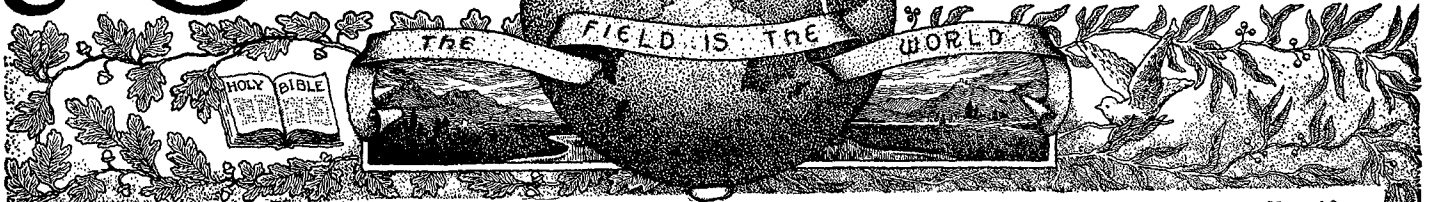
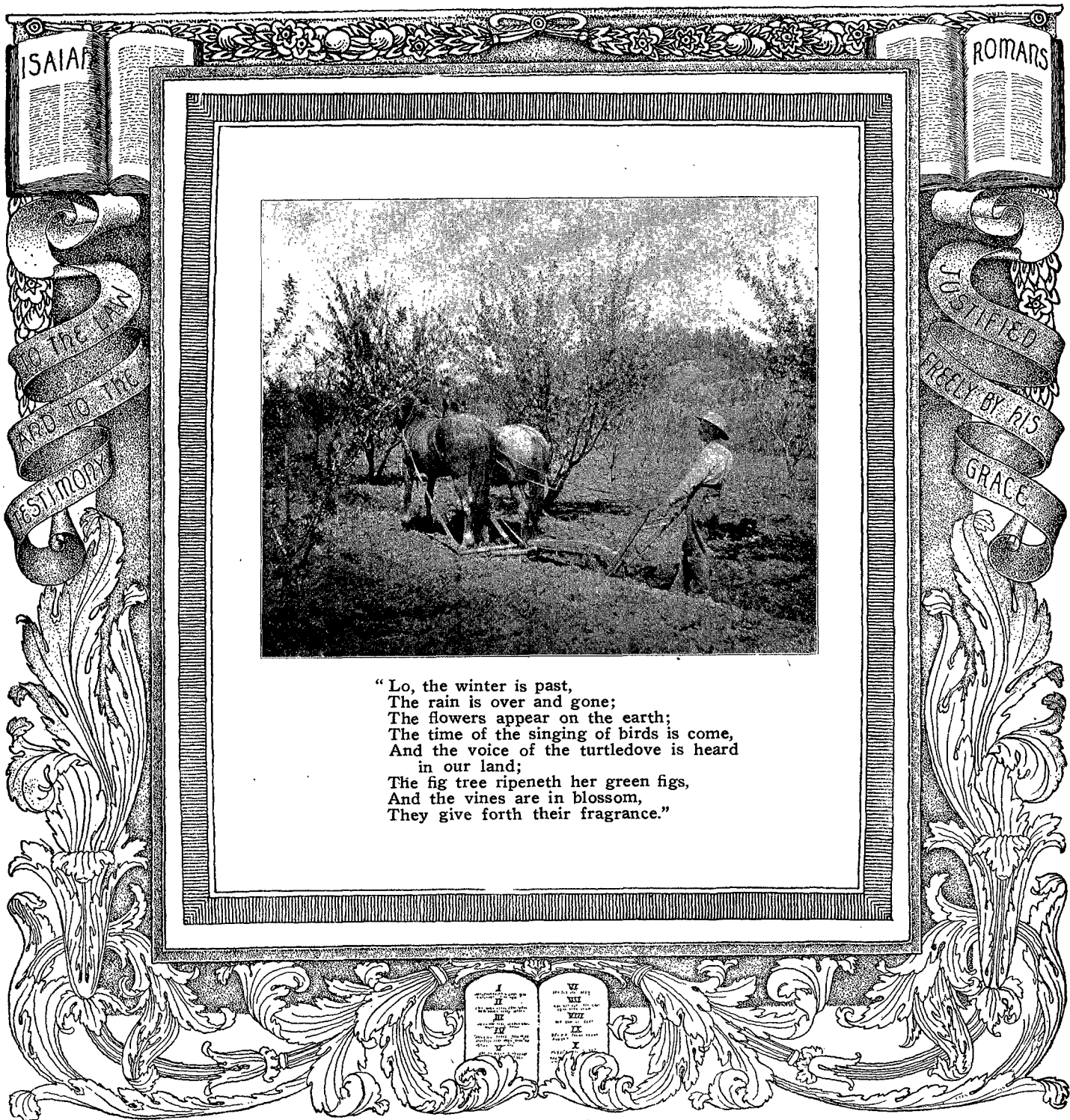


# The Advent *and* Sabbath *Review* and Herald



Vol. 93 Takoma Park Station, Washington, D. C., Thursday, April 13, 1916 No. 19

THE GOSPEL TO ALL NATIONS



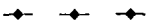
“Lo, the winter is past,  
 The rain is over and gone;  
 The flowers appear on the earth;  
 The time of the singing of birds is come,  
 And the voice of the turtle dove is heard  
 in our land;  
 The fig tree ripeneth her green figs,  
 And the vines are in blossom,  
 They give forth their fragrance.”

I	VI
II	VII
III	VIII
IV	IX
V	X

## Note and Comment

### A Strong Appeal

It was a strong appeal for prohibition which was made to the New York legislative committee recently. A convict from the State prison, bearing the number 11,221, appeared before the committee presenting a petition which had been signed by one thousand convicts imprisoned in the penitentiaries of the State. He declared that 99 out of every 100 men in these prisons were there because of the use of strong drink, and stated that "if the prisoners themselves could vote on prohibition, the saloons would be closed in ten minutes." The petition earnestly urged such action by the legislature as would remove the dangers of strong drink from the people of New York State.



### When Should We Talk Religion?

RELIGION is considered a tabooed subject on all ordinary occasions. Its discussion is considered as belonging to the church, or the prayer meeting, or the more particular occasions for the most part. Why should this question be thus regarded? Why should we hesitate to speak to our fellows about the one question which above all others is of greatest importance, that of eternal destiny? We spend hours talking about the weather, crops, politics, the war, but feel that it is out of place to broach questions of spiritual import.

This we believe is false modesty. Nor do we believe that our neighbors would take offense, as we sometimes fear, if we should speak to them directly of those things that concern the salvation of their souls. We inquire after the physical welfare of our friends, and why should we not as freely inquire after their spiritual health?



### Praying for Those in Authority

THE apostle Paul writes, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:1-4.

In these troublous times of earth's history, we should follow this exhortation. But few if any of us realize the perplexing responsibilities which come to men of high position in the state, or the temptations which assail them. The destinies of their fellows are in a large measure in their hands. How much they need divine wisdom! How great the need that the Lord's restraining hand

shall be placed upon them, so that they shall be kept from doing that which would bring injury to his cause of truth in the earth. It is well for us to remember the words of Abraham Lincoln which were addressed to a committee calling upon him to express dissatisfaction over some things he was doing. Mr. Lincoln said,—

"Gentlemen, suppose all the property you were worth was in gold, and you had put it in the hands of Blondin, to carry across the Niagara River on a rope. Would you shake the cable, or keep shouting to him, 'Blondin, stand up a little straighter; Blondin, stoop a little more, go a little faster, lean a little more to the north, lean a little more to the south'? No; you would hold your breath as well as your tongue, and keep your hands off until he was safe over. The government is carrying an enormous weight. Untold treasures are in their hands; they are doing the best they can. Don't badger them. Keep silence, and we will get safe across."

This is excellent advice for us to follow, not alone in relation to the government, but in relation to the work of God. Oftentimes we see one of our brethren laboring under a great burden. We see where he makes mistakes. Our criticisms as a rule will not help him, but our prayers may bring the needed power or wisdom from above to enable him to perform his task aright. Instead of criticizing our fellows, let us cultivate a spirit of prayer in their behalf.



### Debts of Warring Nations

MANY statistics have been published with reference to the European conflict, in regard to both the loss of life and the expenditure of money. These, of course, are oftentimes only approximate. Perhaps the following figures, quoted from the *Wall Street Journal* by the *Literary Digest* of April 1, 1916, may be taken as approximately correct:—

The *Journal* declares that the war to March 1 cost approximately \$30,500,000,000, the charge for the Allied Powers being \$20,000,000,000 and that for the Central Powers \$10,500,000,000. "The cost of the war at the present time is at the rate of over \$100,000,000 daily, or thirty-six and a half billion a year." The national debt of Great Britain has increased from \$3,485,000,000 before the war to \$11,155,000,000 at the present time; that of France from \$6,607,000,000 to \$13,197,000,000; of Russia from \$4,537,000,000 to \$8,654,500,000; of Italy from \$2,836,000,000 to \$4,301,000,000; of Germany from \$5,198,000,000 to \$11,613,000,000; and of Austria-Hungary from \$3,970,000,000 to \$6,517,500,000. These figures include the expenditures up to March 1. Both England and Germany have been heavy lenders to their allies.

### Liberty of the Press

REFERRING to the bills which have been introduced into the present Congress affecting the liberty of the press, the *Baptist Commonwealth* says:—

"Another and a startling evidence of aggression will be found in another column. There are two bills now before Congress which aim at the liberty of the press. The design is that the Postmaster-General shall exclude from the mails—and destroy—all publications that offend the Roman Catholic hierarchy. Judging from utterances that we find in Baptist exchanges, a lot of Baptist papers come under this ban. Rome has recently been defeated in two prosecutions connected with newspaper publications. Defeated, but not daunted, she is seeking to gain control farther back. Let there be the most earnest heed given to the appeal in the article referred to. There is need of waking up to the menace of Mormonism with its unspeakable iniquities. There is no less reason that patriots and those who love the truth should unite for the defeat of Rome in this latest attack upon American liberty."



THE British war office has announced that from now on all pictorial post cards addressed to neutral countries will be stopped by the censors. The reason for this course, it is understood, is the fact that since the beginning of the war spies have found comparatively little difficulty in imparting important military information by clever interlineations of pictures on such cards.

## 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"

Issued Each Thursday by the

Review and Herald Publishing Association

Editor - FRANCIS McLELLAN WILCOX

Associate Editors

W. A. SPICER G. B. THOMPSON

L. L. CAVINESS

Special Contributors

A. G. DANIELLS L. R. CONRADI

I. H. EVANS W. T. KNOX

W. W. PRESCOTT C. M. SNOW

R. C. PORTER

ALL COMMUNICATIONS relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C., and NOT TO ANY INDIVIDUAL.

TERMS: IN ADVANCE

One Year . . . . . \$2.00 Six Months . . . . . \$1.00  
Three Months . . . . . \$ .50

No extra postage is charged to countries within the Universal Postal Union.

Make all Post-Office Money Orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications and make all Drafts and Express Money Orders payable to

REVIEW AND HERALD  
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

# The Advent HOLY BIBLE **REVIEW** **HERALD** And Sabbath

"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., APRIL 13, 1916

No. 19

## EDITORIALS

### Forgiveness of Sin

THE Lord sets himself forth in his Word as one "forgiving iniquity and transgression and sin." He delights in mercy. He assures the Israel of God that they shall not be forgotten. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Isa. 44: 22. Notice, the Lord says, "I have blotted out . . . thy transgressions." Have you given your heart to him? Have you asked him to forgive your sins? If so, he says it *is done*. Thank the Lord for this.

Again he says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Faithful to forgive! When?—Why, when you ask him. He does not postpone forgiveness for a month, a week, a day, or an hour. Forgiveness comes when you ask. Have you truly asked? Then you are forgiven. Accept this by faith, and thank God.

But you say, "I do not *feel* as if my sins were forgiven." Here is where many make a mistake. Your *feelings* are not the test. You are not to know your sins are forgiven by the way you feel. Your assurance of forgiveness rests on God's immutable word, not on your changeable feelings. Blessed foundation this!

Again you say, "I have confessed the same sin over and over many times." Well, what did you do that for? That is the result of unbelief. One true, heartfelt confession to God is all you need. When you confess, the Lord forgives and forgets. This brings peace into the heart.

The Lord has assured us of the forgiveness of sin in the strongest language possible. He seems to have exhausted the resources of human language and the stores of natural imagery, in order to convey to sinners the glorious gospel truth of forgiveness of all sin. Let us notice a few of these priceless promises:—

"Thou wilt cast all their sins into the depths of the sea." Micah 7: 19. This is a strong figure. Hurl, if you please, a stone into the depths of the un-

fathomed sea. It is gone from sight; it is beyond recovery or discovery. Mark the symbol used. It is not in the shallowness of some brook, or even a river, whose bed may change, and that which it hides be uncovered and brought to light in some time of drought. Not this, but the surging sea, the bottom of which no eye has seen. Tremendous assurance this to a burdened soul, struggling beneath a load of sin.

Again we read, "As far as the east is from the west, so far hath he removed our transgressions from us." Ps. 103: 12. How far is the east from the west? Who can tell? Look west from the top of a lofty mountain some dark night and see the stars in the grand and unfathomable depths of space. Look east into the unmeasured abyss there, and tell us, if you can, how far the east is from the west. How far should you be able to go into these eternal regions before the end would be reached?

The mariner navigating the globe, sailing west, never finds it. West is always a point beyond. No line of measurement has yet been found to reach it. No observation of the heavens has fixed this point. And it is this figure the Lord uses to assure us of the complete separation of sin from the heart.

Here is another statement: "Thou hast cast all my sins behind thy back." Isa. 38: 17. Where are the sins you have confessed and forsaken? Do you carry them? O, no; Jesus says, They are behind my back. Jesus does not see them; neither can we. Look at Jesus. There he stands between you and your sins. Truly he has "interposed himself." Heb. 6: 17, margin. He who gave himself for our sins, who paid the debt that we might be free, stands between us and our sins as a pledge of forgiveness. The question of the forgiveness of sins is indeed not a question of feeling, but of faith.

One promise more: "Their sins and their iniquities will I remember no more." Heb. 8: 12. Blessed forgetfulness! a priceless boon this to the sinner! "The ancients dreamed of Lethe, the river of forgetfulness, into which the soul would plunge at death. There is but one such

stream—the fountain that cleanses us, blots out our sins from memory. God can forget. Blessed assurance to the sin-ridden, conscience-stung soul!"

"What more can he say than to you he hath said,  
 Who unto the Saviour for refuge have fled?"

G. B. T.

### Explaining Away the Word of the Lord

It is interesting to study the mental gymnastics and theological gyrations by which men seek to controvert the plain statements of Holy Scripture. By strange and subtle reasoning they seek to explain away the requirements of the Lord, and make it appear that the Author of the divine Book was incompetent correctly to represent his views to the creatures of his hand. Particularly is the logic which seeks to evade the claims of the Sabbath commandment of the decalogue marvelous and past understanding. These arguments devour either themselves or their fellows. We are told with all gravity that it is impossible to observe a definite seventh day on a round world; that time has been lost and we do not know which is the seventh day; that the commandment does not require a definite seventh day anyway; that the fourth commandment was abrogated at the cross, and phoenix-like, resurrected with the Lord, and incorporated into first-day observance; that as redemption is greater than creation, redemption should be commemorated by a rest day, etc.

It must be confessed, however, that in the Sabbath controversy which has raged for years, these arguments for the most part belong to a past period. Many intelligent Bible students, although Sunday keepers and representing various denominations, frankly admit that so far as the Scriptural proof is concerned the weight of evidence rests entirely on the side of the seventh-day Sabbath, and that there is no authority whatever in the Bible for the observance of the first day. It is the more surprising, therefore, to find so reputable a journal as the *Watchman-Examiner*, "a national Baptist paper" published in New York, reiterating some of these old-time arguments in support of first-day observance

and against the observance of the seventh day.

It seems that some of the readers of that paper in the Southwest have been disturbed by claims made by Seventh-day Adventists that the fourth commandment requires the observance of the seventh day of the week as holy time. In his issue of Feb. 10, 1916, the editor points out the error of this claim, and declares that "the whole essence of the controversy can be summed up in the following points:—

"1. It is impossible to prove that the Sabbath as observed by the Israelites of Moses' time was a chronological continuance of the seventh day on which God rested from the work of creation. The count was probably lost many times, if, indeed, there was any attempt to preserve it, of which there is no evidence. The fact that the fourth commandment was given through Moses indicates that a continuous use of the seventh day as a day of rest and worship was unknown or had been neglected among the Israelites.

"2. The fourth commandment does not indicate any particular day of the week to be observed as a Sabbath or day of rest. It says, 'Six days shalt thou labor and do all thy work, but the seventh day is a Sabbath.' Plainly any one who works six days and rests the seventh is keeping the fourth commandment, whether he rests on Sunday or any other day of the week.

"3. When the Lord was with them on earth, the disciples and the Lord himself observed the Jewish Sabbath. After the Lord's resurrection the disciples at once began to observe the first day of the week as a holy day of worship. All the special meetings of the early Christians were on 'the first day of the week.' There is evidence that, for a time at least, the Christians who were Jews continued to observe the seventh day of the week, as they did other Jewish customs. But the Gentile Christians never observed the seventh day as a day of rest even, and after a time the Jewish Christians neglected it, and soon ceased to observe it in any way.

"4. For Christians the day of the Lord's resurrection, the first day of the week, became the one day in seven on which they obeyed the fourth commandment and ceased from labor, and to the observances enjoined by the commandment given through Moses they added the worship, service, and inspiration appropriate to the memories of the rising from the dead of their Lord and Saviour. The whole so-called Christian world has by general agreement adopted this one day out of the seven days of the week as a day of rest.

"The claim that to obey the fourth commandment one must observe the seventh day of the week in a calendar established by a heathen emperor is pure assumption. It goes beyond the word of Scripture. It assumes a chronological succession that cannot be proved. It elevates a Jewish ritual observance above the devout celebration of the most important and central fact in the Christian religion,—the resurrection of our Lord. And, if the ideas of the Seventh-day Adventists could be universally adopted, it would obscure the glory of the living Lord, and turn Christianity back, as some

destructive critics desire, into a mere development of Judaism."

A brief review of the points cited above may be of interest. We refer to them in their order:—

1. The division of time into the week has been recognized since the earliest days of antiquity. Many testimonies might be adduced in support of this statement; we append several. William Smith says, in his Bible dictionary, published by Fleming H. Revell, page 745:—

"There can be no doubt about the great antiquity of measuring time by a period of seven days. Gen. 8:10; 29:27. The origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so widespread, and it occupies so important a place in sacred things, that it must probably be thrown back as far as the creation of man. The week and the Sabbath are thus as old as man himself."

To this we might add no less an authority than the *Encyclopedia Britannica*:—

"The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. Although it did not enter into the calendar of the Greeks, and was not introduced at Rome till after the reign of Theodosius, it has been employed from time immemorial in almost all Eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability."—*Vol. IV, p. 988, art. "Calendar," eleventh edition.*

William B. Dana says:—

"Besides proving God to be the Almighty Creator, in and through them is established a wholly artificial division of time, called a week, closing with the contrivance of a weekly Sabbath—'made for man'—on which 'God rested from all his work,' and which he 'blessed and hallowed.'

"In the light of these suggestions the assumption, we think, is irresistible that the framework in which was presented the account of the creation was a special device ingeniously designed and skilfully worked out as a vehicle for the establishment and perpetuity of these two remarkable institutions—the week and the Sabbath. They stand together. Take away either, the other falls.—"*A Day for Rest and Worship,*" pp. 57, 58.

Finally we give the testimony of a man prominent in the church which the *Watchman-Examiner* represents. Francis Wayland, a Baptist writer and minister, says:—

"The division of time into seven days is, moreover, very common among all ancient nations. This seems to indicate that they all received this institution from the same source, although the religious observance of it had been gradually neglected. From these facts I think we may conclude that the Sabbath was originally given to the whole hu-

man race, and that it was observed by the Hebrews previously to the giving of the law; and that, in early ages, this observance was probably universal."—"*Elements of Moral Science,*" Gould & Lincoln, Boston, 1873, p.91.

But suppose we admit for argument's sake that the seventh day was lost in the patriarchal period. We have positive evidence that this knowledge was restored to Israel at Sinai. The threefold miracle lasting during the forty years' wandering in the wilderness, when the Lord rained manna from heaven for the sustenance of Israel six days in the week, withholding it on the seventh day, definitely and specifically pointed out the seventh day. Food which they gathered on any other day than the sixth day would not keep overnight. On that day, however, a double portion of manna fell to make up for its cessation on the seventh day, and the extra portion which was gathered on the sixth day by a miracle of divine power was preserved fresh and sweet for use during the Sabbath. It made a difference to Israel as to which day of the week they observed as the Sabbath. Ex. 16:14-36.

But the children of Israel were acquainted with the demands of the Lord, and had a definite knowledge of the seventh day previous to the falling of the manna; for when some of the children of Israel failed to make proper provision for Sabbath food on the sixth day, but went out to gather on the seventh day, the Lord said to Moses, "How long refuse ye to keep my commandments and my laws?" Ex. 16:28. This rebuke certainly would not have been given had the children of Israel not possessed a previous knowledge of the Sabbath of the Lord.

And admitting further that a knowledge of the true seventh day was lost during the Babylonian captivity, the example and teaching of the Lord during his earthly ministry were sufficient to set his disciples right regarding the particular day they should observe as the Sabbath, and his teaching and example were so potent regarding Sabbath observance that after his death, in place of continuing the work of embalming his body, the disciples returned to their homes, "and rested the Sabbath day according to the commandment." Luke 23:56. If they rested the Sabbath day according to the commandment." Luke they could have rested on none other than the seventh day of the week.

In addition to these considerations the great historical fact remains that the Jewish people, segregated and divided, cast out and persecuted, driven from one country to another, are a unit to this very day, as they have been through all ages of the past, in their recognition of the one day of the week set apart by the God of their fathers for holy observation.



2. Does the fourth commandment indicate the particular day of the week to be observed as the Sabbath? The editor of the *Watchman-Examiner* says it does not, and strange as it may seem, he quotes the command, "Six days shalt thou labor and do all thy work, but the seventh day is a Sabbath," to prove his claim. How dare one in the face of this plain statement of the Word of God, clearly and positively expressed, contend that God does not say what he surely does say? Read the fourth commandment, as contained in the following words, and consider whether or not God requires the observance of a particular day of the week as the Sabbath:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

3. The statements in paragraph number three of the above quotation would solve a question which is perplexing many minds, and would bring relief to many consciences which are now troubled over the requirements of the fourth commandment, if they were only true. But unfortunately the editor has stated that which he neither proves nor is able to prove.

It is true that the Lord, while on earth, observed the seventh day; but where is one single statement to show that "after the Lord's resurrection the disciples at once began to observe the first day of the week," and that "all the special meetings of the early Christians were on the first day of the week"? We challenge the proof. On the contrary, there is proof that the disciples after the resurrection continued to observe the seventh day. This day was the customary time of the apostle Paul for holding religious service, not only with Jewish but also with Gentile converts. See Acts 13: 42-44; 17: 1-13; 18: 4-11. Throughout the New Testament Scriptures no other day is spoken of as the Sabbath. The first day of the week is mentioned eight times, six in the Gospels, once in the Acts, and once in First Corinthians. In not one single instance is it called a sacred day, and no holy character is ascribed to it by any Bible writer. There is only one instance in the Sacred Record showing that a religious assembly was held on the first day of the week. That meeting began Saturday night, lasted throughout the night, and broke up Sunday morning, when Paul continued his journey to Rome, and the church people evidently returned

to their accustomed labor. See Acts 20: 1-4.

Later in the history of the church, when the purity of its teaching had become corrupted by heathen influences, the observance of the first day of the week was introduced. The historian says:—

"The festival Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Neander's Church History, Rose's translation, p. 186, edition 1843.*

Three leading motives apparently actuated the church Fathers in substituting the observance of the first day as a rest day, for that of the seventh day of the week. These motives were, (1) Opposition to Judaism, and therefore a desire to appear as widely separated as possible from Judaistic faith and practice; (2) a desire to conform as far as possible to the customs of many of their heathen neighbors, hoping thereby to advance the gospel; (3) the innate desire of mankind to commemorate the great events of history. It is only as the church departed from the simplicity of its primitive faith and practice, and lost a knowledge of the significance of the memorials which God had placed in the church, that these motives became dominant and controlling. The Lord had already provided definite memorials commemorating the events of the passion week. If these had been cherished with the true sense of their sacredness and significance, no demand would have arisen in the church for any further memorial. Says Morer, a Church of England clergyman:—

"It is not to be denied that we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and as a standing memorial of their veneration, dedicated this day to him. And we find, by the influence of their examples, other nations, and among them the Jews themselves, doing him homage; yet these abuses did not hinder the Fathers of the Christian church simply to repeal, or altogether lay by, the day or its name, but only to sanctify and improve both, as they did also the pagan temples polluted before with idolatrous services, and other instances wherein those good men were always tender to work any other change than what was evidently necessary, and in such things as were plainly inconsistent with the Christian religion; so that Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christians thought fit to keep the same day and the same name of it, that they

might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel."—*Dialogues on the Lord's Day,* pp. 22, 23.

4. Because the first day of the week has come to be generally regarded by the great professed Christian church as the Sabbath of the Lord, in no sense constitutes it the Sabbath. The general agreement of the Christian church in every age could not make it the Sabbath of the Lord. It is absolutely impossible for the Christian church individually or collectively to keep the first day of the week holy, for the simple and obvious reason that divine power has never made it holy. Only one day of the week has been made holy by the divine Word, and sanctified and set apart to the sacred use of the human family. That is the seventh day. See Gen. 2: 1-3.

Seventh-day Adventists do not claim that to obey the fourth commandment one must observe the calendar established by a heathen emperor. The weekly period of time existed centuries before the establishment of the Julian calendar, and was recognized by many nations. We must dissent from the charge that the teachings of Seventh-day Adventists "obscure the glory of the living Lord." Our Saviour Jesus Christ was the Creator of this world in the beginning. Col. 1: 13-17; John 1: 1-3. He gave the Sabbath as a memorial of his great creative act. Gen. 2: 1-3. When man sold himself into sin, the Creator came to this world and gave his life for the redemption of the human family. The Sabbath memorial of his creation in the beginning is also the sign of the re-creation which he works in the regeneration of his children, a sign of their sanctification. Ex. 31: 13-18.

So far as the particular redemptive acts of our Lord's ministry are concerned, he has given us memorials in the bread and wine of the Lord's Supper, instituted in memory of the broken body and of the spilled blood. See 1 Cor. 11: 23-26. Baptism by immersion serves as a memorial of the death and burial of the Lord Jesus, and of his resurrection from the dead. See Rom. 6: 1-5. We commemorate the scenes of the passion week in every baptismal occasion, in every gathering around the Lord's table at communion service. And we marvel that the editor of a Baptist paper, who professedly recognizes in the baptismal service this commemoration of the Lord's death, burial, and resurrection, should so far forget its significance as to seek to substitute for it the observance of a day.

No, the plain statements of the Word of God cannot be set aside. They stand as an open rebuke to the great Christian world today as, wilfully or ignorantly, it turns its back on the Sabbath of the Lord

from week to week. We may seek by sophistical reasoning in this life to explain away the commands of the Lord, but in the great day of reckoning we must stand face to face with his requirements. It is well for us to determine our attitude toward this relationship, not from the standpoint of present convenience, but from the standpoint of God's final judgment. "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord?" F. M. W.

### Signs of Christ's Coming — No. 6 Signs in the Social World

ONE of the conditions to prevail in the last days is presented in the words of the angel who told the prophet Daniel to seal up the words of the book of his prophecy. The angel said,—

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

Of the discoveries of the last seventy years, the *Scientific American* in its seventieth anniversary number, June 5, 1915, says,—

"When the *Scientific American* was established [1845], . . . the telegraph and the reaper had just been born. There was no telephone, no motion picture machine, no oil-refining industry, no electric incandescent lamp, no wireless telegraph, no flying machine or airship, no typewriter, no automobile, no electric railway, no Bessemer steel, no phonograph, no passenger elevator, no steam turbine. Why continue the list any further? Much of the transformation which has marked the last seventy years has taken place within the lives of men still with us. The amazing rapidity with which industries have grown and conveniences multiplied may be attributed to the very nature of invention and research. Hardly was one discovery made when a vista to a whole series of new discoveries was opened, and each of these in turn disclosed bypaths to still newer fields. So development has progressed with the rapidity of wildfire. . . . What a period of scientific activity we have lived through! When . . . the *Scientific American* was started, it took three weeks to send a message from New York to Liverpool, and three months to Calcutta. . . . Only yesterday we marveled at the application of ether and chloroform to surgery, at the feat of telegraphing across the ocean without wires, at the bigness of the Panama Canal, at the opportunity of viewing the skeleton beneath the living flesh with the X rays, and the spectacle of a man flying in the air swifter than any bird. When we think that it has been our privilege not merely to see these and many other miracles and to translate them into print, so that the wonder of them and the beauty of them might strike all men, who can blame us if we contemplate our future task with a feeling almost akin to awe?"

Since the invention of the steamship and steam railway, the running to and

fro has been made easy, and all forms of knowledge have been more widely disseminated. This invention has come in the providence of God to facilitate the carrying of the gospel message to the whole world in this generation. As Dr. Edward Lawrence says,—

"There was one other force which was needed to fully equip the church for its universal activity, and to draw the nations of the world together into a net, as the peoples of old had been drawn into the Greco-Roman Empire. That was the power of steam, which was to bind the lands together with bands of steel, turn the oceans into a Mediterranean, make the locomotive an emissary of God's kingdom, and the steamer a morning star to herald the day. That invention was not ready to begin its task of annihilating space until the dawn of the nineteenth century. But it was ready in time, for not until then was the purified church itself roused to a fidelity grand enough to undertake the work for which God had been preparing this equipment. It was in 1807, while the young men at Williamstown were praying and studying about missions, that Robert Fulton was making the first trip of the 'Clermont,' from New York to Albany."—*"Introduction to Foreign Missions," p. 20.*

Christ, speaking of the conditions which will prevail in the last days, says, "As it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26. The time before the flood was marked by pleasure seeking and wickedness. The same conditions exist now. There is a close connection between pleasure seeking and the evils of modern society. As M. Comte, the editor of *Relevement Social* [French], writing just before the European war broke out, said, "Unrestrained passion for pleasure is bringing a terrible train of evils into modern society." (Quoted in *Record of Christian Work*, July, 1914.)

Pleasure seeking is most pronounced in the great cities, and so is crime. The pleasure seeker must have money. The obtaining of money by unlawful means is the object in a great majority of crimes. The increase of crime in New York City is very striking. We quote the following from the *Washington Herald* of Dec. 6, 1914:—

"Greater New York is engulfed in a crime wave of appalling proportions. Murderers can be hired like taxicabs, for the day, hour, or job. To hire a murder neatly and expeditiously done involves less risk of detection and punishment than to carry a lighted cigar into the subway. Police Commissioner Woods is responsible for the statement that there were seventy-three homicides here in September, October, and November, with 623 felonious assaults, any one of which might have resulted fatally, in the same period. Bomb throwing also is flourishing, and the police are almost powerless to check it. Between September 16 and November 26 there were nineteen bomb explosions, and only four men were arrested, three in one case and one in another. The perpetrators of the

other seventeen dynamite outrages are still at large, without a clue to their identity. In the week between October 18 and 25 there were eight murders in the boroughs of Manhattan and Brooklyn alone, with two revolver assaults, where the assassins failed to kill. And on September 23 there were four murders."

Last summer the same paper gave a summary of convictions for crime in New York State.

"In the State of New York in 1914, 80,698 men, women, and children were convicted in courts of record and special sessions. Based on a population of 10,000,000, this is an average of one conviction to every 125 inhabitants. The total number recorded in 1913 was 68,337. Male convictions totaled 67,268, compared with 56,772 in 1913. Female convictions were 4,782, as against 4,190 reported two years ago. These figures seem to suggest that it would be worth while to discover what it was that drove so many New Yorkers to crime or misdemeanor last year."—*Washington Herald*, July 28, 1915.

And New York is not the only State where crime has been increasing. As one considers the great increase in hasty and ill-assorted marriages and equally hasty divorces, together with the social evil and its hideous white slavery, one can but see the fulfilment of the words of the apostle Paul,—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." 2 Tim. 3:1-6.

Let us, then, recognize that we are indeed in the last days, and that while by the grace of God individuals will be brought to repentance, society as a whole cannot be permanently bettered till Christ comes to destroy sin and sinners, and to bring in everlasting righteousness.

L. L. C.

### Developments of Our Work in the Eastern States

(Concluded)

IN the quotations from the Testimonies, given in the two preceding articles, it is very clear that it has been the Lord's purpose for half a century to do a very decided work in behalf of the masses in the Eastern States before his work closes in the earth. This was promised sixty years ago. During the last ten years definite and repeated instruction has come to his people to enter upon this work. Counsel has been given us as to the spiritual preparation necessary for

such a work. Light has also been given regarding the scope of the movement — that it was to be broad and strong and efficient.

For some time the believers in Maine have been studying this instruction very carefully, and have been trying to carry it out the best they knew how. They have evidence that the Lord is rewarding them for all they have endeavored to do in his name for the advancement of his cause in that State. Our first meeting in the city hall was attended by nearly two thousand persons. The most of these were strangers whom we had never met before. The Master himself was present, imparting a sweet calm and a commanding influence that could be felt by all.

We had prayed that the Lord would so deeply impress the minds of those attending the meetings that after returning to their homes they would think most seriously of the message presented. The next day we had evidence which made us feel that our prayers were being speedily answered. In the afternoon of the day following our first meeting, an invitation came to us from the business men's club to repeat the address of the previous night at their monthly club meeting to be held that evening. This gave us an excellent opportunity to present an important and impressive feature of our message to two hundred or more of Portland's leading business and professional men. We not only traced the historical and political phases of the subject, but placed strong emphasis on the Scriptural side. It seemed to us that the interest of these men deepened as we endeavored to show how wonderfully and clearly the present history of the nations is filling in the prophetic outlines.

We have now held ten or twelve meetings in the city hall, with an attendance ranging from eight hundred to three thousand. The regular Sunday night attendance has been about eighteen hundred. Those who come to the meetings seem very friendly. Six hundred or more have handed in their names and addresses for literature to be sent them on the subjects we have presented.

Besides the meetings held in the city hall, we have given addresses in a number of suburban halls around Portland, and in Lewiston, forty miles north. In all these meetings we have found many persons very friendly, and deeply interested in the subjects presented. A gentleman living in Bangor, one hundred and forty miles north, has attended two of our services in the city hall in Portland. This is good evidence of an earnest desire to hear.

We have now organized our small force of workers for a steady, systematic, continuous effort in the State. A house has been rented for a city mission head-

quarters. Elder K. C. Russell has direct charge of the evangelistic work. He is being assisted in the preaching by Elder A. E. Sanderson. Three or four Bible workers, two nurses, and two colporteurs are associated with the ministers in the city effort. Elder Carlyle B. Haynes is assisting the writer in holding a few meetings in city halls of the leading towns in the State. It is earnestly hoped that these efforts will be blessed of the Lord in awakening many people in Maine to a realization of the time in which we live, and also in leading them to take their stand for the message of God now due the world.

The Portland daily papers have given liberal space for the reports of our addresses. It is estimated that a fair report of each sermon was carried by these papers to 100,000 persons in the State.

Having done the best we know how to carry out the instruction that has come to us, and having planned for an earnest, faithful continuance of the effort begun so encouragingly, we are looking to the Lord to lead the people to obedience. He alone has power to send deep conviction to hearts and constrain them to turn away from the world.

This experience in Portland has taught us a number of things. It has revealed to us our unpreparedness for a general great awakening throughout the cities. We are unprepared spiritually for a great movement. Nor have we the experience needed to deal with great audiences. We are short of well-trained, efficient workers to fill the openings a great awakening would create. Local conferences are not in possession of the funds required to carry on city work on a large scale. And yet a mighty awakening must soon take place, and a great, quick work must be done in order to finish our work in the generation to which it is to be confined.

Perhaps our greatest lack is in a deep spiritual life. We understand now better than we did two months ago why the messages given through the Spirit of prophecy placed such emphasis on spiritual preparedness for a great movement in Maine. These messages appeal to the ministers and workers and to all the members of the church to put away sin as manifested in pride, self-sufficiency, envy, jealousy, criticism. They are exhorted to remove all differences and all causes of differences from among them. This is absolutely essential to the manifestation of God's power in arousing and saving large numbers through our efforts. It is so easy for pride to come to the front when large things are being done, and it is so easy for jealousy and criticism to be leveled against those who are in the front of the movement. All these wicked things have a chilling, paralyzing effect upon all who come within their reach.

Surely there is great meaning in the opening statement of the account of Pentecost: "They were all with one accord in one place." What could those disciples have done with those thousands of awakened people if their own hearts had been full of pride, self, jealousy, criticism? The heart cleaning, the Spirit infilling, were needed for the work they had on their hands when the multitudes were aroused.

From our recent experiences in the cities of Portland and Pittsburgh, it is my deep, firm conviction that the time has fully come for a greater work to be done for the masses in our cities than we have yet seen. Large halls will be filled with people anxious to hear God's message. Many favorable avenues will be opened to the messengers of the Lord. The promise of a "new era" to the cause in Maine must be a promise of a new era to the cause of God throughout the world. And that promise is surely an earnest appeal for a deeper spiritual life, for a truly victorious life, on the part of ministers and people. May all this come without delay, in order that the work of God in the earth may be quickly finished.

A. G. DANIELLS.



### The Work in Scandinavia

UNDER date of February 27, Elder J. C. Raft writes as follows of the work in Scandinavia:—

The year "1915 has been our best year in Scandinavia. Five hundred fifty-five new members were added, as against four hundred sixteen in 1914. Tithes and offerings have increased materially, and the same is true of our book sales, which amounted to 403,000 kroner (one krone is twenty-seven cents). Our sanitarium work never had a better year. We have been able to reduce the debt of the institution considerably. The sanitarium is crowded with guests.

"The outlook for 1916 is still better. Never before did our missionary workers have so good an interest in their meetings as this winter. We have reason to expect good results. The canvassing work also has prospered, although one might think we had about reached the climax. We do not intend to start on the downward course, however, but to go forward, and by God's help we expect to gain glorious victories.

"The war is continuing its bloody work, and there is no prospect of peace. The terrible events now taking place are but the fulfilment of prophecy, and they tell us that the dear Saviour will soon come to gather home his own. During the war we have had many precious experiences here in Scandinavia. I believe our faith in present truth has grown much stronger. We have seen many evidences that the Lord cares for his children. There have been many difficulties to encounter, and often the outlook was dark; but God has helped us through it all, and by his power we have thus far been able to triumph in every emergency. We are of good courage, trusting wholly in the Lord."



## “The Patience of the Saints”

GEO. I. BUTLER

THE heading of this article presents an experience peculiar to the people of God in the last generation, just preceding the second coming of our Lord Jesus Christ. It occurs in a description of that people and their work in the closing message, designed to prepare a people for the coming of the Lord. In Rev. 14:6-14 we have the clearest, fullest, most vivid description of the closing work of the true people of God in the last days to be found in the whole canon of Scripture. It is symbolized by the proclamation of three angel messengers, flying in the vault of heaven, their impressive proclamations constituting a great movement to warn the inhabitants of this world just before Christ comes with all the angels of heaven.

The first proclamation was an announcement of the beginning of the great day of judgment in the heavenly courts, necessarily preceding the Saviour's coming to gather all his saints. It is the final proclamation of the glorious gospel of all the ages.

While this first warning message is sounding, the second angel appears, joining the first, and proclaiming the consequence of rejecting the first message.—the moral fall of spiritual Babylon, or of religious sects, coming originally from the so-called “holy mother church,” and holding doctrines in which truth and error are mingled. While these have had great light, yet they have brought with them from the mother church more or less of her errors. They are reformers only in part. They have received great light, but have failed to part with some of their errors. They reject the great truth of Christ's soon coming. The consequence is a moral fall somewhat similar to that of the Jews who rejected Christ's first advent. Therefore this second angel announces the consequence of rejecting the message of the first angel.

The third proclamation, which completes the series of three, vividly presents the great apostasy from the pure gospel of Jesus Christ and his apostles. Proclaimed by them after the crucifixion and resurrection of our Lord, it went to the whole world. Col. 1:6, 23. In the early centuries this glorious gospel was greatly perverted. This perversion practically became a great apostasy, a vast worldly church, cruel, lordly, persecuting the saints of God. The third message gives notice of the terrible fate awaiting all who affiliate with that apostate power, and calls on all true Christians to keep the commandments of God and the faith of Jesus Christ. It thus describes those who accept this message: “Here is the patience of the saints: here are they that

keep the commandments of God, and the faith of Jesus.” Rev. 14:12.

The next view the revelator beholds is this: “I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” Verse 14. Christ here appears, to reap the harvest of the earth. In the parable of the tares of the field (Matthew 13) Christ himself declares, “The harvest is the end of the world.” Therefore we know that these three angels' messages represent the great warning proclamation of the coming of Christ. They constitute the world-wide warning given to prepare a people to meet the King in peace. Those who accept them and obey them will be prepared for his coming, and the conclusion is inevitable that those who reject them will not be prepared to meet Christ in peace.

Let us now notice the significance of the phrase which heads this article, “Here is the patience of the saints.” What does the word “patience” mean? Webster defines it as follows: “State or quality of being patient; the power of suffering or enduring with fortitude; uncomplaining endurance of wrongs or misfortunes, as toil, pain, poverty, insult, oppression, calamity, etc. Act or power of calmly waiting for something.” The use of the word “patience” in the text evidently comes under the head of the second definition. “The patience of the saints,” implies a long period of waiting for Christ's coming.

Our Saviour declares, when speaking of his coming, that the world will be as it was in the days of Noah. The deluge of which Noah warned the world was not an event precipitated upon the people without warning. Noah was a preacher of righteousness for one hundred and twenty years. God had revealed to him that he would bear that length of time with a wicked generation. Gen. 6:3. We must suppose that Noah warned them of the coming of the flood, both by words and by actions. He preached to them, and he began preparing for it by building a great ark, or vessel, in which to save his family and those who would believe his message; also for the preservation of animals of all kinds.

We cannot suppose that Noah and his three sons alone could have built that vast ship, as large almost as any ship of modern times. Many carpenters doubtless worked upon it, and very likely some had more or less faith in Noah's message. But the time was so long that they did not hold out to the end. Some of Noah's long-lived ancestors died only a short time before the deluge.

We cannot doubt that the antediluvians ridiculed Noah much because of

his supposed folly, but at last the long-foretold flood came in all its fury. The waters bore up the ark. The ridicule of the wicked gave way to cries for mercy and groans of anguish. At last Noah and his family were rewarded for their faith.

The proclamation of the great advent message of 1844 is well remembered by many people. The writer can recall it easily. I remember seeing William Miller in my father's house. Many gathered to hear his message, and were stirred by it. Thousands of believers were sadly disappointed that the Lord did not come in 1844. The third angel's message began to be proclaimed just after that, and the people developed by it were those of whom the revelator said, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”

There has been a long period of waiting, yet all the while the evidences have been increasing which show that the coming of the Lord draweth nigh. Never were the evidences so strong as now, and we may know that he is near, even at the door. Surely no other generation has ever resembled the antediluvians so much as this in which we are living. Let us never forget that we are living in the time of the saints' patience. The last warning message is gloriously going forth to every nation, and kindred, and tongue, and people. Soon, yes, very soon, our Lord will come.

*Bowling Green, Fla.*



## The Law of God—No. 12

### The Seventh Commandment

MILTON C. WILCOX

THE seventh word of the great decalogue, engraved by the finger of God upon tables of enduring rock, and sure to meet us again in the great judgment day, is,—

“Thou Shalt Not Commit Adultery”

Neither time nor space will be taken to draw the fine distinction between adultery and fornication. Both root in the same soil; both are transgressions of the seventh commandment; both mean unlawful relationship between man and woman.

Some sins are more talked about than committed. With adultery it is probably the reverse. It has been prevalent at least since the days of earliest history. It was connected with idolatry from the beginning, and sanctioned by the religion of nature worship. It takes one of the strongest, most fibrous and tenacious holds upon flesh-and-blood humanity of any transgression of the decalogue.

The positive side of the law of relationship between the sexes is holy and universally beneficial. All the legitimate ties and blessings of human affection grow out of its fruitful soil. Perverted, it becomes a fruitful curse, a magazine of trouble.

God made man, and God made man's complement in woman. Man was not complete without her. The very symbol-



ism of the creation of woman beautifully impresses upon the devout believer the proper relationship of man and woman. God did not make woman from the feet of man, lest man should say she was to be trampled upon, or should bow at his feet. He did not take her from man's head, lest she should assume to lord it over her husband. But God took flesh and bone from man's side, near his heart, that it might be seen that God's design was that they should be companions, standing side by side, heart to heart, in holy and noble service for God and the race.

She was not to be used as a means to satisfy his lust, not a slave to his passion, but his equal, though different, the mother of his children, the queen of the household. The man pledges his troth to her. He promises to love, honor, and cherish her till death separates them.

She is also his. She promises to love, honor, and cherish him. Their sorrows are mutual, their responsibilities equally binding, their obligations coordinate and coextensive. He is not her slave. True love will bid her do her share. Love on the part of both will find joy in service each for the other, both for their children and for others. This same love will wisely train to the same unselfish service the children God may give them.

Such homes will not lead husband or wife to seek companionship elsewhere among those of the opposite sex. Neither one will pour out private troubles to another of the opposite sex. They will talk them over together and with God. If others must be brought in, it would be wise to bring the matter before some good man and his good wife who have stood the tests of life's troubles for years and have conquered. Let each one read, *not for the other*, but for himself or herself, the lessons in Eph. 5:22-33; Col. 3:18; 1 Peter 3:1-7. Never let the husband read these scriptures to condemn his wife; let not the wife read them to condemn her husband; but let each read for his own heart and life.

Let the young man be warned and instructed by Proverbs 2 and 5. Let him fill his soul with Proverbs 5. There will come sex temptations to men and women, married and single. The devil has spread his nets, his snares, his traps everywhere. The food and drink of the world feed sexual passion. Hot with condiment, strong with stimulant, overabundant in quantity, they develop animal passion. The literature, the theaters, the flaming billboards, unholy fashions born of the demimonde, lewd talk, and nude art are among the things that foster and arouse and pervert the sexual nature of male and female.

The open sin, the overt act, is the child of the cherished thought. The thoughts will come. The unclean demons and their agencies will suggest them on every side. They will knock at the human doors repeatedly. Thank God, we need not bid them enter. We need not cherish their presence. We need not let them employ our faculties or energies. As has been said, "The crows may fly

over our heads, but we need not let them build nests in our hair." The hot blast may fan our cheek, but we must not let it burn our soul.

How may we be strong to resist? First of all, let us learn the lesson that we cannot overcome the sin by thinking upon it. In that lies defeat. Lust cherished brings forth sin, which, when finished, brings death. "I say unto you," said Jesus, "that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28. The sin lies in the cherished thought.

The secret of overcoming and maintaining victory, then, lies in so filling heart and mind with good things that the demons of lust can find no place, nothing upon which to hook their tenacles. Above all things else, enthrone Christ within. Let him be your king, your Lord, your master, your teacher. The devil found nothing in him. John 14:30. If Christ reigns in you, the devil will find no lodging place for his temptations.

Your position, your knowledge as physician or minister of the gospel, will not save you. Greater effort will be put forth by the devil to destroy you. Look upon all his temptations, however beautiful or attractive, as enemies that are seeking to compass your defeat, disgrace, and destruction. So cherish hatred toward them that you will have no desire, even to think of them.

Finally, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. Only so may a pure, noble, Christian manhood and womanhood be developed, which by their purity in a corrupt and darkened world will lead heavenward those who are looking for purity and light.

*Mountain View, Cal.*

## Secret Societies

### Their Influence Not Conducive to Spiritual Growth

(Continued)

MRS. E. G. WHITE

THE soul is deceived when it trusts to worldly policy and human inventions instead of trusting in the Lord God of Israel. Can man find a better guide than the Lord Jesus? a better counselor in doubt and trial? a better defense in danger? To set aside the wisdom of God for human wisdom is a soul-destroying delusion. If you would see what man will do when he rejects the influence of the grace of God, look to that scene in the judgment hall, when the infuriated mob, headed by Jewish priests and elders, clamored for the life of the Son of God.

See the divine Sufferer standing by the side of Barabbas, and Pilate asking which he should release unto them. The hoarse

cry, swelled by hundreds of passionate, Satan-inspired voices, is, "Away with this man, and release unto us Barabbas!" And when Pilate asks what is to be done with Jesus, they cry, "Crucify him, crucify him!"

Human nature then is human nature now. When the divine remedy that would have saved and exalted human nature is despised, the same spirit still lives in the hearts of men, and we cannot trust to their guidance and maintain our loyalty to Christ.

#### Antichristian

These societies that are not controlled by the love and fear of God, will not be found true and upright toward man. Many of their transactions are contrary to justice and equity. He who is of too pure eyes to behold evil will not, can not, be a party to many things that take place in these associations. Your own conscience will bear witness to the truth of what I say. The talent and skill and inventive power with which God has endowed men are, in these associations, too often perverted to instruments of cruelty, of iniquity, of selfishness in practicing fraud upon their fellows. Of course all this is denied by the members of these bodies. But God looks beneath the pleasant, attractive appearance, to the secret, underlying motives and the real working of the association. While some of them claim to make the Word of God in a certain sense the basis of their organization, they depart far from the principles of righteousness. The vows imposed by some of these orders require the taking of human life when the secrets of the order are divulged. Members are also pledged, under certain circumstances, to clear the guilty from deserved punishment. Toward those who work against the order, they are required to pursue a course that is not at all in harmony with the law of God.

We cannot swerve from the truth, we cannot depart from right principles, without forsaking him who is our strength, our righteousness, and our sanctification. We should be firmly rooted in the conviction that whatever in any sense turns us aside from truth and justice in our association and partnership with men, cannot benefit us, and greatly dishonors God. Every species of deceit or conniving at sin is abhorrent to him. Fraud runs all through these secret associations, and none can be bound up with them and be free men before God and heaven. The moral nature is dragged down to that which God pronounces unjust, which is contrary to his will and his commandments.

One who professes to love God may in these associations be placed in positions which are called honorable, but in the eyes of God he is tarnishing his honor as a Christian, and separating farther and farther from the principles of righteousness and true holiness. He is perverting his powers, that have been purchased by the blood of Jesus. He is selling his soul for naught. In the revelation of his righteous judgments, God

will break up all these associations; and when the judgment shall sit and the books be opened, there will be revealed the unchristlikeness of the whole confederacy. Those who choose to unite with these secret societies are paying homage to idols as senseless and as powerless to bless and save the soul as are the gods of the Hindus.

These societies offer some advantages which from a human point of view appear like great blessings, but not so when judged by the Lord's measurement. Behind their apparent advantages are concealed satanic agencies. The larger the income drawn into the treasury, the more and deeper is the evil. The ungodly gain which has enriched these societies will, when traced out in all its bearings, be seen to be a curse. The words which Eliphaz spoke to Job are true in respect to these associations: "I have seen the foolish taking root, but suddenly I cursed his habitation." They are Satan's traps, his net to entangle souls.

Very many things are sanctioned and upheld by the world when they are an offense to the Holy One of Israel. It was seemingly a small thing for Eve to depart from God's specified restrictions and do the thing he told her not to do, and for Adam to follow her example; but that very thing was planned by the archdeceiver to destroy the souls of men by leading them to follow their own imaginations rather than the revealed will of God.

So in these associations principles are held that bring men under the deceptive power of Satan, leading away from safe paths into rebellion against God and disregard of his holy standard of righteousness. "Watch ye and pray, lest ye enter into temptation," is the oft-repeated injunction of our Saviour. Watch, watch, with diligence and care, lest Satan succeed in ensnaring the souls of those for whom Christ has paid the ransom money of his own blood.

#### We are Stewards of God

God calls upon you who would be his children to act as under the divine eye, to adopt the holy standard of righteousness. His justice and his truth are the principles that should be established in every soul. He who preserves his integrity toward God, will be upright toward man. No man who truly loves God, will, for the sake of a bribe of gold and silver, of honor, or any other earthly advantage, expose his soul to temptation. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Christians must sever every tie that binds them to these secret orders that are not under the control of God. They cannot be loyal to these organizations and loyal to God. Either the connection with these bodies must be severed, or you will assimilate more closely to them, and as the result will come to unite more fully with them, and will sever the ties that bind you to those who love and fear God. The Christian will abandon those things which are a hindrance to his spirit-

uality, be the sacrifice ever so great. Better lose money, possessions, and life itself than to imperil the vital interests of the soul.

You who have connected yourselves with these secret societies are trusting in a staff that will be broken in pieces; you do not trust in the Lord God of Israel, diligently searching to know his will and to follow in his way. When you invest money in these organizations, you do so in the hope of making provision for the future. You have given them time and thought and labor and money, while the cause of Christ has been neglected. Every dollar paid into these organizations is as truly turned away from the cause of God as if sunk in the ocean. But was not this capital intrusted to you of God to use in his service, for the salvation of your fellow men? By investing it where it cannot honor God or benefit men, you are repeating the sin of the slothful servant who hid his Lord's talent in the earth.

The Lord had intrusted to the unfaithful servant not a large capital, but only one talent. That one talent the man did not invest for the interest of God; he hid it in the earth, complaining that the Lord was a hard master, reaping where he had not sown, and gathering where he had not strewn. The selfishness he manifested, and the complaints he made, as though God would require of him that which he had no right to claim, showed that he did not care to know God, or Jesus Christ, whom God had sent. Everything he possessed was the Lord's own property, and was intrusted to him to use for God. When he said, "I was afraid, and went and hid thy talent in the earth," he acknowledged that the talent was from God.

And what saith the Lord?—"Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed." Here he repeats the servant's words, not acknowledging their truth, but showing what, even according to his own account, the servant ought to have done. The Lord virtually says: You made no effort to trade upon my intrusted capital, and to gain an increase to promote my glory in the earth. Thou oughtest "to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not [traded on his Lord's goods] shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness."

To every soul to whom the light of truth has come is this lesson given. We should never forget that God has placed us on trial in this world, to determine our fitness for the future life. None can enter heaven whose characters are defiled by the foul blot of selfishness. Therefore God tests us here by committing to us temporal possessions, that our use of these may show whether we can be intrusted with eternal riches. It is only

as the self-sacrificing life of Christ is reflected in our life that we can be in harmony with heaven, and be fitted to enter there.—*Bible Students' Library.*

(To be concluded)



## Conditions of Fellowship

### Walking in the Light

ARTHUR L. MANOUS

ON what condition is our fellowship with God and with one another based?

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

What is light?

"God is light." 1 John 1:5. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. "The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23. " whatsoever doth make manifest is light." Eph. 5:13.

What gives us light?

"The entrance of thy word giveth light; it giveth understanding unto the simple." Ps. 119:130.

What are we invited to do?

"O house of Jacob, come ye, and let us walk in the light of the Lord." Isa. 2:5.

Who willingly accepts this invitation?

"He that doeth truth cometh to the light." John 3:21.

Out of what and into what has God called us?

"He hath called you out of darkness into his marvelous light." 1 Peter 2:9.

How does the path of the just shine?

"The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." Prov. 4:18, A. R. V.

What is the light of truth to do?

"O send out thy light and thy truth; let them lead me: let them bring me unto thy holy hill, and to thy tabernacles." Ps. 43:3.

How does the apostle admonish the Christian to walk?

"Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." Eph. 5:8.

What are the Christians who walk as children of light not in?

"Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:4, 5.

What, then, is the essential thing for us to do?

"Walk in the light, as he is in the light." 1 John 1:7.

Nashville, Tenn.



WE must meet reverses boldly, and not suffer them to frighten us.—"David Copperfield."



# THE WORLD-WIDE FIELD



## The Millions and the Message in South India

J. S. JAMES

A VISITOR in India is impressed continually with the density of the population, which to the casual observer seems to spring up from nowhere. One may ride on the train for hours, and with the exception of the large cities and villages along the road, see little or no evidence of human habitation, apart from the cultivated fields and bands of laborers working here and there; but any hour of the day or night he will find the train loaded to its utmost capacity, with multitudes coming and going. It is no uncommon sight to see a train pull into a station at night with pairs of legs hanging out of many windows, and every apartment jammed with travelers, like sardines in a tin, and the aisles crowded so that entrance is impossible. The railroad platforms swarm with people, and the stillness of the night air is thrown into a tempest by their excited cries as they surge hither and thither. The continual press and jam of these throngs, together with the noise and confusion, is trying even on the nerves of a strong man.

This congestion of humanity is evident not alone to the train traveler. Go into the bazaars of the city, and into the streets, temples, and sacred bathing ghats, and the same congested condition is to be seen. There the people are in numbers that bewilder, in all stages of dress and undress, rich and poor, ignorant and educated, debased and refined, sick and well; and as you gaze, you wonder whence they come and whither they are bound.

One thought is continually in the mind of the gospel messenger as he sees these surging masses. They are as sheep without a shepherd, judgment bound, yet with no warning voice to tell them of their danger, no hand to guide them into the right way. And one question hangs continually upon the lips of the observer, and is never satisfactorily answered: "How shall we reach this great sea of humanity with God's message for today?" And as the question is repeated in deep earnestness, the echo seems to come back from the surrounding darkness, "How? How?"

Of all the known means of disseminating knowledge and truth, none seems to excel that of the circulation of the printed page. This medium more nearly answers the question than any other.

"But how," you ask, "can we carry the message to them by this means when only one in ten of the men and one in one hundred and forty-four of the women are able to read?"

While it is true that the majority of the people are illiterate, yet it is marvelous how the knowledge of anything new or strange is spread throughout the cities and villages. Allow a bit of news to fall into the hands of one living on the outskirts of a village, and in less than an hour all the village is talking about it.

Suppose one of these villages is visited by one of our colporteurs with a variety of suitable literature for sale and free distribution. He begins his work by visiting from house to house. The "house" in India may contain from one to twelve families, all of whom are more or less related. Nearly all the men in each house, and some of the women, are able to read in their own vernacular.

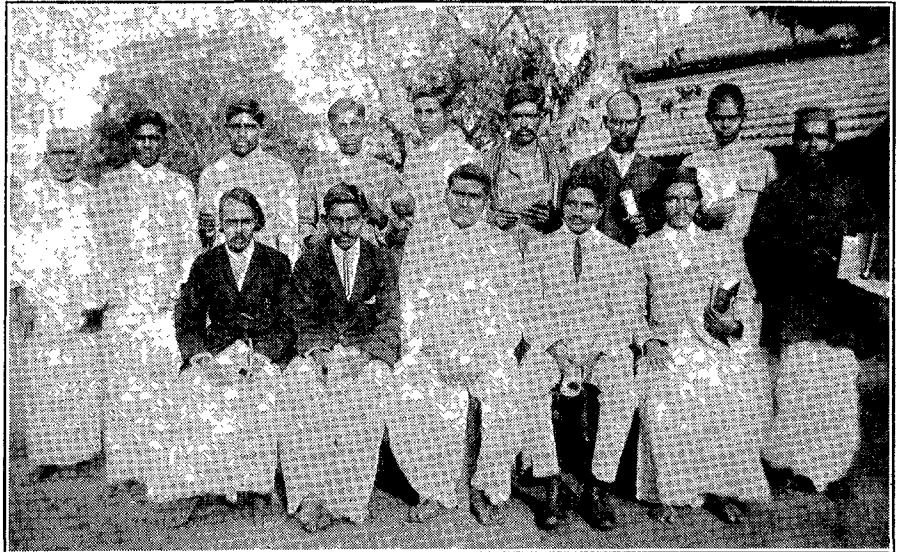


Photo by J. S. James

WORKERS AT COLPORTEURS' INSTITUTE, TRICHINOPOLI, SOUTH INDIA

Naturally these are the first ones sought by the colporteur with his printed message, and around them gather the rest to hear what is read or spoken. It is a common sight to see a group of people gathered in the shade of some building or tree, with the leader in the center reading from a newspaper or tract, telling stories, or reciting mythical tales of the gods which delight and fascinate the crowd. This is a common village experience in India, varied somewhat by location, education, and environment.

When it is remembered that nine tenths of the population, which numbers three hundred and five million, live in villages of fewer than five thousand inhabitants, and four fifths in villages of one thousand; that two thirds of the whole number of villages have less than two hundred inhabitants, while five hundred villages have from five hundred to two thousand inhabitants, something of the extent and nature of our responsibility of reaching them with the message can be grasped.

The task before us is made still more difficult by the fact that one language does not form a common medium for reaching the people. There are two hundred and twenty languages spoken by the population of India. These can be classified in two main sections,—the Aryan group of north India, such as the Urdu, Bengali, Hindi, Marathi, Gujarati, and Punjabi, each of which varies greatly from the others; and the Dravidian or Turanian group of south India, such as the Telugu, Tamil, Kanarese, and Malayalam.

Here in south India God has laid upon us the responsibility of carrying the message to sixty-five million. We dare not think of undertaking such a task without a plentiful supply of literature setting forth the truth in the vernacular languages of these multitudes.

Already an encouraging beginning has been made in the Tamil, the important tongue of sixteen million; and in 1915 we began to print in the Telugu, which will reach twenty million, and in Malayalam, a language spoken by six

million. In these two latter languages we already have a working force in training, while among the Tamils the canvassing work has been a success for more than three years. Our Tamil quarterly, *Present Truth*, has a good circulation among the educated Indians who speak that language, and a rich, prosperous class of subscribers throughout Madras Presidency and as far east as Ceylon, Burma, and the Straits Settlements.

The accompanying picture shows a group of Tamil canvassers in attendance at an institute held in July, 1915, at Trichinopoli, south India. These are men who are helping to carry the printed page into thousands of villages and towns, and tens of thousands of homes, of but one language area. We must have similar or larger forces in the four other main languages of this division to do a like work. In this way only shall we be able to reach the masses who perhaps will never hear the voice of the living minister of truth.

## Nanking, China

O. A. HALL

DURING the past few months our work in Nanking has undergone some changes, but the Lord has led. In the spring it was decided to move the headquarters of the East China Mission from Shanghai to Nanking. As Brother Doolittle and his wife were settled there, we planned to unite our efforts in building up a stronger work in the city, as well as throughout the Anhwei Province; but Brother Doolittle was called in the autumn to connect with the training school in Shanghai, and we were left alone to carry the work in the province in connection with our general work in the division.

While this made our burdens much heavier, we proceeded to carry out the program for city work, calling in some of our best Chinese evangelists and beginning an evangelistic effort December 8, which lasted one month. As the result of the meetings, a number have been added to our list of inquirers, and those who had been previously studying were established in the truth and prepared for baptism. On the last Friday of the meeting, twenty-one were buried in baptism, and on the following day united with the church, and with grateful hearts and joy beaming in their faces, joined in the ordinance of humility for the first time.

Mrs. Hall conducts a Bible class three times each week for a very intelligent class of women, some of whom give promise of becoming efficient workers. The prospects for the future growth of the work in Nanking are very encouraging, and we hope in the coming year to see many led from darkness to the light of gospel truth.

## Java

G. A. WOOD

My wife and I have been in east Java about three years, and we are enjoying our work among the different nationalities represented here. Recently we have gone out to the various towns to secure subscriptions for our Malay and Chinese papers, with an encouraging measure of success, for which we praise the Lord. Hundreds whom we could not very well reach in any other way at present, can be reached with the printed page. We pray earnestly that God will graciously water the seed thus sown, and grant a rich harvest at the final ingathering.

As we travel through the rural districts on these tours, and see the laborers at their toil, we are reminded of the work of the Saviour as he mingled with the multitudes amid similar surroundings. In many places there seems to be nothing to mar the picture, except sin, and oftentimes it is the sin of ignorance, for many in this fair land are totally ignorant of the One who supplies their daily needs. And how shall they hear without a preacher?

Both this year and last the people have given well in the Harvest Ingather-

ing campaign. We still have some papers left, which will help to swell the fund. It is really encouraging to see how the paper is received, notwithstanding it is in a different language from the one generally spoken here.

While the number of converts has not been large, some of those won from the darkness of heathenism are gaining a real experience in the things of God. Some have a burden to win their relatives and near friends, and servants too. Is not this one of the evidences of the Spirit's work upon the heart?

During the year just past seven persons followed their Lord in baptism, and enlisted in the ranks of the Lord's host. We earnestly pray that they may be kept from evil ways, and be reckoned among the saved at last.

One thing which encourages us is, that while we are not free to work everywhere, our members are, through force of circumstances, scattered all about.

Just now one of our Dutch sisters is seriously ill. My wife has been at her home all night, doing what she could to cooperate with the Great Healer. This poor woman has been sorely tried for months. We know God can, if he will, rebuke the disease.

As the Week of Prayer Readings were late in arriving, we are having them this first week of the new year. Some are receiving help, and we trust that more will be helped before the week closes.

## How It Might Be

T. E. BOWEN

Does it seem to you at times that yours is about the roughest, the most cheerless, the hardest burden-pressed pathway any one is called on to travel; that, to say the least, the problems and annoyances you have to meet are very hard to bear? This may be so, but—

Suppose you were suddenly taken out from the midst of all these trials, and other hands should take your burdens, how do you think you would feel then? With absolutely nothing to do but to look on and observe others toiling on with your work, how would the difficulties seem to you, do you suppose?

Well, this is the very experience of some of our brethren. They have been taken from their work,—from publishing houses, from conferences, and from mission stations, where, in common with us all, they had trials to meet, perplexities thrust upon them, which no doubt at times seemed hard to bear.

But how is it now? While they are freed from all their former tasks, much harder ones are now imposed. Some are confined in prison camps, where they are practically powerless to do much for God. With some, more than a year has gone by in which they have been separated from their loved ones, being able to do only a little of their former work. As these think over their past experiences, very likely they wonder how they could have noticed the perplexities that

at the time seemed so great, and long for an opportunity again to be associated with God's work in the earth.

If they could write us what is uppermost in their hearts, would it not be to exhort us to count every hour, every day, as most precious in placing before others the message for this time? And would they not urge us to forget every trivial annoyance, to brush aside every intended or unintended slight, and to buckle on the whole armor and valiantly fight the spiritual battles of the Lord while we have the opportunity to do so? We believe they would.

God help us all to improve every opportunity for hastening with the message into every dark, unentered corner, both at home and in the far fields, while our day of opportunity lasts; for soon the night in which no man can work will settle down upon the whole world, and God's work for lost men will be finished forever.

## Mission Notes

ABOUT a century ago, in the early days of mission work in India, Henry Martyn, after years of effort, wrote in effect, "If I ever live to see a converted Hindu, I shall see what to me is greater than a resurrection from the dead." Present-day missionaries are witnessing many such resurrections.

THE American ambassador to Turkey, Mr. Morgenthau, after more than two years' residence in that country, pays this tribute to the missionaries: "Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations, and provide those intellectual, physical, moral, and religious benefits upon which alone any true civilization can be built. The missionaries are the devoted friends of the people of Turkey, and they are my friends. They are brave, intelligent, and unselfish men and women. I have come to respect all and love many of them."

BROTHER JAMES E. SHULTZ, writing January 7 from Shanghai, where he is connected with the publishing work, says: "Our work here in the press is showing very encouraging progress. We have changed the policy of the paper, and are now taking subscriptions, of which we at present have 30,000. This is in addition to our regular monthly sales. This month most of our canvassers are in institutes, but our January edition of 60,000 is already exhausted, and we cannot fill the additional orders that are coming in. Thus you see that our edition will soon be as large as it was before we adopted the subscription plan, and now everything is done on a real business basis. All papers printed are sold on commission or sent direct to subscribers."

"HE that hath lost his faith hath little else to lose."



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.

## Our Words

WORTHIE HARRIS HOLDEN

FIRM on the battlements of truth and right  
Stand Gideon's host as watchmen of the night;  
Naught swerves them from their post and duty's call,  
For through their vigilance the foe must fall.  
But, with a venomed tongue, well masked with guile,  
The archdeceiver with a luring smile  
Suggests the faults and motives of each other,  
And each accosts his neighbor, friend and brother,  
Till he deserts his armor, shorn of might.  
The foe attacks, and conquers in the fight.

Was this a dream? Shall God's own chosen be  
Enslaved and taken captive readily?  
Can those who seek communion of high heaven  
Befoul their mouths with tales by Satan given?

If undefiled we walk the narrow way,  
Must noble thoughts be our delight for aye?  
Ah! words translate the heart, and mirror fair  
The image and the superscription there.  
Thy God in judgment sits. The hour is late.  
With solemn mien thy final sentence wait.

## From the Heart

WE hear a great deal about the importance of obedience,—for the child! —the necessity of it, the value of it, the training it gives, and so on. Someway, it is a virtue that is peculiarly comfortable and desirable in the eyes of parents; so much so that, unless we are careful, we are likely to overlook the very vital fact that outward compliance with our requests, apparent conformity to our commands, may not be obedience in its highest sense at all.

Your little fluttering canary, so long in captivity that in spite of the bars that imprison him he daily pours out those liquid, golden notes that seem the voice of pure joy and embodied content, is, you would say, in perfect accord with his surroundings. But wait. A day comes when the gilded gate is lifted; the wide, alluring outdoors calls; and the helpless little captive, a mere fluff of yellow down, spreads his unaccustomed wings, leaving the safe shelter and unflinching

food supply of his restricted life for the thrilling bliss of freedom.

So with the child. Some natures fret under restraint, others revolt, and still others conform. But all, as soon as they are old enough or strong enough,—as soon as the bars that have confined them against their will, even when they apparently yielded, are lifted,—will choose their own ways of thought and life.

Shall we, then, perforce, adopt the plan of the dear old woman who attended her first "mothers' meeting" when her own sons and daughters were grown up, and their children came from near and far for longer or shorter sojourns in her ample home? The physical needs of The Child had been discussed pro and con,—his clothes, his food, his weight; his morals had received critical attention; his mind, his moods, and his will. Now indeed we flounder. When obedience is so good for the children, and so pleasant for us, why will they disobey? How shall we "make them mind"?

"I have made a discovery," announced this grandmother in Israel. "I have raised a large family of my own, and my house has never been without children in it from the day our first little ones came. So I know what I say is true. *If you want your children to obey you, never ask them to do anything you know they do not want to do.*"

She had no idea of being "funny," or of amusing that audience. Her "discovery" was as real to her, and was as practical, as much that she had heard discussed that day. We smile at her philosophy; for we know that our children—and we ourselves—must obey, and very often indeed when they—when we—find it directly opposed to the promptings and longings of the natural heart.

But not eye-service nor lip-service, not hand-service nor foot-service, not the reverent manner and the wandering mind. The only obedience, dear mothers, that will help your child in the formation of a sturdy, self-reliant, sincere character, steadfast to duty, firm to resist wrong, valiant to defend the right, is the same kind of obedience that you yourself must possess. And that is the obedience that is the outworking of right principles, and that comes from the heart. For acceptable obedience "does not consist in isolated acts; it is an atmosphere, it is a necessity, it is the breathing of a new existence."

It takes time and patience, "line upon line, line upon line," to build into your child's life the just principles that will lead him to *choose* the way of obedience,—to obey not only your commands, but the laws of the state and the laws of God, because they are just and right. But obedience of this kind will be a solid foundation beneath his feet in the hour of test, a shield against the fiery darts of the enemy, and a sword to insure victory in the fiercest assaults. Such obedience comes not because of fear, but it springs from love; and it is to those who are *willing* and obedient that the promise is given, "Ye shall eat the good of the land."

MRS. I. H. E.

## Proper Sabbath Occupations for Children

MRS. B. P. FOOTE

THE question of proper Sabbath occupations for children is one of the problems that all Seventh-day Adventists have to meet. There are three phases to this problem,—the mental, physical, and spiritual,—and to overlook any one of them is a serious mistake. Growing children need physical exercise on the Sabbath, and they need mental and spiritual training, in addition to that which they receive in Sabbath school.

It is important that a love for the Sabbath be instilled into the minds of the children from the time they begin to understand. Perhaps I cannot do better than to illustrate what I mean by comparing two actual cases, since practical illustrations appeal to us more strongly than the most elaborate theories.

When I was a little girl, I visited a Seventh-day Adventist family consisting of father, mother, and eight children. The members of this family were often spoken of as "strict Seventh-day Adventists." I shall never forget the gloom that settled down over that house at the beginning of the first Sabbath I spent there. No laughing was permitted. During family worship, all the children were *compelled* to pray, instead of being taught to love to pray, and to consider it a privilege to be able to do so. They were not allowed to take any walks on the Sabbath. In fact, the whole family kept the Sabbath as if it were a great burden. One by one the children grew to manhood and womanhood, went out into the world, took worldly companions, and today they are all out of the truth. Even the father and mother, from sheer discouragement, have also practically given up the truth.

Another family, consisting of a mother and four children, lived in the same city. Their Sabbaths were happy, pleasant ones. The mother read, told Bible stories, and took the children out for walks to near-by parks, where they gave away missionary papers. She talked to them of nature and the handiwork of God. These children looked forward to the Sabbath with pleasure. The Sabbaths were too far apart to suit them, while with the other family the Sabbath came too often. When these children grew up, they



took companions of like faith, and today they are all in the truth, and trying to bring their children up in accordance with God's will.

If we will give careful thought and study to this subject, we shall find that there are many ways to interest the children on the Sabbath, and they will grow up to love this day above all others. Take walks with them; tell them of nature and of the many beautiful things God has created. In "Christ's Object Lessons," pages 25, 26, we find these words:—

"Christ's purpose in parable teaching was in direct line with the purpose of the Sabbath. God gave to men the memorial of his creative power, that they might discern him in the works of his hand. The Sabbath bids us behold in his created works the glory of the Creator. And it was because he desired us to do this that Jesus bound up his precious lessons with the beauty of natural things. On the holy rest day, above all other days, we should study the messages that God has written for us in nature. We should study the Saviour's parables where he spoke them, in the fields and groves, under the open sky, among the grass and flowers. As we come close to the heart of nature, Christ makes his presence real to us, and speaks to our hearts of his peace and love."

If the children have proper home companionship, they will not feel the need of going visiting or pleasure seeking on the Sabbath. It is almost impossible for grown folks to confine their conversation to proper Sabbath topics when visiting on that day, and surely we cannot expect more of our children.

One cannot begin too early to train the children in proper Sabbath observance. The child's mind is said to be like wax to receive impressions, and like marble to retain them. It has also been said, and truthfully, that a child learns more during the first four years of its life than during any succeeding four years. How important that a love and respect for the Sabbath be one of the things learned during these early years!

It seems perfectly proper for little girls to play Sabbath school with their dolls. I knew of one little girl who would place her dolls all in a row, and go over the memory verses, and tell them all about her Sabbath school lesson. She spent a great deal of time in this way on the Sabbath, and seemed to receive much benefit therefrom. Let the little ones rock their dolls and sing Sabbath school songs to them.

One child where the Sabbath had always been made one of the most pleasant days of the week, remarked, one day, "I wish Sabbath would come every day; it's too long to wait a whole week."

Part of the Sabbath could be very well spent with blocks, building the temple or the sanctuary. Something special should be planned for each Sabbath. The older children who can read, should be encouraged to do so. But whether the children play with blocks, or go walking, or read, they should be under sympathetic supervision. Let us be sure that

we know just where our children are, and what they are doing. If they are inclined to read, we should know what they are reading, and help them make the right choice of books, papers, etc.; for reading is either a blessing or a curse, and few children have the judgment to make a wise choice of Sabbath reading.

This problem of proper Sabbath occupations is one that each family will have to work out "with fear and trembling." It has as many variations as there are families of Seventh-day Adventists,—yes, and there are as many problems in each family as there are members of the family; so no set of rules can possibly be made that will meet all requirements. The great secret of success is for each member of each family to seek, by every possible means, to solve the problem. Let the children help. Often they will make good suggestions; and the more responsibility they can be made to feel, the easier it will be to lead them along in the way they should go. Every hour spent in careful, prayerful study of this question will bring a rich reward in the day of final reckoning.

*Mountain View, Cal.*

### Do You Know That —

OUTDOOR air is the best spring tonic? Malaria is spread by a special mosquito?

Proper house screening prevents disease?

Fingers, flies, and food spread typhoid fever?

The careless sneezer is the great grip spreader?

Measles kills more than eleven thousand American children every year?

There has not been one case of yellow fever in the United States since 1905?

Children from sanitary homes advance more rapidly in school than those from dirty premises?

Plague is a disease of rodents, and that the Public Health Service of the United States has destroyed more than eighteen thousand rodents in New Orleans in the last eighteen months?

### "Buzzites"

LORA E. CLEMENT

WE all number among our acquaintances persons who are extremely busy, men and women of affairs, real burden bearers in the workaday world. Quietly unassuming, they shoulder the load which falls to their lot, and carry it steadily, calmly, day after day. Yet they always have time for worth-while things, and the sorrowing look to them for cheer, the discouraged for comfort, the overburdened for help. These are the lifters in a world of the weary and heavy-laden.

Then there are others who seem to be exceedingly busy. With a worried, hurried air they rush from task to task. Preoccupied with anxiety to get to the "next thing," they flit here and there, and one is unable to put his finger on any definite "one thing" they have accomplished. These friends belong to

the "tribe of Buzzites." The numerous members of this clan cannot help their fellow travelers along the way; they do not bear their share in the world's great work; they never really have time to do anything, because they are "so busy." These Buzzites miss the joy of service. They are too much occupied to appreciate the glories of the commonplace. To them we pass on the admonition,—

"Get busy, yes, get busy,  
But not so busy, quite,  
That you're nothing but a galley slave  
From morning until night.

"Keep busy, yes, keep busy,  
But take some time between  
To be a friend among your friends,  
And not a mere machine."

### Good English in the Home

"How can children who hear good English at home, but who live in a region in which a somewhat ungrammatical and colloquial English is spoken, be trained to use the language they hear at home, and not that spoken by the neighbors?" asks a puzzled mother.

It is only by constant correction that parents can overcome the faults of speech which the child has contracted from outside associates. With children who are old enough to grasp the idea, an appeal may be made to family pride. Tell them how mortifying it is that people should have reason to suppose that this sort of language is spoken in their own home. The problem is easier when there are several brothers and sisters who may be set to watch one another, and perhaps have a little fun by catching the mistakes.

If a record is kept of the double negatives, "ain'ts," etc., which each one uses during a day or week, some method of fining the greatest offender, or rewarding the most careful, will cause a good deal of merriment. Children can often help one another more effectively than their parents can help them.

It must not be forgotten that incorrect English is not a fault of character, and should be treated in a different way from questions of morals. The appeal is not to the conscience, but to the intelligence, and the first aim is to awaken the child's own interest in correct speech.—*Estelle M. Hurl, in Home Progress.*

### A Sure Rat Exterminator

(Republished by request)

WE had rid our yard of moles by using carbon bisulphide; and as our chicken houses were overrun with rats, I thought of trying it for exterminating them. We soaked cloths with it and poked them into the rat holes as far as possible, so that the chickens could not pull them out. The rats left and have never come back, although it is over two years since we tried it. We felt this a great victory, for we had tried everything else we ever heard of without success. Care should be taken, however, to keep all fire away from the sulphide fumes, as they are highly inflammable.—*Selected.*



## THE FIELD WORK

"GO YE INTO ALL THE WORLD"



### His Love for Me

EDNA L. HETHERINGTON

Do we love our blessed Saviour,  
Love him with a heart sincere?  
Do we long for his appearing,  
Are we glad that it is near?

Have we given our hearts to Jesus,  
Have we yielded all to him?  
He has power to cleanse each sinner,  
And remove each stain of sin.

If we knew how much he loved us,  
Yes, and how he loves us still;  
If we knew how he is longing  
For us all to do his will;

If we knew the tender pity  
Which he feels for you and me,  
I believe we'd love him better.  
Think of it—he died for thee.

And 'twas just because he loved us  
That he woos us with his love.  
Think of being sons and daughters  
Of the King who reigns above!

What is earth with all its pleasures  
When compared to joys like these?  
For this love let's thank our Saviour  
Every day on bended knees.  
*Takoma Park, D. C.*

### A Growing Work in Jamaica

I HAVE just closed a busy two weeks' visit to Jamaica. Elder E. C. Boger took me in his automobile from one end of the island to the other, making stops at churches, sometimes visiting two or three in one day. In this populous island, with but one railway east and west, and a branch to the north, Elder Boger's automobile has certainly proved a blessing. Our longest day's run was 142 miles, over mountains and round the coast to Montego Bay, at the northwest extremity of the island. Thirteen years ago, with Elder J. B. Beckner and his horse and cart, I spent a fortnight visiting companies. Time has speeded up things since those days. Now Elder Boger can reach any church in the conference in one day's journey from Kingston, the headquarters.

Jamaica shows the fruitage of years of faithful toiling. Now there are 2,000 Sabbath keepers in this island, gathered into forty-four churches and companies. Last year 221 were baptized, and about thirty received on former baptism. Still the interests grow. "We don't know how to respond to the calls for meetings," Elder Boger says. Here is just one illustration: At Golden Grove we stopped for a noonday meeting. Three or four new Sabbath keepers walked in from Ocho Rios, eleven miles over the mountainous roads. The two local elders at Golden Grove have been taking turns in going down to Ocho Rios each Sabbath to foster the interest there. So from the little churches the interests are being developed in regions about.

As we passed through one town where we have no believers, Elder Boger remarked, "We must get one or two families to move in here and find work, and so make a beginning for meetings."

It is good to drop into these isolated fields and find the workers aggressively pushing on, and the believers talking the truth to their neighbors and rejoicing in its progress, even as do we in the older fields.

The Kingston church is a large one, with a Sabbath congregation that I estimated at five hundred. For the young people's meeting in the afternoon about two hundred gathered, including the Junior young people's society. Elder F. E. Roberts has just taken up the work in Kingston.

I know that friends in America always like to know where workers from the American conferences are. In one house in Kingston, living a busy and harmonious life, are Elder and Sister Boger, Elder and Sister Roberts and Miss Ruth, and Brother Charles Degering, secretary of the conference, with Sister Degering and little daughter. In the mountain district of the west central part, Elder N. J. Aalborg has charge. We visited his family in Beverley, where we have a church on the mountain side, and found Elder Aalborg in another place, Marchtown, where he has a church building nearing completion. Brother and Sister A. E. Holst are at Montego Bay. Brother Holst has charge of the canvassing work, and we hope he may be blessed in training a little band of workers to hold permanently to this branch of service. At the Riversdale publishing headquarters for the union conference we found Brother A. F. Haines and family, and Elder E. Van Deusen. Here is also the home of Elder A. J. Haysmer, president of the union. Sister Haysmer was at home, but Elder Haysmer is away on his rounds southward, to return in September. Our last call was at Port Antonio, where Elder C. H. Keslake and family live. From this point Brother J. J. Ireland and I took ship for the eastern end of Cuba. Brother Ireland was engaged in auditing work at the Riversdale press. The brethren in these fields greatly appreciate the help that the General Conference auditor is able to give them.

W. A. SPICER.

*Santo Domingo, Cuba.*

### The Lake Union Conference Session

BATTLE CREEK, Mich., long the central headquarters of Seventh-day Adventists, and still the location of the largest Seventh-day Adventist church in the world, was the place chosen for the eighth biennial session of the Lake Union Conference. This important gathering was held March 7-14, and was attended by nearly all the ministers, department secretaries, and Bible workers of this field.

The conference session was preceded by a four days' meeting of the leaders of the various departments of the work. The programs of these departmental councils were well prepared; and from the very first meeting it was evident that these workers had come together for no other purpose than to increase their efficiency in the Lord's work.

Prayer and praise were characteristic features of the conference. The morning devotional meetings were attended by all. The president of the union, Elder L. H. Christian, showed by words and actions that he considered the seeking of God the most important business of the meeting.

Elder I. H. Evans gave a series of studies on the victorious Christian life, to which there was a hearty response on the part of all. Elder G. B. Thompson gave a series of studies on soul-winning, which was also much appreciated.

The sessions of the conference were earnest, businesslike, and harmonious. The excellent reports of the progress of all departments of the work elicited many expressions of gratitude from delegates and visitors.

Among other things, the president in his biennial report said,—

"From 1860 our work made great strides in these central States. By 1892 our membership in Michigan, Indiana, Wisconsin, and Illinois was 9,060. At that time our entire membership in this country was only 30,254. In other words, in 1892 two sevenths of the membership in what is now the North American Division lived in the Lake Union, while today only one sixth are in this conference. It was, of course, unavoidable and fortunate that such a change should occur.

"Once more it may be well to remember that the Lake Union has passed through an experience that has come, and can come, to no other Seventh-day Adventist field. The largest institutions ever owned by this denomination, after having been situated in the Lake Union district for many years, were lost or removed. With this removal went many sturdy laborers and more than a thousand other brethren. The membership of the Lake Union Conference decreased very rapidly from 1905 to 1910. Since then we have been growing, until there are as many Adventists in this district today as there ever were. And now we are certainly ready for a strong forward advance.

"During the past biennial period we have baptized 2,559, and the membership has increased from 11,264 to 12,169, a net growth of 905. This compares favorably with other unions in America. Some have said that the work was about finished in this territory, and that we should do well to hold our own. Such an idea is utterly wrong and very pernicious. We firmly believe that the future experiences of the Lake Union will be as bright and aggressive as its past is glorious. There is every reason to hope that it will yet double its membership. This will certainly come if we plan and work like wide-awake men, and dedicate ourselves to the Lord for great things.

"If we are to advance God's cause at home, and do our share of the great world-wide work abroad, we must train

more young men for the ministry. With a college of our own and a large tithe, we enjoy a rare opportunity to do this. During the last two years we have ordained twelve ministers and granted license for the first time to about twenty. But this is less than half of what we should have done. . . .

"The tithe is the foundation of all our finances. For the two years, ending Dec. 31, 1915, our tithe was \$425,309, an increase during 1915 over 1914 of \$22,168. While grateful for this, we believe that many are yet far from paying an honest tithe. Early in the year the different conferences sent out a new tract on tithing, and most of our ministers have agreed to preach on tithes and offerings every time they visit a church this year. During the past two years the Lake Union Conference raised \$223,006.19 on the Twenty-cent-a-week Fund. There was an increase during 1915 over 1914 of \$23,670.33. The increase of mission funds during this biennial period, over the two previous years, was \$94,024.90. The Lake Union paid \$6,692.62 more than its quota in 1915. This result is due to the self-denying devotion of our people, encouraged by our conference presidents, laborers, church elders, and other leaders. The per cent tithe to the Division Conference for the biennial period just closed was \$68,935.13, and the union tithe was \$42,530.90. In all, we have sent to the Division Conference during the past two years the sum of \$326,464.51. The total amount of tithe and offerings, exclusive of donations for local conferences and institutions, was \$748,012.52.

"We have made some progress in the Lake Union in reducing our indebtedness, though we are as yet far from the desired goal of freedom from debt. In the beginning of 1914, after the elimination of all duplications, the total liabilities of the union were \$316,912.24. During that year this sum was reduced to \$281,075.55. Thus we paid \$35,836.69 on our debts. Since that time the college debt has been paid in full. The debt on the academy at Holly, Mich., which was the largest debt on any academy in the union, has been cleared. The Swedish Seminary debt of \$15,000 is almost paid. We have every reason to believe that the last note will be redeemed by the close of this school year. The Madison (Wis.) Sanitarium has paid about \$13,000 on its debt. The sanitarium at La Fayette, Ind., which formerly lost thousands of dollars a year, has been able to pay expenses the past eighteen months, and more than \$6,000 has been paid on its liabilities. Not a few other liabilities have been paid. We are safe in saying that when our accounts for the year are worked out, our debt will be decreased \$55,000, showing a decrease in liabilities for the two years of \$90,826. We have more than \$20,000 in pledges, and some annuities, but in this statement we do not figure either, as annuities do not pay liabilities, and pledges are not cash. . . .

"The world today is on the verge of moral bankruptcy. We shudder as we read of the millions killed, crippled, or captured in the carnage of Europe; of famine, of pestilence, and of nations literally bleeding to death. But the loss of money, of provinces and cities, of treasures of art, even the frightful loss

of life and the wrecking of homes, is not the most serious feature of the present world storm. The appalling thing, the fatal thing, is the deathblow given to law and justice. Modern civilization has failed,—failed as utterly as did that of Babylon, Greece, or Rome, or that of infidel France. Once again has it been proved that human philosophy, empiric science, and mere social reform are barren of all spiritual force. The one hope of mankind is Christ. . . .

"The failure of civilization is the opportunity for Christianity. Seventh-day Adventists have the message needed by the world. The war is God's means of preparing the honest in heart to accept his truth. We can give this message only as God grants us the power of the Holy Spirit. Our supreme needs today are a deeper spiritual life, more prayer, and holy living."

All departments showed commendable progress. Very encouraging was the statement of the educational secretary:—

"According to the best statistics available, we have passed the halfway mark and are well on the other side. We have more than 4,000 children and youth of school age in the union conference. Twenty-five hundred of these are enrolled in our schools. This is encouraging; but where are the others? 'All the children of all the churches' is our goal, and we must never cease our planning and praying until the benefits of a Christian education are brought within the reach of every young person in our conference."

The report of Prof. O. J. Graf, president of Emmanuel Missionary College, showed that 145 students had entered the work at home during the last two years, besides nine who have taken up work in foreign lands. Brother Graf stated that the biennial term had been a time of setting and reaching goals at the college. The four goals mentioned were: (1) 5,000 books in the library, which was more than realized; (2) the voting of Berrien County dry, the campaign for which was participated in very actively by the college students; (3) a \$3,000 laboratory equipment; and (4) the raising of the college debt. For this last enterprise the students raised more than \$5,000.

The reports of the conference presidents were a very interesting feature of the conference.

Elder A. G. Daniells was in attendance part of the time. He gave illustrated lectures on "The Great World War" and "Has Christianity Failed?" He also reported to the conference concerning the meetings which he had been holding in Portland, Maine, and the remarkable interest there.

There were present from outside the union, aside from those already mentioned, S. N. Curtiss, I. A. Ford, and the writer. There were also present for a few days several members of the Pacific Press Board, with R. A. Underwood, Charles Thompson, and others, who came to counsel with the members of the General and North American Division Committees concerning the International branch of the Pacific Press Publishing Association. The decision to move this work to Chicago was much appreciated by the Lake Union Conference; for it is expected that this move will be not only a great blessing to the work

for foreigners all over America, but a special blessing to the work in Chicago.

All the reports and nearly all the studies and sermons given at the conference have been published in the *Lake Union Herald*, Vol. VIII, Nos. 10-12.

M. E. KERN.



## The Columbia Union Conference

THE Columbia Union Conference held its fourth biennial session in Pittsburgh, Pa., March 13-20. Nearly the entire corps of workers were present at the opening of the conference, and remained till its close.

The meetings were held in the auditorium of the Carnegie Library, in one of Pittsburgh's beautiful suburbs. The committee on preparations had made every possible arrangement for the convenience and comfort of the delegates.

The Lord has greatly blessed the work in the Columbia Union Conference during the last two years. There have been 2,150 persons baptized, and an increase in church membership of 969. The tithe of the conferences aggregated \$296,295.87, an increase over the previous biennial period of \$44,377.89. The growth in the mission funds has been as encouraging as the increase in the tithe. The union conference raised its full quota of twenty cents a week, which aggregated \$143,658.28, or an increase of \$34,711.88 over the preceding two years. This is certainly a marked growth, but it is not all. The Mount Vernon Academy has paid its entire indebtedness, being among the first of our educational institutions to wipe out the blighting curse of debt. The conference has finished paying the old debt of the Philadelphia Sanitarium, which was closed some years ago; it has also contributed \$10,000 to apply on the debt of the Washington Missionary College.

In the union conference there have been erected eleven church buildings, at a cost of \$46,000, besides an office for the union conference officers.

The book sales have kept pace with other lines of work. During the past term the literature sales amounted to \$216,339.65, an increase of \$19,704.85 over the previous term. But it is planned to make the coming years better than the past. All departments of the work have grown and kept pace with the spirit of the work already mentioned. Most of those leading in the work for the past two years were reelected for the coming four years.

Elder Daniells was with us, and not only helped in the conference meetings, but also gave two lectures in the Pitt Theater, each of which was attended by two thousand of the best citizens of Pittsburgh.

The entire meeting was full of encouragement and helpfulness. The reports from the conference presidents and departmental secretaries were full of courage, and added to the interest of the meeting. From first to last, the conference was a feast to the soul. Many made new resolves to lead a consecrated life and persevere in the work of overcoming. We confidently expect great things to be accomplished in the years to come in the Columbia Union Conference.

I. H. EVANS.

## Missionary Volunteer Department

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

### After These Days

N. D. ANDERSON

THE lovely days that were, are gone.  
 Their sunset gold and golden dawn  
 That necklaced earth from her are riven,  
 And now adorn more blessed heaven.

The cheerful days of roses red  
 That bloomed in children's cheeks, have  
 fled;

Their petals, withered by his breath,  
 Perfume the cruel hands of Death.

The peaceful days of kindness,  
 Shall they no more the earth caress,  
 When War's red soul is calm again,  
 And love returns to hearts of men?

The times are in thy hand, O Lord,  
 The times of peace, the times of sword;  
 And thou wilt give us day when night  
 Has made us thankful for the light.

Baltimore, Md.

### It Shall Stand Forever

"THE empire of Cæsar is gone; the legions of Rome are moldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a wreck behind; but the Word of God still survives. All things that threatened to extinguish it have only aided it; and it proves every day how transient is the noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave; intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it; but the Word of God still endures." — *Dr. Cummings.*

### The Bible Year

#### Assignment for April 16 to 22

- April 16: 1 Chronicles 26 to 29.
- April 17: Psalms 88, 90, 9, 11.
- April 18: Psalms 59, 56, 34, 142.
- April 19: Psalms 17, 52, 109, 35.
- April 20: Psalms 140, 120, 64, 31.
- April 21: Psalms 54, 19, 57, 58.
- April 22: Psalms 63, 131, 141.

#### Supplementary Study

Review First Chronicles. Note that the book is divided into two parts,— the first ten chapters being introductory, and the remaining nineteen relating to the history of David.

#### The Book of Psalms

The present Hebrew title of this book is *Tehillim*, which means "praises," or "songs of praise." The familiar English word "psalm" means "songs set to music," and the titles to many of the psalms contain references to musical terms and instruments. The book was

really the hymn book of the Jews, and its various parts were arranged at different times, so it is supposed, for use in the temple service.

The book contains one hundred and fifty psalms, whose composition extended over a thousand years, from Moses to the close of the captivity. "One psalm is attributed to Moses, seventy-three to David, two to Solomon, twelve to Asaph (one of David's musicians), eleven to the sons of Korah, and one each to Heman and Ethan. Thirteen titles tell on what occasion the psalm was written. A number of most precious psalms are prophetic of Christ."

In the Revised Version, in harmony with Hebrew usage, the book of Psalms is divided into five parts, or books: Book I includes the first forty-one psalms; Book II includes psalms 42 to 72; Book III ends with Psalm 89; Book IV ends with psalm 106; and Book V includes the remaining psalms. The collection is often called "The Psalms of David" because he was the greatest of the sweet singers of Israel, and also because the first division, or book, of the Psalms was written by him.

"There is no other book of praise," says one writer, "so pregnant with expressions of the heart's emotion under all the vicissitudes of life, or so adapted to all climes and ages, as to be the universal medium of praise for all nations of the world. No country but Palestine, varying as it does from the arid desert to the mountains capped with snow, could have furnished such a combination of subjects for poetical imagery: its vines and fruits; its valleys, thick with corn and shining with lilies; its mountains, torrents, rivers, lakes; its wild and domestic animals, and its beasts of prey,—all are pictured in the Psalms with a noble simplicity to which we find no parallel elsewhere."

The book of Psalms is the second of the five poetical books of the Bible. "Hebrew poetry is not constituted by rhyme, nor by appreciable rhythm; but it is for the most part elegant and elevated in style, often indeed sublime, the manner of expression, the choice of words, and the structure of the sentences being peculiar and characteristic. . . . These inspired compositions may be characterized as the very heart of the Old Testament, an outpouring of lamentation, prayer, praise, and thanksgiving, often uttered in prophetic language. They are, in fact, a mirror of the faith, love, and hope of the true Israelite, an epitome of the Bible adapted to the purpose of devotion, wherein man may speak to God in the very words which God himself has inspired."

#### Use Your Bible

Jesus used it. Again and again, in argument, in illustration, before the priests and before the common people, he referred to the writings of Moses, David, Isaiah, and other seers of old. After his forty days' fast, alone in the wilderness, with no human eye to see and no human hand to help, the Son of God met and overcame his mortal foe and enemy. This he did, not by any manifestation of his divine power, but by using the written Word of Jehovah as his weapon of defense. Every time the enemy set a temptation before him, Jesus triumphed over it by quoting from the Word of God. "It is written," was his answer to every assault of Satan.

## Educational Department

FREDERICK GRIGGS - General Secretary  
 W. E. HOWELL - Assistant Secretary

### The Singapore Training School

THE object of our school is twofold: to educate workers for the gospel message, and to give the children of our church an education in harmony with our faith. It is the first-mentioned that has especial interest for the workers of the entire field.

We believe that this message can be far more speedily carried if the native young men and women who have the fear of God in their hearts, are taught the Bible, and methods of presenting its truths to others. It is for this purpose that our training school has been established.

Having so many languages to deal with makes the work of such a school exceedingly difficult. We have, however, made a small beginning, and hope that the Lord will bless our efforts, that they may accomplish their purpose.

At present the training work is confined to two languages, the principal ones used in the field. They are Malay and Chinese. We are glad to say that the work in both these departments is strong and progressive. We had some difficulty in procuring teachers for these departments, but when we asked God to find them, they were forthcoming.

Brother Rantoeng has charge of the Malay department. He had been in the Bible work in our denomination some time before connecting with the school, and has a good knowledge of the Scriptures. He has also an excellent command of the Malay language. He seems suited in every way for the work.

Several of the students of the Malay department are Battaks. We feel that the Lord has sent them here to prepare for the giving of the message in their needy land. We hope to get a European to take charge of the work, and we shall soon be able to send young men to aid in it. Others in the department are from Java and Sumatra.

The studies pursued are: Bible doctrines, language, composition, Bible history, geography, and arithmetic, and the giving of Bible readings. The great aim of the school is to make the work practical. In the Bible-reading class, the teacher gives the reading first, then each student must stand before the class and give the reading just as if he were before some inquirers. This helps him to gain experience. Then he is required to go out into the city and hold a Bible reading each week. In this way missionary work is done while he is acquiring experience.

Brother Rantoeng has charge of the Malay preaching service on Sabbaths. As fast as possible we shall work students into these exercises, in order that they may get experience in this line also.

The Chinese department is carried on in the same way. The students study the same subjects, and carry on similar work in the city.

All the students are selling literature. They go out almost every day for a few hours and dispose of tracts and papers. Their teachers have helped them, but we are glad that our field agent is here to instruct them. We hope that a can-

vassing class for the students will be held soon.

The teacher of the Chinese department is Brother Low. He was a student in the Chinese school in Shanghai. He does his work satisfactorily, and understands the Chinese language well. We could not expect to have a better man for the place. Three young men to whom he gives Bible readings in his spare time, he expects will accept the truth. We are glad to see the teachers engaged in practical work at the same time that they are doing school work.

In the English department are taught all the branches that are to be found in the intermediate schools in America, that is, the first ten grades—English history, algebra, geometry, literature, Bible doctrines, Old and New Testament history, etc. The customs and studies are slightly different to conform to English methods. There are four teachers in this department. Brother Duckworth has the primary room. He has taken the government normal examination, and is now taking that work. He has been granted exemption from attending classes on the Sabbath. Sister Coombes has grades three and four. She is an excellent teacher. She has passed the government normal course and has had a long experience. Brother Fox has grades five and six. He is a normal graduate of the Cooranbong school. He does good, faithful work. I have grades seven, eight, and nine. There is not a large number in these classes, but the students are working faithfully to prepare themselves for the Master's service.

We have a live Junior Missionary Society in the school. Its meetings are held every Wednesday at chapel. Many papers and tracts are distributed, and Bible readings are given by the students. A collection averaging twenty-five cents is taken. This is good, considering that wages are much lower than in America. A literature band sends out papers twice a month. Once a month a devotional service is held, in which practically all the students take part.

Once a week the chapel period is devoted to singing. The pupils do very well. One period each week is devoted to committing scriptures to memory. This year the parts learned are: the books of the Bible, the twenty-third, twenty-fourth, and ninety-first psalms, the decalogue, the three angels' messages, the beatitudes, the thirteenth chapter of First Corinthians, and the Lord's Prayer. This drill familiarizes the students with the Scriptures.

We have about three hundred and fifty books in the school library, and the number is increasing. There is a complete set of the Testimonies, and many other religious books. The students enjoy Sister White's writings, and their questions show that they have not merely skimmed the surface. We also subscribe for the more important of our periodicals. They are read by the students, and this helps them to be well-informed about the progress of the message.

I might say in this connection that the school board, after careful consideration, decided to give the Chinese and Malay students an opportunity to learn English. When one has learned English, he has access to all our books and papers, which do much to educate one in the truth. What kind of workers

should we make if we could not read the Testimonies nor have access to our denominational papers? It is easier to teach them English and let them read than it is to translate the books into their own language, and then print them. Only one hour a day is spent in this study. The work is carried on in a special class, and as the students are mature, they learn quite fast. Already in three months they have covered a year and a half of work.

Our school home has been one of our chief problems, but the present plan has so far proved satisfactory. Most of the students in the home are supported by the mission. Before we accept them as students, we make careful inquiry as to their character. If satisfactory, they must sign an agreement to enter the work after their study is finished.

The plan we follow is this: We give each student three dollars a month to buy his food, and he prepares it himself. In this way he can save a little money for clothes and other things, and at the same time he is getting an education in living cheaply and in laying out money to the best advantage. Another good result is that there are no complaints about the food or cooking. In addition, all students work a little for the school every day. In this way it does not seem that the mission is actually giving money to the students. We provide them with room, cooking utensils, fuel, and kerosene for light. There are twenty-six in the home now, and the plan works admirably.

In the evening worship we have a little difficulty in languages, but one time the reading is in Malay and the prayer in Chinese, and the next night vice versa, so all can understand some part of the worship. At the Wednesday night prayer meeting every one of the students takes part. It is good to see them stand and praise God, even though one may not be able to understand what they say.

The school started with thirty-six this year. The enrolment is now seventy-eight, and we expect others before the end of the year. Five students have been baptized, and fourteen will be ready for baptism soon. Nineteen of the students have signed the contract to enter the work, and are supported by the mission. The rest of the students pay tuition. The charge is \$1.70 a month. There are nine different nationalities in school. School fees are paid twelve months in the year. We expect to have received \$450 by the end of the year.

We praise God greatly for his blessing, and we ask him for his continued guidance. Pray for this mission school.

K. M. ADAMS.



"GIVE us, oh, give us, the man who sings at his work!" said Carlyle. But if the man needs to sing, how much more the woman, with her never-ending round of household tasks! Singing makes the day brighter, the burden lighter, and brings a little foretaste of the days of heaven into our days on earth.



"THE more you put off what ought to be done, the less strength you will have for doing it when at last you must face it."

## Medical Missionary Department

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

### "Go Work"

F. C. CLARK

THE sun is sinking in the west,  
And night is drawing on,  
The night of trouble for the world,  
That comes before the dawn.

"Are all the lambs within the fold?"  
"Where are my 'other sheep'?"  
What answer can you give your Lord?  
Go work, and pray, and weep.

No time to idle! While the day  
Yet lingers, you may win  
A soul that otherwise would die  
In loathsomeness and sin.

The night is coming—almost here!  
O hasten, while you may,  
To rescue men from death and hell,  
Unto eternal day!

Crawford, Nebr.



### Medical Missionary Training College

DURING the past year, from the Atlantic to the Pacific there has been a noble response made to the call to free our educational institutions from the burden of debt that has crippled them for years. All have rejoiced as one after another of our training schools has announced that it is free from the shackles of debt.

Every Seventh-day Adventist takes delight in the fact that we have strong colleges, academies, and normal schools where our youth may be trained by Christian teachers, under spiritual influences, to fill the many calls for ministers, Bible workers, and Christian teachers.

As Samuel said to Jesse, when his ten strong, stalwart sons passed in review before him, "Are here all thy children?" so the Lord, were he to speak audibly to his people as they are rejoicing over their educational institutions, would say, "Are here *all* thy training schools?"

As a denomination, we could only answer, as did Jesse, "There remaineth yet the youngest." Loma Linda medical training school is the youngest, but not by any means the least in importance. Like David, it has a great work to accomplish for the upbuilding of God's work in the earth.

There is no class of workers in the third angel's message that have greater opportunities before them than the medical missionary workers. "There is no missionary field more important than that occupied by the faithful, God-fearing physician. There is no field where a man may accomplish greater good, or win more jewels to shine in the crown of his rejoicing."—*Testimonies for the Church*, Vol. V, p 448.

Strange that workers with such an important work before them should have been left to receive all their training in worldly schools!



From time to time young men "have been singled out as men who might be useful as physicians, and they have been encouraged to take a medical course. But some who commenced their studies in the medical colleges as Christians, did not keep the divine law prominent; they sacrificed principle, and lost their hold on God. They felt that single-handed they could not keep the fourth commandment, and meet the jeers and ridicule of the ambitious, the world-loving, the superficial, the skeptic, and the infidel. This kind of persecution they were not prepared to meet. . . . Temptations of every kind opened before them, and they had no strength to resist."—*Id.*, p. 447.

If our young men who are fitting themselves to be ministers and teachers had been thrown under such influences while obtaining their education, many of them would have been lost to the work. Why require the youth fitting as medical evangelists to pass through the fire of worldly temptations while we safeguard those fitting for service in other lines? God designs that our medical workers while in training should be safeguarded from the pitfalls of the enemy as far as possible.

"Some have advised that students should, after taking some work at Loma Linda, complete their medical education in worldly colleges. But this is not in harmony with God's plan. Facilities should be provided at Loma Linda that the necessary instruction in medical lines may be given by instructors who fear the Lord, and who are in harmony with his plans for the treatment of the sick. Those fitting themselves for medical missionary work should fear to place themselves under the direction of worldly doctors, so imbibe their sentiments and peculiar prejudices, and to learn to express their ideas and views."—*Medical Evangelist Library, No. 1, pp. 7, 8.*

Young David could not meet the enemy clad in the armor of Saul; only in his own armor could he contend with the enemies of the Lord. Neither can the Loma Linda medical school accomplish its purpose with the equipment which is fully adequate for our other training schools.

The law requires that the medical students spend the last two years of their course in connection with a hospital of two hundred beds, in a large city, where the students will gain an experience in treating all kinds of diseases. In regard to this, Sister White said, "The light given me is, We must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations essential to prove their efficiency as physicians."—*Id.*, No. 6, pp. 30, 31.

Sixty-one thousand dollars is needed to build and equip this hospital in Los Angeles. In view of the fact that Sister White for several years before her death carried a heavy burden for the Loma Linda College, it has been suggested by many that the hospital be called the Ellen G. White Memorial Hospital.

At the combined council of the General Conference and the North American Division Conference, convened at Loma Linda last autumn, when the rivers of difficulty were full and overflowing their banks, and it seemed almost impossible for our leading men to lift this additional financial burden, the representative women from different conferences

who were attending the council presented a request that the women of the denomination might be given the privilege of gathering the funds necessary for building and equipping this hospital. The request was granted, and the work has been going forward very encouragingly. Many have responded by liberal pledges, and wherever the enterprise has been presented, it has met with a hearty response.

While the women take the initiative in soliciting the money, all—men, women, and children—are urged to assist in this needy cause.

The building of the hospital will go forward only as fast as the money is paid into the treasury. No debts are to be incurred in erecting this building. W. T. Knox, the treasurer of the General Conference and of the North American Division Conference, is the treasurer of the Hospital Fund.

We hope those who have pledged, will send in the money as soon as possible to W. T. Knox, Takoma Park, Washington, D. C. We trust that all who read these lines will feel it a privilege to take part in this work. Do not wait for some one to solicit a donation from you, but send your offering direct to W. T. Knox.

When sending money, please give the name of your church and conference, so that proper credit can be given.

The privilege of contributing toward this hospital is not limited to members of Seventh-day Adventist churches. Donations will be thankfully received from all friends of the institution.

MRS. S. N. HASKELL,  
Chairman of the Women's Committee.

### The Women's Committee Work

God knew it was not good for man to try to work alone, and men are finding out that the best work, the hardest work, the sweetest work, and the largest work they undertake requires women's help and cheer and faith and courage to carry it through.

Some are fearful lest woman should get out of her sphere; but one woman at least thinks there is no limit to a good woman's sphere.

"They talk about a woman's sphere as though it had a limit.

There's not a place in earth or heaven,  
There's not a task to mankind given,  
There's not a blessing or a woe,  
There's not a whisper, yes or no,  
There's not a wedding, nor a sweet home made,

There's not a life or birth  
That has a feather's weight of worth,  
Without a woman in it."

Shall we not, then, welcome the distinctly woman's movement among us, and "help those women," as Paul advised, to accomplish the first great task they have undertaken, to raise a memorial to one of God's noble women? And because the fields are white and waiting the harvesters, shall we not help the women to do the quickest work ever accomplished among this people, to prepare a place for rapidly fitting medical evangelists to enter the harvest fields?

G. B. STARR.

WE are rich in what we are. A song in the heart is better than a grand piano in a gilded parlor.—*Dean Hodges.*

## News and Miscellany

Notes and clippings from the daily and weekly press

—Germany has declared war on Portugal. This makes the thirteenth nation involved, not counting San Marino. Portugal has a potential army of 870,000 men.

—The thirty-ninth international convention of the Young Men's Christian Associations of North America will assemble at Cleveland, Ohio, May 12, 1916, and continue in session until May 16.

—The experience of French soldiers in the European war has demonstrated that milk is one of the most powerful stimulants known. So beneficial have been the results obtained from its use that the government has urged the sale of milk instead of soft drinks to soldiers off duty for rest and recreation behind the trenches.

—Organization of the Great Lakes Transit Company, to control eighty-five per cent of the passenger, packet freight, and grain steamships navigating the Great Lakes, has been announced by Levy Mayer, of Chicago, general counsel of the company. The company's fleet will comprise thirty-five vessels, with a freight capacity of 150,000 tons. These are steamers that six railroad companies were compelled to relinquish under the section of the Panama Canal act forbidding rail lines to own competing water routes. The capitalization of the company will be \$20,000,000.

—Proposals for reclaiming the Zuyder Zee will be laid before the second chamber of the Dutch parliament. The carrying into effect of the scheme would mean the reclamation of 815 square miles of the Zuyder Zee and the conversion of the remaining 557 square miles into a freshwater lake. The cost is now estimated at about \$105,000,000. The time required to do the work is thirty-three years. The land will be reclaimed by the construction of an embankment 18.3 miles long from Ewijksluis across the Amstel Channel to the southwest corner of the island of Wieringen, and from the northeast corner of the island to Piaam, in Friesland.

—The Queen of Roumania, famous to the world under the pen name of Carmen Sylva, died at Bucharest on March 2, according to the London dispatches. Carmen Sylva was regarded as the most charming figure in the courts of Europe, and was the only one in recent generations to gain fame as a writer of verse. She was born in the little principality of Wied, Dec. 29, 1843. In 1869 she was married to Prince Charles, of Roumania, who died in October, 1914. Because of her philanthropies and the love which her people had for her, she was known as "the Little Mother of Roumania." Out of her own private purse she founded schools, hospitals, and art galleries, and devoted practically her whole life to philanthropy. She translated into German the favorite Roumanian folk songs, and wrote some short novels and dramas.

— Bank resources in the United States at the close of the past year totaled \$13,467,000,000, an increase of \$2,110,000,000 over those of 1914. The increase in deposits during the year was \$2,163,000,000.

— Statistics recently compiled by a drug publication in New York show that there are 150,000 physicians practicing in the United States, and 50,000 drug stores operating. Estimating the population of this country to be 100,000,000, this gives a doctor for every 667 inhabitants, and a drug store for every 2,000.

— Even in the midst of revolutionary movements and monarchical preparations which hark back 2,000 years, there are some progressive Chinese leaders endeavoring to work out the betterment of China and the Chinese in a quiet, scientific manner. One of the most important of the recent movements is an effort to standardize and simplify the Chinese language. This effort has been approved by President Yuan Shi-kai, and is under general discussion in the Chinese press. The simplification and standardizing of textbooks for general use is regarded as imperative before general progress can be made.

— The State Department at Washington has concluded with Haiti the drafting of a treaty which virtually makes the Negro republic a protectorate of the United States. The treaty provides for American supervision of the finances and collection of customs on the island, supervision of the public debt, inquiry into the validity of existing debts, and regulation of the contracting of future debts. American officers at first will command a constabulary of the republic, and the United States will intervene to preserve order or to guarantee the territorial integrity and independence of Haiti. Resources will be developed under American control.

— What is described as the greatest disaster in the history of ocean travel occurred on February 26, when the French auxiliary cruiser "La Provence" was sunk in the Mediterranean Sea. It is not announced whether she was the victim of a mine, a submarine, or an internal explosion. She was loaded with French troops to the number of 4,000. It is officially stated that but 870 were rescued. The great ship, previous to the war, had been employed in the transatlantic trade, and was one of the fastest, largest, and most luxuriously equipped of the liners. She had been converted into an auxiliary cruiser, and was transporting reinforcements to Saloniki.

— Tiryns, legendary birthplace of Hercules, has yielded most important archeological discoveries, news of which has just been given to the public. Copper fragments, evidently of a very early age, among others a caldron found near the ruins of huts dating from the twelfth century before Christ, were unearthed. A number of workmen were digging at the Greek Agricultural School about fifty yards behind the walls of the ancient city when they came upon these precious relics of other days. The ruins of a temple of the sixth or fifth century before Christ, and a tomb in the form of a vault, have also been uncovered. Thus constantly the days referred to as prehistoric are being brought to light, and gradually the record of the life then lived is coming to our knowledge.

— The Three Pigeons, a famous ancient inn of London, said to be the only existing tavern of Elizabethan times, was closed some time ago in accordance with a temperance movement to restrict the number of licensed inns. It is believed that this inn has had more literary associations than any other in England, having been used as a background for the low comedy scenes in "The Merry Wives of Windsor," Ben Jonson's "The Alchemist," and Goldsmith's "She Stoops to Conquer." It is also alluded to in Dickens's "Our Mutual Friend."

— Usually the phrase, "dogs of war," has a significance radically different from the sense in which it is employed in the European war. The Germans have in their employ 2,500 trained dogs which do hospital service for them. They make no distinction between friend and foe when on their search for wounded soldiers left on the field. Reports emphasize the work of the *sanitätshunde* in distinguishing between dead and wounded men. At a recent meeting of the German Society for Hospital Dogs, held in Berlin, the Grand Duke of Oldenburg, the head of the society, described how the service had been begun with eight dogs shortly after the outbreak of the war, and estimated that up to date at least 8,000 wounded men had been picked up on the battle field through the aid of the war dogs.

## NOTICES AND APPOINTMENTS

### Camp Meetings

#### ATLANTIC UNION CONFERENCE

Massachusetts ..... June 8 to 18  
Eastern New York ..... June 15 to 25  
Western New York ..... June 22 to July 2  
Northern New England .. Aug. 24 to Sept. 3  
Maine ..... Aug. 31 to Sept. 10  
Southern New England ..... (Undecided)

#### COLUMBIA UNION CONFERENCE

Virginia ..... May 25 to June 4  
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, North View, Clarksburg, ..... Aug. 26 to Sept. 5

#### EASTERN CANADIAN UNION CONFERENCE

Ontario ..... June 19 to 25  
Quebec ..... June 25 to July 2  
Maritime ..... July 3 to 9  
Newfoundland, St. John's ..... July 14 to 18

#### NORTH PACIFIC UNION CONFERENCE

Southern Idaho, Boise ..... May 18 to 28  
Southern Oregon, Eugene .... June 8 to 18

#### 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, Jamestown ... June 15 to 25

### Southern Idaho Conference

THE ninth annual session of the Southern Idaho Conference of Seventh-day Adventists will be held in connection with the camp meeting, May 18-28, 1916, in Boise, Idaho. The election of officers, and other matters of vital interest to the conference, will come before the meeting. Each church is entitled to one delegate without regard to numbers, and to an additional delegate for each ten of its membership.

T. G. BUNCH, President.  
T. L. COPELAND, Secretary.

### Southern Idaho Conference Association

THE annual meeting of the constituency of the Southern Idaho Conference Association of Seventh-day Adventists, a corporation, will be held on the camp ground in Boise, Idaho, Tuesday, May 23, 1916. The first meeting is called for 10 A. M., on the above date, for the election of a board of trustees, and for the transaction of such other business as may properly come before the association.

T. G. BUNCH, President.  
T. L. COPELAND, Secretary.

## Obituaries

JOHNSON.—Isaac Johnson died in Wallowa, Oregon, Jan. 30, 1916, aged 43 years. He was baptized by the writer twenty-four years ago, and fell asleep in the hope of soon meeting his Saviour. His wife, three small children, and other relatives are left to mourn.

W. W. STEWARD.

JENSEN.—Edith Marie, only daughter of Frank and Ella Jensen, of Battle Creek, Mich., died March 10, 1916, aged 19 months. She was a sunbeam in the home. Her sudden death was a severe blow to the parents, but they find comfort in the blessed hope.

G. E. LANGDON.

McILVANIE.—Robert McIlvanie died Jan. 4, 1916, aged 77 years. His death was caused by an explosion. He was a member of the Vancouver (British Columbia) Seventh-day Adventist church, and was a real missionary. While he rests from his labors, his works do follow him.

A. O. BURRILL.

HELLRIEGEL.—Louise Hellriegel died at her home, in Pittsburgh, Pa., Feb. 10, 1916, aged 79 years. She accepted the third angel's message twelve years ago, and united with the German Seventh-day Adventist church of Pittsburgh. The funeral service was conducted by the writer.

JOHN P. GAEDE.

GARDNER.—James E. Gardner died in Orlando, Fla., Feb. 26, 1916, aged 45 years and 5 months. He accepted the third angel's message in Hampton in 1906, and until his death was an earnest advocate of present truth. His wife and son and daughter are left to mourn. He was laid to rest in the cemetery at Leesburg, Va., to await the call of the Life-giver.

C. L. STONE.

CAMPBELL.—Desdmona Cecilia Martin was born in Jefferson County, New York, June 7, 1832. She was married to Joseph Campbell Aug. 11, 1866. Their one child died in infancy. Mrs. Campbell became a Seventh-day Adventist over forty years ago, and united with the church at Sturgeon Bay, Wis., remaining faithful until her death, which occurred in that place on Feb. 11, 1916.

G. F. HILTON, M. D.

HAVERTY.—Minnie A. Freeman was born in Olathe, Kans., Sept. 12, 1872, and was married to William K. Haverty, Dec. 24, 1896. She died suddenly at her home, near Eudora, Kans., Sept. 16, 1915. The husband, two sons, two daughters, one brother, one sister, and many friends are left to mourn. She was a member of the Seventh-day Adventist Church, with which she united in 1903. She sleeps in hope.

A. E. JOHNSON.

HARTMAN.—Mignonette Hartman was born in Williamsport, Pa., May 29, 1861. She accepted present truth through the efforts of Elder E. J. Hibbard in 1890, and in 1909 came to Buenos Aires, South America, with her brother, G. E. Hartman, secretary of the South American Union Conference. She died at the River Plate Sanitarium Jan. 19, 1916. Having suffered for years from the disease which caused her death, she longed for release. Day by day she gave evidence that her life was hid with Christ in God, and we are confident that she will have a part in the first resurrection.

J. W. WESTPHAL.

**PARSONS.**—Mrs. Julia Parsons was born in Vermont, where she was married to Harmon Parsons. They moved to Red Cloud, Nebr., where, in the summer of 1886, she embraced present truth under the labors of Elder L. A. Hoopes and the writer. The family came to Battle Creek, Mich., in 1893, where she died March 6, 1916. One son is left to mourn.

G. E. LANGDON.

**LANE.**—Britania H. Dewey was born in New York, Feb. 21, 1830. She was married to John Harris in 1848, and of their four children none survives. Her second husband was Ezra Lane, to whom she was married in 1890. She accepted present truth in the early eighties. She died March 9, 1916, at the home of Elder J. W. Beams, in Nevada, Iowa, where she spent the last eleven years of her life.

A. R. OGDEN.

**BROWNING.**—Earl Everett Browning was born in Bedford, Mich., Nov. 27, 1896, and died in Battle Creek, Mich., March 5, 1916. Last July he was united in marriage with Miss Eva Fink, who, with his parents, one brother, and one sister, mourns his death. Earl was a generous-hearted young man, inclined toward the service of God. A short time before his death he began to read the Bible through.

G. E. LANGDON.

**MICHAEL.**—Sylvia May Michael was born near Ozawkie, Kans., Sept. 6, 1893. When she was a small child, her parents moved to Topeka, and at the age of thirteen she united with the Seventh-day Adventist Church. A severe illness lasting more than two years terminated in her death on Jan. 29, 1916. She was a patient sufferer, and fell asleep peacefully, confident of a part in the first resurrection. Her parents and one sister mourn.

W. H. CLARK.

**VALLENTINE.**—John Valentine was born in Manchester, England, in July, 1841. He died at the National Soldiers' Home, Los Angeles, Cal., Dec. 12, 1915. In 1865 he was married to Mandane Capper. To them were born ten daughters, seven of whom, with their mother, are living. Forty-six years ago Brother Valentine embraced present truth through the reading of some tracts, and we believe that he rests in hope of the Lord's soon coming.

\* \* \*

**TUCKER.**—John S. Tucker was born in Greenwich, N. Y., Sept. 16, 1841. His death occurred in Delta, Utah, March 8, 1916. At Edison, Ohio, in 1886, he accepted the truths held by Seventh-day Adventists, and continued a faithful member of that church until his death. His wife and two children, together with a brother and a sister, survive. He was ready to answer the call of the grfm messenger, believing that the Life-giver will give him a part in the first resurrection.

A. C. TUCKER.

**LARSEN.**—Niels Larsen was born in Denmark, Nov. 22, 1833, and died at his home near Lakeview, Mich., aged 82 years. He came to America with his parents at the age of twenty years, and spent twelve years in Pennsylvania. Then he came to Michigan, where he was united in marriage with Maren Elizabeth Nelson, March 9, 1866. Together they embraced the third angel's message under the labors of Elder J. G. Matteson in 1869. The funeral service was conducted by the writer.

J. M. HOYT.

**CURTISS.**—Benjamin Franklin Curtiss was born in Scott County, Kentucky, Dec. 13, 1823. His early years were spent in Indiana, and finally he came to Iowa. His marriage to Amanda Hewlings occurred in 1843. Five sons and two daughters were born to them. With his wife he was in the advent movement of 1843, and was a regular reader of the REVIEW AND HERALD from the time it was first published. Their home was a stopping place for the early pioneers in our work, Elder and Mrs. James White and Elder Joseph Bates frequently visiting them. Thus another of the early believers in the message has fallen asleep, at the age of 93 years, and rests until the coming of the Life-giver.

A. R. OGDEN.

**BROWNLEE.**—Mrs. Eliza Brownlee died Feb. 24, 1916, at the home of her son, in Washington, Pa. Her age was 84 years. She was a consistent Christian and a member of the Seventh-day Adventist Church. Five sons and two daughters are left to mourn. We feel confident that this dear sister will be called from the tomb when the Life-giver comes to claim his own.

JOHN P. GAEDE.

**WRIGHT.**—L. D. Wright was born in Carrollton, Ky., Jan. 12, 1866. He was married in 1888. His death occurred in Waynesville, N. C., Feb. 24, 1916. His wife and two children—a daughter and Elder John Wright of Alabama—are left to mourn. Funeral services were conducted by the writer, assisted by the Methodist pastor. Our brother sleeps, awaiting the call of his loving heavenly Father.

J. S. KILLEN.

**HORNER.**—Anna Glass Hammond was born in Kansas, Nov. 27, 1857. She was married to John W. Horner in 1876, and became the mother of ten children. Sister Horner resided near Salem, Oregon, for twenty-five years. A few years ago her attention was called to the message being proclaimed by Seventh-day Adventists, and she gladly accepted present truth. Her death occurred at Salem, March 2, 1916. Six children are left to mourn.

H. G. THURSTON.

**McFALL.**—Mrs. Sophronia Page McFall, formerly Quakenbush, died Feb. 29, 1916, in Enid, Okla., in her seventy-second year. She was born in North Carolina, but in her early childhood the family moved to Indiana, and there, in the year 1866, she was married to Columbus R. McFall. Four of their eight children survive. Sister McFall accepted the Sabbath truth twenty-five years ago, and was an earnest Christian till the time of her death.

W. R. HANSON.

**BURNHAM.**—Helen Clark was born in Connecticut, March 12, 1829. In early life she gave her heart to God, and at the age of twenty-one was married to James Rulaford. To them was born one son. Being left a widow, she later married James Burnham. Ten years ago she came to College Place, Wash., to live with her son, and died at his home, March 1, 1916, in the bright hope of meeting the Saviour when he comes to claim his waiting people.

A. J. BREED.

**BEDFORD.**—Lyman Bedford was born June 2, 1830, in Woodstock, Ontario, and died at his home, in Washington Heights, Chicago, Ill., March 1, 1916. He was a graduate of the University of Pennsylvania. In 1887 Dr. Bedford united with the Seventh-day Adventist Church, through the efforts of Elder G. B. Starr. He was married, in 1894, to Theresa Potter, who, with one son, survives. He was a consistent Christian, and fell asleep leaving all to the care of our heavenly Father.

THERESA BEDFORD.

**HEMMINGS.**—Mrs. E. J. Hemmings was born in Oswego, N. Y., Dec. 6, 1838. For many years her home was in Pensaukee, Wis., and she was a member of the Milwaukee Seventh-day Adventist church. In 1914, after the death of her husband, she went to Chicago, Ill., making her home with her granddaughter. She also transferred her membership to the Central Chicago church. Her death occurred at the Good Samaritan Inn, Hinsdale, Ill., March 2, 1916. Three grandchildren are left to mourn.

MRS. ELLEN B. SMITH.

**JOSEPH.**—William Joseph was born in Brookfield, Pa., Dec. 27, 1827. He was married to Rachel Ann Gibbs Feb. 28, 1860, and to this union were born four children. The deceased was a veteran of the Civil War. In 1886 he moved his family to Elm Hall, Mich., where he resided until his death, on Feb. 28, 1916. In 1893 Brother Joseph embraced the third angel's message, and ever remained a faithful member of the Sumner (Mich.) church. During the last nineteen years of his life he was totally blind. His faithful wife and one daughter are left to mourn.

H. B. WESTCOTT.

**BOWEN.**—Mrs. Lucy Bowen was born in the State of Pennsylvania, Feb. 22, 1833, and died at the Glendale Sanitarium, in California, Feb. 24, 1916. She accepted the third angel's message in 1855, and fell asleep in the hope of eternal life. Two children, a daughter, and L. M. Bowen, manager of the Loma Linda Sanitarium and the College of Medical Evangelists, survive.

N. P. NIELSEN.

**MORWOOD.**—Stewart Morwood was born in Stark County, Illinois, in 1857. He came to Missouri in 1871, settling in Bates County, where he died Feb. 27, 1916. He was married to Miss Candace Baker, of Pleasanton, Kans., in 1909. He heard only two sermons on present truth, yet accepted it two years ago, and died in hope of a part in the first resurrection. He was an earnest Bible student, and highly regarded by those who knew him.

D. E. HUFFMAN.

**COVELL.**—Cornelia Miller was born in Cottonwood County, Minnesota, Aug. 16, 1881. She took the nurses' course at the St. Helena (Cal.) Sanitarium, and later was married to Charles Enoch, accompanying him to Trinidad, where they did self-supporting missionary work. After the death of her husband she came to her former home, in St. John's, Oregon, and four years ago was married to Dr. Fred Covell. Her death occurred Feb. 21, 1916, as the result of a surgical operation. We feel confident that she will have a part in the first resurrection.

C. A. PURDOM.

**McWILLIAM.**—Died in Nevada, Iowa, Jan. 4, 1916, Andrew McWilliam, aged 67 years, 11 months, and 28 days. He was born in Dane County, Wisconsin, and was united in marriage with Mrs. Elsie McWilliam, in Jefferson, Iowa, Feb. 16, 1876. To them were born six children, who, with the mother, two brothers, and other relatives, are left to mourn. Brother McWilliam accepted present truth in 1900, and remained a consistent member of the Seventh-day Adventist Church until the end of his life. The funeral service was conducted by Elder J. W. McComas.

MRS. NELLIE V. CROSS.

**BOEHM.**—Anne Louise Boehm was born in Detroit, Mich., March 31, 1875. She was formerly a Bible worker in east Michigan, and for several years served as resident nurse at the Michigan Home for Girls. Her death, resulting from an accident, occurred at the U. B. A. Hospital in Grand Rapids, Mich., March 17, 1916. Her beautiful character and unselfish love for the erring and needy endeared her to all who knew her, and we feel confident that she sleeps in Jesus. Three brothers and one sister are left of her immediate relatives.

MRS. MARY D. MCKEE.

**BROWER.**—Barbara B. Brower, four-year-old daughter of Brother and Sister J. C. Brower who were on their way, under appointment by the Mission Board, to take up work in Valparaiso, South America, died on shipboard Feb. 21, 1916. They came ashore at Callao, Peru, and the funeral services were conducted by Rev. Mr. Archard, a Methodist minister who boarded the boat at Panama. The little one was laid to rest in the Bellavista Cemetery, at Callao, and the sorrowing parents continued their journey to their appointed field. They are comforted by the "blessed hope."

A. L. WESTPHAL.

**BOYNTON.**—Myrta Ferren was born near Pawnee City, Nebr., June 4, 1880. She gave her heart to God in early childhood, and was baptized by her father at Phillipsburg, Kans. She was graduated from Union College with the class of 1901, and began teaching. She was married to W. S. Boynton, Aug. 4, 1903, and they continued in the school work together, teaching in Montana and Southern California until June, 1914, when they came to Georgia. Her faithful, earnest life was an inspiration to the many young people with whom she was associated. Her husband, mother, two sisters, and one brother mourn.

N. V. WILLESS.

### The Best in the World

OF all the papers published for our people, the REVIEW is "the best in the world." So say those who have read it for years. D. S. Sutton, Leitchfield, Ky., writing under date of March 23, says:—

"I received your letter last night. As you request me to write and tell you what I think of the REVIEW, I reply, It is the best paper there is published in this world. I will try to get some subscriptions soon."

This appreciation of the REVIEW is not mere sentiment, because it is in fact the keeper of the flock, the faithful minister, the distinctive voice of the great advent movement throughout the world, speaking to our members in behalf of their present spiritual need. It brings spiritual food and good cheer, and builds up the faith of all its readers. It cements our people together, and is a constant inspiration in the work of our world-wide message. It keeps them intelligent upon all phases of our special work in all parts of the world, and will strengthen faith and fortify against discouragement in the performance of life's daily duties.

#### Why Do Not All Have It?

That is the puzzling question to all who do have it, as is revealed in the following letter just received:—

"DEAR BRETHREN: I am grieved at heart on account of the indifference of so many of our dear Christian brethren and sisters concerning the taking of the good old REVIEW for a weekly blessing. Its contents have inspired me to pray on and struggle on to the end. I am sure they do not know how much they are missing of its blessed teachings. I have often wondered why there are so many Sabbath keepers who do not take it. They certainly do not love the truth it contains as they ought, else they would sacrifice a little to have it. The excuse usually is, 'Too poor to pay the subscription price.' I believe that to be a delusion in most cases. Certainly none are too poor to read it. I will try again to get a wide circulation of it among our church members wherever I go. Our ministers and canvassers should make frequent canvasses for the good old veteran, the REVIEW. I have always sent it forth to others after being blessed weekly by reading it myself."

Every reader should attempt to bring a blessing to other members by urging the REVIEW upon them. This kind of work ranks with the best missionary endeavors, for we are building up our general work in a very practical way when we are strengthening our members with the REVIEW, filled with the message for their spiritual support.

### The Best Ever

THE following testimonial for the 1916 Temperance Annual comes from a probate judge of Michigan:—

"I, by chance, came into possession of the 1916 Temperance Annual number of your paper. I consider it the best thing I ever saw in that line. I am inclosing check for \$1, for which please send copies for distribution, if you still have them on hand. If possible, let me have them in time to distribute before the April 3 election, as we are to vote on the question at that time.

"With kindest regards, I am  
Sincerely yours."

### Better Than Medicine

CHRIST'S commission to the disciples was, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

In this commission the gospel and the health work are united—"Go, preach, . . . heal the sick." The gospel message itself possesses greater healing power than all medicines. It operates on both giver and receiver, as declared by Isaiah: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reword."

Today the world is full of men and women who are burdened with sin and its results, and with unsatisfied desires, which are the source of many physical diseases. They obtain no relief until they find the Helper of the soul, who is revealed through his special message for this age. Like the paralytic who was laid at the feet of Jesus, they must have mental relief and soul cleansing before bodily vigor is restored. There is no greater power in the earth for soul cleansing than the full gospel message for this day and age; for it is the intensified power of God for the salvation of men in the last struggle in the reign of sin. Whoever, therefore, carries the message to the people is fulfilling Christ's commission, "Go, preach, . . . heal the sick."

The following report of one who has gone and preached in one of the most effective ways, illustrates the power of the gospel to heal the sick and to reflect upon the preacher great joy and consolation:—

"I love working with the Present Truth Extras. I have circulated hundreds of them. A friend who has received them regularly lent some copies to a relative who had been vrey ill. He says they did for him what medicine could not do, for they made him well, and he is now rejoicing and praising God for the message they brought him. The seed that is being sown is bringing forth good fruit. Please send two hundred more copies so that I may continue my work."

### Others are Interested

As an illustration of the growing interest springing up in different States where prohibition is to be voted upon this year, we quote from a prominent traveling man of Detroit, Mich., whose business requires him to visit all the northern half of the United States:—

"DEAR MRS. CHASE: I am away from home for a month or so, and your letter and leaflet reached me with my mail from Detroit. I am delighted to know that you can furnish the *Temperance Instructor Annual* at 3 cents a copy in 5,000 lots. I have placed the matter in the hands of our State campaign manager, and assured him that I will be responsible for 1,000 copies, and will interest several men of wealth in Detroit, with a view of se-

curing the other 4,000 copies. I will secure a long list of people who should have the *Instructor*, and will send these names to our prohibition headquarters in Detroit, and have the magazines supplied."

### A Source of Help and Enlightenment

THE work of the REVIEW among new members is made apparent by the following letter:—

"This is my first year of receiving the REVIEW in my home. I will say it is without doubt the best religious paper in the world. I have received wonderful help and enlightenment in many ways through it. I thank the Lord that he has such a wonderful agent by which we may all keep in touch with this great movement of sending the third angel's message to the world. I shall do all I can to help in this grand work."

### "The Arrival of the Shepherds"

THE *Worker* having secured a lot of unframed reproductions of Lerolle's beautiful painting, "The Arrival of the Shepherds," 10 x 13 inches in size, and printed in the popular photo-brown color, we are going to make a present of one of these rare and very striking pictures to every one sending us 50 cents for the *Worker* for one year—one year's subscription for the *Worker*, and the picture, for 50 cents.

The *Worker* being 50 cents a year, single subscription, the picture is an out-and-out gift. We believe all our *Worker* readers will keenly appreciate this new setting of the birth of the Saviour in Bethlehem. It is really beautiful, and is just the kind of ornament appropriate for our homes.

### Good Things

EDUCATION is more in knowing where good things are to be found than in an attempt to keep in mind all the good things known. There are too many existing good things for any mind to retain, but most of the repositories of good things can be known and remembered. To these the truly educated person can readily refer, and garner useful information as he has occasion to apply it in meeting life's obligations.

A good thing is hard to keep. We often hear the expression, "That's too good to keep." Most people like to pass on a good thing. That is the Bible principle; hence if we know the home of the good things, we can afford to pass them on, for we know where we can find them when we want them.

According to this interpretation of education, the thousands of *Life and Health* readers are educated in matters pertaining to health, the most essential science of life. Without health the greatest minds are worthless, while with health an ordinary mind may become great. One of these educated *Life and Health* readers has just sent the following word of encouragement to the editor:—

"I have subscribed to your magazine for years, ever since I first heard of it, and I would not be without it. Every new number that comes, I think I must keep for the good things it contains, but I always pass it on to some one else."

If you are not a *Life and Health* reader, you are missing many "good things."

# Life Sketches of Ellen G. White

The following description of this book has been furnished us by Elder W. C. White:—

The story of the early Christian experience and public labors of Mrs. Ellen G. White was first printed in the year 1860, in a little volume of three hundred pages, entitled "My Christian Experience, Views, and Labors in Connection With the Rise and Progress of the Third Angel's Message."

This narrative of her life and labors to 1860, was amplified by her, and in 1880 was republished as a part of a larger work entitled "Life Sketches of James White and Ellen G. White." This, as well as the earlier autobiography, has long been out of print.

"Life Sketches of Ellen G. White" gives in her own language a brief story of her childhood days, her conversion, and her early Christian life and thrilling experiences in connection with the great second advent movement of 1840-44. Mrs. White tells in a vivid way the sorrows and joys of her youthful ministry in the years that followed the disappointment which came to those in the 1844 movement. She pictures the trials, the struggles, and the successes that attended the labors of a few earnest souls who began at once to raise up the churches that afterwards united to form the Seventh-day Adventist denomination.

The story of her more extended travels and labors in connection with her husband, Elder James White, she briefly relates from the time of their marriage, in 1846, to his death, in 1881.

With chapter 42, on page 255, the relation of her life story is taken up by C. C. Crisler, who, with the assistance of W. C. White and D. E. Robinson, has completed the sketch.

In the closing chapters many interesting incidents regarding travels and labors have been told briefly, that place might be found for the quotation of some of her most inspiring and instructive utterances regarding the development of Christian experience, and the duty laid upon every follower of Christ to be a true disciple of him who gave his life for the salvation of the world.

The following chapter titles give the scope of the book, and will impress any one with the importance and value of this publication:—

- |  |   |
|--|---|
| I. Childhood.                              | XXXII. A Solemn Dream.  |
| II. Conversion.                            | XXXIII. Missionary Work.                                      |
| III. Strivings Against Doubt.              | XXXIV. Broader Plans.   |
| IV. Beginning of Public Labors.            | XXXV. Into All the World.                                     |
| V. Separation From the Church.             | XXXVI. Circulating the Printed Page.                          |
| VI. The Disappointment of 1843-44.         | XXXVII. Public Labors in 1877.                                |
| VII. My First Vision.                      | XXXVIII. Visit to Oregon.                                     |
| VIII. Call to Travel.                      | XXXIX. From State to State.                                   |
| IX. Answers to Prayer.                     | XL. A View of the Judgment.                                   |
| X. Labors in New Hampshire.                | XLI. The Death of Elder James White.                          |
| XI. Meeting Fanaticism.                    | XLII. Fortitude Under Affliction.                             |
| XII. The Sabbath of the Lord.              | XLIII. Restoration of Health.                                 |
| XIII. Marriage and United Labors.          | XLIV. Writing and Speaking.                                   |
| XIV. Struggles With Poverty.               | XLV. Labors in Central Europe.                                |
| XV. Labors in Western New York.            | XLVI. Labors in Great Britain and Scandinavia.                |
| XVI. View of the Sealing.                  | XLVII. In Confirmation of Confidence.                         |
| XVII. Encouraging Providences.             | XLVIII. Danger of Adopting Worldly Policy in the Work of God. |
| XVIII. Beginning to Publish.               | XLIX. Across the Pacific.                                     |
| XIX. Visiting the Scattered Flock.         | L. The First Australian Camp Meeting.                         |
| XX. Publishing Again.                      | LI. The Avondale School.                                      |
| XXI. In Rochester, N. Y.                   | LII. Through the South to the Conference of 1901.             |
| XXII. Advancing Under Difficulties.        | LIII. At the Nation's Capital.                                |
| XXIII. Removal to Michigan.                | LIV. In Southern California.                                  |
| XXIV. Labors in the Middle West—1856-58.   | LV. The San Francisco Earthquake.                             |
| XXV. Personal Trials.                      | LVI. At the 1909 General Conference.                          |
| XXVI. Battling Against Disease.            | LVII. Closing Labors.   |
| XXVII. Conflicts and Victory.              | LVIII. Last Sickness.   |
| XXVIII. Among the Churches in New England. | LIX. In Memoriam.   |
| XXIX. Reclaiming the Lost.                 |   |
| XXX. Traveling the Narrow Way.             |   |
| XXXI. Burden Bearers.                      |   |

The book is being printed on thin paper, and bound as follows:—

Cloth .....	\$1.00
Limp leather .....	1.50

**ORDER FROM YOUR TRACT SOCIETY**





WASHINGTON, D. C., APRIL 13, 1916

## CONTENTS

NOTE AND COMMENT .....	2
EDITORIALS	
Forgiveness of Sin — Explaining Away the Word of the Lord — Signs of Christ's Coming, No. 6 — Develop- ments of Our Work in the Eastern States (Concluded) — The Work in Scandinavia .....	3-7
GENERAL ARTICLES	
"The Patience of the Saints," <i>Geo. I.     Butler</i> .....	8
The Law of God, No. 12, <i>Milton C.     Wilcox</i> .....	8
Secret Societies (Continued), <i>Mrs. E. G.     White</i> .....	9
Conditions of Fellowship, <i>Arthur L. Ma-     nous</i> .....	10
THE WORLD-WIDE FIELD .....	11, 12
OUR HOMES .....	13, 14
THE FIELD WORK .....	15, 16
MISSIONARY VOLUNTEER DEPARTMENT ...	17
EDUCATIONAL DEPARTMENT .....	17, 18
MEDICAL MISSIONARY DEPARTMENT ...	18, 19
NEWS AND MISCELLANY .....	19, 20
MISCELLANEOUS .....	20-22

ELDERS J. E. and W. C. White spent several days in Washington last week, in counsel with their brethren regarding some special features of the work.

DR. W. B. HOLDEN, superintendent of the Portland (Oregon) Sanitarium, has been spending some time in the East, and visited Washington for one day last week.

BROTHER and Sister Roy F. Cottrell, on furlough from the Central China Mission field, reached Washington last week. They are working, as is usually the case with all returned missionaries, for their field by reporting the progress the message is making there, and trying to secure recruits to go over and help carry the burdens.

SABBATH, May 6, is Missionary Volunteer Day. This day has been set apart by the General and North American Division Conference Committees for the study of the needs of our young people and the work that is being done through their organization. Our churches everywhere are urged to observe it. The program for the day will appear in the REVIEW of April 20.

ELDER E. H. CURTIS, president of the Wyoming Conference, writes us that a Sunday-closing ordinance has just been passed by the city council of Cheyenne, the capital of that State. It provides a fine not exceeding \$100 for any person who shall "offer for public sale, or shall sell, on the first day of the week, commonly called Sunday, any dry goods, groceries, clothes, shoes, hardware, and furniture."

We have received from our readers a number of letters of appreciation of the excellent instruction from the pen of Sister White on the subject of secret societies. We believe that her words of admonition are worthy of the careful consideration of our brethren and sisters everywhere. When we give ourselves to God and identify ourselves with the Lord's work, he desires us to cut loose from every worldly affiliation. We cannot join with the world and maintain fellowship with God. We believe that the principles expressed by Sister White apply to all secret societies. Some may be better than others; and there may be in some of them much of real good; some of our brethren who belong to them may argue that they receive only good from them. This of course we cannot discuss in detail, but let these brethren consider the extent of their influence on others. It is as true today as in the days of the apostle Paul that "none of us liveth to himself." However humble the station we occupy, our course of conduct has its influence on our fellows. And even admitting, which it is not at all probable, that our connection with some of these worldly organizations may not bring us injury, others weaker than we are, and less experienced, may take license from the liberty we accord ourselves, and go even farther than we go, bringing irreparable injury to their souls. Let us consider what relationship Christ would sustain to these worldly organizations if he were on earth today. Would he unite with secret societies? He is our example. As he would do in our place, so we are to seek to do in every relationship of life.

We direct attention to the article from Mrs. S. N. Haskell in the Medical Department of this number. The effort now being made to raise funds for the building of a medical hospital in Los Angeles should receive the hearty co-operation and support of our brethren and sisters throughout the field. A good beginning has already been made in the securing of pledges, but the major portion of the fund is yet unprovided for. We understand that the plan for raising the money contemplates the appointment of some sister in every union or State conference to promote the work in her particular field, but it is proper for our sisters in every church to co-operate on their own initiative in soliciting others for the support of this work.

A WORKER in Africa, on visiting an outschool in the midst of heathen darkness, says, "To see a village school numbering forty or so, their ages ranging from five to thirty, singing lustily the hymns we love to sing, is a sight which arouses in me a feeling I cannot describe; my heart simply goes out to them, and I feel that I never loved a company of people so much before in my life. To get up and tell them of Jesus and his love is an easy matter, for their earnest faces appeal to all that is in me." This is the secret of successful work for God, whether in the heart of Africa or among sinners anywhere else. It was this that brought Christ down from above.

## Word from Mrs. H. R. Salisbury

In a letter received last week at the Mission Board office from Sister H. R. Salisbury, she tells of her deep sorrow, but states that the Lord has heard prayer in her behalf and has wonderfully sustained her. "The letters of sympathy which have come to me from all over India," she writes (her letter is dated February 23), "and are now coming from England and America, have been a great comfort, and best of all has been the assurance they contained that my friends were praying for me. I know that God has heard their prayers and mine, and has given me strength for my hour of need."

Unless some plan otherwise is made for her by the brethren in America, she will remain by the work in India, at least for a time. In going through some papers, she found this little verse cut out and put in Brother Salisbury's notebook:—

"This is the day of toil

Beneath earth's sultry noon;

This is the day of service true,

But resting cometh soon.

This way may rougher grow,

The weariness increase;

We gird our loins and hasten on,

The end, the end is peace."

She adds, "I know he tried to give his 'service true,' and I feel just as certain that with him 'the end is peace.'"

## Another Drastic Press Bill Introduced into Congress

ON March 27, Hon. James A. Gallivan, of Massachusetts, introduced the following press bill into the House of Representatives:—

"A Bill (H. R. 13778) Authorizing the Postmaster-General to exclude from the mails certain publications.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the Postmaster-General shall make the necessary rules and regulations to exclude from the mails those publications the avowed and deliberate purpose of which is to attack a recognized religion held by the citizens of the United States or any religious order to which citizens of the United States belong."

Hearings have not yet been held upon any of the three press bills introduced in Congress. On account of the urgency of the army and navy bills now before Congress, it will be a month or more before these press bills can be taken up. Let us improve this time by sending to Congress petitions against these bills.

Be sure to write the following, in ink, on the last line of each press bill petition which appears in the *Liberty Extra*: "Also H. R. 13778." In this way we can still use the *Liberty Extra* petitions and carry forward our campaign against all three measures.

Let us renew our efforts, and get our churches which have not had a part in this campaign to send in their orders for the *Liberty Extra*, at \$1 per hundred, or \$8 per thousand.

If any of these bills were to become law, most of our literature might be denied transportation, and the giving of the warning message be greatly hampered.

C. S. LONGACRE.