at the close of a long series of meetings. During the last two weeks I have presented the Sabbath question. We find human nature here the same as elsewhere. Satan tries to keep the people in darkness, and is especially opposed to commandment keeping. There is even talk of driving us out, though there is little danger of that, for most of the people want us here in these troublous times. Our meetings have been attended to the full right along. Minds are being agitated, and the people are beginning to think about these things. We hope and pray that God will give some of these souls the victory."

ness." Both she and her daughter are now rejoicing in the new-found light, and are faithful Sabbath keepers.

In a recent visit to the next largest city in this republic, in the interest of the colporteur work, I met a lady who told me that she thanked God for my visit. She continued: "Some years ago I had a precious experience in the Lord. I read in the Bible that the people of God ought to keep the Sabbath, not Sunday. I began to fast, to pray earnestly, and to keep the Sabbath. The pastor of my church reprovved me and made fun of me for being so foolish and Jewish. I became discouraged after a time, and returned to Sunday keeping. But, let me tell you, I have never experienced such a blessing and happiness as I did while I kept God's day." We are praying earnestly for this family, and hope to encourage them to return to the way of true happiness and rich blessing.

Other families in the same city are much interested in God's Word, and some are now at the parting of the ways. I am visiting these interested ones as often as my time permits. We feel sure that God has prepared the way, for honest hearts have prayed for light and help.

I wish I might tell you of other interesting experiences of people who have come to us from other towns, far and

"THE cause of God in our division conference is progressing," writes Brother Guy Dail, January 26, "even in the midst of hardship and trouble. Brother H. F. Schuberth wrote me the other day that in his field [East German Union] there had been a net gain of nearly 700 believers, and an increase of 60,000 marks in tithe, as compared with 1914. I am glad Brother H. Steiner, who was sent home from his station at Asmara, has safely reached Lausanne, Switzerland; and Brother Lorntz, who came back of his own accord on account of illness, telegraphed us yesterday from Bern, Switzerland, for money. Sister Steiner, the brave woman, is all alone with her younger children in the mission station at Asmara. I suppose this will be merely a temporary arrangement, as I hope Brother Steiner can return as soon as the war is over."

THE Bible is the book of all others, to be read in all ages and in all conditions of human life; not to be read once, or twice, or thrice through, and then laid aside, but to be read in small portions of one or two chapters every day, and never to be omitted unless by some overruling necessity.—J. Quincy Adams.



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.

Home Gardens

EVERY day your little gardens,

Set within love's circling wall,
Must be watered, kept, and tended

As their "tender plants" grow tall,
Strong and sturdy, fair and fragrant,
Bringing joy and hope to all.

Mothers, watch your little gardens,

Let no evil tares come in;
Guard the gates against intruders,—
Thoughts of evil, words of sin;
Firmly plant the seeds of service
And of love each heart within.

Daily, in your little gardens,

Let your smiles be as the sun,
And your prayers bring down a blessing
As the bright hours swiftly run.
So shall you win heaven's approval
On the work that you have done.

MRS. I. H. E.

Symmetrical Character Development

WORTHIE HARRIS HOLDEN

IN the mountains where the echo slumbers do you like to linger awhile and waken it over and over again? Are you enraptured by the quiet lake which so clearly reflects the mountains sloping to its edge that you can scarcely discern the dividing line? Or, when night throws her mantle over all else, do you revel in watching each new star that blooms in the heaven, counting them until they spring forth too fast to number?

"No," says one; "I live on a plain with neither lake nor river beside our city, whose glare and smoke hide the luminous eyes of night." Ah, your children are echoes of your thoughts and aspirations; they are reflectors of their environment; and, in addition, new glimmerings of traits of loveliness or sordidness will spring forth before you are aware of them. Here you will find a nature study that will tax your ability to its utmost, and crown your efforts, not with fleeting, but with permanent results.

From my window I view fir trees that are pleasing to the eye. There are two, however, which have had their tops lopped off either by storm or because some one desired that nothing should obstruct the view of the snow-capped mountain beyond. Nature has sought to make up for this deficiency. The branches now left at the top are larger than they should be in proportion to the

lower ones. These trees will always lack the beauty of symmetry.

As mothers we should strive for a symmetrical development in soul, mind, and body. Sometimes we have erred in reversing the order,—in thinking that the infant requires only bodily attention, that the little child needs also some attention to its mental development, but only later is attention to be given to soul growth. But the three must forever go hand in hand.

Take vigilant care of bodily growth and leave the mental or spiritual unattended, and it will not be left barren soil. It is while men sleep that the enemy sows tares. The child you regard as "so innocent" may have learned more evil and erroneous ideas in a day than you can obliterate in a week. It may have imbibed them from associates, from undesirable books, or from conversation overheard. To correct a wrong conception of anything is much harder than to teach truth to the ignorant. When I was a small lassie, some one gave me a booklet called "Little Robin Redbreast." The bird was pictured with a flaming-red breast, and I gleaned the idea that he was very tiny. There were no robins in our vicinity. Now when robins hop about our yard, I find myself correcting, by comparison, my very youthful idea of them.

If your child is a natural lover of books, it is so much easier to let her remain curled up in a chair with a favorite volume than to call her to dishwashing or some similar task. You would prefer to let the lad continue his play or work at his invention than to disturb him with thoughts of an empty wood box or of other chores. Remember the tree. Do not foster an unsymmetrical growth. The beloved son or daughter will suffer in after years from your neglect.

Teach the children that no work is degrading; that all labor, if done for our King, is granted his commendation. In the sanctuary service the priest held an office of honor. His duties were more or less spectacular. But lowly service, also was his. He was to "take up the ashes" that accumulated from the burning offerings, "and carry forth the ashes without the camp unto a clean place." Every menial task, whether of the altar or within the veil, was committed to the priests, and was to be done by them alone; yet was not all this, when done for **Jehovah**, acceptable service to him?

The students in our schools not only have set before them the ideal of doing work for the Lord when their preparation is completed, but opportunities are given for actual work while they are in training. In the home school, before the children are old enough to leave the paternal roof, the mother has the opportunity of directing their minds to unselfish thought and to service for others, and should let them into the secret of being little helping hands.

If you are making up a box for some mission, let the children contribute even to the point of sacrifice, perhaps some cherished toy or doll. If you are planning for some neighbor's comfort, let them help in some way. Admit them to your councils, so they may feel they have a part in the matter. Some one, perhaps, is invited to your home who needs cheering on life's rugged way. Let the children minister to such. There is no stimulant so excellent as that of feeling that some one needs you—that you may really contribute to his happiness. It will require thought and planning for the mother to implant in her children the desire to minister to others, but she should not fail to improve every opportunity.

When the child has some choice edible given him, teach him the joy of sharing it. Sometimes a mother refrains from accepting a portion herself, so Johnnie or Mary may have it all, not thinking that by so doing she is contributing toward the formation of a self-centered character. Have the little folks share the use of their playthings with their companions. Unselfishness is one of the underlying principles of a character that can bear the signet of heaven.

Symmetry of our threefold natures will not hide the view of the Perfect One from any. It will make more attractive the perfection of his life. The mother's goal is that her children may be called "trees of righteousness, the planting of Jehovah, that he may be glorified."

Portland, Oregon.

Parental Blindness

MARTHA E. WARNER

PARENTS are often blind, sometimes it seems wilfully blind. Because their children have joined the church, many of them suppose everything else will take care of itself. Their children cannot do wrong.

One mother was in the habit of putting her children to bed as soon as Sabbath was over. Then she went down town shopping, returning about ten o'clock.

As soon as their mother left the house, the children dressed, and went out on the streets to play until nearly time for her to return; then they went back to bed. That mother "knew she could trust her children," and those children knew they could deceive their mother, and grew expert at it.

Another mother could give two or more hours to missionary work each af-

ternoon, provided she could find some one to care for her baby. A neighbor's girl was glad to help her, if she was allowed to wheel the baby up and down the street. Permission to that effect was given, and up and down the streets she went until she met a certain boy. That was kept up day after day, the girl receiving praise for being willing to give up her afternoons to the care of a baby. Not until the mother of the girl met her face to face, would she believe her child guilty of such conduct.

Dear mothers, when your boys and girls are converted, your work is not finished, but only begun. Train your children from the outset wisely and lovingly. Fill their lives so full of faith in mother's word and wishes, that they will not dream of having any secret that she may not share. Trust your children, but trust them with your eyes wide open.

Clintonville, Conn.

Answers to a Mother's Questions

AGNES LEWIS-CAVINESS

THE following answers, which were written to a mother pursuing studies in the mothers' normal department of the Fireside Correspondence School, may prove helpful to other mothers under similar circumstances:—

As you have asked me several questions, I will number them, and answer the best I can. It is difficult for any one to advise another concerning little folks; for there are always so many peculiarities that only parents understand. One can only lay down principles, and let each mother interpret them as seems best in her own particular case.

1. Children near the same age often "pester" each other, though each really loves the other dearly. When they grow a little older, this will likely drop away. Since they miss each other so much, why not have your children play separately sometimes, and tell Florence you do it to help her remember not to tease her sister?

2. I should stop the teasing of company at once. Do not let her come in where you are receiving your callers for a few times, and tell her why. Such familiarity is very rude, and may annoy your friends greatly if allowed to go unchecked.

3. Put bitter aloes or solution of quinine on the thumb, and tell Florence what is often the effect of the constant sucking of the thumb. If she is not troubled with adenoids, thumb sucking may cause their growth.

4. Isolation is the best remedy I know for "getting mad." Do not scold; tell her you are letting her stay in the bedroom or kitchen (not a dark closet) till she is sweet again; for nobody enjoys cross people. Tell her she may herself come out when she can come smiling. I know a mother who sends her little ones off to bed whenever they are naughty to each other or to her. It is a good idea; for naughtiness is a result of tiredness and nervousness more often than we realize.

5. I should not teach the letters formally. Show the children letters on corn flake or other boxes till they know the names of many without realizing that they are really learning them.

6. The form of punishment used for any disobedience depends entirely on the child, his attitude to his naughtiness, and upon the seriousness of the offense.

I hope these few suggestions will help you a bit, and that you may find more and more help in the lessons as the days go by.



After the Rain

MRS. MARY H. WILLIAMS

THE storms and clouds of dark despair
Which cross our path of life anon,
May be the background God sets there
To paint his bow of promise on.

Endure with patience "for a night"
The bitter weeping and the pain.
"Joy cometh with the morning light,"
As sunshine after clouds and rain.

When feeblest seems our own defense
Against a flood of doubts and fears,
The sunshine of God's providence
Makes bright the rainbow through
our tears.

Charles City, Iowa.



Care of the Baby

Weight and Weighing of the Baby

THE baby's weight is perhaps the best index the mother has of his condition. The average weights of babies of given ages are now pretty well established, and a weight noticeably lower than the average indicates a lack of development due either to deficient diet or to illness, while an excess of fat may point to improper feeding. If the baby's weight either remains stationary for any considerable time or begins to fall off, it is always a sign that something is wrong; and the mother should seek the help of a good doctor without delay.

The average girl weighs seven pounds at birth, while boys average half a pound heavier.

During the first four days the baby may lose from one or two ounces to a pound, while waiting for the mother's milk to be established, but as soon as he begins to nurse regularly, he should quickly regain this loss. During the first month he should gain about three quarters of an ounce each day; then up to the sixth month, from four to eight ounces a week, and from the sixth to the twelfth month two to four ounces a week.

At three months the average baby weighs from twelve to fourteen pounds; at six months, fifteen to sixteen pounds; at nine months, seventeen to eighteen pounds; and at one year, twenty to twenty-two pounds. The baby thus usually doubles his weight at five or six months, and at the end of his first year weighs three times as much as at birth. Most babies do not gain quite steadily, week by week. During short periods, owing to excessive heat, when the food

is reduced, a baby may show no gain, and may even fall off a little. This condition should be temporary, and he ought to begin to gain as soon as the disturbance subsides.

Bottle-fed infants do not gain as rapidly during the first months as do breast-fed babies; but after the ninth month they are apt to gain more steadily, because they do not lose weight as breast-fed babies usually do at the time of weaning.

A very fat baby is not to be desired. Although mothers are prone to believe that a fat baby is a healthy one, this is not necessarily true. An exclusive diet of certain of the proprietary infant foods, consisting largely of sugar or of starch, is very apt to produce excessive fat, and give a false impression of abounding health, since bones and muscles may thus be deprived of their proper nourishment. Overfat babies are very uncomfortable in the summer, from prickly heat and other ills.

A healthy baby has a well-rounded body, without wads and cushions of fat, or pendulous cheeks and pudgy legs. He has springy muscles, and is alert, active, and full of life and motion.

In order that the mother may be informed as to the baby's progress, he should be weighed at regular intervals throughout at least the first year. For the first week or longer, he should be weighed every day; during the first six months, once a week; and later once in two weeks.

The best scales are ordinary platform balance scales, such as are used in grocery stores. A special basket or pan which fits on the platform, and which will hold the baby comfortably, is desirable. Spring scales are less accurate but are cheaper, and are better than no scales at all. Most country households have enough general use for a good scale so that such a purchase will not be an extravagance.

The Children's Bureau has published a bulletin called *Infant Care*, which contains directions for weighing the baby, and also a chart for recording the weight. This publication is sent free to all who ask for it, addressing the Chief of the Children's Bureau, U. S. Department of Labor, Washington, D. C.



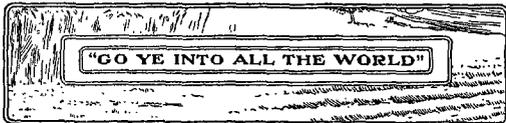
EVERY low desire, every bad habit, all longings for ignoble things, all wrong feelings that we conquer and trample down, become ladder rounds for our feet, on which we climb upward out of groveling and sinfulness into nobler, grander life. If we are not living victoriously these little common days, we are not making any progress in true living. Only those who climb are getting toward the stars. Heaven at last, and the heavenly life here, are for those who overcome.—
Scottish Reformer.



"No one is useless in this world who lightens the burdens of it for any one else."



THE FIELD WORK



North Pacific Union Conference

THE fifth biennial session of the North Pacific Union Conference convened in College Place, Wash., Feb. 17-23, 1916. The daily services of the session were held in the commodious church building. The organization and arrangements of the meeting were excellent, and everything was conducted with promptness. Though serious floods had greatly disarranged railroad schedules, practically all the workers were present at the opening service.

The first few days of the session were devoted to institute work, conducted by Elder I. H. Evans and the writer, in which the privileges of a victorious Christian life and the duty of winning souls to Christ were emphasized. These studies found a responsive chord in the heart of every worker present. It was very encouraging to see such a large and experienced company of workers enter so prayerfully and enthusiastically into the spirit of the meeting. All present seemed to be desirous of gaining everything possible from the opportunities presented in the few days together. This contributed much to the success of the meeting. I do not know that I ever attended a gathering where the special presence of the Lord seemed to be any more marked from the beginning to the close than at this meeting.

Not only in this union, but throughout the field, the pillar of cloud is rising. A new spiritual experience is coming to God's people. The outlook never seemed more encouraging.

One inspiring feature of the meeting was the presence of a large company of students each day, the college program being so arranged that they could attend the Bible studies and the evening services. A number in the college are preparing definitely for the ministry. The writer spoke one evening to the foreign mission band of nearly one hundred.

The Lord has prospered the work in the union during the biennial period just closed. I take the following encouraging extracts from the report of the president:—

"We have employed an average of 45 ordained, and 17 licensed workers, and 18 Bible workers.

"During the biennial period our membership has grown from 7,659 to 9,504, a gain of 1,845, an average of 40 for each ordained worker, or 23 for each worker employed. The membership is grouped into 203 churches, a gain of 27 churches for the period.

"The various treasurers' reports show that the total tithe received by union and local conferences aggregates \$270,000, a gain of nearly \$23,000 in the two years. Of this amount we have turned over to the Division Conference \$2,700 as tithe, and \$50,709 as division of tithe, a total of \$53,409, and \$1,620 on the Sustentation Fund; subtracting the tithe turned over to the Division from the amount received, leaves \$216,591, which

was used in carrying on our work in the union.

"Earnest efforts have been made to raise the Twenty-cent-a-week Fund. While we have made some gain, yet we have fallen considerably short of the amount called for. For the two years we should have raised \$152,629, but the amount actually raised totaled \$124,444, leaving a shortage of \$28,185. Montana and Idaho were the only conferences in our union that passed the goal of twenty cents a week.

"Our total contributions to missions for the two years amounted to \$126,277; the total amount contributed to work outside the union was \$181,306, a gain of \$23,781 over the previous biennial period. The total amount of tithes and offerings for the two years was \$397,455, lacking but \$2,545 of reaching the \$400,000 mark.

"The immediate future is pregnant with events of the most solemn import to the people of this world. The stage is set for the enactment of the final drama in the history of human events. 'The eleventh chapter of Daniel has nearly reached its complete fulfilment.' It has seemed that the Turk was about to be driven from Europe, the way of the kings of the East prepared. Angel hands seem to be loosing the winds. The nations are angry, and gripped in mortal strife. The map of the world is changing. The highest civilization of the centuries is turned into barbarism, and is threatening to engulf all mankind.

"Governments are losing control, and anarchy is seething just under the veneer of formalism. Statesmen are struggling under their burdens, and know not which way to turn for relief, for it is a time of trouble such as the nations have never seen. Unseen hands seem to be hurrying the world to its fatal doom. Mankind seems to strike an attitude of expectancy, and asks, What next? The seer of Patmos replies, 'Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.' Men are everywhere groping their way in the gathering gloom.

"Just now, it would seem, is the time for the third angel's message to be proclaimed with the added power of the loud cry, and for God's people to be filled with all the fulness of God, and 'with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.'

The reports of the various conferences and departments indicated growth. The religious liberty department has found it necessary to enter into an active campaign against religious legislation, especially in Oregon. The secretary of the

department, in his report, said, among other things:—

"A few months ago we reached a new era in the field of operation, and new demands were made upon the department in certain portions of the union conference.

"In 1854, the territorial days, a Sunday law was enacted in the territory now known as Oregon, which was adopted by the legislature in 1864. The law was amended in 1865 by eliminating one of the more radical phrases, and as then amended now stands on the statute books. It slumbered for sixty-two years. Recently it was dug up out of cold storage, and it was found that the blue law still had in it the venom of persecution."

The agitation of the question will result, as usual, in calling the attention of the best people of the country to the work of the message.

The utmost unity of purpose marked all the deliberations of the conference. Elder C. W. Flaiz was reelected president. The other officers and departmental secretaries elected were practically the same as before. Some exchange of laborers is contemplated in the union, with a view of strengthening the work and preparing for a most vigorous and aggressive campaign. A laborer was voted to Alaska to push the work in that field.

The outlook in this great Northwest is more encouraging than ever. The workers returned to their fields of labor with renewed courage and determination to press the battle to the very gates of the enemy, to storm every citadel of error as never before, and to press home the truths of the message upon the hearts of sinners and lost souls everywhere, figuratively "pulling them out of the fire," ere probation closes, and the time of rescue is over.

We confidently expect to see in the next two years the greatest ingathering of souls ever seen since the introduction of the message in this part of the vineyard.

G. B. THOMPSON.

A Growing Family

THE baptism of several new converts and the birth of a new church, the third in the family of churches in Porto Rico, called me to visit the inland town of Cayey, where Elder William Steele, superintendent of the field, assisted by Sister Jessie Butler, and by Brother Rafael Lopez, a native worker, have been developing an interest begun some time ago by a sister and some faithful canvassers.

The new church of eighteen members is composed entirely of natives. Three were transferred from the parent church, that of Santurce, and fifteen were converts recently baptized.

Inasmuch as the membership of this new church is composed largely of persons in the vigor of youth, it was thought wise to organize a Missionary Volunteer Society. This society is best in having material from which can be developed good leadership.

Besides those who were brought into close relationship by these organizations, several responded when a call was made for the formation of a baptismal class. One young man of this class seems to give good promise of capable leadership.

With only three Seventh-day Adventist ministers in this country of more than a million inhabitants, this question

arises: When will the other cities and towns of the island be entered and the work finished? There seem but two answers that can be given: Either there must be more workers sent from other localities, or a school must be established for the development and training of workers from the field itself.

D. D. FITCH.

Colporteur Work in Southern Illinois

ONE of the most interesting meetings held in southern Illinois during the year was the colporteurs' institute at Springfield. This branch of our work has made a good showing the past few years, and I believe this is due to the fact that a strong corps of faithful workers have been engaged in the work. We have nineteen regular colporteurs in the field, and sixteen of them were at the institute. Of these nineteen, ten are married men with families, who devote all their time to the colporteur work, and have no other support. This demonstrates that this line of work can be followed by married men, and that families can be supported by it.

The accompanying illustration shows the workers in our field who sold over one thousand dollars' worth of our books during 1915. The two brethren standing in the front row with ribbons on their coats, sold over two thousand dollars' worth. Every man in this group is the head of a family and has two or more children. Six of them have spent about three years in the field, and are now starting out again with a determination to make 1916 their best year.

Living as near as we are to the end, should not many more be encouraged to enter this branch of God's work? It has been demonstrated that it pays both financially and spiritually.

A. J. CLARK.



COLPORTEURS WHO SOLD OVER A THOUSAND DOLLARS' WORTH OF BOOKS IN ONE YEAR

Medical Missionary Department

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

Strengthening the Hands of the Builders

A Notable Meeting in Connection with the Founding of the Los Angeles Hospital and Dispensary

SOME time ago there came to our medical missionaries the message that their hearts must be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God." And again it was written that "the medical mission-

ary work is sick, and needs the restoring power of the Great Healer, before it can accomplish a work in harmony with his name."

A number of those engaged in our medical work have been led of late to realize more and more the truths contained in both of these messages. Especially has this been true in Southern California, where there are probably more Seventh-day Adventist physicians than in any other area of similar size in the world. Many of these are not connected with our institutions, but are engaged in private practice. Quite a number were once in the service of our sanitariums or schools, and left these institutions for various reasons, some with a "root of bitterness" in their hearts. It is not necessary to discuss whether they or the institutions were in the wrong; the fact is mentioned only because of the happy circumstances about to be related.

Part of the work of the junior and all the work of the senior classes of the Loma Linda College of Medical Evangelists is done in the city of Los Angeles. The instruction, to a very great extent, is given by these Seventh-day Adventist physicians who support themselves by their private practice, and give their services free to our medical college.

Very shortly after it had been decided by the fall council at Loma Linda that the denomination would do all in its power to put the College of Medical Evangelists on its feet, and that to the Seventh-day Adventist women should be given a commission to raise the sixty-one thousand dollars for the building and equipment of a hospital and dispensary in the city of Los Angeles, an informal meeting of the Seventh-day Adventist physicians and dentists practicing in Southern California was called.

This gathering convened in the office of one of our doctors, in one of the principal office buildings in the city. Although the call had been issued only two days beforehand, about thirty-five were present. This was a far larger attendance than those responsible for the call had dared to expect, and caused a feeling of courage and joy to pervade the assembly from the beginning.

Dr. Newton Evans, president of the College of Medical Evangelists, was chosen chairman, and the meeting opened with an earnest season of prayer. After this Dr. Evans recounted the divine providences which had been so manifest in the council at Loma

Linda in regard to the medical school. He told of the deep perplexity of the brethren concerning the heavy indebtedness resting upon the institution,—how many feared that it would be impossible to support the enterprise, with its growing needs and the constant demands of the medical authorities for larger and more expensive equipment and facilities. He told how, when the billows of perplexity were rolling the highest, men who, under God, had piloted this cause through many a stormy sea had been moved to exhort to courage and hope. He related how Elder George I. Butler, stalwart still beneath his increasing burden of years, had rallied his brethren to carry out the counsel of the sleeping prophet of the Lord; how Elder S. N. Haskell had cheered and encouraged those present with his ringing testimony that the counsel of the Lord would stand, and that our eyes would see him do all his pleasure; and how Elders Daniells and Evans had declared that we must set ourselves more resolutely than ever before to carry out the instruction of God, and courageously meet this first great test since the passing away of the servant of the Lord. Next Dr. Evans told of the progress being made in the medical school,—how the blessing of the Lord had attended our students, and every one had been successful in the State board examinations.

Dr. George A. Thomason gave a most helpful talk. He exhorted those who had formerly been employed in institutional work, but who were now engaged in private practice, to bury all strife and bitterness of feeling, and unselfishly give their services to our medical school, to aid in training medical missionaries for the great fields of the Orient and the world. He spoke of the work as being all one, and of the need that those in private practice do all in their power to uphold the hands of those who are carrying heavy burdens in the medical college.

Another speaker told of lessons he had learned from the Bible, and how nearly all its great men had passed through experiences which at first seemed destined to separate them from their chosen work, and how God had wondrously used the very things which seemed to them calamities to carry out his greatest purposes in their lives. He referred to Joseph, and told how he had called his first-born son Manasseh [forgetting]; "For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction." Sorrow, trial, and affliction are oftentimes heavenly guests in disguise, through whose instrumentality God designs to draw us nearer to himself.

Dr. W. W. Worster spoke in a most touching manner of the sadness which had filled his soul when he understood that the medical college was to be closed, and of the joy which inspired him when he learned of the final action of the council in voting to sustain it.

Dr. Roy Clark told of some of the hard times which had come into his experience, but how he and his wife had decided that their lives, whether in institutional or in private practice, were the purchase of the blood of Christ, and that they would be true to the religious

and medical faith which had been committed to this people; and how God had blessed them in their work, though separated from those of kindred faith.

Dr. Abbie Winegar Simpson, of Long Beach, Cal., and Dr. Florence Keller, of New Zealand, told of their hopes, now that the work of the medical college was to go forward with new vigor. They felt a deep burden that many young women in our ranks should consecrate their lives to the work of the Christian physician. A number of others told of the wonderful workings of God's providence which had led them to their life calling, and how they were resolved to walk worthy of the vocation wherewith they were called.

Toward the close of the meeting it was decided to perfect a society of the Seventh-day Adventist physicians of Southern California, having in view by this agency spiritual and scientific advancement, and the forwarding of the work of the College of Medical Evangelists. The Spirit of God came into the hearts of those present in a marked manner. A movement was set on foot to raise the sum of ten thousand dollars among the physicians of the denomination, and to present it to the women's committee, to cover the cost of the dispensary to be built in connection with the hospital in Los Angeles. There was deep enthusiasm and consecrated loyalty manifested in the action taken to assist in this matter. Dr. Thomason, although possessing but little of this world's goods, took the lead by pledging five hundred dollars. Dr. Florence Keller followed with a similar amount, and she has since turned the cash into the treasury. Others made liberal promises, and steps were taken for a campaign to raise the money, so that, if possible, the dispensary may be completed by the fall opening of the school.

The meeting closed leaving a feeling of joy in every heart, and a belief that God was burying past differences, drawing his people together, and stirring up hearts to offer willingly for the upbuilding of his cause.

PERCY T. MAGAN.

If we would do our best in life, we must take into account in all our activities and perplexities the reality and the power of invisible forces. There is an unseen power that works mightily among men, silently, invisibly, yet invincibly accomplishing spiritual results. We need to remember this in our moments of anxiety and alarm. Just as Elisha at Dothan prayed that God would open the eyes of the young man who was with him, so should we pray that God will open our eyes that we may see that "the angel of the Lord encampeth round about them that fear him, and delivereth them."—*Christian Observer*.

THAT is a good day in which you make some one happy. It is astonishing how little it takes to make one happy. Feel that the day is wasted in which you have not succeeded in this.—*Talmage*.

WHAT we want is to feel that God knows what happens to us, and is with us while it happens, and loves us steadily and tenderly through it all.—*Dr. Harry van Dyke*.

Missionary Volunteer Department

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

The Book

"THIS precious Book I'd rather own
Than all the golden gems
That are in monarchs' coffers shown,
Or all their diadems.

"Were all the seas one crystal light,
This earth a golden ball,
And all the stars were gems of night,
This Book is worth them all."

The Bible Year

Assignment for March 19 to 25

March 19: Judges 13 to 15.
March 20: Judges 16 to 18.
March 21: Judges 19 to 21.
March 22: Ruth.
March 23: I Samuel 1 to 3.
March 24: I Samuel 4 to 7.
March 25: I Samuel 8 to 10.

For Further Study

Review the books of Judges and Ruth. Make a list of the six servitudes of Israel, with the judges raised up to deliver and defend them. Outline the book of Judges under the heads: (1) Preface; (2) Deliverances; (3) Narratives.

To Think about as You Read

March 19: Am I awake to the first subtle weaving of Satan's snares?
March 20: The duty of walking in all the light we have.
March 21: The evils that follow when every one does what is "right in his own eyes."
March 22: The blessing of loyalty and obedience.
March 23: Do I listen when God's voice speaks to my heart?
March 24: The wonderful power of God.
March 25: Am I choosing another than God to rule over me?

The Book of Ruth

"The book of Ruth is properly a continuation of Judges, and was so classed in the Old Testament until about the middle of the fifth century after Christ. It is very important because it gives the lineage of David through the whole period of the judges. We have here an exquisitely beautiful picture of the best family life of the times."

The time covered by this book is about ten years. Its authorship is uncertain, but it is quite generally attributed to Samuel. From expressions in the book, some have thought that it was written when kings had begun to reign. Ruth is the third of the historical books.

Practical Lessons

Joshua is the book of conquests, Judges the book of deliverances, and Ruth the book of love. It shows how filial devotion and trust in God are rewarded; how all the trials and sorrows of life "work together" for good to those who love the Lord; and that our God is no respecter of persons, but "in every nation" those

who fear him are accepted by him. "The incorporation of Ruth into the canon of the Old Testament may be regarded as an intimation of the future call of the Gentiles to the gospel of salvation."

How God Speaks to Man

"In prayer, we talk to God; in the Bible, God speaks to us. The first disciples heard the words of divine truth as they dropped directly from the lips of the Great Teacher. They could bring their questions right to him, and he would answer them. They could ask him what he wanted them to do, and he would tell them. When they were in sorrow, the words of comfort fell, warm and tender, from the very lips of the Son of God into their sad hearts. One of his friends sat at his feet and listened reverently and lovingly to his instructions; another leaned his head on the Lord's bosom and whispered his confidential questions and received answers: an inquirer came by night to him, and had a long talk with him about the way to be saved.

"Those were wonderful days when God himself was on this earth in human form, speaking in the tones of actual human speech the words of life, and answering men's questions with his own lips. We cannot any more hear the divine voice as men heard it then. Yet God still speaks. We can still sit at the Teacher's feet and hear his words. We can still rest our head on his bosom in our sorrow, and listen to his assurances of love. We can still ask him how to be saved, and get a plain, clear answer. God speaks to men in his written Word."—*J. R. Miller, "In His Steps," pp 64, 65.*

To Bible Year Members

ALL who began to read the Bible through in 1915, enrolling in the Bible Year, and who for any reason were unable to finish in 1915, but who faithfully complete the reading at any time during 1916, will be sent a copy of the William Miller Bible Card. This card shows a clear picture of the little Bible that William Miller used in his study of the prophecies of Daniel and the Revelation. On the reverse side is a facsimile poem by Mr. Miller, written shortly after the disappointment in 1844.

In order to secure this card, those who enrolled in the Bible Year in 1915 should send a letter to their conference Missionary Volunteer secretary stating that fact, and also that they have completed the work.

MRS. I. H. E.

Opportunity for a Teacher

SOME months ago Elder F. A. Detamore, superintendent of our Malaysian Mission, sent me a picture of a private school near Singapore, taught by a Buddhist. I was very much impressed with the intelligent appearance of these children and their apparent thirst for knowledge. It seemed to me a pity that such young people could not have Christian teachers.

I wrote to Elder Detamore, asking if Christian young men could find opportunity for self-supporting work in the East Indies. He has replied as follows:—

"You ask if a young man could make his way teaching. I am very glad to assure you that this can easily be done in

almost any part of our field, and especially in the Dutch Indies. People want to learn English, and they are willing to pay for instruction. I am sending you a picture of our school at Padang, Sumatra. This school is made up entirely of children who are not Seventh-day Adventists. Quite a number take private lessons, also. The income is about eighty dollars a month, and this can be increased. Pastor Yates and his wife are teaching this school, and trying to look after the mission work also, but it is too much for them, and we are anxious to get some one to take the school. We want some one who is spiritual, and

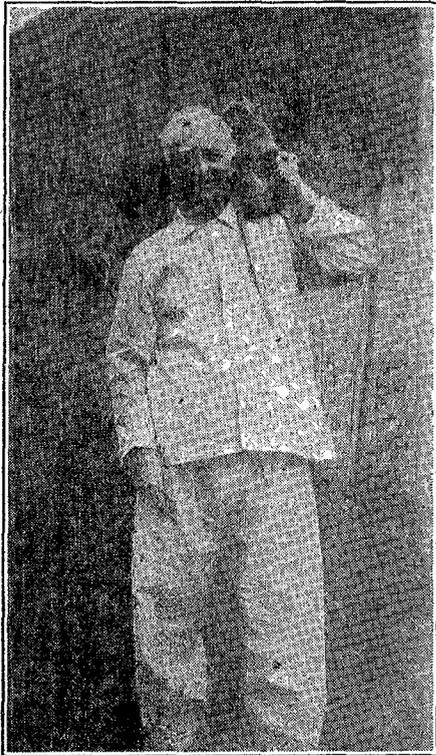
young man and his wife could do as well."

Brother Sisley has been for several years supporting two native evangelists in China. These men were ordained to the gospel ministry at the time of Elder A. G. Daniells's visit to the Far East. How Brother Sisley's heart must rejoice to see such fruits of his efforts! Surely he is "in the work" just as truly as those who draw a salary from the conference.

It surely seems that here is a wide-open door for self-supporting missionary effort. It may be that the Lord is calling some of our young people to enter this work. Let any who may desire to respond, do so from the standpoint of service to God, and be sure to count the cost.

M. E. KERN.

There is one thing to be noted in this great commission, and it is that the promise, "Lo, I will be with you always," is given only to those who go out to seek the lost. The New Testament in Modern English brings out this thought rather more clearly than the other versions: "Go you out, therefore, and instruct all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to



BROTHER R. T. SISLEY AND HIS PET MONKEY

willing to cooperate in making the school a factor in bringing people into the truth. One should be able to teach, or at least learn to teach, the doctrines in such a way as to make real Seventh-day Adventists of people. Could we find such a young couple, we are willing to place them on our pay roll, and let them turn in their receipts from tuition, as donations are reported by our ministers. We think this will insure cooperation.

"Other places are waiting for this same work to be started. We have a small school in Borneo, but it is not paying so well. In Battakland a native started to teach English, and he soon had an income of more than eighty dollars a month, but he was unable to teach enough English to hold his pupils, so he lost quite a number of them. Several in that place have begun to keep the Sabbath. Thirteen young Battaks from central Sumatra came to our school here in Singapore. Some of these have been baptized and bid fair to become good workers. If we could get the right kind of young people, we could place a score of them where they could become self-supporting and at the same time hold up the light of truth.

"In Java, at Soekaboemi, Brother Sisley is teaching English, and is making enough to support himself and three or four native missionaries. He is over sixty years of age. Certainly a bright

Home Missionary Department

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

The Great Commission

Just before Christ left his disciples to return to heaven, he gave them their great commission: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28: 18-20, A. R. V.

Some think that this commission was given only to the disciples, as representing the ministry: but the early church did not so understand it.

"Therefore they that were scattered abroad went everywhere preaching the word." Acts 8: 4. We are expressly told that those who did this were not the apostles, but other members of the church. "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." Acts 8: 1.

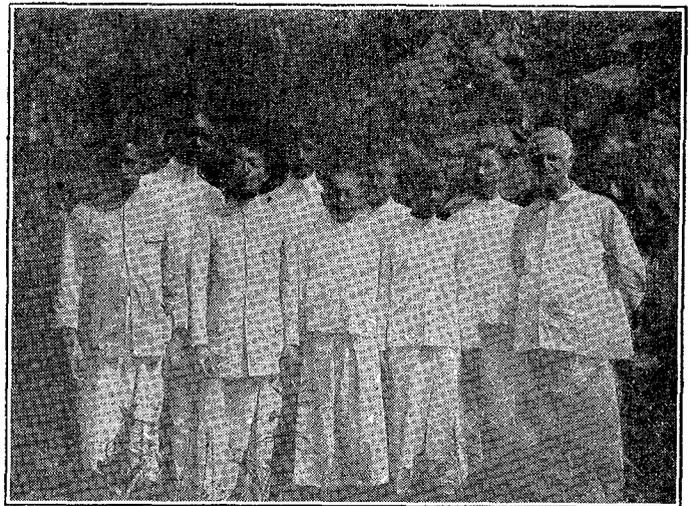
"The words, 'Go ye into all the world, and preach the gospel to every creature' (Mark 16: 15), are spoken to each one of Christ's followers. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. The same longing of soul that he felt for the saving of the lost is to be manifest in them. Not all can fill the same place, but for all there is a place and a work. All upon whom God's blessings have been bestowed are to respond by actual service; every gift is to be employed for the advancement of his kingdom."—"Testimonies for the Church," Vol. VIII, p. 16.



OUR SCHOOL AT PADANG, SUMATRA

observe all that I have commanded you: and then I am with you through all time, even unto the completion of the age." Matt. 28: 19, 20.

It is *then*, when we are doing our part to fulfil the great commission, that the presence of Christ is with us. Do we desire him with us? In unselfish service to others we shall find him always at our side. As long as we go in the appointed path, we shall always find him there with us. When we leave it and settle down



BROTHER R. T. SISLEY AND A CLASS IN ENGLISH AT SOEKABOEMI, JAVA

in selfish ease, we leave him, too. Or if we leave it to give all our time to the work of the world, no matter how necessary that work may be, the result must be the same. As the great commission has been given to every believer, it must be possible for each one to do his part in it; and all who are true followers of Christ will find ways and means of doing their part of God's work.

EDITH M. GRAHAM.

TAKE care lest thou appear to be what thou art not.—Ovid.

News and Miscellany

Notes and clippings from the daily and weekly press

— Three sharp earthquake shocks recently occurred in Panama. The whole city of Panama and the Canal Zone were shaken. No danger to the canal locks or dams is reported.

— Hon. Elihu Root, whose remarkable speech before the Republican State Convention without doubt sounded the keynote of the Republican Presidential campaign, is seventy-one years of age.

— The New York *Tribune*, one of the largest and most influential daily newspapers in the United States, has recently issued an announcement that after April 1, 1916, it will not carry advertisements of any alcoholic liquor.

— Not many years ago the seed taken from cotton fiber was considered of no more value than the sawdust that accumulates in sawmills. But behold a change! The cottonseed now harvested in one year from our fields is worth \$136,000,000. After the oil has been taken from the seed, the part remaining is used as food for cattle.

— A disastrous fire occurred on the Brooklyn (N. Y.) water front on February 16, causing the destruction of three British steamships, thirty-seven lighters and barges, a new 900-foot pier, and about \$1,000,000 in merchandise. The total loss is estimated at about \$4,000,000, several persons were injured, and one life was lost. Defective electric wiring is thought to have been the cause of the fire.

— Census Bureau experts report estimates showing that the population of the United States on Jan. 1, 1916, was 101,208,315, and that by July 1 it would be 102,017,302. Western States have led in the growth, Washington heading the list, with Oklahoma, Nevada, North Dakota, and New Mexico following in the order named. The bureau's estimates are based on the rate of increase between the 1900 and 1910 censuses.

— Lindley M. Garrison resigned as Secretary of War, because of dissatisfaction over the President's attitude toward national defense legislation, and the pending bills providing for the independence of the Philippines. Henry Breckinridge, Assistant Secretary of War, also resigned his office, out of loyalty to Mr. Garrison and a belief in the principles for which Mr. Garrison stood. Both resignations were accepted immediately.

— Judge Ben Lindsey, of Denver, has left the Ford party to start a war relief campaign. This is different from the previous abortive effort to stop the war. The judge is launching a scheme for the purpose of raising \$50,000,000 to aid war orphans. He says the accounts of suffering in the lands of the belligerents are so terrible that no language could adequately detail them. It is said that Mr. Ford gave his hearty approval to the plan before the judge and Mrs. Lindsey left the peace party at Christiania, and that he has also promised financial support to the scheme.

— The trade between the United States and South America reached a new record during the past year, according to the figures made public Friday by the foreign trade department of the National City Bank of New York. The imports from South America amounted to \$320,000,000, and the exports to \$145,000,000. This combined total is \$92,000,000 in advance of the figures of 1912, which was the previous banner year.

— A month's celebration of the national golden jubilee of the Young Women's Christian Association was begun with an elaborate banquet in New York City on February 1. There were present on the occasion 3,329 women diners, and nearly 3,000 men and women spectators in the galleries of the Sixty-ninth Regiment Armory, where the banquet was held. The gathering was addressed by Theodore Roosevelt and Mayor Mitchell of New York.

— In the days when the horse was king of the road, the people of the United States bought 1,000,000 buggies a year. The sale of automobiles is just reaching the mark set by the buggy. Last year, 448 manufacturers produced 892,618 vehicles, and orders for 300,000 remained unfilled. This year, plants are being increased to provide the 1916 market with at least 1,000,000 cars. There were registered in 1915 in all the States 2,400,000 motor cars, which is more than one for every mile of public highway in the Union.

— The heads of the nineteen great coal companies in the anthracite field met in New York City on February 3, and rejected all the demands made by representatives of 147,000 miners. The miners demand twenty per cent increase in wages, complete recognition of the United Mine Workers of America, a two-year working agreement, an eight-hour day, and changes in methods of fixing wages. The anthracite operators and their men have been at peace for thirteen years. The operators say to grant the demands would make necessary an advance in the price of anthracite to domestic consumers of sixty cents a ton. The raise in price would apply to all domestic sizes. The coal companies assert that they will lay their whole case before the people, and let the consumers themselves decide.

— Many millions of dollars will be added to the railroad pay rolls if the 400,000 men in train service force the carriers to meet their new demands for higher wages, which are expected to be presented in March. Engineers, firemen, conductors, and trainmen from Maine to California, on every mile of railroad in the country, are now voting authority to their leaders to bargain with the roads for more pay. A simultaneous demand will be made on all the roads to adopt the new rates if the vote is favorable. This is the first country-wide demand by railroad workers for more wages. The battle ground for bigger pay checks has never before extended beyond the boundaries of one section of the country,— the East, the West, or the South,— and even in these territorial struggles the four brotherhoods have never made joint demands. Some of the leaders of the men have announced that this will be a fight to a finish, and that they are opposed to arbitration.

— The world's largest telescope is now being installed at the Carnegie Solar Observatory, near Los Angeles, Cal. The tube, which was sent by steamer from New York, with its casings, weighed 47,000 pounds, and was refused by railways because too wide for flat cars and too high for some tunnels. The lens of the telescope weighs four and a half tons, and although several years' work has been expended on the instrument, it is not yet completed. It will be finished in 1917.

— There are several centennials occurring during 1916, one of them being a weather centennial. The year 1816 was known as "the year without a summer." January was so mild that fires were allowed to go out except for cooking purposes. In April there was snow, frost, and ice, and in June all vegetation was practically wiped out by the cold weather. There was a severe snowstorm June 17, 1816, and snow, frost, and ice continued through July. It was not until September that the weather conditions were normal once more.

— An interesting study of the relation of a college education to the present governing bodies of the United States, was issued last week by a New York newspaper. It is shown that sixty-eight per cent of the United States Senate and sixty-two per cent of the members of the House attended higher institutions of learning. The University of Michigan leads, with twenty-six of its alumni in Congress; Harvard is second, with twenty; the University of Virginia is third, with nineteen; and Yale is fourth, with sixteen. More than one fourth of the total number of college men now in Congress are from the alumni of these four institutions.

— One hundred years ago on May 8, representatives of the various State Bible societies met in Garden Street Dutch Reformed Church in New York and organized the American Bible Society. It was a historical gathering, a convention of men distinguished in many directions, who were impressed with the need of coordinating the work of spreading the Bible. Among them were Hon. Elias Boudinot, who was president of the National Congress at the close of the Revolutionary War and signed the treaty of peace with Great Britain; Rev. Dr. Lyman Beecher, father of "all the Beechers;" James Fenimore Cooper, the novelist; and others of equal note in various walks of life. After the organization Dr. Boudinot was elected the first president of the society; Hon. John Jay, the first Chief Justice of the United States Supreme Court, was chosen vice president, with others; Rev. Dr. J. M. Mason, secretary for foreign correspondence; Rev. Dr. J. B. Romeyn, secretary for domestic correspondence; and Col. Richard Varick, second mayor of New York, treasurer. The American Bible Society has made extensive plans for the universal observance of this centennial anniversary of its birth, May 7 being designated as Universal Bible Sunday. Exercises will be held not simply by churches as such, but also in Sunday schools, young people's societies, and other organizations. Assurances have been received already that the day will be observed in practically all climes in grateful recognition of the blessings that have come from the Book.

NOTICES AND APPOINTMENTS

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.*

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.*

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.*

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.*

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.*

Getting Definite Results

THAT definite results for good can be accomplished by the use of our truth-filled magazines can be testified to by a large number of those working with our papers. A thirteen-year-old girl in Idaho has been having some good experiences. In a recent letter to the publishers of the *Watchman* she writes as follows:—

"I was thirteen years old the eighteenth of November, and have sold magazines for seven years.

"There are five different people who are interested very much, four of whom I expect

Present Conditions a Fulfilment of Prophecy. The Supernatural. Forces Beyond Control. The April *Watchman* is now ready, and can be secured from your tract society office at the usual prices. It has a message for you and your neighbors.

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.

Raymond Carlisle, R. F. D. 5, Hickory, N. C.
Mrs. Park Drake, Johnsonville, Pa. Tracts and papers.

George Beermann, Clatskanie, Oregon. *Instructor* and tracts.

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

Miss J. M. Gillam, 29 Gray St., Asheville, N. C. Tracts and magazines.

Mrs. L. A. Chilson, Larmer, S. Dak. All our publications except the *REVIEW*.

Request for Prayer

A MICHIGAN sister desires prayer for healing from asthma, and also that her son and family may accept the truth for this time.

Change of Address

THE Cumberland Tract Society has removed from Graysville, Tenn., to Room 31, Deadrick Bldg., Knoxville, Tenn. All mail which is intended for the conference or tract society should be addressed to that place.

Obituaries

GRUBE.—Mary Grube was born Sept. 4, 1828, in Fairfield County, Ohio, and died Feb. 14, 1916. She was married to Tobias Grube on May 7, 1850. Six of their eight children are left to mourn. She will also be missed by a large circle of friends. For several years she was a faithful member of the Seventh-day Adventist church at Defiance, Ohio.

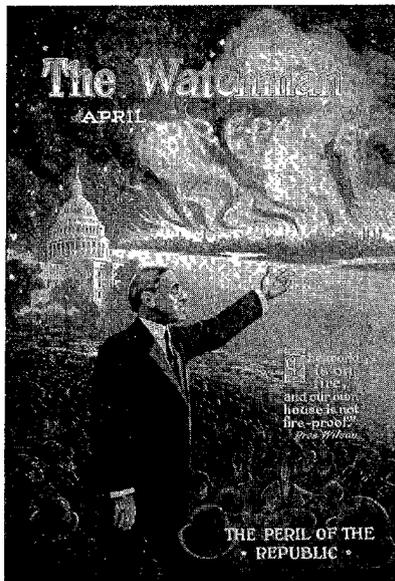
E. K. SLADE.

ASCHENBRENNER.—Josie Frederick Aschenbrenner was born in Cornwall, Idaho, April 4, 1894. She was married to Joseph Aschenbrenner July 24, 1910. Two years ago she was baptized by Elder F. D. Starr, and united with the Seventh-day Adventist Church. Her husband and little daughter, together with her parents, one sister, and three brothers, mourn her death, which occurred Jan. 12, 1916.

W. H. THURSTON.

WORTHINGTON.—Minnette Herrington was born in Rochester, N. Y., March 18, 1878. She was united in marriage with H. S. Worthington, and five children were born to them. Through the influence of her parents she was led to accept present truth. Her sudden death, which occurred at her home, in Buffalo, N. Y., Feb. 20, 1916, is mourned by her husband and children, two brothers, and a sister. Funeral services were conducted by Elder H. Lesley Shoup.

J. E. HERRINGTON.



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."

This girl reports some definite results from the sale of our magazines. No one will doubt that she has been doing faithful missionary work. The *Watchman* is one of the magazines she uses in her work. Many others are having good experiences selling the *Watchman*, and are seeing persons take a deep interest in spiritual things as a result of reading its pages from month to month.

The April number of the *Watchman* is an exceptionally good issue, and should have a wide circulation. Space will not permit us to give the whole table of contents, but we wish to mention the following articles:—

- The Federation of the World.
- The True Sabbath.
- The Resurrection.

Something in a Bottle

FOR every ache and every pain,
For every ill of toe or brain,
So many folks have the belief
That they will surely find relief
From something in a bottle.

Some folks want something they can
smell,
Or something they can "rub in well,"
While some prefer to taste the stuff,
And never seem to get enough
Of something in a bottle.

No matter if they always fail
To find relief, you'll see them hail
With great delight some new affair,
Some fake to swallow, smell, or wear—
Or something in a bottle.

If folks would quit these things, and
pause
Just long enough to find the cause
Of all their ills, they soon would learn
How they'd been fooled, and then they'd
turn
From something in a bottle.

Remove the cause of all your pain;
'Tis thus good health you can obtain.
Read *Life and Health*, and give close
heed,
And then you'll have no further need
For something in a bottle.

FLORENCE W. WHITNEY.

Something to Rub On

STRANGE, isn't it, how many people in this intelligent age are wedded to the idea that it is helpful and really necessary to rub something on any part of the body that is in pain, no matter what the real cause of the pain may be? Many do not search for the cause, but seek to allay the pain by rubbing something on. Massage is often helpful, especially when the pain is in the muscles or in the outer nerves; but the substance applied, unless it contains cleansing properties, is often valueless, except as it helps the mind of the patient. Keeping the surface of the body clean is necessary, but most of the "rub-ons" clog the pores of the skin, and render the body incapable of discharging its natural functions.

As an illustration of the "rub-on" idea, we cite a case related a short time ago by one of the contributors to *Life and Health*. The doctor was called to see a lady seventy years of age. She and her husband were the "rub-on" kind. The old lady could not remember ever taking a bath. The doctor knew that a bath was about all she needed, but he could not prevail on her to take one. She thought it would kill her. She was afraid of water. She and her husband insisted upon having something to rub on, something good and strong. So the doctor made up a quart bottle of "rub-on" for them. The quart was for one application, and it was all innocently colored water, with plenty of cleansing properties, and something to give it a satisfying odor. This preparation was to be applied vigorously to all parts of the body, and the body wiped dry with a coarse towel. A few daily applications resulted in a cure, and the old couple insisted upon the doctor's giving them the prescription so they could have it to use when he was away. He gave it to them, and now they rub on water in the form

of a bath every day, and are well and happy.

In dealing with the people, *Life and Health* even makes use of the "rub-on" idea when it can be turned to the welfare of the patient. It is all things to all people, that it may turn some to the true principles of healthful living.

Fresh Air

WHILE fresh air is essential to health, there are comparatively few who really know what fresh air is. Most people seem to think that only outdoor air can be fresh, no matter if there is a good ventilating system in operation in a building.

In the April number of *Life and Health*, Dr. John Lovett Morse, professor of diseases of children in the Harvard Medical School, defines fresh air as being that which is cool, dry, and in motion, free from bacteria, dust, and smoke. He takes issue with the claim that breathing charges it with poisonous organic constituents, especially when the temperature is low and the air is in motion. It is claimed that cold air has no advantage over cool air in the treatment of respiratory tract diseases, there being no more oxygen in cold air than in warm air.

Dr. Morse's article on fresh air in the April number of *Life and Health* is worthy of close study. If he is right in his conclusions, the sleeping-porch idea will lose some of its present popularity in the near future. Read *Life and Health*, and keep up with the times.

National Degeneration

In the United States the death rate is steadily diminishing. This is due largely to the lessening of infant mortality. Among adults from thirty to sixty years of age there is a steady tendency toward shortening the period of life. Insurance corporations, recognizing this fact and paying heavily on losses, have been quite active in locating the cause. The conclusion reached is that people at this time of life do not give proper attention to personal hygiene, to some of the simplest and most necessary essentials to health and long life, such as moderation in eating and drinking, proper care of the mouth, teeth, and other organs, with plenty of sleep, regular exercise, and deep breathing. In the mad rush of business and ever-increasing greed for gain, this class neglect themselves, and do those things which make for disease and shorten life.

One of the purposes for which *Life and Health* was brought into existence was to help this class. It points its readers to the better way, an easier, more pleasurable way to live, and to greater usefulness.

The journal is properly named, for it is indeed life and health to all who follow its teachings. This statement is verified by many who, through gratitude, have taken the trouble personally to thank the editor for his counsels. As a sample of many, we quote one expression of appreciation just received:—

"EDITOR LIFE AND HEALTH: I wrote you last year for a young man that was almost given up to die. The doctors disagreed as to his disease, but he followed your advice, and is now practically well, for which we thank you."

It Meets the Needs of All

"EDITOR LIFE AND HEALTH: I have read your little magazine for almost three years, and I enjoy each issue. In fact, I generally lay it aside for an evening at home when I can read it to my wife while she attends to some household duty. The baby admires the front page. Each number is filed away for future reference."

All Have a Place and a Work

THE most practical evidence of appreciation of our literature is found in the orders received. The 2,000,000 copies of the REVIEW Extras ordered last year are a very substantial testimony in their favor, and the present increasing flood of orders reveals a growing interest in these Extras; yet they are not injuring the circulation of our other papers, but are creating a demand for them and also for books. The Extras being cheap, our people can afford to use them generously; and being excellent in contents, they create a demand for larger and more expensive literature. They might be called the skirmishers of our army of publications.

One of our workers in Virginia in a recent letter makes the following comment on the Extras and other literature:—

"The REVIEW Extras with our weekly *Signs of the Times*, I am sure, will play an important part in the closing message among my people. Some years ago when I labored in Mississippi, Alabama, and Georgia, I desired to have cheap literature for the colored people in the Southern States. Many could not afford to pay ten cents for a magazine. The *Signs* was the only paper we had for them, and many copies of it were sold; but now we are planning to sell more literature, for we have a godsend in the Extras, at a small price.

"We have used a large number of the Extras, and are planning to see that every home is visited with them. We sell them at one cent each. This gives us a little percentage. We were not told what to sell them at, so this price appealed to us. We are encouraging the children, as well as older persons, to sell them. They all take delight in selling them. A little boy took some to a factory where his mother worked, and he told me he sold all of them. I encouraged him in his sales, and gave him another supply.

"Some of our people like a large bundle of literature for a small price, for many look at ten cents a good while before they will part with it, but five cents or less they will let go easier. But my burden for some years has been for cheap literature for the colored people of the Southern States, and now the Lord has given it, and the larger papers seem to sell better. One lame sister sells one hundred *Signs* every week. She is in her seventies. Another sells about fifty a week. She is in her eighties. The twenty-five-cent books, 'The Shadow of the Bottle,' 'The World's Crisis,' and others, are special gifts of the Lord, and are being sold in large quantities.

"Brethren, you need to be encouraged. Do not allow the Extras to stop. Let them still come to the homes of the people, filled with the message for this time.

W. H. SEBASTIAN."

The 1916 Year Book



- IT CONTAINS a complete directory of the General Conference and all its departments, of the four division conferences, of the union conferences, and of every local conference and mission, with the name and address of every officer and laborer connected therewith.
- IT LISTS the names of all educational institutions, with the names of boards of management, and the studies taught by each member of the faculty.
- IT GIVES the members of all managing boards of publishing houses, the editors, the papers issued, their subscription price, size, frequency of publication, and other data.
- IT PRESENTS a list of all sanitariums, treatment rooms, food factories, cafés, etc., with physicians, the members of all managing boards, and other officers.
- IT ILLUSTRATES the growth of the denomination since its organization in 1863, by statistical tables, more complete than ever before, representing all departments of work; it also states by conferences the number of churches and their membership, as shown by the last published statistical report.
- IT MAKES a survey of the field for the past year, prepared for this work by those in charge of the fields, in which many indications of progress are given.
- IT INDICATES the location of churches in many of the larger cities in the North American Division.
- IN FACT, the Year Book contains information respecting every laborer connected with this cause, indicating the line of work in which he is engaged, and his address; every institution under denominational control, and for easy reference a separate list for each union conference; and the growth of every department is represented statistically.
- THE YEAR BOOK is therefore an indispensable compendium of information respecting this cause. No officer or other laborer can afford to be without it. With the many, many changes that have recently been made in organizations, the Year Book is more necessary now than ever before.
- AND THE PRICE — Simply cut in two for your benefit. Now only twenty-five cents. Money lost on every copy, but the benefit comes back in other ways. Order your copy before the limited edition has been sold.
Order from your tract society.



WASHINGTON, D. C., MARCH 16, 1916

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DURING the past week, letters from our workers in Iceland in the north, and Punta Arenas in the south, both full of cheer, and recording news of believers rejoicing in the truth, serve afresh to remind us that God is actually enlightening the earth with his glory. Our work reaches from pole to pole, and ere long the sound of the message will have gone out into all the nations for a witness, and then the end will come.

THE Mission Board is requested to recommend a young man (may be married) to a family in Peru, who are acquainted with and interested in the views and work of Seventh-day Adventists, to act as tutor to two sons (aged thirteen and fourteen), whom they wish prepared to enter college in the States. A fair salary with home and board is offered. This is not a Mission Board appointment, but a good opening for a young man to do self-supporting work in a mission field, affording opportunity for him to become familiar with the customs of the people and acquire the Spanish language.

ON March 7 another company of missionaries left their native shores, sailing from Seattle, Wash., for the Orient. Prof. and Mrs. Howard M. Lee and their children, after spending a few months on furlough in the States, are returning to Korea for the school work at Soonan. Their mother, Mrs. W. M. Lee, accompanies them. Mr. and Mrs. Josef Hall go to China. Brother Hall, after completing his course at the Washington Missionary College last spring, labored during the summer and fall in evangelistic work in the District of Columbia Conference. Brother and Sister H. W. Barrows are also in the party. Brother Barrows has been chosen treasurer and auditor of the Asiatic Division Conference. These workers are greatly needed in the East, and will be heartily welcomed by their associates across the water.

WE wonder if it is necessary to call the attention of our readers to the splendid variety of reading matter published in this number of the REVIEW. A wide range of truth and discussion is covered by the articles. Doctrinal articles relating to the coming of the Lord, the nature of man and his state in death, the claims of the law of God, together with articles dealing with practical questions of life and Christian experience, make up this splendid number of the church paper. The article from the pen of Sister E. G. White can be read profitably by all our young people. The excellent reports from home and foreign fields will bring a thrill of joy to the heart of every reader. We greatly appreciate the contributions which we are receiving from our brethren and sisters throughout the field.

The 1916 Year Book

IN accordance with a desire on the part of the General Conference Association to place the new Year Book in the homes of all our people, an arrangement has been made with the association which enables us to furnish the book bound in paper covers, at twenty-five cents a copy. It contains much information of general interest, and is more complete than ever before. Orders should be sent to State tract societies, and ten per cent added to remittances on Canadian orders.

Circulation of Our Literature

THE movement with which we are connected has been greatly accelerated by the circulation of our various publications. It is interesting as one visits a large assembly of Seventh-day Adventists, to learn what a large percentage have accepted the message for this day through reading. Thousands of others who have not yet made a decision have received favorable impressions which will lead them ultimately to identify themselves with the remnant people of God. Who can measure the good accomplished by the circulation of gospel literature?

And the conditions which have arisen on the earth do not unfavorably affect the circulation of the printed page. On the contrary, as our papers and books call attention to these conditions, and show that they are signs of the times, the demand for reading matter is greatly increased. This has been demonstrated in the largely increased sales of our agents, not alone in the United States, but even in some of the troubled countries of the Old World.

In this country, the last two years have witnessed a marked increase in the circulation of the *Watchman* and the *Signs of the Times*, and in the sale of the REVIEW AND HERALD Extra, and also such small books as “The World’s Crisis,” “The Vatican and the War,” and “The Shadow of the Bottle.” We believe that the two books, “Armageddon” and “The Other Side of Death,” which are being put out by the Review and Herald and Southern Publishing Associations, will have a large sale. We earnestly hope that our brethren and sisters throughout the field will take advantage of the existing desire to read on these subjects, and will place these and similar books in thousands of homes. Now is our golden opportunity for the circulation of our literature. Let us be faithful in improving it.

The Work in South Africa

FROM a personal letter from Elder W. B. White, under date of Jan. 19, 1915, we quote the following regarding the work in the South African Union Conference:—

“We are very busy, and rejoice to see the work in this field taking on new life. Since our Durban meeting last April, 40 Europeans have been baptized in the Natal-Transvaal Conference, 60 in the Cape Conference, and 35 in the Free State, making 135 in all. Probably as many more natives have been brought to the truth.

“We have just printed 2,000 copies of a reader in the Chitanga for Northwestern Rhodesia, and are now beginning a hymn book of two hundred hymns for that people. During the last two months the people of that section of Africa have just received the whole New Testament in the vernacular, which will be a great help to us.

“Quite a temperance agitation is now on in South Africa, and we are putting out a special on this question. We hope to scatter 60,000 copies. We have just prepared a tract on the Sabbath question, and also one on the second advent which we hope to print soon in a number of the native languages. We are also at work on ‘Steps to Christ’ in the Sechuana, and are translating ‘The World’s Crisis’ into Dutch. We hope soon to print ‘Early Writings’ in the Dutch, as there has been quite a demand for it. Our courage is good. Pray for us.”

Christian Fortitude

FROM a Quarterly Bulletin sent out by the American Board (Congregational) we glean the following from reports of their missionaries in Turkey:—

It is estimated that 170,000 Armenian refugees are just over the border of Turkey, in the Caucasus region of Russia. The suffering is greater than among Belgian refugees. One of the young lady missionaries among them during their terrible experiences tells how the Armenian Christians bore their adversities. She says:—

“I saw the departure of hundreds of Armenians into a hopeless exile. It was heart-breaking and too awful even to imagine in detail, yet we praise the God of all mankind, whether Moslem or Christian, that we were permitted to see the spirit of Christian faith and humility manifested by so many in the darkest period of Armenian history. There may have been examples of hard-heartedness and cursing against God and an utter losing of faith, but we did not personally come in contact with them. How often did we pray together with those about to go, and with the tears streaming down our faces beseech God to keep our faith sure! How often did men and women clasp our hands at parting, saying, ‘Let God’s will be done; we have no other hope!’ . . . Effendi —, the Protestant preacher, came to our compound the morning of his leaving and asked that with the girls and teachers we might all have worship together. His young wife, who was about to become a mother, was left to our care. Whether they will ever be reunited I do not know. With entire calm he read from God’s Word and prayed God’s protection for us all who were left behind. At the close he asked that the girls sing, ‘He leadeth me.’”