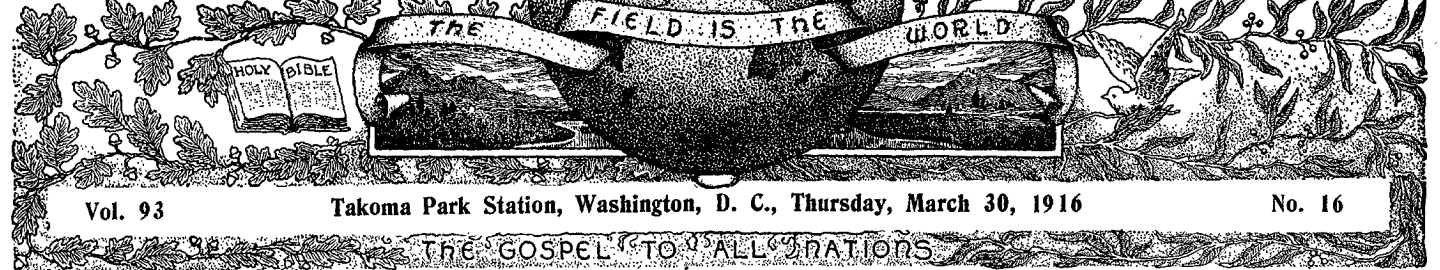


The Advent Review and Sabbath Herald



ISAIAH

TO THE LAW
AND TO THE
TESTIMONY

ROMANS

JUSTIFIED
FREELY BY HIS
GRACE

GOD'S WAY IS A GOOD WAY.

ADELAIDE BEE EVANS. EMMA GRIGGS SANDERSON.

1. God's way is a good way! No oth-er way so kind. O you in sin and
2. God's way is a good way! O, come and walk there - in! A robe of praise He'll
3. God's way is a good way! He takes our serv - ice small, And touch - es it with

sor - row, to all His mer - cy blind, Take now the gift He of - fers, lift
give you for gar - ments stained with sin; The oil of joy for mourn - ing, for
pow - er, ac - cepts and bless - es all; Then in His great com - pas - sion, so

up your eyes and see, He'll give you peace un - measured, for - give - ness full and free.
ash - es beau - ty rare, And all heav'n's richest treasures with you He'll free - ly share.
gracious, so di - vine, He makes the souls we bring Him stars in our crowns to shine.

CHORUS.

That's God's way, His won - derful way; That is His beau - ti - ful, glo - ri - ous way!

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Poetry

The Conversion of Peter

ELIZA H. MORTON

A RABBLE crew around a fire, and then
A challenge sharp and clear, and then,
alas!

Alas for Peter! for he turned his back
Upon his Lord, and uttered wicked
words.

O shame! Three times he thus denied
his faith.

Three times he cursed and swore. O
shame! O shame!

And then he turned and met an answer-
ing look

Of love and sad reproach that pierced
his heart.

He stumbled forth into the night, but
ah,

No rest for him! He sought the garden
dark,

And there he wept and prayed, and then
his way

Was straight to Calvary. Behind a rock
He watched the jeering crowd, and
watched the face

That haunted all his hours,—the face of
Him

He loved. He saw the cruelty of men,
And felt the nails that crushed through
flesh and bone,

And in his side he felt the spear they
thrust

Into his Lord. The horror made his
blood

Run cold, and yet he dared not cry aloud.
He trembled with the trembling earth,

and saw

The sun refuse to shine. O day of
gloom!

He saw the pallid body of his Lord
Borne from the cross, away, away. He
wished

That he could gently touch those nail-
pierced hands,

And help in those last acts of tender love,
But he was left alone.

O whither now?

His hope was gone, his honor dead. Not
one

Of those with whom he long had walked,
he knew,

Would care to grasp his traitor hand.
Ah, no!

No place for him, and so he staggered
forth

Into the night; and oh, how long that
night!

Gehenna, with its lurid flames, was near,
And in his soul he felt the awful woe,

The tortures of the lost, destroyed at last.

But hark! What sound was that? A
figure dark,

Fleeing as for life. A swinging rope!
An awful crash! And then a stillness
strange

As death, for Judas lay upon the rocks,—
A traitor, dead, and gruesome in his
death.

And Peter turned and fled, and sought
the room,

The upper room, where oft with Jesus he
Had met. With trembling limbs before
the door

He stood, and lo, it opened wide.
"Come in!"

Come in! We need you, Peter, here,"
were words

That fell like music on his ear, and he
Went gladly in, confessing all his sin.

"O could I tell him of my love," he
sobbed,

"But that can never be." Compassion
filled

The hearts of all; for well they knew
they, too,

Had sinned. The day wore on, that Sab-
bath day,

A day to be remembered long; also the
night;

And early ere the sun appeared they
rose.

But hark! Another sound of rushing
feet;

And Mary Magdalene appeared and told
Them of an empty tomb, and they went
forth;

But Peter lagged behind, for in his soul
He felt untrue, and cowardly as well.

And John, beholding both the napkin and
The shroud, each in its place, believed;

But Peter wondered in his heart and felt
Afraid.

Back to Jerusalem they went,
Back to their room. Again the door was
swung,

And Mary Magdalene appeared with
face

Aglow. "He is alive! he is alive!
I've seen him with these eyes! He called
my name!"

And he has sent a message to you all,
And, Peter, one for you." "For me?"

For me? —

No, no, it cannot be." "Yes, Peter, one
For you. He said, 'Tell Peter.'"

Then adown

The stairs again went Peter with a
bound,

Oft stumbling, for the tears fell fast,
and he

Was hastening to his Lord. He sought
the trees,

The olive trees, within the garden where
He slept. O would he ever sleep again?

Upon the grass he threw himself with
sobs,

Where Jesus sweat the drops of blood.
He clutched

The ground, and felt a hand within his
own,

And heard the old familiar voice in tones
Of tender love, and then he knew his
sins

Were washed away. O blessed hour!
O hour

Of sweet communion with his Lord! He
rose

To life anew. All nature echoed but the
voice,

That voice, the one dear voice in all the
world

To him,—the voice of Jesus, precious
voice!

The years rolled on, and Peter stood, a
rock

Upon the shore of life, a beacon light
To many a soul in sin. And when at
length

He followed on, e'en to the cross, the
hand

Was still in his. And he awaits the hour
When he shall hear the word "Arise,"
and he

Will rise to meet his Lord with all the
saints

In all the ages of the past. Amen!

Portland, Maine.

Freedom's Song

N. W. VINCENT

OUR Saviour, 'tis to thee,
Who died to make us free,
To thee we sing.

We seek thy love-lit face,
O boundless is thy grace,
Just, equal all thy ways,

Our Life, our King!

Omnipotent thy hand —
Rule thou in ev'ry land;

Thee we adore.
Uplift the sad and poor;

When tried, help us endure;
Make our salvation sure
Forevermore.

Supreme on land and sea,
Our Prince and glory be,
Our joy and song.

In tempest and in calm,
Our shield from sin and harm;
Beneath us be thine arm,

So kind and strong.

Thy gospel we receive,
Thy promises believe.

Thy Word is true.
With thee in sweet accord,
We shed thy light abroad.

Come soon with thy reward,
Our home make new.

Caney, Kans.

◆ ◆ ◆

"How many go forth in the morning
That never come home at night;
And hearts have broken of harsh
words spoken,
That sorrow can never make right."

The Advent Review and Sabbath Herald

General Church Paper of
the Seventh-day Adventists

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

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The Adventist Review And Sabbath Herald

HOLY BIBLE
IS THE FIELD
OF THE WORLD

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 30, 1916

No. 16

EDITORIALS

Two Discarded Practices

MANY aged pilgrims whose hearts still burn with the fervor and enthusiasm of old-time religious devotion, deplore the passing from religious assemblies of the amen corner and of the family pew. With their sorrow we keenly sympathize. We do not feel that the old-time amen corner as such was a necessary accompaniment of church service, but its passing betokens a change in the religious ardor of church worshipers. The regard for present-day proprieties, the fear that they will be thought eccentric, leads many of the children of God to suppress utterances of praise and appreciation which are really born of the Spirit. The result is that many services are attended by a spirit of formality and coldness quite foreign to the atmosphere of Christian liberty and brotherly love.

We should avoid in our services the spectacular and the sensational. It is not necessary by noisy demonstrations to give utterance to religious ardor or enthusiasm, but we believe that every child of God should feel free to express the word of praise, or a hearty amen, during the church service, whenever such expression is appropriate. Failing in this utterance, it is possible for us to quench the promptings of the Spirit.

Similarly the discarded family pew indicates the changed conditions of family and religious life at the present time. We find that for the most part families represented in our church membership occupy no regular place in the church house. Too often the family is broken up, the father and mother seated by themselves, while the children, left without proper supervision, occupy seats in the rear or in the gallery, with their young companions. Under these conditions children receive very little good from the church service, and too often spend the time whispering and laughing, giving annoyance to those who desire to engage in worship. We feel that there is great remissness on the part of some parents in the Seventh-day Adventist Church with reference to this matter. Parents should know what their children are doing during the church service. They should know whether they are giving respectful attention to the word spoken,

or whether they are spending their time in a way to annoy the real worshipers.

We believe that just as far as possible and as the seating arrangement of the church will permit, families should sit together, and particularly should boys and girls sit with one or both of their parents. Much advantage would come to some of our churches by the proper consideration of this question on the part of the church officers with the fathers and mothers.

The Cheapness of Human Life

It has been occasion for frequent remark during the last year that there has been of late a great lessening of moral responsibility, a deadening of the consciousness of sin. This has been attributed to the terrible casualties which have been witnessed by land and by sea during the last two years. We read in the newspapers of the unprecedented slaughter which has occurred on the great battle fronts. Reports of the conflict tell of whole companies' being decimated by artillery fire; of thousands of corpses strewn the hillside; of thousands of wounded men left on the field of carnage where they fell, unattended and exposed to rain and snow till death mercifully brings an end to their suffering.

Nor does the picture of suffering end with the burial of the dead on the field of battle. Every nation has a rapidly increasing army of maimed and crippled, who, during the remainder of their lives, will keep fresh in the minds of men the horrors of this awful conflict. Regarding this the *Boston Post* says:—

"It is with this ever-increasing population of cripples, of the maimed and helpless, that the warring nations have to deal. The field of industry there has lost hundreds of thousands of its competent workers; some of them return blind, some with loss of the hands trained to delicate mechanical operations, some without legs upon which to stand at the work table. What is to be the future of these men? Already the appeal goes out for world benevolence in aid of their support."

The editor of the *Christian Advocate* speaks of the present world suffering, in the following striking language:—

"War has filled the world today with the voice of bitter lamentation. Happiness has fled from a million homes. Widows, with tear-furrowed faces, stagger under double burdens. Little children, not knowing what it all means, reach out their arms for fathers who will never return. Hearts that were cheerful are now heavy with the somber pall of unassuaged grief.

"The frightfulness of it! Hatred has supplanted brotherly love. Bitterness has thrust out kindness. Vengeance has put a black blot upon sympathy. Cruelty has slaughtered gentleness. Suffering, anguish, and woe are the unmerited lot of millions of innocent men, women, and children. Verily we have come to 'a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.'"

These and similar terrible scenes which men experience or read about have had their effect, no doubt, in leading to a cheaper estimate of the value of human life. When the rulers and political bureaucracies of the nations sacrifice without hesitation thousands of men in order to gain some slight or temporary advantage over the foe, is it to be wondered at that in the private walks of life men hold the lives of their fellows as of little consequence?

But the rapid increase of crime in countries politically at peace shows that there is a deeper underlying spirit at work paralyzing the moral consciousness of mankind. More than eight thousand murders were committed in the United States during 1915. The low estimate placed upon human life by some of the thugs of society is a startling commentary upon our present-day civilization. Recently a woman in the Middle West who desired to secure revenge upon an offending neighbor, hired an assassin for the sum of five dollars to waylay him and accomplish his destruction. The *Washington Post* of March 8 tells of an indictment for murder which has just been returned against a gang of men in New York who were employed by a shirt makers' union to "beat up and kill strike breakers." One of the quartet admitted that he had agreed "to shoot any one desired for one dollar."

That there exist in many large cities organizations for the purpose of aiding and abetting crime, and of furnishing men to commit crime for others, has long been recognized. The extent to which this system has been perfected is indeed

significant, and shows something of the great undercurrents which exist in the world at the present time. Two years ago, in 1914, The Macmillan Company, of New York, issued a book, "Violence and the Labor Movement," by Mr. Robert Hunter. This author is responsible for the following statement of the workings of this criminal system. We quote his remarks from the *Literary Digest* of April 5, 1914:—

"You have only to call on the telephone any one of hundreds of 'detective' agencies to obtain an assassin of the very choicest brand. You should not, of course, ask for a thief or a pickpocket or a murderer. You should ask for an operator or a special officer or a private detective. But, no matter what you ask for, you will get a man carefully selected for his skill in criminal work. You will obtain a man who can shoot straight, an agent who needs no troublesome explanations or detailed instructions. He will be an understanding person, who will comprehend very easily and quickly the nature of the work to be done. Trained in the ways of the underworld, the 'detective' will undertake to see that the patron is successful in whatever mischief he wants done. He will steal the correspondence of a business rival, bribe his clerks, burn his factories, or incite a strike among his employees. He will dynamite his works, slug him or any one else, and, in case court work is necessary, he will obtain enough perjured evidence to accomplish almost any purpose whatever. There is, in fact, hardly any conceivable crime that the mercenaries supplied by the American mafia are not capable of committing. And, most important of all, no matter what the agents do, it is understood that they will be fully cared for by the mafia, and protected all along the line by its able attorneys. This American mafia has its agents in every city and town in the country."

The report of the United Press as published in the *Post* of March 9, tells of the precautions which have been taken by the millionaires of New York to protect their own lives and the lives of their wives and children against assassins and bomb throwers. It is claimed that some of the leading capitalists of that city are paying out thousands of dollars for detective services in safeguarding their property and the lives of their families. Surely these are evil days into which we are coming,—times, as expressed by the prophet, when men's "feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths."

When for a small pittance a hired assassin can be secured to take the life of his fellow men, where shall safety be sought? With the spirit now taking possession of the hearts of men, it cannot be found even under the most stable government. In the times before us, as iniquity shall increase, our only refuge will be found in God. He alone will

prove a shield, our rock of defense, our strong tower into which we may run and be safe.

The Lord declares that his angels are "ministering spirits, sent forth to do service for the sake of them that shall inherit salvation;" and the divine promise is, "The angel of the Lord encampeth round about them that fear him, and delivereth them." In these days of peril,—peril by disease, peril by accident, peril by the sword, peril from evil men, peril from the elements,—our only refuge is in God. We are not safe a single moment, sleeping or waking, outside of his protecting care. How close we need to keep to him! How free we need to keep ourselves from the contamination of sin, that we may claim the protection of his Holy Spirit! In that protection we may trust and not be afraid. In that blessed companionship we may walk through danger and darkness with confidence and abiding joy. F. M. W.

I am Going to Quit

FREQUENTLY I hear people say they are going to quit this or that wrong habit. But it is not enough to be continually *going to quit*. The thing to do is *to quit*. So long as a man is just going to stop sinning, he hasn't stopped. The thing to do is to stop.

Here is a man addicted to strong drink. He feels his need of deliverance from this terrible appetite, and he says, "I am going to quit." But he goes on drinking. So long as he is only going to quit, he has not stopped, and he will keep on getting drunk. Going to quit is not sufficient. What this old toper needs to do is to quit; and having quit, *stay quit*. Then he will be a sober man.

Another man uses profane language. He feels condemned for this wicked habit. He says, "This is not right, and I am going to quit." But when? Now, or later? So long as he is merely going to stop swearing, he will keep on using the name of God in vain. What he needs to do is to quit. Then he is delivered; and if he stays quit, he will not take the name of God in vain any more.

A brother some time ago was talking with a man who said, "I believe I could be a Christian if I could only quit swearing." This brother said, "I have been talking with you for two hours, and you have not sworn once. You have quit; all you need to do is to stay quit." To those who, cost what it will, quit any wrong habit, the Lord promises strength continually, day by day, to conquer the habit and stop committing sin.

Here is a man who uses tobacco. He wishes to be delivered from the filthy, unclean habit. He says, "I am going to quit." Good! But when? Today? this month? the next? when? We ob-

serve that he keeps on smoking; and he will continue to smoke until he reaches the point in his experience where he really quits this dirty habit. When he says, "I quit now," instead of, "I am going to quit," then God will give him continual and complete deliverance.

A man can go to perdition and all the time be resolving to quit this or that wrong thing. Going to quit looks toward some time in the future. This will not suffice. The thing to do is to *stop now*.

Here is a man who is continually criticizing his brethren. He is full of all kinds of envy, jealousy, and evil surmisings. The Spirit convicts him, and he feels that this wicked thing must be gotten rid of. He says, "I know this is a wrong thing, and I am going to quit it." Very good; but when are you going to quit? Why not quit now? Instead of saying, "I am going to quit," why not say, "The thing is wrong, and by the grace of God I *quit it forever*," then by faith lay hold of the power of God to give you daily and continual victory over the wicked thing?

Take impatience. More people confess defeat on this point apparently than on any other. Some confess this same sin over and over again. At camp meetings or other gatherings, the Spirit convicts them, and we hear them say, "I am going home from this meeting and stop being cross and impatient in my home." Going home to quit! How long do you plan to be at home before you quit? a week? a month? a year? But why do you wait? Why not quit now? Why not quit before you go home? Stop today, and go home a patient man. There is as much power to conquer your snappy and impatient spirit now as any time; you can have the victory this very hour, as well as when you get home.

The reason we do not gain more victories is because we continually plan to stop at some other time, some other place, or under some other circumstances. This procrastination, putting the matter off, suits the enemy well. He does not care what we are going to do some time in the future; it is deciding to do it *now*, accepting the promise and claiming a present victory, that he fears. Many expect somehow to gain the victory over every sin sometime before the coming of the Lord. But how? There will be no more power in the future than there is now. If you ever gain the victory, you will have to come to the place where you surrender the will wholly to God and stop the sin. Then why not stop now?

But you say, "I can't stop." By faith a man can quit any sin that he wants to quit, and quit when he wants to do so. Cannot God give a man victory over the tobacco habit, over pride, over passion, over impatience, over any sin?—Cer-

tainly! But when? Cannot the Lord give us the victory now just as well as next year? We limit God's power by our unbelief.

The way to have victory is to claim it by faith *now*; to resolve in the name of God that we are done with that sin which has conquered us again and again. When we say, "Here and now I quit," that moment we are victors; and moment by moment the Lord is able to give the victory, day after day, week after week, month after month, year after year, till the end of life, or till the coming of the Lord.

Righteousness by faith claims victory over sin now. Victory over sin is not a question of feeling, but of faith. Faith is the victory. When we believe, the victory is ours, a present, living reality.

G. B. T.

Angels: Their Ministry

THE one verse of Scripture which, perhaps, most comprehensively sums up the ministry of the angels of God, is this:—

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

This scripture shows us how truly all heaven is engaged in working for the salvation of this poor world, which has wandered from the fold of God's universe. It will surely be a time of rejoicing among all the angelic host when Christ, the Good Shepherd, brings back this lost world, cleansed from sin, once more to the fold of God's perfect creation.

The angels rejoiced when this world was created. The Lord said to Job:—

"Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:4, 7.

Before ever this world was created or man upon it, the angels had been created by the eternal Son, in whom all things consist. For angels are not redeemed men, neither do the redeemed in the world to come ever become angels. Angels are a different order of beings from men, of a higher order in creation. The psalmist says:—

"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Ps. 8:4, 5.

In the life to come, by the wondrous power of Christ's transforming grace, redeemed men are to be made equal to the angels, as Christ stated,—

"Neither can they die any more: for they are equal unto the angels; and the children of God, being the children of the resurrection." Luke 20:36.

This lifting of sinful man to an equality with the angels, at least in the possession of life and immortality, is an illustration of the gospel principle, "Where sin abounded, grace did much more abound." Rom. 5:20. But the declaration of equality with angels is a denial of identity with angels. Angels existed before man, and redeemed man will still be man, distinct from the angelic order, though the associate of angels in the service of God.

Attendants at the Throne of God

When the prophet Isaiah was given a view of the heavenly temple, he saw different orders of angels attending the throne of God:—

"I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts." Isa. 6:1-3.

Ezekiel beheld them in glory, attending the moving throne of the Almighty. "And the living creatures ran and returned as the appearance of a flash of lightning." Eze. 1:14.

Daniel beheld the angelic host gathered in the most holy of the temple above, as the time came for the opening of the work of the investigative judgment, the cleansing of the sanctuary. As the throne of God was set for this final work of Christ's ministry, the prophet says:—

"Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7:10.

Appropriately enough, the angels are associated with the opening of the books of judgment; for they have been the scribes recording the words and deeds and lives of men in the books above.

God's Messengers

The word "angel" means messenger. To and fro these angelic messengers have gone in the service of their Creator. A view of their ever-watchful service is given in the words of the psalmist:—

"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Ps. 103:20.

Bearers of Tidings.

They visited Abraham's tent with warning of Sodom's overthrow. Genesis 18.

They visited Lot in the city, and urged him to get his family out. Genesis 19.

As Jacob, in fear but repentance, was about to meet Esau, whom he had deceived, "the angels of God met him." Genesis 32. "This is God's host," he said, and he knew that the God of Abraham and Isaac, and his God, also, had not forsaken him.

At a discouraging time in the history of Israel, an angel appeared to Gideon, bringing the message, "The Lord is with thee," and calling him to the work of delivering his people. Judges 6.

As Daniel's prayer reached heaven, even while he still prayed, the angel Gabriel, "being caused to fly swiftly," touched him, and said,—

"O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee." Dan. 9:21-23.

So close is the communication between heaven and earth.

The gladdest tidings ever brought from heaven to earth since the promise of the Deliverer to Adam in Eden, was brought by angels to the shepherds of Bethlehem. One angel appeared first, saying,—

"I bring you glad tidings of great joy. . . . For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Such tidings to earth could never be the mission of one sole angel, when all heaven longed to cry the news to a lost world.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:13, 14.

Unseen in Halls of Governments.

One incident related in the book of Daniel draws aside the curtain, and shows how angels doubtless often have worked unseen in kingly courts or halls of legislation. Daniel had prayed for three weeks for light in certain matters that the angel Gabriel had begun to unfold to him. When at last the angel came, overpowering the prophet with the glory of his presence, it was nevertheless with a statement of the reason for the delay in responding to his prayer. The angel said:—

"From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days." Dan. 10:12-14.

Messengers of Deliverance.

The story of deliverance wrought by angels is too long to tell. One need only think of the angels taking slow-moving Lot by the arms and setting him out of Sodom (Genesis 19); of the angel finding Elijah under a bush in the desert, and first baking a cake for the hungry man before speaking the word to his discouraged heart (1 Kings 19); of Elisha praying that the young man's eyes

might be opened to see that there were more angels with them round about than all the Syrians encamped against them:

"And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6: 17.

Angels shut the mouths of the lions when Daniel was cast into their den. Daniel 6. An angel smote off Peter's irons in the prison at Jerusalem, opened the doors, and led him forth. Acts 12. Amid the dashing spray sweeping over the foundering ship in the Adriatic, Paul the apostle bade the despairing crew be of good courage, "for there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not." Acts 27: 23, 24.

All through the ages, the angels of God have been standing by. Daniel, and Peter, and Paul are dead; but the angels still live. "They are all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1: 14.

Guardian Angels

That means that every child of God is under the guardianship of the angels. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 7.

Thank God, we are never left alone. Every child of God has a guardian angel commissioned by the loving Father to watch over him. Christ said:—

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Matt. 18: 10.

This does not mean that trials never will come, or troubles. In the midst of the trial, the angel of the Lord will stand by to strengthen and to bring help from the God of all comfort. It was in the midst of the fiery furnace that the "form of the Fourth" appeared, walking with the three Hebrew children—Jesus himself treading the fiery way with them. And when Jesus, in the days of his flesh, was sinking under the crushing burden in Gethsemane, "there appeared an angel unto him from heaven, strengthening him."

Our Saviour, who knows the comforting power of angel ministry, is the Captain of the heavenly host, and has commissioned them all as ministering spirits to the heirs of salvation.

When he comes in glory for his people, he will have "all the holy angels with him." As the voice of Jesus awakens his sleeping saints and they rise immortal from the opened graves,—

"he shall send his angels, . . . and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 31.

The angels who have watched over the

heirs of salvation through all the ages, know where they are, and they know how to gather them, with their loved ones, to meet the Lord.

The angels who rejoiced when the Lord laid the foundations of the earth, who mourned when man fell, who have all along been working with Christ, their leader, to rescue the lost, will yet rejoice when the Lord brings home his own. What a day will that be in heaven!

W. A. S.

Signs of Christ's Coming — No. 4 Signs on the Earth

OUR Saviour spoke not only of signs in the heavens, but also of signs that would appear on the earth, saying, "There shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24: 7.

Space would fail us to describe all the great famines which have come upon the earth. The Encyclopedia Britannica, in its list of the great famines, gives one in the seventh century, one in the ninth, one in the tenth, five in the eleventh, two in the twelfth (one universal famine in 1162), two in the fourteenth, one in the sixteenth, one in the seventeenth, three in the eighteenth (the last of the three, which was in 1790-92, is said to have been one of the severest ever known), and twelve in the nineteenth century. We quote the full list of these last twelve:—

- A. D.
1838. Intense famine in Northwest Provinces (United Provinces) of India; 800,000 perished.
1846-47. Famine in Ireland, due to the failure of the potato crop. Grants were made by Parliament amounting to £10,000,000.
1861. Famine in northwest India.
1866. Famine in Bengal and Orissa; 1,000,000 perished.
1869. Intense famine in Rajputana; 1,500,000 perished. The government initiated the policy of saving life.
1874. Famine in Behar, India. Government relief in excess of the needs of the people.
1876-78. Famine in Bombay, Madras, and Mysore; 5,000,000 perished. Relief insufficient.
1877-78. Severe famine in North China; 9,500,000 said to have perished.
1887-89. Famine in China.
1891-92. Famine in Russia.
1897. Famine in India. Government policy of saving life successful. Mansion House Fund, £550,000.
1899-1901. Famine in India; 1,000,000 people perished. Estimated loss to India, £50,000,000. The government spent £10,000,000 on relief, and at one time there were 4,500,000 people on the relief works.

The plague has brought death to untold thousands, and it would be too long a list even to enumerate the occurrences of the disease in the years since Christ spoke his prophetic words. We can only quote a paragraph from the Encyclo-

pedia Britannica concerning the recent spread of the disease to "divers places:—

"Taking up the story at the point where the earlier historical summary leaves off, we get the following list of countries in which plague is known to have been present in each year (see Local Government Board's Reports): 1880, Mesopotamia; 1881, Mesopotamia, Persia, and China; 1882, Persia and China; 1883, China; 1884, China and India (as mahamari); 1885, Persia; 1886, 1887, 1888, India (as mahamari); 1889, Arabia, Persia, and China; 1890, Arabia, Persia, and China; 1891, Arabia, China, and India (as mahamari); 1892, Mesopotamia, Persia, China, Russia (in Central Asia); 1893, Arabia, China, Russia, and India (as mahamari); 1894, Arabia, China, and India (as mahamari); 1895, Arabia and China; 1896, Arabia, Asia Minor, China, Japan, Russia, and India (Bombay); 1897, Arabia, China, Japan, India, Russia, and East Africa; 1898, Arabia, Persia, China, Japan, Russia, East Africa, Madagascar, and Vienna; 1899, Arabia, Persia, China, Japan, Mesopotamia, East Africa, West Africa, Philippine Islands, Straits Settlements, Madagascar, Mauritius, Réunion, Egypt, European Russia, Portugal, Sandwich Islands, New Caledonia, Paraguay, Argentina, Brazil; 1900, to the foregoing should be added Turkey, Australia, California, Mexico, and Glasgow; in 1901, South Africa; and in 1902, Russia, chiefly at Odessa. This list is probably by no means exhaustive, but it sufficiently indicates in a summary fashion the extent of that wave of diffusion which set in during the closing years of the nineteenth century."

The table given by the same encyclopedia concerning recent deaths by plague in India is significant:—

Year	Bengal Presidency	Bombay Presidency	All India
1896	2,219	2,219
1897	47,710	47,774
1898	219	86,191	89,265
1899	3,264	96,592	102,369
1900	38,412	33,196	73,576
1901	78,629	128,259	236,433
1902	32,967	184,752	452,655
1903	65,680	281,269	684,445
1904	75,438	223,957	938,010
1905	126,084	71,363	940,821
1906	59,619	51,525	300,355

The property loss through earthquakes runs into untold millions of dollars. Some conception of the loss of life may be gained from the following table of the "Great Earthquakes of History," given in Nelson's Encyclopedia:—

Year	Place	Lives lost
1038	China	25,000
1057	China	25,000
1169	Sicily	15,000
1268	Cilicia	60,000
1290 (?)	Peking	100,000
1293	Japan	30,000
1531	Lisbon	30,000
1556	China	500,000
1622	China	20,000
1692	Jamaica	3,000
1693	Sicily	60,000
1703	Yeddo (Japan)	200,000
1724	Lima	18,000
1731	Peking	100,000
1737	India	150,000
1755	Lisbon	50,000

Year	Place	Lives lost
1755	Northern Persia	40,000
1783	Messina, Calabria	60,000
1797	Quito	41,000
1812	Caracas	12,000
1822	Aleppo	22,000
1828	Japan	30,000
1851	Italy	19,000
1857	Calabria	12,000
1860	Mendoza	12,000
1868	Peru-Ecuador	25,000
1875	Colombia-Venezuela	5,000
1880	Manila	3,000
1883	Krakatoa	35,000
1886	Charleston	27
1888	China	5,000
1891	Japan	7,000
1892	Peru	25,000
1896	Japan	26,000
1897	Assam	1,500
1905	Kangra	15,000
1906	San Francisco	500
1906	Valparaiso	1,000
1907	Jamaica	1,000
1907	Turkestan	14,000
1908	Messina-Reggio (?)	150,000
1910	Costa Rica	1,500
1911	Turkestan	200
1911	Luzon	1,500
1912	Turkey	3,000
1912	Mexico	1,300
1915	Italy	30,000

As we notice the many places affected, we cannot but be struck with the exact fulfilment of the Saviour's words, "There shall be . . . earthquakes, in divers places." These calamities, which seem to be increasing in frequency, should serve to turn our minds with greater longing to the time of our Saviour's return, which is now near, even at the doors. While, as foretold in the Scriptures, men's hearts are "failing them for fear, and for looking after those things which are coming on the earth," we may renew our courage and trust in the speedy fulfilment of Christ's promise, "I will come again."

L. L. C.

Developments of Our Work in the Eastern States

Of late our brethren in the eastern part of the United States have been meeting with great encouragement in their efforts to advance the cause of God. Never in my experience had I witnessed such a desire on the part of the public to hear the message we are proclaiming to the world. We are deeply impressed that we are entering upon a new experience in our work in behalf of the masses in the cities.

As inquiries are coming to me from many of our people who are deeply interested in these developments, and as I believe they have a meaning of great importance to our cause at this time, I have decided to make a rather extended statement regarding the situation.

Our people will recall the many very earnest messages in behalf of the cities that came to us through the Spirit of prophecy during the last years of Sister White's active life. These messages

call special attention to the masses in the Atlantic coast States. A number of cities were mentioned—New York, Boston, Philadelphia, Washington, Portland, and others. We were urged most earnestly to make special efforts to proclaim our message to the people of these cities, and were encouraged to look for results.

A special appeal was made in behalf of the people in the State of Maine. Portland, Maine, as we all know, held a prominent place in the beginning of the great advent movement. Bedford, Mass., where Joseph Bates first saw the Sabbath truth and gave it to James White and his wife, is the other starting point of our work. William Miller, Josiah Litch, Joshua V. Himes, and others preached the first angel's message in Portland, and met with strong opposition. It was here that God chose individuals who were to be leaders in the great movement he was setting on foot. James White was called to the work while here. It was here that Sister Ellen G. White was chosen and ordained of God for a great work. J. N. Andrews, another strong leader, received his call at Paris, near the city of Portland.

With the disappointment that attended the first angel's message, there came increased opposition. This was strong at Portland, and was accompanied by great prejudice.

The people of Maine are of the conservative New England type. They are a good class of solid, substantial people, but are not easily moved from their old ground. Our cause has made but little headway in that field since the early days of its beginning. While large, prosperous conferences have been raised up in the Western States, the work has almost stood still in Maine.

Owing to the natural conservatism and the deep prejudice of the people in Maine and the other Eastern States, the pioneers in our cause were led, through the Spirit of prophecy, toward the Western States. In 1855 what then represented our printing work and headquarters were moved to Battle Creek, Mich. This was a great trial to our brethren in the East. There were but few believers west of the Ohio River, and to those who were left in the East it seemed a long distance to the new headquarters. It appeared to these brethren as if the leaders were deserting them. There was not much to the work by way of material evidence, and as the little printing plant was taken away and those who were strong in leadership moved West, discouragement came to those who remained.

It was in this time of trial that the Lord gave Sister White a message for these people, to cheer their hearts. This

message was printed in No. 3 of the Testimonies, issued in 1856, one year after the removal to Battle Creek, Mich. It is entitled "The East and the West," and it may be read now with deep interest. I quote a portion:—

"DEAR BRETHREN: The Lord has shown me in vision some things in regard to the East and the West, which I feel it my duty to set before you. I saw that God has been opening the way for the spread of present truth in the West. It requires much more power to move the people in the East than in the West, and at present but very little can be accomplished in the East. Special efforts should be made at the present time where most good will result. The people in the East have heard the proclamation of the second coming of Christ, and have seen much of the display of the power of God, and have fallen back into a state of indifference and security, where it is almost impossible to reach them at present. After uncommon efforts are made in the East, with the best gifts, but very little is accomplished.

. . . I saw that tenfold more has been accomplished in the West than in the East with the same effort, and that the way is opening for still greater success. I have seen that much can be done at present in Wisconsin, and still more in Illinois, and that efforts to spread the truth must be made in Minnesota and Iowa. [We had not gone out that far then.] It will take effect in many hearts there. There was a large, very large, field of labor spread out before me in vision which has not yet been entered; but there is not self-sacrificing help enough to fill half the places where the people are all ready to hear the truth, and many to receive it. . . .

"I saw that special efforts should be made in the West with tents [we had not started tent meetings in those days]; for the angels of God are preparing minds there to receive the truth. This is why God has moved on some in the East to move to the West. Their gifts can accomplish more in the West than in the East. The burden of the work is in the West, and it is of the greatest importance that the servants of God should move in his opening providences.

"I saw that when the message shall increase greatly in power, then the providence of God will open and prepare the way in the East for much more to be accomplished than can be at the present time. God will then send some of his servants in power to visit places where little or nothing can now be done; and some who are now indifferent, will be aroused, and will take hold of the truth."

There is significant meaning in these statements, and in view of what we can now see being accomplished we are better able to understand the promise of the Lord. Sixty years ago it was stated that God would in his providence open and prepare the way for the preaching of the message in the East, and that people would be aroused to accept the truth, where, in the early days, it was almost impossible to arrest their attention or get them to listen to the message.

In the meantime the work was to be rapidly developed in the West. Tent

meetings were to be held, and strong constituencies built up. This has been fulfilled. Our work has extended over all the United States and into western Canada. It has become strong on the Pacific Coast. How wonderfully the Lord has fulfilled the message foretelling all this! And now he is adding further witness to the truth of that early message by greatly blessing the labors of his messengers and people in the Eastern States.

Of this we shall speak more fully next week.

A. G. DANIELLS.

Growing Prohibition Sentiment

It is claimed that there are 840 newspapers in the United States, published in the English language, which decline to accept the advertising of alcoholic liquors. This is an increase from 520 newspapers which abstained from liquor advertising in 1915. In several States, namely, Washington, Oklahoma, Oregon, West Virginia, North Dakota, Colorado, and Maine, laws are in operation which prohibit liquor advertising, and similar laws will soon go into effect in the States of Georgia, South Carolina, Virginia, and Mississippi. There are between sixty and seventy current magazines, weekly and monthly, which refuse to admit liquor advertisements into their columns, and it is claimed that every woman's magazine published in this country takes this stand.

In Canada the question of prohibition is attracting much attention. Recently 20,000 men and women with banners, brass bands, etc., marched to the parliament buildings in Toronto, carrying a petition with 800,000 names requesting legislation which will make Ontario dry. In British Columbia the premier has agreed to submit a referendum on the liquor question to the people before June 1. In other parts of the Dominion the question of prohibition is making steady progress, although in some provinces, like Saskatchewan, it has received the organized opposition of the liquor interests.

Let the good work go on until every country shall be free from the curse of this body- and soul-destroying enemy of mankind.

"OFTTIMES our rarest visions of Him come in hours of deep trial and sorrow. He answers our great needs in a great and adequate way. The rainbows play on falling rain, and our brightest halos glow about the Master as we see him through falling tears. There's many another garden besides that of Bethany, where he has wept in sympathy with his friends."

GENERAL ARTICLES

Vesper Hour

WORTHIE HARRIS HOLDEN

'Tis vesper hour. The day is almost done;
Though dark and threatening clouds obscure the sun,
The chimes ring out,—events both far and near,—
Entreating us to pause and worship here.
But see the grain still standing! Can it wait?
It must be garnered, and the hour is late!

O soul, forget not that thy Lord and thee
Can vanquish thousands where but one would flee.
Too few the workers and too great the need
To gather those for whom the Christ did bleed.
Claim thou thy unction from the throne on high!
Man hath wrought marvels when his God was nigh.
Portland, Oregon.

Effects of Present Fashions on the Morals

E. HILLIARD

THE morals of society are being undermined by the shameful fashions that prevail at the present time. Thousands of women attire themselves in these immodest garments without the slightest idea that they are sowing seed that will produce a harvest of pain and unspeakable regret. Indecent fashions allure millions to irretrievable ruin. In our cities, mothers and daughters, shamefully attired, walk the streets side by side; while evil-minded men, "with eyes full of adultery," feast upon their immodestly clad forms. Temptation openly flaunted in the face of such will eventually lead to open assault. The evil desires of base men, inflamed by these needless temptations, increase more and more, until finally the brute nature seizes control of the man, and the fashionably dressed woman becomes the victim of the criminal.

The influence for evil would not be so great were these fashions confined to the world, but they have entered the church. At the present time some who participate in the worship of God dress little differently than unbelievers. Often the one who presides at the organ, the members of the choir, and those in the pews are attired in almost full harmony with worldlings. It is difficult to see how the worship offered under these conditions can arise as sweet incense to God. Is not a baleful influence often exercised upon the youth, even in the house of worship?

Parents, you have occasion for serious alarm. You should surround every member of your family with as pure an atmosphere as possible. Choose pure-minded companions for your children. Guard their dress as well as every other avenue by which temptation may reach them. Remember that it is usually in early youth that the seeds of impurity are sown, and when once they find root in the young heart, a rapid growth ensues. The family and the church should unite in combating every evil, impure influence.

"Hold to the Affirmative"

MARY STUART

WHAT does it mean to hold to the affirmative? How can one do it when opponents are to be met? Does it mean that one should never state errors, not even in order to refute them?

These are some of the queries that may arise in the mind when one reads a statement like this: "Hold to the affirmative. . . . Dwell not on the negative points of questions that arise, but gather to your minds affirmative truths, and fasten them there by much study and earnest prayer and heart consecration." —*"Testimonies for the Church," Vol. IX, pp. 147, 148.*

I have heard ministers of the gospel, even our own ministers, in the pulpit tell the most ridiculous stories,—the deductions of evolution; the vagaries of Theosophy, Christian Science, or New Thought; the theories of geology and higher criticism,—stories that many in the audience would never otherwise have heard, stories that were so absurd that they could not help but create a laugh, their very absurdity helping to fix them in the memory.

And it is not only persons of mature mind and judgment who listen to these tales, but youth with plastic minds and immature judgment, who find it difficult to understand even the simpler principles of Christian living.

This is where one of the greatest evils of restating errors comes in—their influence on the young. Such stories stick in the memory, even against the will, and sometime in the future they may be used by the enemy as a net to catch the souls of our youth, and drag them down to ruin. Stories that seem to us so ridiculous that no one could believe them, may strike the fancy of some one in the audience, even as they have seemed true to those who seriously promulgated them, and that person may be lost in consequence. Another may be led to doubt the truth of the Bible, should temptation come in some subtle form, such as Satan knows so well how to use.

"If Christ had not held to the affirmative in the wilderness of temptation, he would have lost all that he desired to gain. Christ's way is the best way to meet our opponents. We strengthen their arguments when we repeat what they say. Keep always to the affirmative."—*Id.*, p. 148.

"It has been a great error to publish to all the arguments wherewith opponents battle against the truth of God; for in so doing minds of every class are furnished with arguments which many of them had never thought of. Some one must render an account for this unwise generalship.

"Arguments against the sacred truth, subtle in their influence, affect minds that are not well informed in regard to the strength of the truth. The moral sensibilities of the community at large are blunted by familiarity with sin, . . . so that God's truth is not discerned.

"In giving publicity to the erroneous arguments of our opponents, truth and error are placed upon a level in the minds of the people, when, if they could have the truth before them in its clearness long enough to see and realize its sacredness and importance, they would be convinced of the strong arguments in its favor, and would then be prepared to meet the arguments urged by opposers."—*Gospel Workers*, pp. 379, 380.

No, it is not always necessary to state a false position in order to refute it. Keep stating the truth, and the truth will expose the error every time. Do not put into the minds of our youth deadly weapons which may be turned to pierce their own hearts and yours.

In a powerful sermon on the Bible, the Rev. C. H. Spurgeon, London's noted divine, sounds a strong note of warning on this point:—

"There is never any necessity for Christian ministers to make a point of bringing forward infidel arguments in order to answer them. It is the greatest folly in the world. Infidels, poor creatures, do not know their own arguments till we tell them, and then they glean their blunted shafts to shoot them at the shield of truth again. It is folly to bring forward these firebrands of hell, even if we are well prepared to quench them. Let men of the world learn error of themselves; do not let us be propagators of their falsehoods. True, there are some preachers who are short of stock, and want them to fill up; but God's own chosen men need not do that; they are taught of God, and God supplies them with matter, with language, with power."—*Sermons, First Series, 1858*, pp. 27, 28.

One more quotation from the pen of the servant of the Lord:—

"Christ imparted only that knowledge which could be utilized. His instruction of the people was confined to the needs of their own condition in practical life. The curiosity that led them to come to him with prying questions, he did not gratify. All such questionings he made the occasion for solemn, earnest, vital appeals. To those who were so eager to pluck from the tree of knowledge, he

offered the fruit of the tree of life. They found every avenue closed, except the narrow way that leads to God. Every fountain was sealed, save the fountain of eternal life."—*Testimonies for the Church*, Vol. VIII, p. 310.



A Song of Cheer

ELIZABETH WHEELER

HOPE on! though clouds hang darkly,
With silver they are lined;
Though lightnings flash and thunders
crash,
God's voice is in the wind.

Trust on! though danger threaten
Around, on every side,
Though tempest-tossed, and all seems
lost,
His hand will stay the tide.

Pray on! the cross is heavy;
We fain would lay it down;
But He who led the path we tread,
Has said, "No cross, no crown."

Love on! the morn is breaking;
The long, dark night is o'er;
Heaven's gate thrown wide, there's joy
inside,
And peace forevermore.
Waukesha, Wis.



The Light of the World — No. 4

A. T. ROBINSON

THE world is once more in perishing need of a rekindling of the light of life. In these days, when this old world is groping upon the very border of the land of the shadow of death and destruction, the prophet declares, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:2.

Once more is there a voice to be heard; not in Judea, nor in Germany alone, but sounded forth to every nation, kindred, tongue, and people, summoning the people to a part in the closing conflict between the powers of light and darkness, — a conflict to end, not in the triumph of an Edict of Milan or a Declaration of Independence, but in eternal and everlasting victory.

In the great threefold message of the everlasting gospel, of Revelation 14, God is shedding the last beams of gospel light that are ever to illumine this old sin-cursed earth. The apostle Paul, identifying himself with the people concerning whom he writes, says of the remnant church, "I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a theater unto the world, and to angels, and to men." 1 Cor. 4:9, margin. The closing act in the great drama of human redemption is now being enacted. The last actors are upon the stage. God has been sending the light of this glorious message of salvation into the hearts of men and women because he wants to make them channels through which that light, undimmed, may be shed upon a lost world in full and final display. "God, who commanded the light to shine out of darkness, hath

shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. God has set his remnant church as his lighthouse upon the shore of time, to warn the storm-tossed mariner who is trying to make the harbor of eternal rest and safety, of the dangerous rocks and reefs of sin and destruction. How useless the lighthouse, even though costing many thousands of dollars, unless the light is kept burning to warn the mariner of dangers as he nears port. "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." Phil. 2:15, 16.

The prophet, looking forward to the time when "the sinners in Zion are afraid," and "fearfulness hath surprised the hypocrites," asks this solemn question, "Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings?" Then he answers the question in these words: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty." Isa. 33:14-17.

This closing message of the gospel is destined to prepare a people to live and rejoice amid the glories of the second advent, when all the wicked will "be destroyed by the brightness of his coming." Jesus, when he comes, will present to himself "a glorious church, not having spot, or wrinkle, or any such thing; but . . . holy and without blemish." Eph. 5:27. The blessed Lord is waiting for such a church, through which his glory can shine undimmed; and just as soon as such a church is developed, he will come. This truth is expressed by the psalmist: "Out of Zion, the perfection of beauty, God hath shined. Our God shall come." Ps. 50:2, 3.

Speed on, O glorious message! Send thy blessed light into our hearts, until all sin and selfishness shall be consumed. Make us channels through which thy glorious light can shine into hearts darkened by sin. Hasten on to the dark corners of the earth, that every honest soul may quickly see thy light and the work be speedily finished.

Boulder, Colo.



The Law of God — No. 10

The Fifth Commandment

MILTON C. WILCOX

To the Parents

THE first commandment on the second table of stone reads: "Honor thy father and thy mother: that thy days may be long upon the land which Jehovah thy God giveth thee." Ex. 20:12.

The first four commandments pertain to our duty to God, the last six to duty to our fellow men, and the first of these six to the highest and holiest relationship of earth. From duty to God, our heavenly Father, we are brought to our duty to our earthly parents.

It has been aptly said that to do the fifth commandment is the religion of children. This presupposes godly parents who appreciate their responsibility in bringing children into the world, and standing in the place of God to those children till the young minds can grasp their duty to God.

The parents' duty to the child begins before the child is begotten. Oftentimes the parents are one or both unfitted to bear or rear children, and the child comes into the world fearfully handicapped. He often inherits from one or both parents very unamiable, unholy tendencies of disposition or desires. This often is gathered from a generation or two or three back, the result of sins of former generations. Traits in both parents are often intensified in the child. Are the parents nervous, irritable, and impatient; these traits may be manifest in the child in almost insane bursts of passion.

All these things, and more, should be taken into account by the Christian father and mother; and if they have not planned before the child is born to give him a good inheritance, they should plan afterward to correct the evil and conserve and strengthen the good.

First, then, let them look after the physical child. Let the formation of regular habits begin with a regular, generous, nourishing, body-building diet. Eliminate from that diet the stimulants, the sweets, the things that build unsatisfied appetites but do not furnish proper food. Let the feeding be regular, its frequency determined by the age of the child. There is a moral education in the formation of right habits, and it is the moral side of the child with which this article deals. But the strong moral side must regard the physical basis. It is impossible to train the child right and neglect the body. The clean, strong body means a more easily obtained clean, strong mind.

Teach the child to love the truly good things to eat and drink; to love the pure air, and the washing with water without and within. Help him to know that all these things are necessary to physical strength and health. This is not a paper on child care and diet; it merely notes the importance of these things, and every Christian parent should become intelligent regarding them. Books containing good instruction and advice abound. God's Word and the Testimonies have abundance of instruction. Let the parents saturate themselves with the instruction that makes for better humanity.

Begin early with the moral instruction of the child. He has a conscience; educate early and rightly according to the Word of God. For thus saith Jehovah, the covenant God, to thee, O parent: "Thou shalt love Jehovah thy God with

all thine heart, and with all thy soul, and with all thy might. And these words . . . shall be in thine heart: and thou shalt *teach them diligently unto thy children*, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." See Deut. 6: 5-9. Let the loving, living principle of God's Word be a joy in your life that shall beget a joy in the lives of your children.

Fill the child with this living truth, and it will suppress and eliminate the inherited evil traits and develop the physical and moral powers for good. The child Jesus was trained in the truths of the Scriptures, and it is a noteworthy fact that it was from the armory of Deuteronomy that he drew his effective defense against Satan's assaults in the desert of temptation. See Matt. 4: 1-10.

Above all things, live what you teach. Be a companion to your children: Play with them; talk with them; go with them; live the religion of Christ before them; be true to them. If you have lied before, never do it again. If you have sinned against them, be strong and brave and true to confess your sins. Make no rash promises; keep those you do make, if possible. Teach your children to trust you and confide in you. Provoke them not to wrath. Chastise if necessary, but in love and after prayer to God, considering your own infirmities and the inheritance you have given them. But do not neglect their training and discipline. See Eph. 6: 4; Col. 3: 21.

"But," you say, "this article is not on the fifth commandment; it does not tell the children their duty." Yet, it is needed; for it is easier for the child to "honor" the father and the mother who are worthy of honor. If the parents live the right life, they will not need in severity to exact honor.

To the Children

God has honored the children by giving one commandment especially for them. Of course it is the duty of children to obey every commandment of the law. But when our promise-keeping heavenly Father preached that holy sermon from Mt. Sinai, he did not forget the children. He gave one commandment especially to them, and gave with it what he did not give with the others,—a promise. Children—little boys and girls, big boys and girls, young and old boys and girls—ought to listen when God speaks, and ought to obey what he commands.

"Honor" your parents. You ought to respect them, but honor is more than respect. To be respectful is to listen attentively to what they say. When reproved, you should not "answer back." When told of your faults by your parents, instead of rebelling, confess your faults. Your parents are your friends; your faults are your greatest enemies. Whether you call them father and mother, papa and mamma, or the old-fashioned "pa" and "ma," let every

one know that you honor your parents above all earthly friends.

Honor them by being obedient. When either tells you to do something, do it promptly. Do not wait and wait and wait. Sending a sluggard, the wise man says, is like smoke to the eyes or strong acid to the teeth—it hurts; so does the slow, careless child hurt the one who depends upon him. Obey promptly, cheerfully, willingly. Listen to what the Bible says of those who broke this commandment in ancient times:—

"He that revileth his father, or his mother, shall surely be put to death." Ex. 21: 17.

"Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen." Deut. 27: 16.

Honor your parents by being kind to them. Father comes in from his work. Get him his easy-chair and slippers. Wait on him. Help mother to do the many little things. Do not wait to be told. Think of the things to be done before mother tells you. Surprise her by being thoughtful, loving, helpful. So also relieve father of little things. Let him see you can be trusted. Sometime the weary step of a tired father or mother will be heard no more. The heart which has been faithful to you all the years will cease to beat, and the hands will be clasped over the once-troubled heart, now still. The loved one cannot hear you speak, cannot help you any more in this life, can no longer be comforted by the kind, loving words you speak. Oh, say the kind words now! Say the loving words now. Do the kindly deed now. "Honor thy father and thy mother" now. Do not try to escape it by saying, "I must look after my own." Your parents are your own: look after them. The Jews would give all their property to God in name, yet use it for themselves freely. But when asked to do for father or mother, they would say, "Corban" (given to God). It was not an excuse; it was a subterfuge.

Be kind today, especially to father and mother, that the promise may be fulfilled to you: "That thy days may be long upon the land which Jehovah thy God giveth thee."

Mountain View, Cal.

Secret Societies

Their Influence Not Conducive to Spiritual Growth

MRS. E. G. WHITE

THE Lord's injunction, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6: 14), refers not only to the marriage of Christians with the ungodly, but to all alliances in which the parties are brought into intimate association, and in which there is need of harmony in spirit and action. The Lord gave special direction to Israel to keep themselves distinct from idolaters. They were not to intermarry with the heathen nor form any confederacy with them. "Take heed to thyself, lest thou make

a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God." Ex. 34:12-14. "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. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers. . . . 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." Deut. 7:6-9.

Again the Lord declares through the prophet Isaiah:—

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. 8:9-13.

There are those who question whether it is right for Christians to belong to the Free Masons and other secret societies. Let all such consider the scriptures just quoted. If we are Christians at all, we must be Christians everywhere, and must consider and heed the counsel given to make us Christians according to the standard of God's Word.

The people of God on earth are the human agents that are to cooperate with divine agencies for the salvation of men. To the souls that have joined themselves to him, Christ says, "You are one with me, laborers together with God." God is the great and unperceived actor; man is the humble and seen agent, and it is only in cooperation with the heavenly agencies that he can do anything good. It is only as the mind is enlightened by the Holy Spirit that men discern the divine agency. Hence Satan is constantly seeking to divert minds from the divine to the human, that man may not cooperate with heaven. He directs the attention to human inventions, leading men to trust in man, to make flesh their arm, so that their faith does not take hold upon God. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If there-

fore the light that is in thee be darkness, how great is that darkness!" Matt. 6:22, 23. And when our light becomes darkness, how shall we be a light to the world?

The work of our personal salvation also depends upon our cooperation with the divine agencies. God has imparted to us moral powers and religious susceptibilities. He has given his Son as a propitiation for our sins, that we might be reconciled to God. Jesus lived a life of self-denial and sacrifice, that we might follow his example. He has given the Holy Spirit to be in Christ's stead in every place where help is needed. He employs the heavenly intelligences to bring divine power to combine with our human efforts. But we must accept the gift of God, we must repent, and believe in Christ. We must watch, we must pray, we must obey the requirements of God. We must practice self-denial and self-sacrifice for Christ's sake. We must grow up into Christ by constant connection with him.

Whatever turns the mind away from God to trust in man, or conform to a human standard, will prevent us from cooperating with God in the work of our own salvation. This is why the Lord forbade his people to form any alliance with the heathen; "lest it be for a snare in the midst of thee." He said, "They will turn away thy son from following me." And the same principle applies to the association of Christians with the ungodly.

When we accepted Christ as our Redeemer, we accepted the condition of becoming laborers together with God. We made a covenant with him to be wholly for the Lord; as faithful stewards of the grace of Christ, to labor for the upbuilding of his kingdom in the world. Every follower of Christ stands pledged to dedicate all his powers, of mind and soul and body, to him who has paid the ransom money for our souls. We engaged to be soldiers, to enter into active service, to endure trials, shame, reproach, to fight the fight of faith, following the Captain of our salvation.

In your connection with worldly societies are you keeping your covenant with God? Do these associations tend to direct your own mind or that of others to God, or are they diverting the interest and attention from him? Do they strengthen your connection with the divine agencies, or turn your mind to the human in place of the divine?

Are you serving, honoring, and magnifying God, or are you dishonoring him and sinning against him? Are you gathering with Christ, or scattering abroad? All the thought and plan and earnest interest devoted to these organizations have been purchased by the precious blood of Christ; but are you doing service for him when uniting yourselves with atheists and infidels, men who profane the name of God, tipplers, drunkards, tobacco devotees?

While there may be in these societies much that appears to be good, there is mingled with this, very much that makes

the good of no effect, and renders these associations detrimental to the interests of the soul. We have another life than that which is sustained by temporal food. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Jesus said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life."

Our bodies are built up from what we eat and drink. And as in the natural, so in the spiritual economy; it is that which our minds dwell upon which sustains the spiritual nature. Our Saviour said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:23. Spiritual life must be sustained by communion with Christ through his Word. The mind must dwell upon it, the heart must be filled with it.

The word of God laid up in the heart and sacredly cherished and obeyed, through the power of the grace of Christ, can make man right and keep him right; but every human influence, every earthly invention, is powerless to give strength and wisdom to man. It cannot restrain passion, or correct deformity of character. Unless the truth of God controls the heart, the conscience will be warped. But in these worldly societies the mind is turned away from the Word of God. Men are not led to make it the study and the guide of life.—*Bible Students' Library.*

(To be continued)

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"To correct the bad habits of others, is often to form a bad habit yourself. A nagging disposition is natural to few; it comes from tired nerves, or from super-sensitiveness, or from a too free indulgence in sharp criticism—which is likely to lead a person into a minute and harassing scrutiny of the life about him. So long as criticism does not react unfavorably either on the critic or on the criticized, it is beneficial; but when it is accompanied by a sense of impatience in the one and of resentment in the other, it becomes nagging, and should be dropped."

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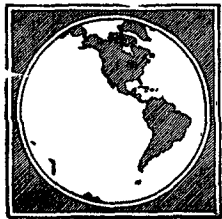
I WONDER why it is that we are not all kinder than we are. How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth."—*Professor Drummond.*

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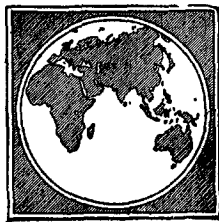
THE less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour.—*"Steps to Christ."*

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"THE kingdom of God comes to a community only so far as it comes to the individual members of the community."



THE WORLD-WIDE FIELD



Progress in South India

J. S. JAMES

THE year 1915 has been one of blessing and progress for our work, and for the workers laboring in this part of the vineyard. One or more baptisms have been held at every station where the work has been established any length of time. At Nazareth, our oldest station, three baptismal services have been held, adding fourteen to the membership. Brother E. D. Thomas, our Indian evangelist in charge, has worked faithfully and hard, and the Spirit of God has witnessed liberally to his efforts. He writes that others are interested in the truth, and another baptism is contemplated in the near future. Mrs. Thomas, aside from her duties as mother and housekeeper, has engaged in Bible work among the women in the village, carried regular teaching work in the school, and conducted a special class for wives and mothers who wish to learn to read and write.

Two baptismal services have been held at Pondicherry, where we have a Tamil church established in a French colony. Ten have been added to their number, and Brother Devasayaham, our Indian evangelist in charge, writes that others who are studying with him will soon be ready to go forward. Here, too, Mrs. Devasayaham has joined her husband, laboring in the interests of the women and children in their homes. This is a very important work, contributing largely to the success and healthy growth of every company or church. What a blessing it is that the wives of these workers can thus join their husbands in uplifting and advancing the spiritual and moral conditions of their respective communities.

From Coimbatore, Pastor G. G. Lowry sends word of the baptism of five candidates during the Christmas holidays. One of these, Mrs. Sighamoni, is the wife of the preceptor of the training school, who has been a faithful worker with us the past three years. After a severe struggle with an enlightened conscience and a keen sense of duty, she at last yielded willing obedience to the Lord, put off her jewels, which were an idol and a stumblingblock to her, as to every Indian woman, and is now taking a genuine heart interest in the work to which her husband has given his life. The other four candidates were advanced students in training in the school.

Last October I baptized a Brother Jacob, at Ongole, in the Telugu field. Our work is just beginning in that great language area, Brother Jacob being the first Telugu to receive baptism in his home country.

Nothing else does our hearts so much good as to see the gospel soldiers laying siege to new strongholds, and claiming friends and adherents for Christ in the untouched fields. Two large language areas have opened to us in this mission the past year, of which I must write briefly.

Every year many Indians of southern India seek employment outside their native country, traveling as far as south Africa, Burma, Singapore, Java, and Sumatra. Two Telugu men, named Solomon and Benjamin, while working in Burma, heard the present truth, accepted

preparation, that will not keep them waiting long.

The second field to be entered this year lies in the southwestern part of our territory, and includes the native states of Travancore and Cochin. Malayalam is the language spoken by six million people in this section. There is a very close resemblance in many respects between Tamil and Malayalam, although they are two very distinct languages. About four years ago one of our first colporteurs began circulating Tamil tracts and giving Bible readings among some Malayalam people who understood Tamil. As a result, a number became interested in the truths we teach, and two men went to Nazareth to attend a series of meetings held by Brother Thomas. Later these men were baptized, and returned to their native country to teach the truth to others. God has blessed their labors, and they now send me the accompanying picture of



MALAYALIM BELIEVERS AND INQUIRERS, TRAVANCORE, SOUTH INDIA

it fully, and were baptized. Later the Spirit turned them back to their homes here in India, where they began working for their friends and the people in the surrounding villages. They were then joined by Brother Jacob, mentioned above, who had heard of the truth before, but had not yielded himself to it.

These brethren succeeded in arousing considerable interest by their work; but owing to a lack of systematic training and deeper study of the truth, it was thought their value to the cause would be greatly enhanced by some training in the school for Indian workers, just started in Lucknow. As all three men have a good grasp of the English language, they could be sent for training to the school at Lucknow, which is conducted entirely in English. At the same time a nephew of Brother Solomon's, and another young man of the same neighborhood, entered the school at Coimbatore, in this field. Upon the return of these workers to the Telugu field, providence permitting, we shall resume an aggressive campaign in the largest language area in our mission. Twenty million Telugus are waiting to hear this message. We are thankful that we have forces in training, and a literature in

those who have covenanted together to walk in all the truth taught them. They ask for an experienced worker to come and give them further instruction and organize a church. The man sitting in front is Brother Abel, the leader. His wife sits by his side. The second man from the left in the row seated is Brother Daniel. Both these men have been baptized, and Brother Abel attended our colporteurs' institute held in Trichinopoly last July. He is anxious to train some of these men to sell our literature.

We have been able to reopen the outstation about eight miles east of Nazareth, which we had to abandon five years ago on account of the leader's death. Brother Santhanam, who was then acting as the assistant, is now in charge. Recently his little daughter was taken away by death, which has been a severe blow to the family. He writes that a number are earnestly studying the truth, and some are ready for baptism.

From all the field comes news of progress and good courage, and the Lord is going before the workers day by day to help them. There is greater earnestness on the part of all the believers to do something in the work. Home mis-

sionary work is proving a blessing to every individual. There is a greater faithfulness in tithe paying, and not a few distinct personal sacrifices have been made in contributing to various funds. Truly we have entered into the loud cry of the message, and the Spirit of the Lord is being poured out in large measure into the hearts of those who are now being called at the eleventh hour.

East China Mission

O. A. HALL

ANOTHER year has just passed, and with it another biennial period of work for the East China Mission. We are led to praise God for his goodness, and for the measure of success which has attended the work during this period.

The second biennial council of this mission was held at Nanking, the headquarters of the East China Mission, January 8-15. There were present at this meeting all but two of the evangelistic workers of east China, together with about twenty of our faithful colporteurs who had been gathered in for institute work previously to the opening of the council. This was the first union meeting held for the workers of the three provinces, and it was a pleasant and profitable occasion. The feeling was expressed by the Chinese workers that it was the best meeting they had attended, as it gave them a broader view of the work, and better ideas of how it should be done.

Reports from all parts of the field showed progress. The membership has more than doubled during the biennial period. A number of new stations have been opened. Work was begun in the province of Shantung the past year, and there is now a good company of commandment keepers in Chifu, where Brother Lillie is laboring. Other interests have sprung up in different places, which will be developed during the coming year. Five promising young men, some of the first converts to the message in Shantung, are now in the training school, preparing to go back to their native province to help in carrying the truth to the thirty-eight million who have not yet had opportunity to hear.

It was encouraging to note that at this biennial meeting about three times as many delegates were seated as in the previous meeting, the workers then numbering nineteen, and now fifty-five.

As the needs of the work were considered, all felt that the subject of tithes and offerings should be constantly kept before the churches and companies this year, with the aim of raising a definite portion of our expenditures. The Sabbath school department also set a definite amount to be raised this year toward the support of the mission work, which, if realized, will bring in a much larger sum than has been received in any one year.

But best of all, it was the earnest desire of each worker that this year more precious souls might be brought to the saving knowledge of the truth than ever

before, and with this aim they went from the meeting, praying that they might have power to lead many to the Saviour.

Nanking.

North Central China — An Outlook

FREDERICK LEE

"Go work today in my vineyard." This command was given by Christ nineteen hundred years ago, but many who have heard the call have felt that he did not mean them. Now in the eleventh hour of the world's history, in the time of the ripening grain of the last great harvest, Christ again bids his church, "Go," and gently rebukes them for standing idle. Who then can say, I have no call to go to a foreign field? It is rather the call to stay that one should listen for, and if he hears it not, Christ's call should still ring in his ears, "Go!"

Perhaps some do not know of the great and needy fields of the world, so do not know where to go. If one should see a field, large and fertile, with full, waving grain ready and waiting for the harvest, and as he looked upon it should see no laborers, I am sure he could not but be impressed that that was the place to which he was called to go. Did not Christ say that where the harvest was great, and the laborers were few, we should pray the Lord of the harvest to send forth reapers? And should we not pray, "Here am I; send me?"

Near the close of another year I send greetings from just such a field as is pictured above. It is a field which covers the north central portion of China, including four provinces. It is one which is already white for the harvest. And yet in this vast field of seventy-seven million there are but two foreign families to hold up the standard of present truth.

There is now active work in only one of these four provinces, that is in Honan. The work was started in this province about two years ago. Six years ago, when there were about thirty church members and the workers were few, there were seven foreign adults here. But since then the number of foreigners has been gradually decreased to four, while the membership has increased to three hundred and forty, and the native workers to seventy. Surely more help should be sent to this province as soon as possible.

Calls are now coming in from the three provinces, Shan-si, Shen-si, and Chi-li. In these provinces no work has been done, except that done by our canvassers; yet there are already small companies keeping the Sabbath, and in many places there are persons who are most favorable to this message. These are the provinces which suffered most during the Boxer trouble. In them are hundreds of Christian Chinese who, though once earnest, have become lukewarm in their religion. They are dissatisfied with the man-made doctrines of professed Christianity, and are looking for a new and living doctrine, one which has power

and is in harmony with the Scriptures.

In Shan-si, around Pastor Hsi's places of labor, are a score of little companies without a spiritual leader. This summer one of our evangelists traveled among these people, and there was not one place that did not greet him and gladly hear the truths of this message. In some places he left companies who promised to keep the Sabbath. In south Chi-li there are already two companies keeping the Sabbath.

From a place five hundred miles to the east of us, in Shen-si, comes the most urgent call. Last year one of our canvassers went there to sell papers. The interest was so great that he stayed nearly a year. The result was that many heard the truth with great joy. At one place, called Gospel Village, which consists of two hundred Christians, there is a special interest. Three men from this place traveled the five hundred miles in order to attend our Honan general meeting. Of the two hundred and fifty present at that gathering, none were more earnest listeners than these three men. One of them is an ordained minister, another is a local elder, and the other is a man who has donated a large plot of land to the mission, upon which to build a church. These men, now church members, have returned to witness to the saving power of this truth. Soon I believe there will be scores of believers in these provinces; but they are without a shepherd, without one to keep their lights trimmed and burning.

If we are to reap this great harvest in north central China, we must go soon. Now is the opportune time. We are asking for one more family to help us with the ever-increasing work in Honan. Is it too much to expect help soon? And in view of the existing needs, is it too early to be planning to enter these provinces immediately surrounding us? To us who are in China, and to any who can comprehend the picture of this land waiting for the soul-stirring truths of this message, it is not too much to expect that in the next year or two those coming to China will not be counted by the tens, but by the scores.

PAUL plants, Apollos waters, but God gives the increase. This is the science of soul-winning. In Najibabad, north India, the workers set their goal the first of last year to win at least ten souls to the message in that part of India. Their faith and labors and prayers are answered, as five were baptized early in the year, while five others were expecting to receive this ordinance in December. We work according to our faith, and God's rule of answering seems to be, "According to your faith be it unto you."

"THE providence which punishes is just as divine as the providence which rewards."

He who reigns within himself, and rules passions, desires, and fears, is more than a king.—Milton.



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.

Trust

WORTHIE HARRIS HOLDEN

THE world is cold, and the world is wide;
But with my Friend ever by my side,
I can smile at the winds that fiercely blow,
With their icy breath and the driven snow,
Or the tempest's heaving tide.

The world is fickle, and brief is fame;
But Faithful and True my Beloved's name,
And close in his arms I can safely rest,
Though amid earth's woe and the fear-distressed;
For he ever loves the same.

The world is sick, and the world is old;
But youth of the ages will e'er unfold,
To sustain in the glorious courts above,
Where abide forever rest, home, and love,
Such as mortals ne'er behold.

Home

CARRIE KNIGHT

WHAT restful memories cluster around this word! We measure distance by its hearthstone; for —

"Home is where the heart is,
Lie it east, or lie it west;
And the heart is with the loved ones
In the old home nest."

Home has been defined as a mirror which shows both sides of its occupants; but there we find true friends, for they "know all about us, and love us just the same."

In the State of California stands a magnificently furnished mansion. Many servants and much money were required to keep the house and grounds in order when the lady who built it was alive. The man who fell heir to the property, failing to dispose of it, at last opened it to the public as a show place, and among the many visitors who came to admire it was a mother with her little boy. As they were leaving, she said, "Well, son, what do you think of this for a home?" "Oh, it's grand!" he replied; "but, mother, where is the home?" He realized that —

"Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart hath builded.
Home! go watch the faithful dove
Darting 'neath the heavens above us:

Home is where there's one to love,
Home is where there's one to love us.

"Home's not merely root and room,
Needs it something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it.

What is home with none to meet,
None to welcome, none to cheer us?
Home is sweet and only sweet
Where there's one to love and meet us."

God established the first home, and although the branches of the trees were its walls, and the blue sky its roof, it was home in the truest sense, for love was there. Its inmates were supremely happy until sin separated them from the love of God; and today we can still trace the results of sin in the severed home ties, the broken hearts, the worry, discontent, and selfishness to be found on every side.

While waiting for a train recently, I noticed a lady sitting at the other side of the station. There were plenty of rockers in the rest room, and in a secluded corner a sofa invited the tired traveler. But she sat bolt upright in a straight-backed chair, her arms filled with bundles, and a hard, uncompromising expression on her face. I thought, How often home is robbed of its peace, and jarring notes come in, because we choose to hug our perplexities in place of heeding the admonition, "Cast thy burden upon the Lord," and knowing for ourselves the blessedness of the promise, "He shall sustain thee." Let us be brave enough to say with Paul, "I have learned, in whatsoever state I am, therewith to be content," and do our part to make home the happiest, sweetest, most pleasant and restful place in the world for those who share it with us.

Harrisburg, Oregon.

Training Children

MRS. J. J. WATTS

WHAT you want your children to be you must be yourself. This truth has passed into a proverb: "Like father, like son; like mother, like daughter." Do not fear to show your love and appreciation, be as ready to say "If you please" and "Thank you" to your children as to older persons or to strangers. By a spirit of courage and good cheer show them the joys of service. Be firm in exacting obedience. No one likes children who do not know how to mind promptly. Do not

nag. Many little faults and failings should be apparently overlooked, yet they must be corrected in a tactful way. This will require much prayer and study. Guide your children in selecting the proper associates, and make home and home pleasures so attractive that they will not care to "run the streets" or visit amusement places of questionable character.

God alone can help you as mothers to be patient and faithful; God alone can give you wisdom to meet the many perplexities which are your daily lot. But he has promised never to leave nor forsake, and we may call on him in every hour of need. If the parents work harmoniously in the training of their children, the work will be much easier. May God help us to live consistent lives, that we may successfully lead the lambs of the flock into his service.

Home Ministry

MRS. W. W. FLETCHER

No more important work is ever given to mankind than that committed to fathers and mothers. Do we realize the truth of this statement? or do we admit it, and then place almost everything else really first?

One mother understood something of the sacredness of her work, and how ready children are to receive and apply religious instruction. When her six-year-old girl came with a picture, asking, "Why is Jesus standing there, mamma? What is he doing?" she took time, while the child was interested, to answer her questions. Very simply the story was told, how Jesus stands at the door of the heart, and knocks for admission. "Can't Jesus open the door?" asked the child.

"There is no latch on the outside," was the reply; "it must be opened by the owner of the house. It is just the same with our hearts—he will never come in if we do not want him to come. We must invite him in, and open the door to receive him."

Then, to impress the lesson, the mother sang, "Knocking, knocking, who is there?" and when the lines came,—

"Yes, the wounded hand still knocketh,
And beneath the thorn-wreathed hair

Beam the patient eyes so tender
Of thy Saviour waiting there;
Wilt thou keep him waiting there?"

the child's eyes filled with tears, and she exclaimed, "Mother, I don't want to keep him out. I want him to come in now. How can I undo the door?"

Drawing the child gently to her, the mother said, "Jesus wants to come in, and you want him. Let us tell him so." Then together they knelt, and in a broken voice a childish prayer was uttered, asking Jesus to come in.

Was it worth while to take time right then to tell the story? Will that child ever forget the impression made on her heart in that hour?

"No other work can equal the mother's in importance. She has not, like the

artist, to paint a form of beauty on canvas, nor like the sculptor to chisel it from marble. She has not, like the author, to embody a noble thought in words of power, nor like the musician to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine."



Do You "Overwork" Your Baby?

If your baby is fretful, cries too much, does not keep down his milk as he should, and is becoming thin and pale, the chances are very great that you are overworking him.

"Overworking" is a phrase of my own, and needs a little explanation. By it I mean that you try to amuse the baby too much, or perhaps you are amusing yourself under the guise of amusing him. The best way to make clear just what I mean is to relate an actual experience (and there are altogether too many of such experiences) which I saw in a home whose pride and joy was a chubby little chap fast being made a nervous wreck.

I had called at the noon hour to attend another member of the family. The father came in from work, and straightway made for baby's crib, where the youngster sat quietly playing with his toes.

"Chick-a-choo, chick-a-choo! How's daddy's big man today?" inquired the father, and with every "chick" and every "choo" he jabbed his finger into baby's ribs. Then he picked him up, and tossed him high. Then he hung the poor little thing in the crook of his arm, and bored into him with his nose and bristly mustache.

The baby puckered his little face, squirmed, gasped, and began to cry.

Later big sister came in from school, and proceeded to trot baby on her none-too-plump knee. Up and down she trotted him, and chanted something about "Ride a gray horse to Danbury Cross." Baby stopped smiling. His breath began to come "ug-ug-ug" with every jounce. The knee hurt him, and he proceeded to cry again.

And then an aunt played with him for a while, and the hired man came in and tickled baby's feet, and brother danced a paper so close to baby's eyes that he almost looked cross-eyed at it. Mother took him up when the others had got well into their meal and she had a free moment. Baby was fretful and hungry, especially hungry, but before feeding him she jounced him up and down, dandled him on her knee, made him "shake a da-da" to every one at the table, shaking his tender little arm until his tiny wrist must have ached. By the time she got him well jounced up and thoroughly upset, she proceeded to feed him. It took him five minutes to become quiet, and the milk he took during that five minutes did not digest at all. It never does under such circumstances. Father tossed him up again before he left, and chucked him in his tiny ribs until he was crying lustily. Grandma came out. She hobbled over to her son, and took the baby away from him.

"You won't have any baby if you jounce him all the time!" she exclaimed.

"But he won't keep quiet," protested his mother.

"Just you give him a chance!" said grandma, and she put baby down on the floor on a quilt, up against a pillow. In about ten minutes baby was cooing, and looking about and playing with his toes. He was just beginning to get comfortable.

Then I chipped in with this dear, old-fashioned grandmother, and told them all, from little brother up through the list, that they were overworking this baby—they were shaking him up inside, actually hurting his little legs and arms and ribs, and especially the end of his tiny, weak spine, by jouncing him.

"You call it amusing this baby," I said, "but you are really amusing yourselves by handling him so much and so roughly. If you really love him, give him a chance to grow. If you have any imagination, sit down for a moment, and imagine that a great big giant three or four times as tall as any of you, came along and tossed you up in the air, and jounced you on his knee, and poked you in the ribs, and smuggled his great hairy face down into your neck, and repeated this about twenty times a day. Just picture this to yourself. That's what is happening to your baby. Give him a chance!" I know they call me a "grouchy old doctor," but the talk had a good effect. I have told hundreds of other parents the same thing.

You can love your baby without hurting him. Remember, he is very tender; all his bones are mostly gristle, all his internal organs are only partly developed. When you toss him around and shake him up, you are doing him a great injury.

Given plenty of food, dry clothes, and a clean, cheerful, well-ventilated room, baby will sit down on a blanket, braced up against a pillow, or remain in a baby pen, and amuse himself an hour at a time by the very simple means of plucking at his toes and pounding on the blanket with his chubby fist.

Babies keep extremely busy naturally. They have many muscles to exercise, many joints to strengthen, and a great amount of growing to do. Good old Mother Nature tells them how to do this in the best way. Now when it comes to "coo-chy-cooing" baby by poking him in the ribs with a finger, or tossing him up in the air, or grabbing hold of his dress at his stomach and playfully shaking him as you would a puppy, you are not amusing him in the least. You are abusing him, overworking him, and getting him so that he cannot be left alone a moment.

I do not mean to let the baby entirely alone. It is natural to want to hold the baby, to pat his little hand, to play with his pink little toes, to take him out in your arms for a "walk" in the garden: and these things are all right in their way. It is the overdoing it that makes the trouble. If the right sort of start is made, if baby is not tossed and mauled about all the time at the beginning, he

will amuse himself far better than an adult can amuse him, and he will not cry so long as he is perfectly healthy, has dry clothes, and is not hungry.—*A. M. Hughes, M. D.*



The Left-Handed Child

A MOTHER having a boy eleven years of age who is left-handed, inquires whether he ought to be trained to use his right hand. Probably not. Nature apparently intended that left-handed children should continue to use the left hand. Ambidextrous children do not, speaking generally, develop so satisfactorily or reach so high a standard mentally as children who use principally one hand, either right or left.

A right-handed child has the left hemisphere of the brain developed better than the right hemisphere. Just the reverse is true with the left-handed child. Now, it appears that it is better for an individual to have one hemisphere of the brain very well developed than to have both hemispheres only moderately developed. That is to say, a right-handed individual will accomplish more if he continues to be right-handed than if he cultivates ambidexterity. The same is true of the left-handed child.

Of course, left-handed children are handicapped in some of the situations of daily life. Tools are generally made to be used with the right hand. The dining table is laid on the supposition that diners will use the right hand. Our system of writing is based on right-handedness, and the left-hander is at some disadvantage in this respect. But a boy who has reached the age of eleven, and who is markedly left-handed, probably never could gain such a mastery of the right hand as would enable him to be at ease or be efficient in its use. The attempt to teach him to write with his right hand, would probably cause degeneration of his handwriting. He never could develop a high degree of skill with his right hand, and his left hand would actually lose its skill.—*Selected.*



Try Digging

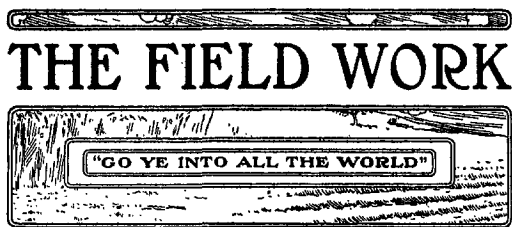
THE woman who cannot make a home in a tent can't make one in a palace. And so with your garden. If you can catch a mood in your own petunia bed, a hint and stirring of divine things in the tangle of color and sunshine, you have all the spirit of beauty ever found in the hanging gardens of Babylon or the Alcazar gardens of Spain.

If you have sinned and suffered, try working in the garden.

If you are lonely, if life has hurt you unmercifully, see if digging will not cure you.

If you are rich and "do not have to work," do it anyway. You probably need more than any other thing to be tired and hungry.

But if you are poor,—if the dooryard is narrow and the porch is ugly,—your reasons for gardening are still more urgent.—*The Country Contributor, in the Ladies' Home Journal.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"

God's Warriors

ARTHUR W. SPAULDING

They love not life who war for God;
They beg no boon of death.
They hear Christ's challenge to the foe,
Not what he answereth.

They ask not where nor how is ease;
They shirk no danger zone.
Perchance they charge with comrades true;
Mayhap they die alone.

The desert marks their high resolve;
Their power the city knows;
Their faith is branded on the seas,
And on th' eternal snows.

O count not them who fall, as dead;
For, victors in the strife,
In Christ they live, through ceasing time
And through eternal life.

They loved not life unto the death:
Their valor cheers us on!
Please God, their places shall be filled
Until the fight is won!
Hendersonville, N. C.

Southeastern California Conference

As our conference had to be postponed on account of the storms and floods, our people did not have the privilege of hearing the report of the year's work. It has been decided to postpone the conference till the time of camp meeting. This is to be held in August, possibly the first of the month. The location has not been decided on. Thinking the people of our conference would be interested in some of the items of progress that would have been reported at the conference, I am sending them to the REVIEW.

During the year there was paid in tithe \$36,937.46. This is an increase over 1914 of \$1,557.60. We received in offerings to missions \$13,150.33. This leaves us \$3,094.47 short of the twenty-cent-a-week goal. We hope to reach the goal during 1916. We have in our conference fifteen church schools, employing eighteen teachers and having an enrolment of 384 pupils. A number of our young people are attending school in San Fernando Academy and Pacific Union College. We are glad for these children and young people, and pray that they may receive a training that will fit them for a place in the work.

One very encouraging feature of the year's work has been the success attending the evangelistic work of our laborers. It has been our constant endeavor continually to pursue this line of work. At least two or more meetings in new fields have been in continuous operation. As a result, the reports show that during the year 342 persons have been received into the church, 277 through baptism and 65 on profession of faith. This encourages us to more earnest, faithful labor for the year to come. Through the

blessing of the Lord we were able to operate our conference within our income. It has not been necessary to draw on our surplus, and our treasurer's books show a fair operating gain. We are glad for these evidences of the favor of the Lord, and hope for even better success in the year to come. W. F. MARTIN.

A Happy Sabbath

DECEMBER 25 was one of the happiest Sabbaths the Calcutta (India) church ever spent. In the morning, at nine o'clock, we all came together for Sabbath school. Our Sabbath school is anything but tedious and desultory; it is full of life.

Then at fifteen minutes past ten we sang a few songs and witnessed the baptism of seven new believers. Three of these were young people, members of our Sabbath school. Two others were young persons who had been converted during the week of prayer, and the other two were older persons who had been studying the truth for some months.

At 3:30 P. M. we all came together again, and took part in the ordinances of humility and the Lord's Supper, after a short time spent in offering individual praise and testimony.

The hour from five to six was spent in listening to words of instruction and exhortation from our pastor, J. M. Comer; and we departed to our homes grateful indeed for that blessed, thrice-blessed, Sabbath.

It had been ours to see in the different ordinances our Saviour, first as man serving his fellow men, then as the sacrifice for our transgressions, obedient even unto death; and next as our risen Redeemer triumphant over sin and death and the grave, and still Lord also of the Sabbath day.

After all, what a wonderful privilege it is really to walk in his steps—washing each other's feet, going to church on the Sabbath day, and partaking of the bread and the fruit of the vine as he did.

"What a wonderful Saviour is Jesus, my Jesus;
What a wonderful Saviour is Jesus my Lord!"

W. S. MEAD.

Fire Loss in Mississippi

ON Sabbath afternoon, March 11, the Mississippi Conference building, situated at 932 Union St., Jackson, Miss., was destroyed by fire. The origin of the fire is not known, but it is evident that it began in the room where all our tent and camp meeting equipment had been stored. This building was erected a few years ago as a dwelling place for our workers, and was also used to store our tent and camp meeting equipment.

When the fire started, all the inmates of the house were at home. Henry Balsbaugh and I were living on the first floor. Brother Ben C. Marshall, the secretary and treasurer of the conference,

was living above on the second floor.

Before any of us were aware of the fire, the whole roof was in flames, and those who were on the second floor narrowly escaped with their lives. Everything on the second floor was destroyed. Brother and Sister Marshall lost all their furniture and personal belongings, escaping with only the clothing they had on.

The total loss, personal and to the conference, amounts to about \$6,000. There was insurance on the building of \$2,000, which will practically cover that loss, but there is an entire loss of at least \$1,500 on our tent and camp meeting equipment. We have had an insurance on this of \$500, and we hope that the insurance company will allow us the full amount. Brother Marshall's loss was entire, having no insurance; Brother Balsbaugh's loss was slight, and my loss amounted to about \$360, which, however, was covered by insurance.

We do not know how to replace this loss to our conference, but hope, and have confidence in God to believe, that this seeming catastrophe will be turned into a blessing. We do not know how we can raise sufficient money to buy the tent and camp meeting equipment that will enable us to carry on our summer's work and also the camp meeting, but we have hope in God that his work will not be hindered during this summer's campaign. C. S. WIEST.

Publicity Work in Michigan

In the last effort at Saginaw it was demonstrated that the newspaper is a valuable factor in spreading the light of present truth.

Synopses of the sermons delivered were inserted in the morning and afternoon papers, and during the time that the meetings were in progress liberal space was granted us. The paid display advertising that we furnished these papers helped in securing space for the sermons.

As the soul-stirring truths regarding the signs of Christ's soon coming, the striking fulfilment of the prophecies, and the binding obligation of the Bible Sabbath were published, we soon learned that large numbers were reading the vital truths of the message.

The two leading newspapers not only have a good circulation in the city, but are also read in a large section of the State.

We learned of groups of people who met in the city and read and discussed the subjects presented. Men in the country, working on the road, talked of the sermons that were preached, and seriously discussed the subjects they had read. Different persons clipped the sermons from the papers and inclosed them in their letters to friends. Almost everywhere that the papers were circulated we heard of persons who were reading the truth, some as far as one hundred and thirty-five miles distant.

A young lady living about sixty miles from the city, after reading the sermons in the paper, although somewhat prejudiced, came and listened attentively. On her return home she took with her a good supply of our literature. We encouraged her to attend one of our schools. This she is doing. She recently began the observance of the Sabbath, has been baptized, and is rejoicing in the truth. At another time a young

man and his wife received advertising matter concerning our meetings which was distributed on the street, attended the meeting, and became deeply interested, and through personal appeal made to them in their home, they both gave their hearts to God. They were baptized, and are now faithful, devout Christians. This young man is the superintendent of the Sabbath school in the church to which he has moved.

Recently I succeeded in publishing an article on temperance in one of the city papers. This was unusual, as our city has saloons, and temperance subjects are not popular. Soon I began to receive congratulations from business men and from members of the W. C. T. U., and have since been able to affiliate with the temperance forces in active labor.

A young man who until recently was a mail order clerk on the train, has, with his wife, given his heart to God and begun to keep the Sabbath. Just recently I had the privilege of burying them both with their Lord in baptism. They came into the truth largely through personal work and by reading our good literature.

Brethren, it pays to publish the truth in the daily papers, to advertise it, and to circulate our reading matter everywhere. We have reached the time when the printed page of truth is taking effect on human hearts. M. C. GUILD.

An Experience in Healing

BELIEVING it will be a source of encouragement to our people, and that it will be to the glory of God, I wish to relate an experience that came to me last year.

Last spring, in the month of March, I was taken very sick, and suffered excruciating pain. The doctor was called, and after several days decided that I must go to a sanitarium. The physicians there, upon examination, said that only by undergoing a surgical operation could I find relief. The operation was a very serious one, and I was at the sanitarium about six weeks. I hoped to be a well woman in the end, but as the time drew near for me to return home, I found to my bitter disappointment that I was unable to walk. I was carried to and from the train, and then got about on crutches as best I could, hoping against hope all summer long that I should get the use of my limb. September came, however, and found me still on crutches, with increasing pain.

It is impossible for me to tell of my depression of spirit, but suffice it to say that my extreme necessity drove me to the Source of all comfort. September 17 Elders F. I. Richardson and G. A. Snyder were called to anoint me and pray for me. True to the Lord's promise, the prayer of faith saved the sick, and he raised me up. I was healed instantly. A cooling sensation began at the back of my head and passed over my body like electricity. Several minutes passed before I realized that I was healed, so occupied was my mind with my spiritual condition, as the sweet comfort of the knowledge of sins forgiven took possession of my heart. Then I realized that God had done a complete work, and that the part of the promise I had not noticed before, "And if he have committed sins, they shall be forgiven him," was also fulfilled to me. I

did not realize how complete a work God had done for me until I went to put on my glasses. I had been obliged to wear glasses from the time I was twelve years old, but on this day, as I raised them to my eyes, I found that they were an obstruction to my sight. Then I noticed also that the ulcers had disappeared from my mouth.

Never had I enjoyed such perfect health as I have had since my healing. My heart goes out in praise and thanksgiving to our heavenly Father for his wonderful love to me in granting not only health of body, but also peace of mind. To him be all the glory.

MRS. G. W. ROWE.

Work Among the Colored People of Pittsburgh, Pa.

SINCE the dedication of our new church building on January 16, the Lord has continued to bless our work. Our Sunday night meetings are well attended, and many are interested. Sunday night, March 12, I baptized six persons, one of whom is a carpenter who worked on the church building last fall. Since we entered the building the last of December, we have added nine new members by baptism. Others are keeping the Sabbath, whom we hope to see take this step soon.

As the union conference is now holding its biennial session here, March 13-19, I have planned for revival meetings in our church, when the visiting colored ministers can help each evening, while all attend the union meetings during the day. We ask the prayers of all God's people, that our efforts to increase the membership may speedily be realized.

The offerings for missions continue to grow. Sometimes the Sabbath school donations are almost six dollars. On the first Sunday night of each month we are also receiving payments on the pledges made at the dedication. This money is applied on our church debt.

A. N. DURRANT.

From a Shut-In

I HAVE been a shut-in for twenty-four years, and so severely afflicted with rheumatism that I have not walked a step for nineteen years. Last spring some Seventh-day Adventist literature fell into my hands, and I was so much interested in the truths presented that I kept on studying. Finally, in October, I went to Shreveport, La., and Elder W. P. McLennan gave me Bible studies. The first of December I united with the Seventh-day Adventist church at that place.

I am still studying the message, and trying to prepare myself for work in the Lord's vineyard. I wish you to join with me in praying that if it is the divine will, I may be healed, so that I may have an active part in giving the third angel's message to a world in darkness. I long to go out and tell others how great things God has done for me. However, I can say, His will, not mine, be done.

FRANCIS T. SPARKS.

"ONLY in proportion as our own will is surrendered are we able to discern the splendors of God's will."

Medical Missionary Department

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

More Evidence Against Alcohol

A RECENT mail brought the following item of health news, issued under date of Feb. 23, 1916:—

"ALCOHOL AND PNEUMONIA"

"The United States Public Health Service brands strong drink as the most efficient ally of pneumonia. It declares that alcohol is the handmaiden of the disease which produces ten per cent of the deaths in the United States. This is no exaggeration. We have known for a long time that indulgence in alcoholic liquors lowers the individual vitality, and that the man who drinks is peculiarly susceptible to pneumonia. The United States Public Health Service is a conservative body. It does not engage in alarmist propaganda. In following out the line of its official duties it has brought forcefully to the general public a fact which will bear endless repetition. The liberal and continuous user of alcoholic drinks will do well to heed this warning, particularly at this season of the year when the gruesome death toll from pneumonia is being doubled."

The same mail brought the *Journal of the American Medical Association* of March 4, in which the first editorial article is entitled "New Evidence Against Alcohol." This article presents the most recent observations on the possible effects of alcohol in moderate doses. We quote:—

"The data already collected on the effects of alcohol are extremely voluminous. Some of the work may be said to be tinged with almost inevitable traces of personal bias, for the subject is one on which many persons have firm convictions, often based on ethical, social, or economic grounds rather than on physiologic evidence. Nothing is more convincing in this field, however, than clear-cut indications furnished by strictly objective scientific investigation of the possible effects of alcohol in moderate doses—for these alone are worthy of debate—on the functions of the human organism. Duplication of results, and frequent repetition of the experiments by independent investigators in a matter of such fundamental importance, will call forth no criticism of wasted scientific energy.

"Accordingly, the Nutrition Laboratory of the Carnegie Institution, of Washington, ideally equipped for a re-investigation of the alcohol question under the best auspices, has taken up the subject anew with a thoroughness and on a scale which it is expected will satisfy the majority of scientists as to the dependability of the results. The program for this exhaustive experimental study of the physiologic consequences of the ingestion of small doses of ethyl alcohol in man, has begun with the psychologic aspects of the subject. This feature, studied by Dodge and Benedict, included the effects of alcohol on a selected group of interrelated processes covering the fundamental neural activities at various levels of the cerebro-

spinal system, from the simplest reflexes of the lumbar cord to the most complex cortical arcs that could be measured accurately by available laboratory technic."

The tests made involved certain nerve reflexes, the eye, speech, memory, and sensory changes, and were of a nature to insure accuracy. We quote the results as given in the last two paragraphs of the *Journal* editorial:—

"The greatest effect was found in the reflexes. In the patellar reflex, alcohol increased the latent time ten per cent, while it decreased the amount of quadriceps thickening forty-six per cent. In the protective lid reflex it increased the latent time seven per cent, while it decreased the extent of lid movement nineteen per cent. It increased the latent time of the eye reactions five per cent, and that of the speech reactions three per cent. Memory and the free associations were only slightly affected. Sensitivity to faradic stimulation decreased fourteen per cent after alcohol. The number of finger movements decreased nine per cent, and the velocity of the eye movements decreased eleven per cent, as a consequence of the ingestion of alcohol.

"These observations bring further evidence of the general depression of the neuromuscular processes at all levels of the cerebrospinal system. There is depression of even the simplest forms of motor processes, such as are found in eye and finger movements. Certainly nothing in all of this suggests any true stimulation, any increase in psychologic or physiologic efficiency. Impairment seems to be the keynote expressed by the depression. Here is the statement of the Nutrition Laboratory investigators: 'In conjunction with the pulse acceleration, the general neuromuscular depression may be regarded as presumptive evidence of the effect of alcohol on organic efficiency. In none of our data is there any indication of a pure facilitation effect of alcohol.' These scientific findings leave the conclusion of Quensel unimpeached. 'Work and alcohol,' he said, 'do not belong together, especially when work demands wide-awakeness, attention, exactness, and endurance.'"

These authoritative statements are worthy of preservation by those interested in this subject.

L. A. HANSEN.

Religious Liberty Department

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

Prohibition in Vermont

PROHIBITION being a State-wide issue in Vermont this year, it was decided that our people should carry on a strong campaign in the interest of the temperance cause.

After due consideration and the formulation of plans for a strong work, the writer, accompanied by a corps of workers, visited Barre, Montpelier, Burlington, Rutland, St. Albans, and several smaller places. We planned to put a copy of the Temperance number of the *Youth's Instructor* into every home in these cities, besides delivering lectures in the largest auditoriums that we could find. In this campaign we were greatly

assisted by Elder C. S. Longacre, of Washington, D. C.

Before going to Barre we had written to one of the leading ministers of that city, asking for his cooperation. He placed the matter before the ministers' association, and they voted to ask us not to come to Barre. However, we felt impressed that we should work there as well as in other places, so we secured the large opera house and sent our corp of workers out over the city to place a copy of the *Youth's Instructor* in every home. When this was accomplished, we visited the ministers and found that the prejudice had been removed; and we believe the impression created by the work with the *Youth's Instructor* is a lasting one for good, as the ministers themselves commented very favorably on our work. The evening meeting in the opera house, where Elder C. S. Longacre spoke, was well attended by an enthusiastic audience.

The word had gone to Montpelier ahead of us, and our workers found that people were ready to receive the papers, and the ministers were ready to cooperate with us. One of the leading ministers of this city offered prayer from the platform at the beginning of our meeting, which was held in the large city hall, one of the finest halls in the State of Vermont. Our audience was made up of the very best people of the city.

In Rutland we held two meetings in the Shrine Theater. These meetings, like those held in the other places, were well attended by a very enthusiastic audience. Here, too, our workers placed a copy of the paper in every home, and we received favorable comments from the ministers of other denominations, as well as from the leading people of the city.

In Burlington we met with excellent success. Here a large gathering attended the lecture in the Majestic Theater. This last meeting was held on Sunday night, after a big temperance rally of the Flying Squadron Foundation had been held in the forenoon. Without any request from us, these workers announced our meeting which was to follow at night.

We were sorry that we were unable to secure the city hall in St. Albans at a price within our reach, but we sent our workers there with the *Youth's Instructor*, and we believe that much good will be accomplished. These workers are also visiting a number of smaller places in the State. Altogether nearly 15,000 homes have been visited, and more than 30,000 circulars have been scattered. Besides 14,000 of the *Youth's Instructor*, we placed 2,000 of the tract "Drunkenness and Crime" where they will be read.

Everywhere we went the newspapers were open to us, and good accounts of the lectures and of the work with the *Youth's Instructor* were published. Especially was this true of the Burlington papers. We feel that this was in the providence of God, because the Burlington *Free Press* is the leading paper of Vermont, and is read in most of the homes in the northern part of the State.

At the time of this writing, the election has not been held, but already we can see splendid results from this campaign. Thousands of people thankfully accepted the papers, and we know by the attendance at the meetings and the visits made to leading clergymen of the State that through our temperance work a great

deal of prejudice has been broken down, and everywhere we heard remarks to the effect that the Seventh-day Adventists were doing a good work. It was our privilege to meet some of the leading business people of these cities, and, in answer to their questions, to inform them concerning our people and work as a whole.

We feel grateful to the Southern New England Conference for donating 3,000 papers for this work, and sincerely hope and pray that God will add his blessing to all that has been done.

R. J. BRYANT.

Publishing Department

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

Canvassing Experiences

God has been very near to me since I last reported to the REVIEW. His loving care has not failed, and I praise him for his great goodness and his wonderful works to the children of men.

I left Boulder, Colo., about the middle of November, and worked across the Sierra Nevadas in eastern California to Loma Linda, with excellent success. My health also continued good. I was sustained through many hard experiences by the knowledge that the workers in the Sanitarium in Colorado were remembering me daily before the throne of grace.

I disposed of many copies of our good books, but the Master's care over "Great Controversy" sales was especially notable. I do enjoy selling this precious volume, and pray that some to whom I have sold it may thereby find their way into the kingdom of God. I also sold many copies of "His Glorious Appearing" in foreign languages, particularly Italian. I never before encountered foreigners so ready to buy a religious book.

Surely now is the time to attempt great things for God, and to expect great things from him. This is the time of the latter rain, and we should "seek the Lord, till he come and rain righteousness" upon us. WALTER HARPER.

A Splendid Institute

THE accompanying picture of the group of colporteurs and prospective colporteurs gathered at the recent institute held in Burlington, Vt., cannot convey the spirit of earnest enthusiasm and consecration to the work manifested by each one attending.

From the very first, it was evident that angels of God were present. The work started with a consecration service led by the conference president, Elder R. J. Bryant. Those attending the institute were of "one heart and one soul" in seeking divine help. Elder Bryant gave practical, spiritual Bible studies from day to day.

Brother V. O. Cole, our veteran field secretary, gave the general instruction on principles and methods. This was very clear and pointed, and was highly appreciated by the entire class. In fact, each succeeding lesson seemed to surpass the previous one.

This institute was attended continuously by the conference president, the

secretary-treasurer, and the home missionary secretary, as well as by the local field secretary. We especially appreciated a visit from the branch house manager, Brother L. W. Graham.

Twenty persons were in regular attendance at the classes, and seven of these studied the splendid new edition of "Bible Readings," three studied "The Great Controversy," three "Heralds of the Morning," four "Bible Footlights," and three "The Coming King." Others from the Burlington church attended the classes part of the time, and plan on entering the work later in the season.

One feature of this institute of especial interest was the fact that each one present set a goal to be reached during the

We firmly believe this institute marks the dawning of a new day in the colporteur work in the Northern New England Conference, and rejoice to see that our goal of \$10,000 in sales, set during the union conference, was too small. God wants to do a large work through his people, and we are determined by his help to do our part.

J. A. APPLEGATE.

The Colporteur Work in Iceland

BROTHER O. J. OLSEN accompanies his annual report of the sale of subscription books by our colporteurs in Iceland with the following note:—

"We are not very great, but growing

coming. We were en route to visit the new company at Republican Grove, Halifax County. I felt that I could not afford to lose the time, and recalling the words,—

"Count that day lost, whose low-descending sun
Views from thy hand no worthy action done,"

and remembering that I had a prospectus for "Bible Readings" in my grip, I started to take orders. When dinner time came I had \$41 worth of orders. While taking my lunch, I placed another order, making \$44 worth. Having a little time before the train came, I increased this amount to \$52 worth, all in



COLPORTEURS IN NORTHERN NEW ENGLAND CONFERENCE

remainder of the year. These goals ranged from \$1,000 to \$3,000, and totaled \$12,100. We confidently expect to make more than this amount of sales in the Northern New England Conference during 1916.

Splendid meals, prepared by the wife of one of the regular colporteurs, were served. The members of the Burlington church did everything in their power to entertain us and to make the institute a success, and our stay among them will be long remembered. They took turns in bringing in cooked food and supplies.

The public services conducted each evening by Elder Bryant were on the topics of the day, and were illustrated by stereopticon views. They were well attended by those not of our faith. These studies were also a great help to the colporteurs present. The closing service was on the temperance question, and was preparatory to the temperance campaign in the State of Vermont.

slowly all the time. The colporteurs are of good courage, wading rivers and streams, their backs loaded with books weighing from fifty to one hundred pounds, carrying them sometimes a distance of from twenty to forty miles."

The report accompanying this note shows sales by the colporteurs for 1915 to the amount of \$2,875. Thus in the far north, as well as the south, east, and west, our books are being placed in the homes of the people by the faithful, self-sacrificing colporteurs.

W. W. EASTMAN.

In Hard-Times Territory

THERE is a section of Virginia where it is generally claimed that the people are too poor to buy books, owing to the low prices of tobacco. The writer had occasion to stop off in this section about seven hours while waiting for the next train, on which Elder W. C. Moffett was

about three fourths of a day. The orders were for three full morocco, four half morocco, and seven marbled edges. One person asked me to take \$2 in advance on his book. This amount came in handy, as I was a little short of funds. I thanked the Lord for it. He knows when his people have need of anything. I was told that a canvasser could do nothing in that territory. We should be awake and use all the disadvantages as arguments to sell our books, turning every hindrance into a selling point. Now is our opportunity.

At the Republican Grove church we found five or six brethren who are getting ready to enter the book work.

The prospects are very encouraging for 1916. Last year we placed \$17,338 worth of literature in the field, and we have set our goal at \$25,000 for 1916. We are making nearly one hundred per cent deliveries in the wintertime. We thank God.

W. H. GEORGE.

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 Bible

"THIS Book contains the mind of God, the state of man, the way of salvation, and the destiny of the righteous and the wicked. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be right, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the judgment, and be remembered forever. It invokes the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents."

The Bible Year

Assignment for April 2 to 8

April 2: 1 Samuel 29 to 31.
 April 3: 2 Samuel 1 to 4.
 April 4: 2 Samuel 5 to 8.
 April 5: 2 Samuel 9 to 12.
 April 6: 2 Samuel 13 to 15.
 April 7: 2 Samuel 16 to 18.
 April 8: 2 Samuel 19 to 21.

First and Second Samuel

"The great event in the books of Samuel is the establishment of a monarchy.

"The three leading characters are Samuel, Saul, and David.

"These books open with the aged priest Eli as the priest, judge, and leader of the people. Samuel is born in answer to prayer; he takes the place of Eli. The people ask for a king; Saul is given. Saul, proving unworthy, is deposed, and David takes his place. The books close with the end of his reign.

"The Last Judge of Israel

"Samuel has been placed next to Moses in the great work which he did. Moses, under God, was the founder of the theocracy. Samuel was the founder of the monarchy; he is one of the most majestic figures in the Old Testament; his public and private acts are above reproach. When he became judge, the tribes were at war with the surrounding nations and with themselves; the national religion had fallen into decay. When he died, the tribes had become a nation respected and feared by their enemies, and Jehovah's religion was firmly established.

"The Rise of the Monarchy

"Necessity. It is evident that God intended the Israelites to become a great nation living immediately under his government and knit together by faith

in him. But they proved themselves unworthy. They disregarded God's commands, fell into evil ways, and were fast losing their national and religious life.

"Steps leading to the kingdom. The experience and condition of the people under the later judges constituted the first step. It was clearly seen that for salvation from their troubles a strong union must be made. Samuel was ordered by God to accede to the people's wishes; reluctant at first, he finally yielded, and anointed Saul as king.

"The First King

"Saul is one of the most dramatic as well as one of the saddest characters in Old Testament history. As a young man he gave promise of a very bright career. His ability as a leader, a statesman, and a warrior was of the first order. He assumed the reins of government with great zeal, and soon made his power felt throughout the land. But his fault was in the fact that he tried to reign like the kings round about him, and not to regard himself as truly a subject of God as any one of his people. Feeling his rejection most keenly, the latter end of his life was embittered by fits of deep melancholy.

"The Second King

"David, the shepherd lad called to be king in place of Saul, proved himself to be an almost ideal king. The keynote of his character is struck in his duel with Goliath. 'Then said David, . . . Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts.' In this supreme trust in God is marked his entire difference from Saul. After the death of the first king, David was invited to the throne of Judah. The northern tribes remained faithful to Saul, and Ishbosheth, his son, reigned over them until his assassination, when they invited David to be their king; he was then crowned a second time in the city of Hebron.

"The home policy of David was centralization of power. Soon after he became king of the whole nation, he besieged Jerusalem (then called Jebus), and taking it, made it the political and ecclesiastical capital of his kingdom.

"After coming into the Land of Promise, the Hebrews had worshiped at many local shrines, such as Gilgal, Tabor, and Bethel; now all these were broken up, and the worship centered at the temple. The importance of this change cannot be overestimated.

"The foreign policy of David was strong and vigorous. He was not content to wait and repulse attacks, but carried on a war of conquest. The hereditary enemies of Israel, the Ammonites, the Moabites, the Edomites, the Scythians, and the Amalekites, were made vassals, and the borders of the kingdom extended from the Mediterranean to the Euphrates. . . .

"Rise of the Prophetic Order

"One of the most striking features of these books is the order of the prophets, which suddenly presents itself. No explanation is given for its origin. Up to this time the priest has been the chosen medium through which God communicated his will to his people. Now the prophet to a great extent takes his place. This order represented the independence of the moral portion of the

nation and the divine will as distinct from government or priestly enactment.

"Schools were established, in which the prophets were trained for their work, much like our theological seminaries today. Such a school was situated at Ramah.

"Instruction was given in the sacred books and in poetry. The pupils were also taught to play upon musical instruments.

"Results. They were far-reaching. The graduates of these schools became teachers of religion and patriotism. They made copies of the sacred law and kept the text free from error. They became the preachers to the people, denouncing national, family, and individual sins. They encouraged the people in times of trial or disaster. All the prophets did not possess the prophetic gift. In a number of cases the inspired prophet came from the prophetic school, but the prophetic gift was from God. The inspired prophets predicted the captivity, the return, and the coming glory of Messiah's reign."—Henry T. Sell, D. D., in "Bible Study by Books."

News and Miscellany

Notes and clippings from the daily and weekly press

—Our government owns fourteen national parks, with a total area of nearly five million acres, all under the jurisdiction of the Department of the Interior.

—By means of a golden key, presented at the White House, Mrs. Woodrow Wilson, wife of the President, formally opened the American Woman's Exposition at Cleveland, Ohio, March 6.

—In the Imperial University at Tokio, a state university of Japan, there are seventeen Christians among the teachers, and more than three hundred professed Christians among the students.

—The Dutch government has taken over the distribution of all coal in Holland. Distribution is under the control of a body known as the State Coal Distribution and Advisory Committee. Importers of coal must dispose of it subject to the instructions of this body.

—The oldest workable automobile in existence was made by the Haynes Company, of Kokomo, Ind., in 1893-94. With the use of gasoline it made a successful trial trip of six to seven miles an hour, July 4, 1894. It is now on exhibition in the Smithsonian Institution, Washington.

—Secretary of the Treasury William McAdoo, and United States Senator Duncan U. Fletcher of Florida, left Washington March 7 for Buenos Aires, to attend the International High Commission on uniformity of laws relating to foreign trade, to be held in Latin America.

—During the past year there were 11,888 students enrolled in Columbia University, 10,555 in the University of California, 7,968 in the University of Chicago, 7,404 in the University of Pennsylvania, 6,810 in the University of Wisconsin, 6,684 in the University of Michigan, 6,351 in Harvard, 3,572 in the University of Texas, and 3,303 in Yale. Princeton had 1,615 students, and the University of Virginia, 1,008.

NOTICES AND APPOINTMENTS

Camp Meetings

COLUMBIA UNION CONFERENCE

Virginia June 1 to 11
Chesapeake June 8 to 18
West Pennsylvania June 22 to July 2
Eastern Pennsylvania June 29 to July 9
New Jersey July 27 to Aug. 6
Ohio Aug. 17 to 27
West Virginia Aug. 30 to Sept. 8

NORTHERN UNION CONFERENCE

Iowa, Nevada May 25 to June 5
Minnesota, Anoka June 1 to 11
South Dakota, Watertown June 8 to 18
North Dakota June 15 to 25



District of Columbia Conference Corporation

THE seventh annual session of the District of Columbia Conference Corporation of Seventh-day Adventists will convene in Memorial Church, corner Twelfth and M Streets, Washington, D. C., at 10 A. M., Monday, April 10, 1916, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

R. E. HARTER, *President*.
R. C. TAYLOR, *Secretary*.



Requests for Prayer

"PRAY that I may be healed of a skin disease which physicians cannot seem to help," writes a Nebraska sister.

An aged sister in Indiana earnestly asks prayer that she may be healed of injuries received from a fall, and that her children may be won to the Lord.



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.

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

Mrs. Alice Goodman, R. F. D. 4, Lawrenceburg, Tenn. Papers and tracts.

H. B. Swartwood, R. F. D. 1, Van Etten, N. Y. *Watchman*, *Liberty*, *Temperance Instructor*, and Present Truth Series.

A. O. Burrill, 1708 Maple St., Vancouver, British Columbia. *Signs* (weekly and monthly), *Watchman*, *Instructor*, *Little Friend*, *Life and Health*.

Edward S. Quinn, 7 Denwood Ave., Takoma Park, Washington, D. C. *Signs* (weekly and monthly), and *Watchman*; also names of interested persons for use in missionary correspondence band.



Are You Interested in Temperance?

ARE you a parent or guardian? Have you a child in whom you are interested, anywhere from three to fifteen years of age? Do you want that child to grow up to be a clean, temperate man or woman? Do you know that however carefully he may be guarded and

shielded, some day he may be subjected to temptation to smoke or drink, and that he may yield?

Do you appreciate that even though your child may, as far as you know, have absolutely no inherited tendencies along these lines, he may still yield to temptation?

Are you willing to spend time and money to help educate him to love the true and beautiful and to loathe that which is filthy and evil?

If you have no boy or girl who needs such instruction, are you willing to help some other boy or girl?

It is not necessary for us to delineate the evil and startling effects of intemperance. Enough has already been said on this subject for older people and for the young people. It is the children for whom we are now pleading.

Two years ago we printed a Temperance number of *Our Little Friend*. It was our first effort, but it met with a good degree of success. Fifty-five thousand copies were printed, and after these were exhausted, more than two thousand orders were turned away.

This year we are printing another Temperance number of *Our Little Friend*. It will contain sixteen pages and have a colored cover, and the contents will be entirely devoted to the subject of temperance.

Now you may say that we already have the *Temperance Instructor*, and expect soon to have the *Temperance Signs of the Times* weekly, and we do not need a Temperance *Little Friend*. But please remember that *Our Little Friend* has a field all its own.

The children are sure to be interested in and enthusiastic over some of the same things that the parents and teachers are interested in and enthusiastic over, and in this Temperance number we aim to give them something to work for, which they will be able to comprehend.

It is not necessary to study the counterfeit in order to know the genuine, but by studying the genuine we shall know the counterfeit. It is not necessary to know all about all the evil in the world in order not to be corrupted by it. So our plan in this Temperance number of *Our Little Friend* has been not to impress on the tender minds and hearts of our children many of the evils and hideous effects of intemperance, but to present to them some of its dangers, and portray before them the beauty and the strength of temperance.

Even the older people will enjoy reading such articles as "Danger Signals," by Mrs. George Rine; "The Story of the Corpies" (blood corpuscles), by Mrs. Vesta J. Farnsworth; "Fire Water and the Alaskan Indians," by Earle Albert Rowell; "The Temperance Parade in Los Angeles, and Dandy, the Temperance Horse," by Lolita Leads-worth; an interesting article by Dr. Belle Wood-Comstock; and various other entertaining articles the titles and authors of which will be announced later.

If we want our children to grow up right, we must lay the foundation right. If our State is dry, and our nation should go dry, we want to keep it dry; and it is those who are now children who will prove a strong factor in doing this.

Remember, too, that however much we, as publishers of our children's paper, may endeavor to do to educate and train the children, we must have your cooperation to make our work a success. What will you do to help us to help your children.

When our last number was issued, a subscription was taken up among the business men in one town to place one copy of *Our Little Friend* in the hands of every child in the public schools, and even intemperate fathers were interested and subscribed to the fund.

Will you help to save the children? This number will sell for five cents a copy, or ten copies for twenty-five cents.

EDITOR OUR LITTLE FRIEND.

The May "Watchman"

If you were to learn that Elders I. H. Evans and C. B. Haynes, Dr. P. T. Magan, and Prof. F. W. Field were to visit your city, accompanied by Brother L. A. Smith and a number of leading *Watchman* contributors, would you pay a dime to hear all these persons lecture, each on a different subject? Would you not invite a large number of your friends to come out and hear them? Would you not widely advertise the meeting throughout your community? Without doubt you would be willing to pay many times ten cents to hear these persons lecture. But in the May *Watchman* you get articles from their pens for only



ten cents. You can hand this number of the *Watchman* to your friends, and they will receive the same information for the same amount.

By taking five or more, you can secure them for five cents a copy; if you take as many as fifty or more, at four cents a copy. Sell or distribute them in your community, and your neighbors will receive articles on the greatest variety of subjects that has ever appeared in one issue of the *Watchman*. Articles appear in this number dealing with the European war, current happenings, the crucifixion of Christ, the Sabbath, religious liberty, the resurrection, pagan Rome, papal Rome, etc. Surely a magazine dealing with all these different subjects from writers who have given them careful and prayerful study is just the journal to place in the hands of those whom you would like to see interested in the truth. You know the *Watchman* has a characteristic way all its own of winning people to the truth, and you can depend upon it. Order a few copies of the May number and give it a trial. Watch for results.

Obituaries

STAMP.—Lydia Stamp was born in Barbados in 1868, and died in La Ceiba, Spanish Honduras, Central America, Feb. 20, 1916. She became a member of the Seventh-day Adventist Church through the efforts of Elder A. J. Haysmer. It was her delight to minister to those who were sick or afflicted, and she was well known throughout the island. One son is left to mourn.

ISAAC BAKER.

JENSEN.—J. B. Jensen was born in Green Bay, Wis., Dec. 3, 1864, and died at his home, near Cazenovia, Wis., Feb. 9, 1916. He was united in marriage with Miss Effie Rhinehart June 14, 1904. At the age of fourteen he became a member of the De Bello church in Yuba, Wis., and for many years served as church clerk and treasurer. His wife, five children, a mother, and four sisters are left to mourn.

A. W. JUDSON.

MURRAY.—Julia H., infant daughter of John and Fannie Murray, died Feb. 18, 1916, aged 4 months and 14 days. The writer spoke words of comfort to the sorrowing parents and friends. **GUSTAVUS P. RODGERS.**

HITE.—Ernest Hite recently died in the city of Baltimore, Md., after an illness of more than two years. He accepted present truth during the summer of 1914, as the result of a tent effort, and remained faithful to the end. **GUSTAVUS P. RODGERS.**

SAMPLEY.—Died in Baum, Okla., Feb. 4, 1916, Exira Sampley, aged 27 years. She accepted present truth about five years ago, and remained faithful to the end of life. Their loss is mourned by a husband, three little children, and other relatives. Funeral services were conducted by Pastor Pittman, of the Methodist Church. **N. CLAUSEN.**

SCOTT.—James Austin Scott was born in New Haven, Ohio, Feb. 10, 1848, and died Jan. 27, 1916. In 1870 he was united in marriage with Jane Atherton, who, with a son and a daughter, and several brothers and sisters, is left to mourn. Brother Scott accepted present truth and united with the Hamilton (Ohio) Seventh-day Adventist church in 1910. **J. J. MARIETTA.**

GILLILAND.—Rachel Stanfill was born in Campbell County, Tennessee, June 23, 1851. She was married to W. D. Gilliland in 1874. In 1891 she became convinced of the truth of the third angel's message, and united with the Seventh-day Adventist Church. Her death occurred Jan. 30, 1916, and the funeral was held in a little prairie schoolhouse near Las Animas, Colo. Her husband and ten children survive. **H. A. VANDEMAN.**

LINTON.—Adeline Johnson was born in Alabama, March 21, 1848. She was married to J. N. Linton in 1867, and they accepted present truth about twenty-eight years ago, in Mississippi. They moved to Keene, Tex., the year the academy was established. Sister Linton fell asleep in the blessed hope Feb. 13, 1916. To the sorrowing sons and daughters and many friends the writer spoke words of comfort from John 11:35. **E. W. CAREY.**

MILLER.—Edna Sena Taylor was born in Gresham, Nebr., Nov. 26, 1890. When she was five years old her parents moved to Colorado, and later to Leighton, Mo. There she was married to T. H. Miller in 1911. They made their home in Pittsburg, Kans., where she died Feb. 13, 1916. She was a devout Christian, and while anxious to live and rear her little daughter, was resigned to the will of God. Her husband and child, together with her parents, are left to mourn. **J. L. BALLARD.**

This Gospel of the Kingdom

In Matt. 24:14 we are told that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The responsibility of hastening or delaying the coming of Christ rests upon the church; for we are told by the servant of the Lord that the church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world.

From the earliest times it has been God's purpose that the entire church should be instructed and trained to do service for him. To this end "he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

"If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."

The Church an Agent

"Christ's church on earth is to be an agent for him. Its members are to be devoted to the work to which God has appointed them, taking their places according to God's order, and doing the work he has assigned them. The tidings of every successful effort on their part to dispel the darkness and to diffuse the light and knowledge of God and Jesus Christ, whom he has sent, are borne upward. The act is presented before all the heavenly intelligences, and thrills through all the principalities and powers, enlisting the sympathy of all heavenly beings. . . .

"Every man, according to his several ability, has been given his work. You are to occupy a place as a laborer together with God, and as his agent you are to gather other agencies and unite them with those already in the work, that the instrumentalities for winning souls to look to Christ may be as many as possible.

"Angels of God are soliciting you to work in fellowship with them, doing the will of God on earth as verily and unitedly and devotedly as they do the work appointed them in heaven and earth. These angels are surveying the ground occupied by the individual members of the church. They see the advantage gained by Satan when men and women neglect their God-appointed work. They see this work neglected or done in a bungling manner by those who claim to be Christ's, and they sorrow over souls that are lost in consequence of this neglect. They cannot take your place or discharge your duty. Could they do this, they would do it gladly, for they know that your eternal welfare depends upon the use you make of your intrusted talents, your intellect, your reason. They cannot do your work, but they stand ready to cooperate with human agencies as they work to draw souls to Jesus Christ, striving to recover them through the infinite gift made for their redemption.

"It is the duty of every one who claims to believe on Jesus Christ to become a worker for God. Entire consecration and unity are demanded in the work which must be done to bring greater results. I inquire, How can any one be silent when he knows what the Lord Jesus expects from every human being? I implore you that name the name of Christ to no longer be selfishly and wickedly indifferent to your duty."

The Church to Give the Message

This great reformatory movement with which we are privileged to be connected will never be completed, the full realization of our hopes can never be entered into, "until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers. . . .

"In every church there is talent which, with the right kind of labor, might be developed to become a great help in this work. That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church,—talent that can be educated for the Master's use. There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church.

and also for unbelievers. It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work."

"The strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. If he were to depend on his officers alone, he could never expect to conduct a successful campaign. He counts on loyal and untiring service from every man in his army. The responsibility rests largely upon the men in the ranks.

"And so it is in the army of Prince Immanuel. Our General, who has never lost a battle, expects willing, faithful service from every one who has enlisted under his banner in the closing controversy now waging between the forces for good and the hosts of evil. He expects all, laymen as well as ministers, to take part. All who have enlisted as his soldiers are to render faithful service as minutemen, with a keen sense of the responsibility resting upon them individually."

Drone Destroyers — Through Providing Work

"As I am a new convert, I am quite ignorant; but through your Present Truth Series God has given me a work to do that I otherwise could not do; for I have a family, and my first duty is to them. I send out the Extras through the mail, and am getting many encouraging answers. In this way I am able to present the truth in many homes where I know there are Bible students who are uninformed as to the real truths. But for these little papers I should be almost a drone; but with them, at their low cost, it does not seem that any Seventh-day Adventist has a reasonable excuse for not being an active agent for the Master."

The Present Truth Series in Florida

"OUR church officers met this evening and authorized me to order 1,000 P. T. S. No. 3. It has been desired to have them here for work next Sunday. The St. Petersburg band plays in the park each Sunday afternoon, and a large number of people from the Northern States and Canada are around listening to the music. During the intermission I pass out our literature. They seem to appreciate it very much. We seldom find any of it left. We see them reading it on the porches and verandas and on the streets. The good it does makes for us friends over a widely scattered area of North America, and we believe it will awaken conscience and give conviction upon present truth.

"Many do not wait to receive it, but ask for it. Scores of men have come to us asking for the papers. Today a lady in a wheel chair remarked, 'Is that an Adventist publication? I like to read it. Please may I have one?' Another lady in a wheel chair some twenty feet away also asked if she might have one. We could use many thousands of these papers if we were able to secure them. Great opportunities are open to us through this means."

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 30, 1916

CONTENTS

POETRY

- The Conversion of Peter, *Eliza H. Morton* 2
 Freedom's Song, *N. W. Vincent*..... 2

EDITORIALS

- Two Discarded Practices—The Cheapness of Human Life—I am Going to Quit—Angels: Their Ministry—Signs of Christ's Coming, No. 4—Developments of Our Work in the Eastern States—Growing Prohibition Sentiment..... 3-8

GENERAL ARTICLES

- Effects of Present Fashions on the Morals, *E. Hilliard* 8
 "Hold to the Affirmative," *Mary Stuart* 8
 The Light of the World—No. 4, *A. T. Robinson* 9
 The Law of God—No. 10, *Milton C. Wilcox* 9
 Secret Societies, *Mrs. E. G. White*.... 10
 THE WORLD-WIDE FIELD 12, 13
 OUR HOMES 14, 15
 THE FIELD WORK 16, 17
 MEDICAL MISSIONARY DEPARTMENT 17, 18
 RELIGIOUS LIBERTY DEPARTMENT 18
 PUBLISHING DEPARTMENT 18, 19
 MISSIONARY VOLUNTEER DEPARTMENT 20
 NEWS AND MISCELLANY 20
 MISCELLANEOUS 21, 22

At the close of the week of prayer at the Solusi Mission, South Africa, twenty-five students, mostly young men, gave their hearts to the Lord. There is now a baptismal class of thirty at the mission, under instruction by Pastor W. C. Walston.

BROTHER W. A. SPICER, after making a tour of the churches in Jamaica, in company with Brother and Sister Boger, took passage early in March for Santiago, Cuba. Brother J. J. Ireland accompanied him, having audited the West Indian Union Conference and publishing house books in Jamaica.

A LETTER just received from Brother L. V. Finster brings the good word that last year there were two hundred thirty-five persons baptized into the message in the Philippines. Some of these converts were first fruits from two newly entered pagan tribes—the Tinguianes and Igorots. As a further evidence of progress, he says their book sales amounted to \$12,678.

WORD from the brethren in South America tells of good meetings they were having. The workers from the South American Union were assembled at Buenos Aires the first part of February, and a workers' institute was in progress. At this meeting the South American Division Conference was organized. The name of the South American Union Conference was changed to Austral Union Conference, "austral" in Spanish meaning south. The brethren expected to go on to Chile, then to Peru, for general meetings. Brother Town will return to the States after the early May meeting in Peru, Brother Prescott returning to Argentina to attend a session of the South American Division Conference Committee.

BROTHER G. W. PETTIT, who is laboring in west India, writes that a splendid opening has been found among a new people in the Gujarat section. He visited them, and found some very intelligent people, who have been persistently calling for a worker. Plans are on foot to get out some literature soon in the Gujarati language, as a beginning for more aggressive labor. About \$200 is needed for this work. Their plea for a laborer to come among them has had to be denied.

Petitions in Congress

PETITIONS against legislation abridging the freedom of the press, and against bills making Sunday a day of rest in the District of Columbia, are beginning to pour in to Congress. Petitions of the first class are coming in from many persons who are not Seventh-day Adventists; but all petitions of the latter class are without doubt from our own people. The memorial of the Religious Liberty Association was presented March 9, and printed in the *Congressional Record*. The same day two other protests were presented to the Senate, and one to the House. On subsequent days protests came in as follows: One to the House, March 10; one to the Senate, two to the House, March 11; one to the House, March 13; three to the Senate, two to the House, March 14; two to the Senate, one to the House, March 15; four to the House, March 16; two to the Senate, three to the House, March 17; two to the Senate, one to the House, March 18; two to the Senate, three to the House, March 20; one to the House, March 21. This is the opportunity for us to warn our Congressmen against Sunday legislation. Let the good work with petitions go forward rapidly.

How to Circulate a Church Paper

DR. J. T. PECK, who later in life became one of the most distinguished bishops of the Methodist Episcopal Church, related in the *Western Advocate* how, when a pastor, he worked to increase the circulation of the church paper among the members of his congregation. His methods might well be copied by our workers in the circulation of our church paper. Dr. Peck says:—

"Took Paper in Pulpit

"1. I took the paper into the pulpit. I opened it wide and showed it to the people. I expatiated upon its beauties, its benefits, its departments, its necessities to any member who would be an intelligent Methodist and know the current history of his church. I warmed with my theme and exhorted. I appealed to their loyalty; I excoriated the disloyalty that dropped the church papers and took outside papers, especially if they were cheap. . . . I swept the whole keyboard of incentives to take the paper. Then when the iron had been made hot by striking, I struck to weld it by taking subscriptions on the spot. I got all I could on Sunday as a religious work. I used blank cards often in the pews.

"Took Paper to Prayer Meeting

"2. I followed up this bombardment from the pulpit by a renewed attack at a closer range in the prayer meeting. I repeated this effort in the prayer meeting at intervals. I always gained some at the close of a warm prayer meeting.

"Took Paper on Pastoral Calls

"3. I next put a clean copy of the paper in my pocket and started out on my pastoral visitation each afternoon. By this means I had made a list of all who ought to take the paper, but had not subscribed. With this list and the paper in my pocket, I began sharpshooting at close range. I went to the house, the store, the shop, the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesitated I stayed with till they saw 'a great light' and subscribed. Only here and there an obtuse or stingy soul escaped.

"Took up Subscriptions for Paper

"4. There were always a few poor people who could not afford to take the paper. On Christmas or New Year's I would state this fact to the public congregation, and ask the well-to-do to send a Christmas or New Year gift to these poor, that would come every week in the year. This always met with quick response.

"Took Paper to Converts

"5. At the close of the revival each year I appealed to all new converts to take a church paper.

"This is my 'experience.' It fills me with joy to recall it. It was a good work for Christ."

A Sunday Night Meeting in Pittsburgh

It was a privilege to attend the meeting held in the Pitt Theater, Pittsburgh, Sunday night, March 19. The occasion was impressive, especially from the standpoint of our work and its progress. The audience was the largest the building had ever held, according to the statement of those in charge of it. It was estimated that three thousand people were in attendance, every available space, including aisles, stairs, and landings being utilized; and the doorkeepers said that five hundred persons or more were turned away.

It was a new thing to me to see people refused admittance to one of our meetings. The deep interest shown by the large audience seemed remarkable. More than one thousand names and addresses were handed in at this and the previous Sunday night meeting by those who wanted the lecture in printed form. Among these were the names of several ministers, many well-known business men, and quite a number of people from out of town. The collection amounted to more than \$130 each night.

Many prayers had been offered for the speaker, Elder A. G. Daniells, that God would enable him to present the message with power. The subject of Armageddon was given in a clear, forceful manner, followed by an earnest appeal to his hearers to live the life of godliness.

To one acquainted with what has been told us regarding the way in which our truth is to go to many people, especially in our large cities, this meeting seemed like the beginning of a new and great work. As we hear of calls for similar meetings in a number of other large cities, we can but recognize that we have entered upon a new era. What it means to us all in its call to arise to the occasion, is a matter for sober thought.

L. A. HANSEN.