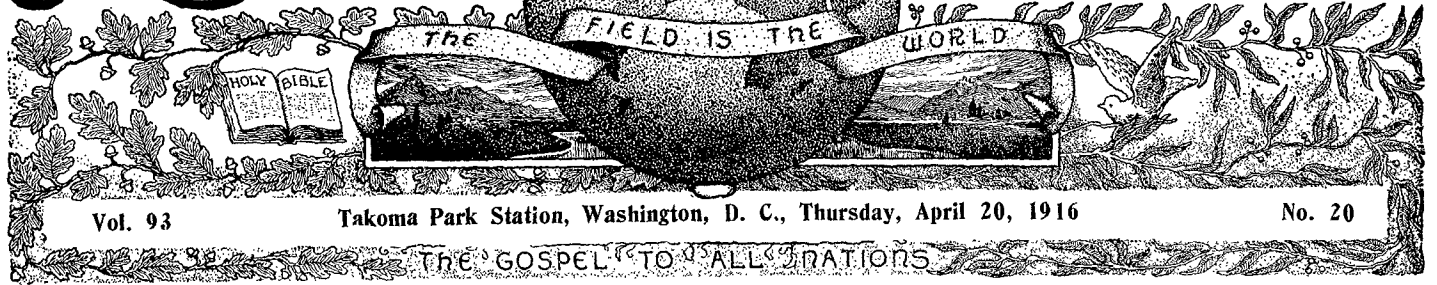


The Advent Review and Sabbath Herald



ISAIAH

ADD TO THE
ESTIMONY

GIRLS PREPARING DINNER AT SOLUSI MISSION
In bad weather they work within this building.

MILKING AT SOLUSI MISSION
(See article in World-Wide Field Department)

ROMANS

JUSTIFIED
FREELY BY HIS
GRACE

Note and Comment

Honest Confession

MANY of those who are posing as advocates of church union profess to be actuated by motives of disinterested benevolence, entirely free from sectarian bias. If their fellows could be made to believe that they were indeed actuated by such motives, then their efforts might meet with a broader measure of success. The editor of the *Word and Way*, in his paper for March 30, 1916, frankly states that the peace propaganda springs from no such motives. Speaking of the desire of the Catholic Church for unity, he says,—

"They want the whole world to be one in doctrine, but insist that it must be Catholic doctrine. . . . In its last analysis, this is what much of the talk about Christian union means. It is noticeable that those who are ostensibly worrying over the divided condition of Christendom, and are pleading for unity, are not separating themselves from the sects to which they belong, whereas, as an evidence of good faith they ought to pursue a policy of detachment. When we come right down to a fair examination and full understanding, we find that the leaders of, and spokesmen for, the Protestant denominations that are trying to break down what they call sectarianism are all like the Catholics, in that the Episcopalians want everybody to be Episcopalians, the Methodists everybody Methodists, the Congregationalists everybody Congregationalists, and so on for all of them. But they are all lacking in the courage and honesty of the Catholic Church.

"As for ourselves, we have no hesitation in saying that the ground occupied by Baptists is the only ground of a desirable union. And that is just another way of saying that we are not in favor of any union so far as Baptists are concerned and affected, except the coming to the Baptists of the people of other faiths. We grow impatient over the obvious insincerity—not to say hypocrisy—in so much of what is being said and written about Christian unity."

And this is the position which every sincere churchman, without reference to his church affiliation, must take. One who is a Baptist ought to be a Baptist from principle, because he believes the doctrines held by the Baptist Church. Believing these doctrines, he can favor no union except one which recognizes as cardinal the same faith which he holds. And this is true of the Presbyterians, of the Methodists, of the Catholics.

If Seventh-day Adventists did not believe with all their hearts the doctrines which they hold and teach, they could well forego the temporal and material inconvenience which the holding of such doctrines brings to them, and unite with their brethren of other churches. We honor the man, be his church connection what it may, who conscientiously follows

what he believes to be right, and refuses to surrender on any plea of church unity the convictions of his soul. It must be confessed that much of the talk regarding church unity comes from those who have lost definite religious conviction, or who are insincere in their propaganda.



Personal Liberty and Prohibition

Is the personal liberty of the liquor seller invaded when the state steps in and closes the saloon? The *Continent* of March 30, 1916, discusses this question, and concludes with the following sensible remarks:—

"So the way is clear for the final question which touches the traffic in liquors from the strictly social and public view:—

"Has a man any personal right to sell a commodity sure to injure, if not all, at least a vast number of those to whom it is sold?

"That plainly is not a question of right to live and be happy, but of right to choose in what way one will make money—a right which no publicist has ever admitted to be personal or inherent.

"The limitations that law may set on a man's manner of making money are already vindicated by precedents that no argument can ever set aside or overcome.

"For closely parallel examples, the laws controlling dealers in poisons, explosives, and adulterated foods prove beyond question that it is entirely compatible with the liberties of a free people for the government to restrict to any necessary degree the sale of commodities liable to do harm to their purchasers.

"And here comes the final word on which rests the right of the government in State or nation to prohibit the sale of liquor:—

"A free people cannot ultimately permit any citizen to make his livelihood by dealing in a commodity which does no good to any buyer and causes untold harm to the vast majority.

"That is an absolutely infrangible proposition. And it is all that is necessary to stick to in order to maintain the logic of prohibition in any form in which it has ever been proposed."



Moving Picture Shows

IN every church and in every community are found earnest Christian men and women who deplore the evil influence attending the exhibition of popular moving pictures. A few days ago fifty-five ministers of Lancaster, Pa., united in a strong appeal to the community to awake to the moral danger threatening young men and women in the attendance at moving picture shows at that place. This appeal states that in investigating the matter in Lancaster, fully fifty per cent of the films pictured marital infidelity and illicit love under the attraction of luxurious clothes and fine homes. An inspector of schools in New York is quoted as saying:—

"The old dime novel and nickel shocker were Sunday school weeklies

along side of the stuff that is now projected to appeal to the imagination and the consciences of the unwary. I have no hesitation in saying that the greatest enemy we have to encounter in our educational activity for clean, strong character building is the censored movie. This is my conviction after covering sixty-five schools and discussing the matter with over 22,000 children."

The *Lutheran* of March 20, 1916, referring to this appeal, makes the following comment:—

"This plea for decency is directed to the proper source when the pastors appeal to the parents not to permit 'their children's idea of love and marriage to be formed by the standards of the underworld or of a decadent society, as they are now being formed through the moving picture shows.' The hollowness of the claim that the national and State censors have weeded out all that is offensive, and that if crimes are committed, punishment usually follows, is exposed by quoting the State Censorship Board as 'condemning seventy-five per cent of the films now exhibited as unfit for public exhibition.'"

As Seventh-day Adventist parents, we need to sense the dangers on every side which threaten the youth. Perhaps there is no phase of temptation stronger in their lives than that of popular amusements. The enemy through popular attractions today is making a strong bid for the youth throughout the land. Let us be awake to this great danger.

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the Seventh-day Adventists

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

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The Advent And Sabbath **REVIEW HERALD**

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 20, 1916

No. 20

EDITORIALS

The Purpose of Trials

It is the universal experience of us all, as expressed in the words of I. H. Meredith, that "life is not a cloudless journey." Often it seems that those who make no profession to serve God enjoy a freedom from trouble which Christians do not have. Yet we know that God "doth not afflict willingly nor grieve the children of men." Why then do the trials come?

In the world of nature we see that the sun cannot shine every day; there must be some cloudy days in order that the vegetation may grow properly. So it is in our personal experience; while God desires our continued welfare, freedom from trials would not be best for most of us. It is unfortunately true that in times of prosperity God is often forgotten, or the service rendered to him is a more or less formal one. When, however, adversity comes, we are driven to him as the only one who can really help. The little child often strays from the parent when no danger threatens, but immediately takes refuge in the arms of the parent when fear overtakes it.

Let us, then, remember when any trouble comes, that God allows it in order to bring us back with renewed repentance to him. This will make our trials the means of increased spirituality to us. We shall find the truth of the scripture which says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

L. L. C.

Individual Responsibility

DANIEL WEBSTER, when Secretary of State, during President Fillmore's administration, was invited to dine on a certain occasion with a select company of eminent statesmen. He seemed weary and said but little. After several unsuccessful attempts to draw him into conversation, one of the party asked him this question: "Mr. Webster, will you kindly tell me what was the most important question that ever occupied your mind?" Slowly passing his hand over his forehead, in a soft and subdued tone

he said, "The most important thought that ever occupied my mind was *my individual responsibility to God.*"

Such a thought may well be given sober and serious reflection. The apostle says, "So then every one of us shall give account of himself to God." Rom. 14:12. No one can answer for another. For the things we have done or have left undone, we ourselves must give account to God. We are frequently greatly absorbed in attending to what others are doing, and sometimes subject them to severe and oftentimes undeserved criticism, while at the same time there are serious weaknesses in our own character, controlling our lives. Instead of getting on the throne of judgment and criticising others, we should remember that they are accountable to God and not to us, and that we ourselves must meet the acts of our own lives at the tribunal of the universal Judge.

Peter, on one occasion, asked Jesus concerning John, "What shall this man do?" The reply of Jesus was, "If I will that he tarry till I come, *what is that to thee? follow thou me.*" This is excellent advice. While we must always have an interest in the eternal welfare of others, the great question which should absorb our minds is not how some one else is regarded at the bar of God, but how God looks at this or that act of ours — how we stand before God. God weighs motives. This we cannot do. The vital and absorbing question which we should consider is, How do I stand? Am I discharging my individual responsibility as I should? Are my own motives clean? Am I sufficiently free from sin to be able to throw stones at others? Am I leaving undone any duty which I should perform? Shall I stand acquitted through the blood of Christ in the day when I am measured by the law of God?

Those who give the most careful consideration to these great questions of individual responsibility, will, generally speaking, have but little time to judge others and determine how they stand in the sight of God. They will not feel that the imperfect lives of others are the hindering cause in the outpouring of the Spirit, but rather that the imperfec-

tions seen in their own lives are the greatest hindrances within their knowledge. "Examine *yourselves*, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates?" 2 Cor. 13:5. G. B. T.

Safeguarding Our Institutions

AMONG the various and multiplied agencies which God has brought into being for the carrying forward of his work, a prominent place belongs to our publishing houses, to our schools, and to our sanitariums. Each of these institutions has a specific and important work to accomplish, which can be done by no other agency. They have not been brought into existence because no institutions of a similar character were to be found in the world, but rather that they might do a work which worldly institutions could not do. Indeed, if our denominational institutions were to do merely the same work as is being done by worldly institutions, there would exist no demand for their establishment. They were created to meet a particular need in this movement.

Our Publishing Houses

There was a time when our publishing houses were spending a large part of their energy in the doing of commercial work. They depended upon that work for their support. The publication of denominational literature was subordinated to second place in their plans and calculations. Disaster overtook them. These disasters taught needed lessons, and what appeared as great misfortunes were turned into blessings.

From the ashes of the old institutions new ones arose to carry on the work, not as it had been carried on before, but with every facility wholly devoted to the production of literature bearing the truth for this time. And the splendid success which has come to our publishing houses since this turning-point in their experience, has given abundant evidence of the approval of God upon the change in their policy. Only as they maintain this high standard, only as the workers in these institutions handle sacred things with pure hands and consecrated hearts, is there promise of continued success and prosperity.

Our Sanitariums

This same principle is true as applied to our sanitariums. Why should Seventh-day Adventists operate homes for the sick when well-regulated hospitals may be found in practically every city in the land? Is it because we have physicians better skilled in the science of medicine and surgery? Is it because our nurses are more competent than nurses from other training schools? We have thoroughly qualified physicians, surgeons, and nurses, but we should feel modest in claiming that they are superior in scientific knowledge, methods, and technique to physicians and nurses connected with worldly institutions.

But the Lord designed that our sanitariums should stand for certain principles of reform; that they should prove auxiliaries in the carrying of the message of salvation to the world. He designs that the men and women who visit these institutions shall find in them a different spirit than exists in worldly institutions. Lacking this Christian spirit, failing to stand for the principles of the third angel's message, our sanitariums have no right to exist. We rejoice, however, to believe that they are laboring earnestly to fulfil their God-given mission. Their future success will be in proportion as they continue to recognize their high calling in God, and appreciate that they have been made the conservators and exponents of great principles of truth.

The work of our sanitariums is to save men physically and spiritually, and to make the material ministry a means to the accomplishment of the greater spiritual end. In their training courses they are afforded a rich opportunity to train young men and women for a part in the great world's work, not as *professional* nurses primarily, but as *missionary* nurses, going forth to labor even as Christ labored. Only as our sanitariums are operated by men and women whose hearts God has touched, workers who are laboring, not for personal benefit in honor or remuneration, but in order to advance the gospel message, will they meet the object of their existence in connection with this second advent movement.

Our Schools

Similarly, our schools were established to afford their students an education from a Christian point of view; to give to the young men and women of the denomination a knowledge of language and science and art without any coloring of worldly philosophy, of science falsely so called, and apart from the demoralizing influences of worldly associations. It is only as our schools maintain this standard and carry on their work after this order that they can meet the purpose of God in their existence. Failing in this, it may be said of them, as of our

medical institutions, that the labor and toil expended in their establishment and maintenance are spent in vain. That our schools are earnestly seeking to meet this divine purpose we confidently believe. The Lord has abundantly blessed the efforts of our faithful teachers, as they have sought to prepare the youth of this denomination for places of usefulness and responsibility in connection with this closing work.

But Satan will ever seek to divert our schools from their high and holy purpose. He will seek to exalt, in the estimation of our teachers and students, intellectual qualification above spiritual qualification. Our schools will be assailed by constant temptations to ape worldly methods and cater to worldly ideals. How necessary it is that we constantly be on our guard to hold them resolutely to the definite purpose of God in calling them into existence!

Our schools are not for the purpose of educating men and women to become great in their own estimation or in the estimation of the world. Let us teach our boys and girls that although they may secure titles, through the obtaining of degrees, these titles, after all, amount to nothing unless they represent knowledge and experience which will enable their possessors to become efficient laborers for the Lord Jesus Christ.

If the enemy can corrupt the simplicity of our work, if he can lead us to trust in the gold and tinsel, in the form and ceremony, in class honors and degrees, instead of in a vital connection with divine power, his purpose will be served. But we shall learn at last to our bitter sorrow that we have trusted in hollow forms, which will rise up and mock us to our shame.

We should set before our young men and women, whether they learn trades in our publishing houses, become nurses in our sanitariums, or take regular courses in our schools, a high standard of attainment. The educational standard of our workers in every department of this cause should be raised. God would have his workmen men of whom he need not be ashamed.

We believe our youth should be encouraged to take courses of study in our schools, leading to degrees. But while we are seeking this high attainment, let us be on our guard lest we be turned aside from the simplicity that there is in Christ Jesus, and unconsciously imbibe principles and adopt methods the tendency of which will be to place upon our work a worldly mold. Worldly recognition and influence will prove a curse to any of our institutions, unless the recognition obtained and the influence gained are used as means for the better and fuller and speedier attainment of the one object of our united

denominational effort—the giving of the advent message to the world in this generation.

We need to safeguard with jealous care the institutions connected with this movement. We rejoice that so many of them are being freed from the thralldom of financial indebtedness. This is surely a great victory, and we earnestly hope that they will maintain their liberty. But constantly subtle, insidious influences calculated to turn them from their high and holy calling are knocking at their doors for admission. They are the special objects of Satan's attacks. If he can corrupt their simplicity, if he can induce the leaders in them, whether managers, physicians, or teachers, to be worldly in their influence, to cater to worldly customs and practices, he knows that many of the youth can be turned from the right way.

Let us watch unto prayer, walk humbly before God, and keep our hearts open continually to the promptings of his Holy Spirit. In this experience will be our safety and salvation as workers, and thus only can we safeguard the institutions of the Lord's planting.

F. M. W.

Signs of Christ's Coming — No. 7

Signs in the Industrial World

SPEAKING of the last days, the apostle James says:—

“Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.”

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth near.”

One of the most significant signs of the present time is the struggle between capital and labor, the employer and the employee. The desire of the former is to obtain large dividends on the investment, while the latter wish better pay for their labor.

The “moneyed interests” have organized their forces into great trusts, whose control within legal bounds taxes the ability of the greatest lawyers and statesmen. The difficulty arises in knowing just where property rights end, and

when the rights of the community at large are invaded. One hears much these days of illegal monopoly of trade through various devices, one of the most recent of which is the interlocking directorate.

The workmen have organized their forces into large labor unions. This makes possible great strikes to enforce their demands for better wages or fewer hours. The most casual student of current events has noticed the great increase of strikes in the last few years. Many of these have been marked by deeds of violence. "It was shown by a report of the tenth census, that in 1880 there were 610 strikes. In no year prior to that was any considerable number of strikes reported."—*Nelson's Encyclopedia*, art. "Strikes and Lockouts." Since 1880 statistics of strikes and lockouts occurring in the United States have been collected by the United States Bureau of Labor. From the table of statistics for the period 1881-1905, we summarize the following to show the increase in the number of strikes:—

Period	Number	Establishments	Employees out of work
1881-1885	2,491	12,443	823,714
1886-1890	6,682	33,358	1,636,927
1891-1895	6,884	33,380	1,824,352
1896-1900	6,736	38,328	1,920,701
1901-1905	13,964	63,898	2,598,130

While the deeds of violence accompanying these strikes were deprecated by most of the strikers even, there are some labor agitators who justify them. Mr. Vincent St. John, of the Industrial Workers of the World, is quoted in the *Washington Post*, May 22, 1914, as saying:—

"The point with us is to gain our end. It does not matter to us how we gain that end. If violence against human life is necessary, all right; the end justifies the means. If it means the ruin of property, all right; again the end justifies the means. If it means the isolation of a factory, the ruining of raw or finished material inside the factory or outside, all right; again it is a case of the end justifying the means. Do we believe in agreements between the members of the locals of the I. W. W. and the owners of industries?—No, we are against working agreements of any kind, for any length of time. That is where we differ from the trade unions. We are a step farther. It is our belief that the workman loses by making a contract as a member with the owner of a mill, factory, or other plant."

The author of one book even goes so far as to justify robbery of the rich if it can be effected with advantage to the poor:—

"The all-sufficient warrant for any effective governing power in the social group doing whatever it thinks best, is the welfare of the group. Right is transfigured might. 'Let him take who hath the power; let him keep who can.' That is property, is it not? Suppose the many, it will be asked, finding themselves poor, take it into their heads to expropriate

the few, what then? Well, why not? If it can be shown that robbery of the rich can be effected, and effected with advantage to the poor, I cannot see for the life of me why it should not be done. It is contrary to morality? But unfortunately, hifalutin abstractions 'butter no parsnips.' Besides, I deny it. Morality is coextensive with self-interest. If anybody disputes that, he is wrong. It is rude and dogmatic of me to say so, but is a short answer, and I am not going to discuss the first principles of ethics here. I repeat emphatically, If the poor and the many can see their way to dispossessing the rich and the few, and to reap advantage from the process, then they have a right and a duty to do it."—*Wordsworth Donisthorpe's "Individualism,"* pp. 257, 258. Quoted in Nelson Somerville Rulison's "A Study of Conscience," pp. 21, 22. George W. Jacobs & Co., Philadelphia, 1901.

"It is not our purpose," as another remarks, "to attempt to pass upon the merits of the controversy between the employers and employees, between capital and labor, but simply to emphasize the fact that there is between them an irrepressible conflict; and that it is, according to the Scriptures, a most significant sign of the times." L. L. C.

Without Strength

"WHEN we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6. Salvation is for all. It is within the reach of those who are "without strength." None can be weaker than this. "He giveth power to the faint; and to them that have no might he increaseth strength." It is to those who have "no might" that he gives strength and salvation. To those who think they are strong and can work out their own salvation he cannot impart help. While man must work, he can do nothing toward saving himself. Salvation comes wholly from God. Our own works done with a view to helping toward salvation, hinder instead of help. This is illustrated by the following incident, which I give in the language of another:—

"One bright summer afternoon, some years ago, a party of ladies and children stood upon the wharf of a fashionable watering place, awaiting the arrival of a steamer that would bring their husbands and fathers. As they waited there, enjoying the refreshing breezes, their attention was suddenly attracted by a loud splash in the water, followed instantly by a piercing scream. As the startled crowd turned, they saw a young man struggling in the water. He could not swim, and in his frantic efforts to rescue himself, he was at each struggle getting deeper and deeper into the water, and farther from the shore.

"The ladies ran hither and thither to find help. They found only one person near that could render any assistance; he was an old sailor, who was standing motionless, watching the poor man drowning before his eyes. The entreaties of the ladies could not move him

while he saw the young man trying to save himself. As his hand fell helpless at his side, his face told plainly that he had given up in despair. As he arose the first time, a feeling of horror came over the little company, who were to be the unwilling witnesses of his death. When all hope was gone, the sailor leaped into the water, and as the drowning man arose for the last time, seized him and bore him safely to shore.

"As the ladies gathered around him, he said, 'I was compelled to wait until he ceased trying to save himself; for I could save him only when he was without strength.'"

So it is with us. We are continually struggling for salvation from sin. We try too often in our own strength to overcome; we fight and war for victory, and have it not, because we are not trusting wholly in Christ. But the moment we fully realize we are "without strength," and fall helpless in his arms asking for deliverance, then the Lord can save us and bring us to the desired haven of rest.

G. B. T.

Human Versus Infinite Love

WE may appreciate more fully the great love of God in giving his Son to die for a race of rebels, when we contrast that love with the affection shown by earthly parents for their children. We were impressed with this recently in reading an incident which occurred in one of our Western cities. A young man, the idol of his home, and the object of deep solicitude on the part of his parents, who had spent much money in his education, fell into evil ways. He degenerated into a professional bogus-check man and hotel thief. His father, a respectable citizen, felt the disgrace very keenly, and in a fit of deep humiliation, almost despair, he wrote his son, "You are a curse to my family. Why don't you take a gup and blow your brains out?"

We can sympathize with the poor distracted father, but by contrast we see the shallowness of human affection as compared with the infinite love, patience, and long-suffering of the heavenly Father. How many times we disgrace the family name! How many times we grieve the great heart of love! But that love never changes in its attitude toward us. It still longs for our salvation, and when we return, although clothed in filthy rags and having spent our inheritance in riotous living, the Father meets us a long way off, and bids us welcome. He gathers the other members of his family to rejoice with him over our return, clothes us with the white robes of royal raiment, and gives us an honored seat at the family feast. This great love of God for fallen man is the high example he places before us of the love we should bear our fellows.

F. M. W.

GENERAL ARTICLES

My Early Home

MYRA M. ALLEN LANE

I GAZE again upon the scene
That was my childhood's early home;
The fields, the woods, the meadowlands
O'er which my childish feet did roam.
Few changes have come o'er the spot
Since I had gazed long years before,
The same, yet not the same to me—
My childhood's home, my home of yore.

The stream still murmurs by, 'tis true;
And other trees do lend their shade,
But none can seem so dear as those
'Neath whose green branches I have played.
The meadows wide, the forest deep,
The swirl and eddies of the stream,
I gaze upon, and yet they seem
As some vague, half-forgotten dream.

The grass appears to be less green,
The flowers appear to be less gay,
The voices that I heard in youth
Enchanting me have passed away.
The roseate hue of early life,
With all its rainbow-tinted rays,
The hopes, the joys of childhood's time,
Have passed away with youthful days.

My mother sits beside the fire,
Her hair is white, her eye is dim;
She sits and muses of the past,
And speaks, in voice subdued, of him
To whom her early troth was given:
Their years of struggle in the West
To carve a home from savage wilds
For those, of all the earth, loved best.

My father's grave's hard by the stream
Where oft we played in vanished years.
He lies alone, his hallowed dust
Now watered by his loved ones' tears.
And I have learned with added days
That duty's voice, obeyed as best
Is given me to understand,
Will bring at last true peace and rest.

For home, sweet home, my soul doth long—
For this I gird me for the race—
That home, prepared by God's own hand
And lighted by the Saviour's face,
Prepared in those blest realms of light
For those doomed in this life to roam,
Who're wanderers in this pilgrimage,
But there at rest in God's own home,

No more to part from those they love,
No more to sorrow or to weep;
So then we'll close our eyes in peace,
For he doth give his loved ones sleep.
But when the trump of God shall sound
To call us from our beds of dust,
We'll pour forth anthems full of praise
To him in whom we've put our trust:

The song of Moses and the Lamb,
Of triumph over sin and death,
To him who calls us from the grave
And in our bodies puts his breath.
The earth the saints' inheritance,
The paths therein made safe and sure,
The houses built, the vines we plant,
Throughout the ages will endure.

Our meeting place before God's throne—
No thing unclean shall enter there,
But purity and perfect truth,
With song and praise and gladsome prayer.
Sin shall not rise the second time,
To mar, with its polluting breath,
The beauty of that heritage,
And spread abroad the gloom of death.

But God himself will stay our tears
And comfort us for all we've borne,
And cause us to forget our grief
In that glad resurrection morn.
We'll meet again, we'll meet again,
No more to sorrow or to roam,
And God's own hand will welcome us
In Father-land, our own blest home.
Brownlee, Nebr.

"The Waiting Time" and "the Patience of the Saints"

GEO. I. BUTLER

IN the history of our world as revealed in the Scriptures, it is easy to discern four great movements, or remarkable manifestations of divine power, to advance the knowledge of God among mankind, and to open the way of salvation to the children of men. These are the preaching of Noah and the deluge, the acceptance of Abraham and his descendants as God's peculiar people, the coming of Christ the first time and the gospel work then established, and the preparatory work of his people for his second advent. The second advent movement and its accomplishment is the most remarkable in its consequences. Each of these movements is unpopular in its time. The agencies God uses have to struggle against great difficulties in giving the Lord's message to the people, yet wonderful blessings to mankind grow out of their efforts.

We wonder at the work of Noah,—for one hundred and twenty years a preacher of righteousness,—and the little apparent success attending his efforts, only eight persons being saved, and all these members of his own family. Surely it must have been a work of waiting and a time of patience. But the deluge was a tremendous event in the affairs of mankind. It demonstrated beyond question that the God of heaven interferes in the affairs of men.

The selection of Abraham and his posterity as God's peculiar people, their removal from Palestine to Egypt, their servitude for centuries, their miraculous exodus, the thunders of Sinai, the revelation of the divine love, and their establishment in Canaan as a center, are some of the most wonderful events on record. The history of the children of Israel for fifteen centuries proves to the world that God lives and reigns, and knows how to save his people and punish the wicked.

The first advent of Christ as a babe in Bethlehem, his beautiful life without spot or tarnish of sin, his work as the grandest teacher the world ever saw, his death on the cross a sacrifice for sin, his glorious resurrection and ascension to heaven, the sending forth of his disciples in humility to proclaim the gospel which has for twenty centuries been the great hope of the world,—these indeed are events of the greatest magnitude.

Our Saviour himself enunciated the grandest truth of the centuries when he said at his departure, "I will come again." And he will come to take his people to himself, to everlasting glory, where sin shall be no more, the curse of death and sorrow will be done away, and rebellion in the house of God be put down forevermore. The glorious second coming is to be preached to all the world, to every people, tribe, and nation, that every person may have a chance to be among the saved to all eternity. Who shall say that this advent message is not the greatest truth in this world of ours? What can compare with it? This grand truth is to be heralded by wonderful prophecies of deepest interest. The signs of the nearness of this event are to be clear and unmistakable, so clear that any intelligent person of ordinary mental power can perceive and understand if he really desires to know.

Of necessity the warning of this world of fifteen hundred million people will take time. It will require vast effort, the expenditure of immense sums of money, and a multitude of laborers. The difficulties will be exceeding great, with over four hundred different languages in which this gospel of the coming kingdom must be proclaimed. The task is tremendous, but it can be done and will be done. This is the work of the last generation.

When the prophetic time was proclaimed for the judgment to begin in the heavenly courts above, a mighty cry went forth, reaching to the ends of the earth. Under the preaching of William Miller and his associates, about one hundred thousand believers in the second coming of Christ were won.

Then came the disappointment. This disappointment was like that of the disciples, who thought, when Christ made his triumphal entry into Jerusalem, that surely he would be proclaimed king; but instead, he was crucified on Calvary's cross. What a terrible disappointment that must have been to them! Many of the disciples no doubt gave up all hope that Jesus was the true Messiah. They could not explain his Messiahship in harmony with their past hopes of his being their king. Thus it was with the second advent believers, in their sad disappointment. This failure of their glorious hope of seeing their Lord come with power and great glory in 1844, forced them into the time of waiting and the period of the saints' patience. It was a time of darkest gloom to those ardent believers. The great majority of those who looked for their Lord to come in 1844 gave up their hope altogether, and were ashamed of their previous belief.

But it was not so with others. To be sure, they were overwhelmed with sorrow and disappointment, but they firmly believed that God led them in proclaiming the glorious message. They looked and longed for light, that they might understand the meaning of this overwhelming disappointment. They did not have to wait long. The light upon the work of the third angel's message explained to them what before was dark. They realized that the "waiting time" had come, and the time of the saints' patience. Our next article will deal more fully and clearly with this.

Bowling Green, Fla.

The Law of God — No. 13

The Eighth Commandment

MILTON C. WILCOX

THE eighth word of the ten words of God is,—

"Thou Shalt Not Steal"

It is not difficult to understand. Like all the other precepts of God's law, it is addressed to the individual. The individual will be held responsible. He cannot hide behind the subterfuges of church or race or nation. God addresses the responsible "thou," and the person must render account to God.

"Thou shalt not steal." Stealing is unlawfully taking that which belongs to another, or without right appropriating that which belongs to another. It includes appropriating by force, or thrusts, which is robbery. Robbing is an intensive form of stealing. Highway robbery is another form of stealing. Burglary is another. Getting money under false pretense is still another method. It is hiding behind a deception for the purpose of taking property which belongs to another.

It is not less a transgression of God's law if we steal from the rich, or from the government, or from the railway, or from some big corporation. He who steals from any one wrongs his own soul, perverts his own conscience. God will never ask in the judgment whether the victim was rich or poor. The motive, the deed, will be our accusers. To be a commandment keeper means that the soul can be intrusted equally well with a million dollars or a five-cent fare.

Slandering your neighbor or friend is stealing his good name. We do not recall the exact quotation, but the substance of it is this, that he who steals my purse steals trash, but he who robs me of my good name robs me of that which is of infinite worth. The truth of this is confirmed by Scripture. "A good name is rather to be chosen than great riches." It follows, then, that the slanderer and the backbiter, the destroyer of reputations, is a thief, a transgressor of the eighth commandment. He robs those whom he slanders, of reputation.

The Sabbath is the Lord's. It belongs to him. He who takes it for his own pleasure or profit is stealing God's time. To Sabbath breaking he adds the sin of theft.

"The tithe is the Lord's." He who withholds the tithe robs God. So it is expressly declared in Mal. 3:8, 9. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Thank God, there is bountiful promise to the souls who will give up their robbery, and bring to God the tithe. Verse 10.

Not infrequently God gives to some man good thoughts, or a splendid plan to meet difficulties or advance work. He tells it to Brother A, who on the first opportunity uses it as if it were original with himself. Anything of this kind holds within itself the very principle of theft.

There are many ways of violating the commandment, which we need not mention to the enlightened, sensitive soul that the Spirit can impress. May the Spirit of God through our Lord Jesus Christ write this law upon our hearts, that we may willingly, gladly, render to every one his own. In a fuller, larger sense may the injunction of the apostle come to the heart, "Let him that stole steal no more."

Mountain View, Cal.

Secret Societies

Their Influence Not Conducive to Spirituality

(Concluded)

MRS. E. G. WHITE

Where are We Placing Our Treasures?

BUT the great study and ambition of the world is to obtain material, temporal advantages, to the neglect of spiritual good. Thus it is with some members of the church. When at last they shall be called to render their account to God, they will not only be ashamed, but astonished that they did not discern the true riches, and have not laid up treasure in the heavens. They have bestowed their gifts and offerings upon the enemies of truth, expecting a time to come in this life when they would receive the returns for what they have invested. They could intrust their means to secret societies, but when the cause of God is in need of the means he has committed to his human agents, they feel no interest, they do not consider the gift that the Lord has made to them. They are blinded by the god of this world. They say, "I have nothing to give to this enterprise; for I shall receive no returns. In paying to the lodge, I am providing for the future, and, besides this, I must bear my share of expense for the entertainments that gratify my taste. I cannot give up these enjoyments. Why does the church look to me to help meet these constantly recurring demands? 'Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not straved: and I was afraid, and went and hid thy talent in the earth,' expecting that some time I would be benefited by it."

The Saviour bids us, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

Many are laying up their treasure in these secret societies, and can we not see that their heart is there? However powerful may be the evidences of truth, little by little it loses its brightness, loses its force, heaven fades from the mind, the eternal weight of glory, the gift of God for a life of obedience, appears a matter unworthy of notice in comparison with the supposed benefits to be realized in laying up earthly treasure. Souls are starving for the bread and water of life; but what is that to him whose heart is set on this world? Many a man is saying by his actions, if not in words, "I cannot let go my interest in these earthly treasures, to secure that which is eternal. The life to come is too remote for me to count upon. I choose the earthly goods, and I will run the risk of the future. God is good and merciful." Slothful servant! your portion is just as surely appointed with hypocrites and unbelievers as you continue to pursue this course. The fascination of the clubroom, the suppers, and the world-loving associates, has led, as did Belshazzar's feast, to forgetfulness of God and dishonoring of his name.

Will You Cooperate with God?

There is a blindness upon human minds that is wilful. Jesus said, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

The work of God for the salvation of men is the one work of supreme importance to be carried forward in our world; but many do not see this, because their interest is more with the ranks of the enemy than with the loyal soldiers of Christ. They do not see the necessity of the cooperation of the human with the divine agency. The Lord has bidden us, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." This is the plan which God has revealed to us to guide us in all the plans and purposes of life.

But while men pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven," many reject the very means by which God would establish his kingdom. When they are willing to count all things but loss that they may win Christ, their eyes will be opened to see things as they really are. Then they will turn away from the earthly attractions to the heavenly. Then they will see the true nature of the worldly, selfish enjoyments that they now value so highly, and these things that they now hold so dear will be given up.

All heaven is looking upon you who claim to believe the most sacred truth ever committed to mortals. Angels are waiting with longing desire to cooperate with you in working for the salvation of souls. Will you refuse this heavenly alliance in order to maintain your connection with society where God is not honored, where his commandments are trampled upon? How would the truth ever have been brought to you if others had felt so little interest in its advancement as some of you manifest?

The cause of God demands our help, that it may be established upon a proper basis, and that the truth may be carried forward into new fields, to those who are ready to perish. Can you who claim to be sons of God refuse to aid in this work? Will you, in order to receive an earthly return, withhold your means from the treasury of God, and let his work be shamefully neglected? It is grievous to consider what might have been accomplished in the saving of souls if the heart and service of all who profess to believe the truth had been undividedly given to God. Work has been negligently done. If self had been hid in Christ, sinners might, through wise, ingenious methods, have been won to the truth, and today be in cooperation with God.

Now, before the time comes when you must render up your account to God, I urge you to give heed to his word, "Lay up for yourselves treasures in heaven," not in secret societies. Consider that there is only one Proprietor of the universe, and that every man, with his time, his intellect, his resources, belongs to the One who has paid the ransom for the soul. God has a righteous claim to constant service and supreme affection. God's will, not your pleasure, is to be your criterion. And though you should accumulate a fortune less rapidly, you are laying up treasure in heaven. Who of the church is resolved to maintain his spirituality? Who will develop an experience that reveals Christian fervor, persevering energy? Who, like Jesus, will not fail nor be discouraged, not in grasping means for the service of self, but in laboring together with God?

All who are striving for the crown of everlasting life will be tempted as was their Master before them. He was proffered the kingdoms of the world if he would pay homage to Satan. Had Christ yielded to this temptation, the world would have passed forever under the sway of the wicked one. But, thank God, his divinity shone through humanity. He did that which every human being may do in the name and strength of Jesus. He said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." If this is the way you meet temptation, Satan will leave you, as he left Christ, and angels will minister unto you, as they ministered unto him.

To those who have thought and talked of the great advantages to be gained by worldly association, the Lord declares, through the prophet Malachi: "Your

words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." These are the thoughts of many, if the words are not spoken.

"Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Here are the people that in the world are judged to be greatly favored; but there comes a time when the children of God are distinguished as those who are honored of God because they have honored him.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

The Better Way

While temporal honor and riches and power are the great objects of ambition with the men of this world, the Lord points out something more worthy of our highest aspirations: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord. Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised."

"Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even

to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2:6-9.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:13-19.—*Bible Students' Library.*

The Man at the Top

J. S. ROUSE

EVERY young man who possesses health of body and of mind, has ambitions to be at the top, or at least to succeed.

What is meant by being "at the top"? Is it to be president of a great financial corporation, railroad, or bank, governor of a great commonwealth, or president of the United States? We see men in these positions, and their places are coveted by many.

We have often heard it said, "There is room at the top." This cannot apply to such positions as have been mentioned, because not all men can be president of the United States or of a bank.

But from the Lord's viewpoint, all can be truly great. Many men who have reached the top in this life are not happy. They are deprived of many pleasures, such as being with their families, and do not have the opportunities for recreation and rest enjoyed by those who are not looked upon as great men. The man at the top has many burdens, difficulties, and perplexities from which he would like to be released.

The greatest Man who ever lived on earth was not looked upon by the world as a great man. He was not among the kings, presidents, bankers, or great financiers, but he did more for the upbuilding and salvation of humanity than has been done by all the world's great men who ever lived. This great Man was of humble birth; his trade was of a humble nature. He was not found riding in kings' chariots or walking in easy, grassy paths; but on the dusty roads of Judea, full of stones and obstacles. The man whom Jesus counts great is the man with the shovel, who first digs down to the solid rock and then begins to build. It is just as honorable to dig as it is to build.

Exclusiveness in Schools and Churches

M. G. CONGER

BOUND by superstition, ignorance, and caste, the vast population of India are groping in darkness. For no reason are the members allowed to venture outside of the iron-clad rules of caste. In this country and in our Christian schools similar principles are working, which tend to segregate classes into exclusive circles. The well-to-do form a set by themselves; the brighter students, the unconverted students, the juniors, and the seniors, each form a distinct circle. It often seems that an entire school is divided into cliques, outside of which the members move only by necessity. If possible, they room together, eat together, walk arm in arm about the school, sit side by side in the classrooms, and in general act very much as Hindus, who are bound by superstition and caste, might act.

Those who are inclined to such exclusive associations do not stop the practice when their course in school is completed, but the same clannish ideas are likely to be taken with them to their homes, and shown in their choice of friends. If church members, their ideas are manifested in connection with the church. How often churches are broken into factions because of this element! Take divisions, factions, from the churches, and the problem of many church troubles will be solved. If persons who promote such divisions chance to be given larger positions of trust, they carry their exclusiveness with them, and may cause similar trouble in the conference or elsewhere. Instead of always striving to have one's personal ideas carried out; instead of seeking the highest position, whether it be in school, church, or conference; instead of using one's influence to secure positions of responsibility and honor for personal friends, not considering whether they are qualified to fill the position or whether they are the best that may be secured, instead of this, would it not be better to give God an opportunity to work, and allow him to carry out his own righteous plans?

Christian young people should beware of cliques, but this does not mean that they should have no intimate friends. As we have so often heard, "one may have intimate but not exclusive friends." Deep-seated, hearty friendships have proved a great help to many. Friends point out one's mistakes, and help to overcome them. Friends encourage one in every good work. Sometimes the reason that a person has many oddities is because he has no friend. May God bless the friends, intimate friends! But do not allow yourself to have a certain select few who claim all your attention, with whom you live in a greater or less degree of constant exclusiveness, barring all others, or admitting others only by necessity.

There are many reasons why Christian young people should not sanction such a practice. Some of them are:—

1. Christians ought not to form cliques, because it is not right.

"Caste is hateful to God. He ignores everything of this character. In his sight the souls of all men are of equal value." See Acts 17:26. It is not right to be actuated by the spirit of exclusiveness, for it breeds pride and love of distinction. "Lucifer sought for himself the highest place, and every being who is actuated by his spirit will do the same." One should not indulge a narrow, bigoted spirit, but rather manifest the all-inclusive spirit exemplified in the gospel.

2. Christians should not be actuated by the clique spirit, because it limits the sphere of one's usefulness and hinders one's influence for good. There is a wide field of usefulness outside of one's coterie of friends. There are souls bearing sorrows in the midst of perplexities and difficulties sometimes unknown to the more favored. There are hearts longing for help, groping for the light which we might give them. It is not in keeping with our profession to limit our influence to a select few. The gospel teaches a love for all the human family. It lifts men from the narrow circle which selfishness prescribes, and abolishes artificial distinctions of society.

3. Exclusiveness speaks ill of the religion of Christ, for it places likes and dislikes above the principles of the Bible. Jesus did not choose a favored few with whom to associate, and ignore all others. He chose intimate friends, to be sure, but never did he have exclusive friends. He did not mingle with men for the benefit he could secure, but he associated with those who needed his help. He taught that "the love which gives kindness to only a few is not love, but selfishness. Those who possess large affections are under obligations to God to bestow them not merely on their friends, but on all who need their help. Those who leave their Master's talents unimproved are even more guilty than the ones for whom they feel such contempt."

If all would draw nearer the Perfect Man, distinctions of wealth, education, and attainments would be obliterated. Cliques would be unknown, and men would cease to separate themselves from their fellows. Like Jesus, who visited with the Samaritans and ate with the publicans, all would feel free to associate with rich and poor, learned and ignorant.

Says the apostle, "If ye have respect to persons, ye commit sin, and are convicted of the law as transgressors." James 2:9. Again, "If ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" Matt. 5:46. Here it is plain that those who confine themselves to a set circle,— "love them which love you,"—and those who are narrow,— "salute your brethren only,"—are deserving of no praise or reward. Such action shows the actor to be selfish; not disinterested, not possessing a genuine regard for real worth and value or a

love for character, but having a desire for the benefits he may secure. The basest of men, the publicans, the Saviour says will do as much. Christians ought to do more. Christians should not allow themselves to be won, nor seek to win others, to a small circle because of position, wealth, education, or any other attainment. Whether a person wears fine clothes, converses fluently, has as much education as I, or agrees with me in my oddities, hobbies, and opinions, matters little. What does matter is his real worth and character. These are the factors which one should consider when choosing friends and associates.

Watching unto Prayer

WM. COVERT

WHEN we make a request of a friend, it is with a definite aim. We do it at a definite time, and it concerns a specified thing. We remember when it was, where it was, and what it was about. We desired a certain thing, and we entered our requisition in such a way as to be reasonably sure of getting what we wanted. We went at it in a business-like way, and felt confident that our request would receive the attention its importance demanded. We did not ramble about in an uncertain way and talk at random, but we arranged the contract with reference to the thing we wanted, and we got it because we made our desires understood. This is the only proper way to do business, and business people know it.

Then why should we not transact business with the Lord, in our prayers and in all other Christian matters, with confidence and dispatch, with the same definite trust that we use in doing business with a merchant or banker? Should we not commit our prayers into the care of the Lord as fully as we commit our letters to the postman?

Our Saviour went up into heaven that he might actually be there to appear in the presence of God for us. And being there for that purpose, he says to us, "Ask, and it shall be given you; seek, and ye shall find. For every one that asketh receiveth." The good earthly father will not deceive his trusting child; nor will the heavenly Father disappoint the confident hopes of his trusting children.

When we pray, we should believe that we receive, and then we shall have what our instructed faith describes in the requisition.

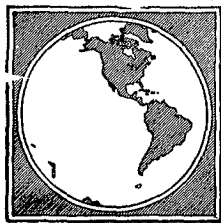
Aurora, Ill.

WE have not wings, we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

The heights by great men reached and kept

Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

— Longfellow.



THE WORLD-WIDE FIELD



The Publishing Work in China

H. M. BLUNDEN

THE publishing work has pioneered the way for the message in nearly all the mission fields of the world. Ever since the discovery of the art of printing, literature has been an indispensable factor in the spread of the gospel, because God intended that through this means a far-reaching power should attend the work of the missionary of truth. Through the printed page the influence of Christianity and the third angel's message can penetrate regions where the name of Christ has never been heard, and where the preacher cannot yet enter.

Thus it has been in China. About eight years ago, Dr. H. W. Miller in a very small way began to print the truth in old Honan, said to be the original territory of the Chinese people. Just as these people have spread to far-distant and widely separated regions, so it was destined that the glorious light of truth contained in our literature should follow them from this small beginning made in Honan, the cradle of the Chinese race.

Soon after the work was begun, Shanghai was made the headquarters of the work in China, and the publishing plant was removed to that great center. Our present commodious quarters were erected about three years ago. Even at this early stage in our development, the building is proving all too small for our rapidly growing work, and our equipment is wholly inadequate.

The chief work of our publishing house is to issue the monthly magazine, *Signs of the Times*. This is an attractive journal issued in the two great languages of China. To demonstrate the possibility of development with our monthly paper, I need only say that there are considerably more than 400,000,000 people with whom to work. Half our provinces are yet unentered, and the remainder of them have much territory which has never yet seen the colporteur.

At the present time our magazine has an average issue of 60,000 and upwards. At one time it ran as high as 100,000 in one month. It always has a good cover design, and so sells readily.

In addition to this, we print many of our tracts and books, including such standard works as "Daniel and the Revelation," "Christ Our Saviour," and "Bible Readings." In fact, our various books and tracts make up quite a large catalogue when all are listed.

Many methods of circulation have been tried. For a long time the papers were given to the colporteur gratis, and he sold them for ten cash each, or one third of a cent gold. In this way he was expected to earn his living. It seemed to some

that the colporteur could not make ends meet on this plan, and so a subsidy of three or four dollars Mexican was added. Other methods also have been experimented with, but there have always been men in the field who stood firmly for a commission policy in distributing our literature.

At the Shanghai general meeting held in May, last year, thorough consideration was given to the question of our literature work, and action was taken, which, if thoroughly carried out, will place our publishing work on a self-supporting basis, or at least almost so. The prices then set for our paper were two cents Mexican for a single copy, and fifty cents for an annual subscription, the colporteur returning to the publishing house fifty per cent of all his business.

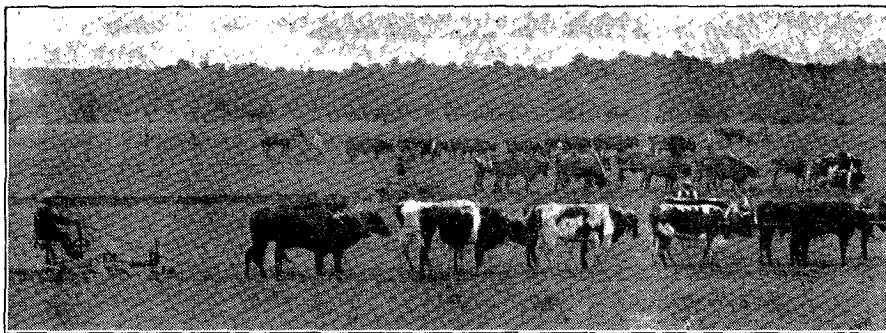
Two arguments were quite earnestly urged against this proposition. One was that the difference between the price for twelve single copies and the annual subscription was so great that the colporteur would be unable to secure subscriptions. The other was that in consequence of this the colporteur could not earn a living

facilities for such work; and it must be remembered that a Chinese mailing list, where there is no alphabetical arrangement, is a vastly different proposition from a mailing list at home.

Many of our colporteurs during the last few months have made a marked improvement in dress and appearance, resulting from increased earnings. One young man who went out from our Shanghai institute last July, has taken nearly 1,000 subscriptions in five months, thus earning about thirty-five dollars (Mexican) a month, or three times the salary of an evangelist. Others have done extremely well, although this case is an exception. But it is true that wherever faithful effort has been put forth under this new plan, the colporteur has done well, added materially to his income, and returned to the mission almost sufficient to cover the cost of producing the literature.

At the institute which I am now conducting, the men who attended the meeting of six months ago are in attendance, and without dissent they are whole-hearted in their praise of our new plan. Some who were most strongly opposed to it are loudest in their praises.

At our general meeting, plans were also laid for the production of small subscription books, to suit the conditions of this field. Within three months we had the manuscript in hand for a small medical book, called "Health and Longevity," by Dr. A. C. Selmon, who has



PLOWING, HARROWING, AND PLANTING AT SOLUSI MISSION

selling single copies, getting only one cent commission on each sale.

We believed that this plan would prove successful if, in institutes, we trained our colporteurs to make the taking of subscriptions their first business, and to sell single copies as an auxiliary business. This meant that if a man took two subscriptions a day, he would earn his living, as fifty cents a day is a good wage here.

We are more than pleased with the remarkable success which has attended the new plan. During the first month after this plan was put into operation, we received nearly 4,000 subscriptions, or almost as many as were taken during 1914. In the first five months of the plan our subscription list has grown so rapidly that it has more than doubled, being now about 28,000, and subscriptions are still coming in at the rate of thousands a month. It is beginning to be a problem at the Signs office how to deal with so great a mailing list with practically no

been in China eleven years, and can write from a comparatively broad knowledge of Chinese conditions. This little book of about one hundred and fifty pages, will have a fine manikin, and will sell at from one to two dollars Mexican. We hope to produce this at a price which will give a good return to the publishing house. Plans are also on foot for another book of about three hundred and fifty pages, to follow this one. This will be after the style of "Heralds of the Morning."

Altogether, we have everything to encourage us. We have a wonderful field to develop; the cooperation of our evangelistic brethren; several bookmen to lead out in the work, with others soon to enter the field; a growing Chinese church from which to recruit our colporteurs, and a great many applicants from whom to recruit. Traveling facilities and machinery for distributing are rapidly increasing, which is greatly to our advantage. We also have an ever-in-

creasing confidence in the efficacy of our literature as a soul-saving factor, and a growing determination to use all the facilities which God has given us for its circulation.

The future lies before us with its tremendous possibilities, and we crave your prayers that this department may become a mighty factor in China for the finishing of the work of the third angel's message.

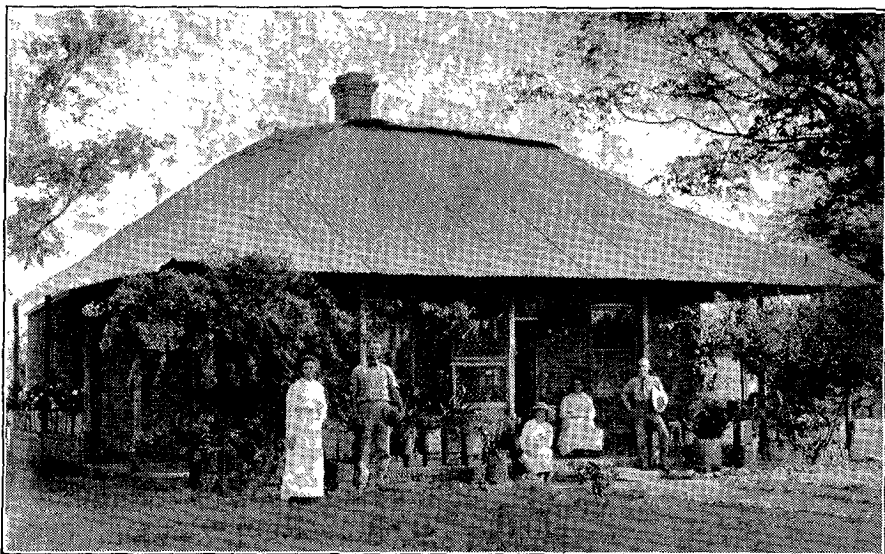
Solusi Mission

W. C. WALSTON

MUCH has been written about Solusi, and there is still much that could be written. This mission is a busy place all the year round. We have a large native school of about one hundred students, and there are ten outschools. The farm consists of eight thousand acres, nearly three hundred of which are under cultivation. There are two hundred and fifty head of cattle and six mules. About sixty of the cattle are milch cows, sixty are working oxen, and the rest are young stock. All this, with our store, through which passes each year six or seven thousand dollars' worth of goods, makes the life of the workers a busy one.

The day's work begins just before daylight, when one hears the rattle of milk cans and buckets. The milkboys are going to milk. It would amuse our American farmers to witness the milking process here in Africa. The idea prevails that the calf must begin in order to induce the mother to give down her milk. Then the small boy who attends each milker takes off the calf and holds him until a good portion of the milk is taken, after which the calf is allowed to finish his breakfast at leisure. The cows do not always submit kindly to being milked. Sometimes a screen has to be thrown over their horns and tied down before they will allow of milking.

Soon after the milkboys are astir there is a good deal of shouting and cracking of whips. The ox drivers are inspanning for their morning's work. These long whips have a stock like a fish pole, and a lash nearly twenty feet long. The drivers crack them so they sound like pistol shots. A team for transporting is sixteen oxen; for farm work, less. We have three teams of oxen and our mule team, which are kept busy all the time. While the drivers are inspanning



SUPERINTENDENT'S COTTAGE, SOLUSI MISSION
Elder and Mrs. R. P. Robinson — Visitor — Elder and Mrs. W. C. Walston

the foreman blows his police whistle, and the whole mission family is soon astir. There are many duties to be attended to, and soon all are busy, some in the field, others about the buildings.

It is planting time now (December). The teams are plowing, harrowing, and planting. Some of the white workers drive the planter, as it is difficult for the native to go in a straight line. The work of the morning goes on until seven o'clock, when the bell rings for worship and breakfast. All come in, except those with the teams. They continue until eight o'clock, and then outspan until three o'clock in the afternoon.

After breakfast the bell rings again, and the beginners have school work until 10:15, when they are dismissed, to take their turn in the field, while the older students come in. At 1:45 P. M. school is out, and the whole family prepare for dinner, which comes at two o'clock.

"Who cooks the dinner?" some one inquires. This is done by the girls as shown in the illustration on the first page.

At three o'clock the bell rings for all to go to work again, which continues until sundown, when everybody comes in and an hour is spent in play. All have a good time, and are pretty noisy, but we do not mind.

At seven o'clock the bell calls all the students in for night school, which is really but the preparation of lessons for the following day, except for the herd-boys, who are out all day with the cattle.

They recite what they have learned on the veldt during the day, as they always take their books with them while they herd. At eight-thirty school closes, and at nine the silence bell rings. Quiet is supposed to reign until morning, though sometimes it takes more than the tap of the bell to induce quietness. This schedule is carried out through the whole year, with the exception of four vacations of two weeks each.

We have our difficulties on these mission stations. Some of the stations are a long way from a repair shop, and it is necessary that there should be some one at hand who is an all-round workman, for when there is a break in some implement it would mean a long delay to send thirty miles for repairs.

Here is one day's experience: The superintendent starts out with the planter. The foreman comes to him and says, "Teacher, the calf that was sick is dead." "Very well, take off his skin and bury the calf." He reaches the field only to find that the driving chain that revolves the plates in the planter has been tampered with, and the planter does not work. A small boy must be called to hold the mules while a return is made to the mission to find the lost section of chain. When it is found and adjusted, the planter starts, but gets only about half-way across the field when one of the plowboys comes running to tell the teacher that the plow is broken. Again the small boy holds the mules, while the teacher goes to fix the plow. Returning, he makes one or two turns, when another plowboy rushes up to tell him the disc plow has gone wrong. He spends thirty minutes setting it right, and then the work goes merrily on until something else is wrong. The natives have very little idea of how to use modern farm implements properly, and there are many breaks.

We are all of good courage here at Solusi Mission, and are the recipients of many blessings in our work. We ask our friends in the message to pray for us.

"EVEN the smallest fault is a fault just the same."



SOLUSI MISSION SCHOOL, WITH TEACHERS
Notice boys in rear with long ox whips.



Conducted by Mrs. I. H. Evans, Takoma Park, Washington D. C.

Assisted by Miss Lora E. Clement

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

A Prayer for Love

ARTHUR W. SPAULDING

LORD, not for power I pray, in need or whim

To make men gape at splendor of my rule;

Though much is his, and much is due from him,

That binds the froward and outwits the fool.

But not for power to make supreme my sway,

No, not for power to rule for thee, I pray.

Lord, not for eloquence to charm the crowd

With sounding periods voiced, or plaudits sung,

Though blest is he that can abase the proud

And cheer the humble by his facile tongue;

Yet, Lord, for fervor of the spoken word,
For eloquence, let not my prayer be heard.

Not, Lord, for judgment do I make my prayer,

For keen and critic insight into wrong;
Though he that judgeth doth all honor bear,

To help the feeble and to guide the strong,

Yet now I covet not the piercing sword;
Give me not judgment with my frailty, Lord.

But one full boon from thee, O Lord,
I crave:

The gift of loving, not to be denied;
That though myself I cannot, would not save,

I may reveal the spirit of the Crucified;
That whether loved or hated, bound or free,

I may, by loving, make men more like thee.

A Bit of Experience

A MOTHER

SOME months ago a dear little girl of seven came into our home. It was a pleasure to teach her with my own little six-year-old daughter, and I should like to tell other mothers some of the things we accomplished while she was with us.

Both children completed the first grade of school work. They also learned to mend and darn and patch neatly, to make creditable buttonholes, and to embroider and cross-stitch.

We had three rules for our work and for our play: (1) I will do my very best,

because Jesus sees me all the time, and I want to please him; (2) I will not do anything today that I should not want mother and teacher to know; (3) Before I sleep, I will tell all my troubles to Jesus, and ask mother about anything I do not understand. The first two resolutions were repeated each morning, the third the last thing at night. I did my best to help the children make a practical application of each rule.

If I did not have to correct or punish them through the day, each child received a penny, not so much as a reward as an encouragement. The penny was not "pay" for "being good," neither was it the highest motive placed before them. That was always to please Jesus. But it did serve as a reminder to faithfulness in the performance of their duties, and to be cheerful and courteous in their behavior. Each penny was carefully kept until ten had been earned; then one was laid aside for tithe, and the remaining nine went into their pocketbooks. Out of this money came Sabbath school donations, also chalk, pencils, and other small school supplies.

I do not believe in cramming or crowding, but children form habits easily, and our daily program was about as follows:—

Repeating our daily rules, feeding poultry and pets, setting the breakfast table (one put on the food, the other the china and silver), worship, and breakfast. Then one packed the dishes, while the other cleared away the food. After this came an hour for study and recitation. They played until time to set the table for dinner, and after the dishes were washed and put away, they spent an hour on needlework. Following this they played till time for evening chores. If any duty was neglected, or if they failed to come promptly when called, the penny was withheld, and besides this, if they had trouble with each other, the one at fault gave a penny from her store. However, discipline of this kind was seldom needed.

On Sabbath we drove six miles to church. The children were much interested in the Sabbath school lessons, and at the end of the year could repeat every memory verse for the twelve months. On the way to and from church we learned many Bible chapters, and also a number of good poems.

Surely it is a blessed privilege to deal with children, and teach them faithful-

ness and diligence. It requires patience, self-control, and time, but in the end you will be amply repaid for your efforts. Encourage the little ones to take you into their confidence, and never leave an opportunity unimproved to gain their cooperation in what you have in mind for them. May the Lord help every mother to do her full duty in training the children who have been intrusted to her care.

Loma Linda, Cal.

"Bring Back What You Borrow"

LORA E. CLEMENT

"THE rain, it rains 'most every day
Upon the just and unjust fellers,
But chiefly on the just, because

The unjust have the just's umbrellers!"
chanted Bob as he dodged into the sheltered doorway where I stood, and gazed ruefully at the deluged landscape.

"Why!" I exclaimed, in surprised dismay, "why did you start without an umbrella? Wasn't it raining when you left home?"

"Well, yes," and a whimsical smile crept out as he bowed low and shook the water from the brim of his derby, "it did sprinkle a bit as I sprinted for the car, but I'm feeling damply benevolent this morning. You see last week I lent my umbrella in an ill-guarded moment, forgetting the weakness of my fellow mortals."

"We are rather an erring lot when it comes to returning what we borrow," I admitted, "but you certainly have struck fertile soil for sympathy. Ever since I awoke this morning, I have been throttling a desire to ring a certain doorbell and inquire whether or not I could borrow a raincoat. Mine has been 'staying there' for the last three weeks."

"Yes, and I'll venture Grace has never thought of it since she asked its loan to wear to the concert," sputtered Bob. "Now why do you suppose that persons who know better—who would be insulted if you told them they were not polite—do not concern themselves about returning borrowed articles promptly? Anybody likes to be accommodating, but why, oh, why, don't folks cooperate with a fellow when he tries to follow the golden rule?"

The downpour was slackening, and with the remark that he guessed he'd "make a run for the office," my neighbor was gone. I was glad he did not wait for an answer to his question. I couldn't give one. Can you? But as I plodded up the flooded street, I resolved that the next time necessity demands that I "borrow," I will remember to "bring back."

Why She Was Not Popular

MARTHA E. WARNER

I was half asleep in my chair on the hospital veranda when I heard a voice at my right say, "She is not very popular with the young people. Oh, there she comes now to visit her aunt! Speak of angels—"

Looking up, I saw a young girl and her brother coming up the steps. They took

possession of the little lady at my left, so I could not help hearing their conversation.

The aunt spoke of attending three symphony concerts during her lifetime. The girl remarked, "Why, my dear, surely you have been to more than *three*! I have heard you speak of going. You think!" The aunt did think, and proved to the girl that she had spoken the truth.

Her brother began to relate some boyish prank that was carried out the preceding Tuesday.

"Are you sure it happened Tuesday?" asked the girl.

"Yes," he replied, and started his story again.

"I think it was Monday," persisted his sister.

"Bother the day!" the boy exclaimed, and again tried to finish his tale, only to be again interrupted. Leaning back in his chair at last, his face showed his displeasure plainly. His scowl disappeared, however, as an elderly man joined the group.

"Going to Stafford Fair with me tomorrow?" asked the newcomer of the invalid. A smile flitted over her face, and she was about to reply when the girl said, "The idea! Stafford Fair was over long ago."

"Stafford Fair begins tomorrow," answered the man very decidedly.

The girl lifted a flushed face, and with a pained look said, "My grandmother lives at Stafford, and she wrote me some time ago to be sure to visit her during the fair. The fair is over."

My nurse came just then, so I heard no more, but I knew that the girl was wrong. To me it was very evident why she was not popular. She was rude, and so busy keeping other people straight that she had no time to spend in training herself. Unless she changes, she will be a very disagreeable woman. No friend has had the courage to tell her her fault; but if she would only stop and take an inventory of herself, she would not have to be told.

Back of it all, however, lies the fact that some mother failed in her duty to her daughter. A child should be taught to listen quietly when another is speaking, and never to interrupt even his playmates unless it is really necessary to give some information. If this lesson is learned in childhood, the youth will never be guilty of such a crime against good form as the young woman in question committed.

Clintonville, Conn.

◆ ◆ ◆ "Our Incurrigibles"

A PRECOCIOUS four-year-old boy saw a plate broken by the fall of a fork upon it. His mother picked up the fragments, and inspected the edges of the fracture. "It was cracked already," she pronounced, "or it would not have broken so easily."

An hour later the boy had a grievous fall, and she ran to pick him up. "My darling! have you broken your poor little head?"

"I fink so!" sobbed the sufferer. "But it was cwackit a'weady, or it wouldn't have bwoke so easy!"

The anecdote recurs to me with whimsical persistency in reading disquisitions upon "The Modern Girl," set agoing in secular and religious papers by the appeal of a New York mother to the law for assistance in restraining her young daughter from associating with undesirable companions and from extravagant expenditure of liberal means. "Incorrigibility" was the form of arraignment before the court. The plea of the parent that she had done her best to restrain the wilful creature, who at seventeen supplied "copy" for the daily prints all over the United States, was confirmed by the evidence of friends and relatives.

It is not my intention to dwell upon the details and the result of this particular instance of defective family government. What struck me as significant in the affair was that so few expressed surprise at the revelation. One mother had confessed openly that she had been driven to extremity. If public opinion, as conveyed in newspaper and conversation, were to be credited, society, in all walks of American domestic life, is so familiar with the idea of daughter's domination and mother's vassalage that the aforesaid extreme case caused scarcely a week's wonder.

The residuum of the ferment of talk was the general inquiry, "Who is to blame for this monstrous wrong to family and community?" With marvelous unanimity the verdict was rendered: "The mothers are more culpable than the daughters. What are they thinking of that they do not put an end to lawlessness of speech and behavior? The remedy is in their hands. Let them act, and promptly!"

"Incorrigibility," we are told, should not be so much as named in connection with the *débutante*. She should be wax in the deft fingers of the mother who bore her, and to whom she owes love and obedience. The root of the evil is in the absorption of the matron of this generation in fashionable frivolities, and almost as fashionable philanthropies and politics, to the shameful neglect of home and offspring.

As I have said, it is in listening to these faultless theories that the story of my four-year-old's apology for his broken head comes back to me:—

"It was cwackit a'weady!"

The mother who begins to "control" her prankish daughter when she is on the edge of early womanhood, is a matter of eighteen years too late. The noxious weed of incorrigibility is not the growth of a single night,—nor of one season. The fine china of character was cracked already, or it would not have broken so easily. . . .

The nursery in which our grandmothers bore rule was "a despotic monarchy." Our children flourish under a republic. Self-development according to natural laws, the God-given right of the newly made being to live its own life and enjoy its own individuality, are no longer themes open to discussion. They are

axiomatic. The rod is as obsolete as the thumbscrew; they are regarded as equally barbarous.

I would guard the reference to corporal punishment before I go a step farther. In some of the happiest and most wisely governed households I have ever had the happiness to know, the rod, as a mode of chastisement, was unknown. But I have yet to see a well-managed nursery in which punishment of some kind for wrong-doing is a dead letter. Wilful transgression and the consequent penalty, sin and suffering, should stand for cause and effect the world over.

"When should I begin my child's education?" asked a young mother of a matronly friend.

"It should have been begun the day she was born!" was the rejoinder. "Weeds spring up sooner than flowers, and grow faster."

A disciple of the new school of child training caught up the word:—

"That is the cant of maternal servitude. I recognize the heading of 'Chapter First.' My dear lady, are you still lingering in the shadows of the Middle Ages?"

I maintain, in defense of the "Middle Ages," that motherhood, so far from being servitude, is the noblest mission to which a woman can be called. Moreover, I challenge contradiction of the assertion that there is the same difference between characters and minds molded by the mother who estimates aright her high and holy calling, and those committed to hirelings (no matter how faithful and expert), as between homemade and "contract" manufactures.

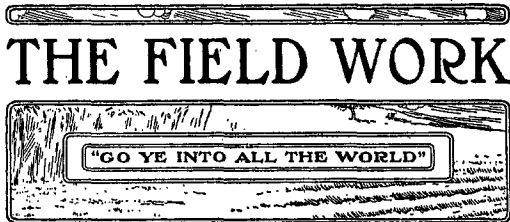
Sixty years ago a schoolgirl said to me, "When I am in doubt as to the right or wrong of any course I am disposed to take, I ask myself, 'Can I tell mother what I mean to do?' If I am not altogether willing to talk it over with her, I know there is something wrong about it."

This simple test was, for the daughter, the touch of Ithuriel's spear. She had learned by heart, and for life, the meaning of the first word of the commandment with promise. She "honored" her mother in word and in deed. . . .

Harking back to the homely illustration with which my talk began, I submit another and yet more apposite figure. A builder once explained to me that hardwood, even of excellent quality, must undergo a certain process of seasoning and manipulation before it can be warranted against "checking." "That is, going into little cracks all over the surface," he explained at my look of inquiry. "When that happens, nothing can be done for it."

I set down the quaint phrase in my notebook. It fits patly into the study of the eighteen-year-old "incurrigible" and her congeners.—*Marion Harland, in the Mother's Magazine.*

◆ ◆ ◆
WHEN home is ruled according to God's Word, angels might be asked to stay a night with us, and they would not find themselves out of their element.—*Spurgeon.*



There is Work for All

EMILY HUTCHINS JACKSON

As she read the reports of others,
How souls to Christ are won,
And of those with finished labors
Who wait the glad "Well done,"

She longed to report for action
In the battle waged world wide,
To watch with Christ's faithful soldiers,
To bravely stand on his side.

"O Father," she cried in anguish,
"I am bound by fetters strong.
I would not go empty-handed
To join the ransomed throng.

"Just a little work for Jesus
Before the night comes down!
Oh! grant that in thy kingdom
Some stars may deck my crown."

And a still small voice made answer,
"You can pray, and you can write,
Though you may not join the warriors
In the forefront of the fight.

"The infinite ear of heaven
Is listening to your cry;
'Whatsoever ye ask, believing,'
Is the promise from on high."

Then she plead for the needy missions
In far-off heathen lands,
That men and means be sent them,
And strength for the weary hands.

Ah, many a lonely pilgrim
Who mourns an idle life
Can send arrows of prayer faith-pointed,
To hasten the age-long strife.

As Aaron and Hur helped Moses,
Upholding his weary hands,
God's people may all be helping
His workers in other lands.

Fennville, Mich.

Florida

JACKSONVILLE.—It is two years and a half since I left Newark, N. J., and began work in the great Southern city of Jacksonville. It rejoices our hearts as we look back over the two and one-half years that we have spent in this field, to note some of the marked indications of the blessing of God upon the feeble efforts that we have put forth.

The Lord has not only blessed us in giving us souls for our hire, but a new church has been built and dedicated, and will be free from debt when the pledges are paid. We can now see more fully than ever before that it was the hand of God that led us to build a larger church, for it would have been impossible to get our present congregation into our old church building. Our church, which will seat nearly three hundred, is well filled every Sabbath. The attendance at our Sunday night meetings has more than doubled since the new church was built.

Last Sabbath was a jubilee day for us. The report of our Sabbath school secretary for the quarter ending March 25 showed that the donations from the Sabbath school alone amounted to \$419.20, the thirteenth Sabbath offering reaching \$237. When we take into consideration the hard times through which the people of the South have passed during the last year, we are compelled to say, "What hath God wrought!"

We are planning to pitch our tent for a strong summer's effort, and we earnestly solicit the prayers of all our people that the results of the summer's work may be the gathering of many souls into the kingdom of God.

W. H. SMITH.

Southeastern Union Conference

THE fourth biennial session of the Southeastern Union Conference was held in Atlanta, Ga., March 29 to April 5. This meeting was preceded by a bookmen's convention, March 26 to 28. The convention was a success in every way. Those present were not only instructed in the details of their work, but were greatly benefited spiritually. Our colporteurs are carrying forward their work in the same devoted spirit as the ministry, and their efforts are resulting in a rich harvest of souls. During the past two years nearly \$105,000 worth of our literature has been distributed in the five conferences of this union. This is an increase of more than six thousand dollars above that of the previous biennial period.

During the first part of the conference a ministerial institute was conducted by Elders I. H. Evans and G. B. Thompson. Elder Evans's study on the victorious life, and Elder Thompson's on soul-winning, gave a spiritual tone to the conference, and led to a deep consecration on the part of the delegates for the finishing of the work in this field.

The biennial period now closed has been a prosperous one. There has been an increase in membership of 596, and this in face of losses from various causes. The present membership of the union is 3,253. In 1908, when the union was organized, its membership was 1,424. It now has 140 church organizations and 80 meetinghouses. There are 140 Sabbath schools, with 3,671 members. These schools have given \$21,114.27 to the mission interests during the last two years. There are 139 regular laborers in the conference. Nearly \$84,000 tithe has been received from the membership. This is an increase of about ten thousand dollars over that of the preceding biennial term. Nearly \$45,000 has been given to missions.

The Negro mission department of this union presents a very encouraging growth. At the time of its organization seven years ago, it had 232 members. At the present time there are about nine hundred. It has thirty-two church organizations and fourteen meetinghouses.

The school interests of the union received considerable attention during the conference session. The Southeastern and Southern Unions have a feature of school work that does not exist in any of our other unions. There is being carried forward by devout men and women a self-supporting work for the people of the rural sections. This is a needy work, for scattered throughout the mountain districts of the South are many communities of honest, earnest men and women who can best be reached by a teacher of the truth living permanently among them. This work was begun a number of years ago, quite independently of conference connection; but during the past two years there has been a careful study of the whole situation, and action was taken at the last fall council which has brought this work into a close connection with our organized work. The leaders of these rural schools in this union were invited to the conference, and seated as delegates, and one session was devoted to a study of the problems of their work. This study was an informal but a very profitable one.

The reports of the various departments and from the local conferences were highly encouraging. Our home missionary interests, by which the rank and file of our people are brought into working organization, are producing very substantial results in the winning of souls.

The conference voted to extend the length of its term from two to four years. There was but little change in the personnel of the officers. Elder W. H. Branson was reelected president. Brother W. E. Abernathy was elected secretary and treasurer, in place of Brother W. H. Williams, who has responded to a call to the secretary-treasurership of the South American Division Conference. A spirit of courage and devotion possessed the delegates as they closed the conference and returned to their fields of labor.

FREDERICK GRIGGS.

Entering North Africa with the Large Books

My last report was sent from Melilla, a growing Spanish city of North Africa. It has about 30,000 inhabitants, but not even one representative of the third angel's message. Leaving Melilla by boat in the evening, I arrived at Oran next morning. Oran is a nice, clean city of 150,000 people. It stands on a rocky bluff, part of which juts out into the blue waters of the Mediterranean. It is one of the chief cities of French Algeria, and is growing in importance as a North African port. Brother W. E. Hancock is now in charge of the work there for the Spanish population.

Among the small group of believers in Oran there is a Spanish brother who has been selling our papers for a short time. I had been invited to help him get started on the large books, so we went to work at once. We were able to secure orders from the Spanish consul (who paid cash for a half-leather book), the best Spanish doctor in the city, and several other prominent persons, with which to start the list. Many of the orders were taken in French, as the younger generation of Spanish families understand French better than their native tongue. In about twenty hours' work the

Lord gave us 250 pesetas' (\$50) worth of orders, and the last report from Oran tells of successful deliveries.

Returning to Spain, I held meetings with the believers in Cartagena and Murcia, and then went to Alicante, where I passed the Sabbath and enjoyed the association of the brethren forming the little company that was raised up there by Elder Frank Bond. Then I visited some colporteurs in Valencia, and returned home to Barcelona, having been just five weeks on the trip.

Workers are greatly needed here to take care of the interests we already have. We have about a dozen colporteurs at work scattering the books and papers, and this year [1915] the total deliveries will probably be more than \$10,000 worth of literature, despite the war conditions among our next-door neighbors, and the fact that we must sell here at much lower prices than in the countries of the New World. Our prayer is that God will send us more workers.

H. A. B. ROBINSON.

Southern Union Conference

THE sixth biennial session of the Southern Union Conference was held in the chapel of the Southern Publishing Association, at Nashville, Tenn. The regular session was preceded by the annual meeting of the publishing association. The Lord has greatly blessed this institution during the past year, and a substantial reduction was made in the indebtedness. The outlook for the future is most encouraging.

A bookmen's convention was also held for a few days preceding the meeting. The prospect for selling our publications in this field was never brighter. God is working miracles in the sale of our publications in the Southland, as well as elsewhere.

The first few days of the session of the conference here, as in other unions, were devoted to institute work, which was attended by the blessing of God. The studies were given by Elder I. H. Evans and the writer.

The reports rendered at the conference showed progress in all lines. I take the following from the report of the president of the union:—

"At the beginning of the period the membership of the union was 2,273; at the close of 1915 it was 3,054, or an actual gain in membership of 781. At the beginning there were 28 ordained ministers, 9 licensed ministers, and 41 licensed missionaries, or a total of 78 workers; at the close of this period there were 26 ordained ministers, 13 licensed ministers, and 39 licensed missionaries, making the same total—78. From many family altars prayers are being offered for the salvation of souls. The workers are not alone in this plea for converts. There is a real forward move to accomplish the task set for the church. This brings consecration, which makes the government of the church easy, and leaves the ministers free, giving them more time for evangelistic work. Home missionary work has contributed its share to the success in this line, though as yet we have no home missionary secretary for the union.

"Through the liberality of the Division Conference, self-denial week, and private donations, the association deficit was reduced \$8,384.56. The increase in

foreign mission funds was \$6,278.67. During the year 1915, the amount raised for missions was nearly as much as was raised during the previous biennial period. There was \$6,591.91 tithe in excess of the previous period. When we look at these figures in this way, it seems very encouraging; but when we look at the statistics and find that the per capita in tithe and foreign mission offerings is growing less every year, it is not so encouraging. It seems that as we increase our membership, we increase the total amount of tithe and offerings, but we have not been able to increase the per capita ratio.

"At the beginning of this period there were 78 colporteurs in the field, while now there are 56. These evidently have been doing excellent work, as we find there is an increase of \$28,360.97 in the sale of books. This is evidence that the success of this work does not depend on numbers."

Unity is manifested in the work. Elder S. E. Wight was unanimously re-elected president for the coming quadrennial term. The other officers were also re-elected. The plans for the future look toward strong evangelical work in each conference; and a strong effort will be made to double their membership during the next four years.

Consideration of future plans for the Graysville school brought a number of workers together from outside the union, who shared in the blessings and responsibilities of the meetings.

This field presents many local difficulties, yet God is working for the advancement of his cause. Unity in the educational interests as well as in other lines, is being manifested in this field as never before. Let us pray for the work in the South.

G. B. THOMPSON.

Notes from the Field

FOR nine months of 1915 Elder B. G. Wilkinson reports 1,100 new members in the Columbia Union, and \$132,552 raised for foreign missions.

LAST year the church in Battle Creek, Mich., with a membership of 500, paid \$13,000 tithe. In the Lake Union \$107,000 worth of literature was sold during 1915.

THE Eastern Canadian Union, the smallest in the North American Division, shows 116 converts for last year, five newly organized churches, and liberal donations to the foreign work.

Our first church on the island of Cebu, Philippines, was recently organized. Six or seven colporteurs will go out to work for the new book in the Panayano language, as a result of a colporteur's institute recently held at Iloilo. Brother Finster reports 188 persons baptized during the year 1915.

Our Chinese paper is able to report the largest regular circulation of any religious periodical in China. The latest figures reported give the regular subscription list as 24,000, with 50,000 additional copies used by agents in house-to-house work. God is richly blessing the ministry of this journal, and through its influence many believers are springing up throughout China.

DURING the last two years 1,145 persons have received baptism in Northern Union Conference territory, nineteen churches have been organized, fifteen church buildings erected, and the contributions to missions totaled \$112,998.

EIGHT were baptized in Burma by the pastor of the Rangoon church some time ago, and other candidates were almost ready for the ordinance. A keen interest is also reported among some Burmans in Mandalay. One well-educated teacher in that district is awaiting baptism.

FROM Honan, central China, Dr. A. C. Selmon writes: "At the Honan fall meeting there were more than two hundred in attendance. Forty-four were baptized. Three of this number had come all the way from Sian-fu, the capital of Shen-si. One of the three is an ordained Chinese minister, who is the leading minister of several companies of Christians of the Independent Chinese Church. The truth reached these men through the agency of a faithful colporteur from Honan. The largest building we have in Yen-cheng was far too small to accommodate the crowd, and so seats had to be placed outside the building, near the windows and doors. The need of a suitable building for a meeting hall and a school was keenly felt by every one, and when the proposition to build was presented to those in attendance, they responded most liberally. Four hundred and thirty dollars in cash and pledges was raised to help in the erection of a combined meeting hall and school building."

BROTHER H. W. SPARROW gives a very interesting report of a visit to the Shangani outschools in a recent number of the *South African Missionary*, from which we take the following items: Leaving the Somabula station, the mission party traveled four days before reaching the Shangani River. This is a very difficult stream to cross, and the little party knelt on the bank and asked God to help them over safely. When they reached the other side, they held a praise service, and then journeyed on. At the kraal where their first outschool was to be located, they were most cordially received, and before leaving they held a meeting in the chief's kraal, which was attended by fifteen adults, who listened attentively to the story of Jesus and his love. Three native teachers were left to start schools in as many different villages. The Lord helped them in overcoming difficulties, and the natives were very grateful for the privilege of attending school. While Brother Sparrow was at Shangani, several came to inquire about the Sabbath and baptism. Among these were two well-educated men who could read the Bible. They were astonished at the truths it contained, and left with a determination to study it and obey the light they had found. The mission party, on returning to Somabula, were marvelously delivered from an attack by lions. As they passed through one village, a poor woman in greeting them exclaimed, "O teacher, what are we without God?" Brother Sparrow closes his report by saying: "My heart burns within me as I look out upon this great sea of heathenism. Pray with us that many precious sheaves may be gathered in Darkest Africa for the garner of our Lord."

Missionary Volunteer Department

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

Missionary Volunteer Day

(Sabbath, May 6)

Suggestive Program

(To be given by the entire church, not the Missionary Volunteer Society.)

SONG: "Christ in Song," No. 480.

Scripture Lesson: Joel 2: 12-17; 28-32; Isa. 49: 24, 25.

Prayer.

Reading: Conference Greeting.

Reading: "What the Missionary Volunteer Work is Accomplishing," M. E. Kern.

Special Music: "As a Volunteer" (quartet).

Reading: "The Missionary Volunteer Work and the Mission Fields," A. G. Daniels.

Song: By the children or the young people.

Reading: "The Missionary Volunteer Work a Preparation for Service," I. H. Evans.

Report: Annual report of Missionary Volunteer work in your church, the Society Secretary.

Presentation: Presentation of Reading Course and Standard of Attainment certificates by church elder.

Song: "Christ in Song," No. 678.

Closing prayer.

NOTE TO ELDER.—Sabbath, May 6, appointed by the General and North American Division Conference Committees as Young People's Day, should bring a great blessing to your church. The work to receive special attention upon this day is an important one, and grows more and more interesting as it spreads over the world, gripping the hearts of thousands and thousands of young people and children, and leading them forth in Christian service. The parts on this program should be assigned at once to insure careful preparation.

Time is short! Only a few years remain in which to save our children and young people, whom Satan is working so hard to destroy. Will not you, and the fathers and mothers in your church, join us in making Sabbath, May 6, a day of prayer for the salvation of the youth?

We have asked your conference Missionary Volunteer secretary to send to you all Reading Course and Standard of Attainment certificates due the young people in your church, that you may pass them out at the close of this Missionary Volunteer program.

The song "As a Volunteer," which is suggested for a quartet, appeared in the *Instructor* of February 29. The "Inspiring Hymns Booklet" contains this beautiful song, and it can be obtained from E. O. Excell, publisher, The Fine Arts Building, Chicago, for 5 cents each or 25 cents a dozen.

Decision days often have brought good results. Then why should not Missionary Volunteer Day be a time when our young people should be invited publicly to give their hearts to the Lord? And would it not be well to invite all the members of your church to pledge themselves upon that day to work as never before for the salvation of the boys and girls, the young men and the young women, among you?

We are praying that God may give your church a special blessing upon Missionary Volunteer Day.

MISSIONARY VOLUNTEER DEPARTMENT.

What Our Missionary Volunteer Work is Accomplishing

Purpose of Our Young People's Organization

TWENTY-FOUR years ago the church began to receive messages concerning the organization of its youth. Here and there efforts were made to carry out this instruction. Fifteen years ago the first General Conference organization for young people was formed. (Nine years ago this month the General Conference Council at Gland, Switzerland, organized the young people's work as a separate department of the General Conference.)

The object of all this was well set forth in the following statement made by the general young people's convention in 1907:—

"The primary object of young people's societies is the salvation and development of our youth by means of prayer, study, and personal missionary effort."

The object then, of our efforts for the young people is twofold,—their salvation, and their development as Christian workers. The means suggested for the attainment of these ends is set forth as *prayer, study, and personal missionary effort.* This simple statement corresponds to the threefold division of our Missionary Volunteer work,—*devotional, educational, and organized missionary effort.*

It is fitting that, on Missionary Volunteer Day, we consider the *purpose* of this department of our cause, the *means* for the accomplishment of the ends in view, and the *results* obtained.

The Salvation of the Children and Youth

The great object of all our work is that our children and young people be saved. We recognize that a change of heart and the reception of the Holy Spirit are fundamental, and that earnest evangelistic work must be carried forward in their behalf. And the young people who are converted are organized that they, in turn, may seek to save other young people.

The exact results of this work for and by the young people cannot be known. We have endeavored to learn how many young people are converted and added to the church each quarter. The reports from the North American Division indicate that in 1914 1,814 young people had been converted, and in 1915 more than 2,200 were brought within the fold.

A large ingathering of young people is taking place in all parts of the world. Thus the New South Wales Conference, in Australia, writes that in six months 94 young people had been baptized. In the Philippine Islands many young people are accepting the truth and are developing into good workers. Young people of China, Japan, Korea, India, Africa, South America, and other countries have shown their willingness to suffer persecution rather than disobey the Lord, and are consecrating their services for the salvation of others.

Devotional Features

We recognize that when young people are converted, they have simply made a start to live the Christian life. Like all new Christians, they need instruction and experience. We have endeavored to place before them such plans as would

help them to maintain a victorious Christian experience.

Prayer and consecration services are a part of the society programs. Prayer bands are encouraged. An effort is made to get every one to observe the Morning Watch. The Morning Watch Calendar, which is published each year as an aid in keeping a daily appointment with God, has met with a ready sale. Over 50,000 of the English edition have been sold in a single year, besides other thousands in German, Spanish, Japanese, Chinese, Korean, Danish-Norwegian, Swedish, and Finnish.

Educational Features

Our young people have responded splendidly to the efforts put forth to provide for them good reading. The Missionary Volunteer Reading Courses, including books of devotion, missions, travel, religious history, and nature, have attracted many of our youth from the cheap literature of the day, and have cultivated a taste for that which is wholesome and uplifting. A young woman just leaving for the mission field says that her first interest in missions was awakened by the Missionary Volunteer Reading Course. Aside from the English Junior and Senior Courses, Reading Courses have been conducted in German, Japanese, Chinese, Danish-Norwegian, Swedish, and Spanish.

Many of our young people have been willing to study as well as to read. Privately, and in groups, hundreds have studied Bible doctrines and denominational history, and have passed examinations in these two fundamental subjects, thus becoming Members of Attainment. One busy young person worked till one o'clock in the morning, and another until three, on the self-chosen task of writing out their Standard of Attainment examination papers.

Organized Missionary Work

"It is good for a man that he bear the yoke in his youth." It is the purpose of our Missionary Volunteer Department to train the inexperienced to bear the yoke. Mrs. E. G. White has said, "When the youth give their hearts to God, your care for them should not cease. Lay some *responsibility* upon them. Make them feel that they are expected to do something. The Lord chooses them because they are strong. Teach them to labor in a quiet, unpretending way, for their young companions. Let different branches of the missionary work be laid out systematically, and let instruction and help be given, so that the young may learn to act a part. Thus they will grow up to be workers for God." This instruction is very clear.

It is evident that our Missionary Volunteer Societies are doing much to accomplish these results. One worker writes, "The young people of this conference are learning that they can help in giving the third angel's message." What a blessed thing to learn! A conference president in a foreign field writes, "The young people are truly becoming a tower of strength in the giving of this message."

The Missionary Volunteer secretary in one of our small conferences writes, "Two societies are taking such an interest in the present campaign with the Present Truth Series that they are work-

ing other small towns besides their own. Even the Junior members are going out with the older ones with these special papers. We expect to have calls for Bible readings in the near future as a result of this work." Another says, "One of our girls who thought she could not do anything but give music lessons has taken up the work of giving Bible readings in her own town, and is so enthusiastic that she is trying to get some one to take her music class so that she can give more time to the Bible work."

A young man in Brazil left a good place in the customhouse and worked with pick and shovel in order to keep the Sabbath. He is now a successful colporteur, and is begging for a minister to go to the interior, where he has been selling books, and where there are more than thirty persons who have quit their drink and tobacco and are keeping the Sabbath.

There are now more than a thousand Missionary Volunteer Societies in the world, with a membership of about 20,000 young people. The reports show that in the last two years these young people have made over 360,000 missionary visits, conducted 81,000 Bible readings and cottage meetings, distributed more than 2,500,000 papers, spent 300,000 hours in Christian help work, given over \$43,600 to foreign missions, and nearly \$22,600 to home missions, and to other kinds of work in the same proportion.

While our reports do not represent all that has been done, and while we fall far short of what we can, and, I believe, will do, still this report ought to encourage us all to realize the truth of the statement made years ago, that "we have an army of youth today who can do much if they are properly directed and encouraged."

All round the world young people are joining the ranks of our Missionary Volunteer army. May the day speedily come when this ever-increasing army shall be well equipped with the Christian's armor, and doing its part in the finishing work of the gospel. M. E. KERN.

The Missionary Volunteer Work and the Mission Fields

WHAT the Missionary Volunteer Department is doing to furnish consecrated, educated, trained young men and women for soul-winning work in mission fields is the point selected for special emphasis in this article.

It is difficult for any one to form a just estimate of the value of the early impressions made on the minds of young people regarding the great need for Christian workers in heathen lands. Not until one sees these young people doing splendid service in the mission fields can this be fully realized. It has been my privilege to follow some of our young people from the day they received their first impression or conviction of the claims of the mission fields upon their lives until they were rendering most valiant service for lost men and women in heathen lands. It is when one sees what may be called the finished product in the mission field that one is able to place a proper value on the efforts made by the workers in the homeland to lead the young people to dedicate their lives to the work of the Master.

The Missionary Volunteer Department of our world-wide movement was cre-

ated and is being maintained primarily for the welfare of our young people. Present, personal salvation from the power of sin is the chief object the department has in view for every young person in our ranks. Another important attainment for which the department constantly labors is to encourage every young person to secure a well-balanced education. A third object which is never lost sight of is a thoroughly practical training for the particular service each may be called to render in soul-winning work.

These we believe, and earnestly declare to our young people, to be the three most important objectives in the life we now live. They are the great essentials, the fundamentals for which every person should strive more earnestly than for anything else.

The gospel is a world-wide problem. "God so loved the world." "Look unto me, and be saved, *all the ends of the earth.*" "Go ye into *all the world*, and preach the gospel to *every creature.*" This is the phraseology of the Bible regarding the scope of the gospel. This language seems to have greater meaning, more constraining, impelling force, to-day than ever before. The vision of Seventh-day Adventists reaches the uttermost parts of the earth.

In its endeavors to help furnish recruits for mission fields the Missionary Volunteer Society begins at the beginning—the conversion of the children. It is the earnest desire of all the workers in this department to see every child in our ranks converted to God. In the homes and the churches, at the camp meetings and all general gatherings, constant effort is made to lead the children and young people to give their hearts to the Lord. Through reading matter, by personal interviews, and in public appeals, we seek to give the reasons why every person should be a genuine, whole-hearted Christian. This is, and must be, the starting point. And how many thousands of hearts are made to rejoice by the turning of so many of our children to the Lord!

The next step is to encourage these converts to fill their minds with good thoughts and useful information. To this end good reading matter is selected or prepared, and placed before them. The Morning Watch is a great help to thousands. The excellent books in the Reading Courses furnish them the inspiration and strong uplift they need. The Standard of Attainment plan stimulates them to put forth earnest efforts for the accomplishment of definite results. And in addition to all this every encouragement is given these children and young people to lay hold of the full benefits to be derived from our schools. In private conversations, in public addresses, in circular letters, and in articles in our papers, a steady, positive influence is brought to bear upon our young people to put forth every effort to secure a good education.

The climax of all this effort is to lead these young people to dedicate their lives to the work of the Lord. The Lord's work is explained in his Word as follows: "God is my King of old, working salvation in the midst of the earth." Ps. 74:12. It is the settled purpose of the Missionary Volunteer Department to help, as far as possible, every young person in our cause to dedicate his talents, life, time, and means to the saving of the

lost. It is recognized that not all can go to foreign lands, not all can leave their homes and engage in public work in the homeland. But all—every one—can live and labor and pray for the lost. The farmer can till the soil and garner his crops with the purpose in view of contributing every dollar possible to the support of gospel work. Every believer engaged in business can live with this object uppermost in mind. This object is inculcated in the lives of young people by the Missionary Volunteer financial goal set each year, and also by the many direct, specific calls for gifts that are placed before them.

A partial result of all this effort is the large number of young men and women of good education, practical training, and whole-hearted consecration, that we are now sending to our numerous mission fields. Today we are drawing our recruits for the mission fields almost wholly from the ranks of our young people. They are the ones who can learn difficult languages, endure privations, and adapt themselves most readily to new and strange conditions. And our hearts are filled with rejoicing as we see hundreds of them not only willing, but very anxious, to leave home and friends and creature comforts, to give their lives in sacrifice and toil for lost men and women in heathen lands. There is nothing in this world so noble, so grand, so good, as such a spirit and such a life. All this is from the Saviour himself. And he is imparting it to our young people through the channels of his church. The Missionary Volunteer Society is one of these channels. Eternity alone will give a full revelation of what the department is doing for our own dear people, and through them for millions of others.

Surely every believer in our cause should make a studied effort to help carry forward the work of this department to the fullest degree of success.

A. G. DANIELLS.

The Missionary Volunteer Work a Preparation for Service

THERE ought to be none in the rank and file of our denomination who are not familiar with the splendid work being done by our Missionary Volunteer Department. While this department has been in operation but a few years, the work that it has accomplished, the influence that it has exerted, and the souls that it has been instrumental in saving are far beyond what we expected when the department was organized. It has taken hard work and much planning on the part of those who are responsible for this department, to bring it to its present state of efficiency. There is scarcely a conference in the North American territory—we might almost say scarcely a mission field in the world—that is not reaping the fruitage of the work of this Young People's Department; and in the day of reckoning, when awards will be distributed, it seems certain that many of our young people who have been induced to enter the service of God will give credit to the Missionary Volunteer Department as the active agency which brought them salvation through Jesus Christ.

The object of the Missionary Volunteer Department is to save our young people. The work of this department is evangelistic. Its purpose is to win souls to

Christ, and to persuade young men and women to seek a training that will prepare them for their Master's service in this life, and for eternal life in the world to come. There is something in this soul-saving work which should command the respect and attention of every lover of truth, and of every church and every parent believing the third angel's message. Nothing ought to appeal more earnestly to our own people who have children unsaved than the work that is being done by the Missionary Volunteer Department. The aim of this department is to win the unconverted to Christ and to persuade those who are church members to seek a training that will fit them to become workers in the cause of God.

Next to the joy of being crowned with eternal life will be the unspeakable pleasure of seeing souls saved in glory, for whom we have labored. Compared with this, all our other life work will seem less than vanity. Everything else must perish. Nothing of this earth can last eternally, but the souls saved in the kingdom of God. It is true we are not able to appreciate in this present life what eternal life will mean to the redeemed, but the Word of God has revealed to us little glimmerings of the joys of the saved. Yet our sin-dulled senses can comprehend but the merest shadows of this revelation. When the prophet Daniel tells us that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever," we can only say, "What does this mean? How can it ever be?" It means that God is to give great glory and honor to the winner of souls.

We see about us on every hand those who are lost, stricken with the leprosy of sin, stung by the deadly, fiery serpent of transgression, which means eternal loss, eternal ruin to all who do not find a Saviour. These victims are without hope, they know no Saviour, but are death-smitten, and must perish before our eyes unless we can persuade them to accept salvation through faith in Christ Jesus. Some of these poor souls may be within the touch of our hands. These very words to which you are listening today may be falling on deaf ears, deadened by sin, while you can both hear and understand. There may be a sin-smitten, lost soul in your home today. He may be flesh of your flesh, blood of your blood, and yet a victim that is smitten to death by sin. Sin has fastened its poison fangs into his very heart, and this friend, this son or daughter, is dying in your home. Will you bring to him a physician? Will you find a balm for your child? If he were physically ill, you would. No skilled surgeon would be beyond your endeavors to secure. If you had no money to pay for help, your tears and importunities would move a heart of stone to come to your aid. You would say, "O Doctor, my son is sick unto death, but he doesn't know it! Look at his eyes, and see the delirium there. Test his blood, and see the deadly poison that he cannot eliminate. Test his heart, and you will hear every throb foreshadowing death. You are a great physician. I implore you to come and save my boy. I can never pay you for your help, but save him, O save him!"

Yes, you would do this and even more for your sons and daughters if they were physically ill. How, then, can you shut

your eyes and heart to the eternal salvation of your own flesh and blood? Shall we feed and clothe and nurse our own through all the ills and vicissitudes of childhood and youth, and then turn them into a world of sin, unsaved, after they leave our parental roof? Will this church be satisfied and content with itself while it has boys and girls out of Christ belonging to the families of our church membership, perishing in sin? — No! no! Shall we not rather this very day undertake to persuade them to accept Jesus? Let us go to them in tears, with the love of Christ burning in our hearts, and invite them to accept him who died to redeem them from sin.

Much can be done through personal service. Many a young man and many a child has been led to Christ by the importunities and pleadings of a godly, consecrated parent; and it is our duty to bring these young people to Christ, that they may be trained for service.

Once I had led a Friday night meeting during the week of prayer. We had had the reading, with comments, prayer, and testimonies, and had reached the close of the meeting. All was in due form. The benediction had been pronounced, and we were about to separate to return to our homes. A father was present, who belonged to the church. He was uneducated, could hardly read, and spoke in a very stammering way. When the meeting had been dismissed, he arose and said, "I am much concerned about our young people, and somehow I feel impelled to say a word. Will you forgive me, dear friends, and wait a moment while I speak what is pressing so heavily upon my heart?"

Then he went on to tell that he expected to go to heaven, that his wife was expecting eternal life through Jesus Christ, and that they were waiting for and expecting the Saviour soon to come and take them to their eternal home. "But here are our children," said he, "for whom we have gladly toiled, and these children could not go with us if Christ should come tonight. What should we do? We could not bear to leave them to perish, and Jesus could not take them with him. Somehow this seems awful."

He then went over to his eldest son, a young man about eighteen years of age, put his arms around his neck, and said, "My son, I love you; I entreat you to give your heart to God." The boy broke down, and said, "I will; I will." He then went to his daughter, a girl about sixteen years of age, put his hand on her head, looked down into her face, and with tears in his eyes, said, "Daughter, I want you to give your heart to Christ. Tell me you will do it now." She wept aloud and said, "Yes, father, I will. Pray for me." He then went to the other child, and said almost the same words to him, and this young boy gave his heart to God. It was one of those after-meetings that fastens itself in the memory forever. His three children were brought to Christ by his own pleadings, his own heart was filled with the Holy Spirit, and these young people have been faithful and true in their service to God these many years.

Why should not this day be a day when souls are born into the kingdom of God? The prophet said that when Zion (meaning the church) travailed, she brought forth children. We cannot expect our

young people to come to Christ until the church travails for souls.

Our Missionary Volunteer leaders are very anxious to persuade young men and women to accept Jesus Christ, that they may receive a training that will qualify them to enter the Master's service as soul-winners. Every church in the land should set itself in order, and never give up its labors nor cease praying until every young person belonging to the families of believers finds salvation. In your private devotions lay these unsaved ones before the throne of God in earnest, continual prayer. Never let your faith give way, but keep your petitions constantly before the Lord, that he may save these young people and bring them to his fold.

The Missionary Volunteer Department is resolved to spare no means nor effort to reach these unsaved ones. Will you not give them sympathy? Will you not strengthen their hands by your prayers? Will you not invite these secretaries selected from among the most God-fearing and consecrated young people that we have in the denomination, to come to your church, come to your home, and labor in behalf of the lost? We believe that you will, and we believe that the Missionary Volunteer Department will be a great blessing to your church and to your families. But remember, in order for it to accomplish its work, you must give it your support and sympathy.

I. H. EVANS.

The Bible Year

Assignment for April 23 to 29

- April 23: Psalms 139, 133, 101.
- April 24: Psalms 68, 24, 132, 105.
- April 25: Psalms 106, 95, 96.
- April 26: Psalms 2, 45, 22.
- April 27: Psalms 16, 118, 110.
- April 28: Psalms 60, 108, 20, 21.
- April 29: Psalms 6, 51, 32, 33.

Explanatory

In the Revised Version the Psalms are properly printed in poetic form. Though there is no verbal rhyme in the lines, there "is a rhyme of thought, and there was a song cadence and rhythm in the words."

It will be noticed that many of the psalms have inscriptions of various kinds; as, "Set to the Gittith," "Set to Muth-labben," etc. One Bible commentator explains these as follows: "Some are called *Michtam*, 'golden poem;' or *Maschil*, 'choice ode.' Psalms 6 and 12 are on *Sheminith*, 'the octave or bass,' for male voices. The forty-sixth is on *Alamoth*, 'after the manner of maidens,' or a soprano song. The fourth is set to *Neginoth*, 'stringed instruments.' Psalm 9 is set to the tune, 'Death of a Son;' Psalm 22 to the tune, 'Hind of the Morning;' Psalm 45 to the tune, 'The Lilies;' Psalm 56 to the tune, 'The Far-off Dove in Silent Lands.'"

The word "selah," which occurs so many times in the Psalms, is believed to relate in some way to the music to which the Psalms were set, or to have been used as a direction for the singers to be silent or pause, while the musicians played an interlude. Others give the word the meaning of "amen."

Psa'm 32

"Thou shalt compass me about with songs of deliverance." There is a peculiar beauty in this last phrase. It

suggests the picture of a company of singing angels joining hands about the son that was lost and is found, and making him the center of a circle of joy. He is encompassed with songs; they are his guard, his defense. Music is like a wall round about him. Holy gladness is a secure protection to the soul. If any one is merry, let him sing psalms; and the devils who are always waiting to spoil every pure enjoyment, and to make every pleasure an occasion to sin, will fly away like bats from a cavern when a torch is kindled. Even the dangers which haunt the hour of disaster and loneliness, the temptations to doubt and murmuring and despair, are dispelled when the heart begins to strike up a song of deliverance. Paul and Silas, sitting in the darkness of the Philippian prison, were surrounded by their songs at midnight as by a circle of light, and the evil spirits had no power on them, dared not come near them. . . .

"It is said that a friend once asked the great composer Haydn why his church music was always so full of gladness. He answered, 'I cannot make it otherwise. I write according to the thoughts I feel; when I think upon God, my heart is so full of joy that the notes dance and leap from my pen; and since God has given me a cheerful heart, it will be pardoned me that I serve him with a cheerful spirit.'" — *Van Dyke*.

Educational Department

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

Young People Not in Our Schools

ONE of our union conferences has had compiled statistics which reveal in a startling way the fact that our schools have possibilities which they have not yet realized. In this union conference it was found that of 1,318 young men and women who are taking or should be taking work above the eighth grade, only 471 are in the academies and colleges of the union.

These figures are at once sad and yet inspiring,—sad, in that so many of our young men and women are not in our schools when they should be; inspiring, from the fact that they present to us a task that is at once both a pleasant and a responsible one. Undoubtedly every union conference would reveal a similar task if similar statistics were compiled.

Our schools mean the salvation of our young people. It is rare that a young man or woman who has been in them for a number of years ever departs from our faith, and in the majority of instances such students become workers in the cause of truth. It is sad indeed that nearly two thirds of our youth are not under the influences of our schools. The spirit of the world is strong. It is much more difficult for young men and women to be loyal to truth and right today than it was a quarter of a century ago, and the dangers confronting those who are not in some way associated with gospel work are fearful. This is the sad feature called to our attention by these statistics.

On the other hand, every boy or girl that we bring into our schools is placed on the high road to service in the kingdom of Christ, and his chances of a useful life and a home in God's eternal kingdom are greatly multiplied.

"The duty that lies next to the church members is to care for the children and youth." It thus becomes the duty of every church member to concern himself in an intense way about the education of the younger members of the church and of those who are not members at all. This is a God-given responsibility, and evidently from the facts already cited, one that is not being discharged. Now, if ever, should Israel know what to do, and when this duty for our young people is pointed out as clearly as it is, we should do it. The church members should surround our young people with every inducement to attend school this coming year. Thousands of them are in the high schools, who, under proper encouragement, will put forth an effort that will place them in our own schools another year, and this may mean their salvation. Let us work as never before to save our youth.

FREDERICK GRIGGS.

The Removal of the Southern Training School

EVER since the girls' dormitory of the Southern Training School, at Graysville, Tenn., burned, about a year ago, the matter of the future location of the school has been under consideration. Many have felt that the school could carry on its work to better advantage if it were in a place more remote from a village than at present.

The Southern and Southeastern Union Conferences form the constituency of this school, and in the personnel of its board of management the presidents of the conferences of these unions are included.

The Southern Union Conference, at its meeting recently held in Nashville, Tenn., gave consideration to the question of rebuilding the dormitory at Graysville, or seeking a location elsewhere. Members of the Graysville church and citizens of the place presented very liberal inducements for the school to remain in Graysville. However, final action was deferred until the Southeastern Union Conference meeting at Atlanta. At this meeting the members of the board from the Southern Union were present. After a careful consideration of all features, it was decided to seek a new location in the country. It was felt that in so doing, better opportunities for industrial work could be offered. In the removal of the school it is explicitly understood that the debts now resting upon it shall be met, and all land and buildings paid for before occupancy, so that no debt shall in any way be incurred.

Very naturally the Graysville church and the citizens of the place were anxious that the school should remain, and made liberal inducements for it to do so, but when it was thought best to remove, their representatives assured the constituency that the church would unite with their brethren in making the school a success in a new location.

These two unions have assumed a heavy burden in this new move. It is one in which all the members of the conferences must unite if it succeeds. But when we consider what has been accomplished by some of the other school constituencies, it appears in no way an impossible task. The Pacific Union has recently raised a fund of \$150,000 for

its school interests, Union College about \$75,000, and Emmanuel Missionary College \$70,000. It is not yet known how much in a financial way is involved for the Southern Training School constituency in this contemplated move; but if all unite, it can undoubtedly be accomplished.

The education of our young people is of prime importance in the development of our cause in any portion of the country, and a strong central training school is indispensable to the rapid advance of the third angel's message in the Southland. The Southern Training School has not discontinued; it is only being transferred to another place where the instruction given by the Spirit of prophecy concerning our schools can be more fully carried out. This school during its twenty-two years in Graysville has accomplished great good for the Southern field. Besides the hundred or more who have been graduated from its different departments, many who have not completed courses have gone forth to gospel service. The constituency believes that this change will increase its efficiency.

FREDERICK GRIGGS.

Medical Missionary Department

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

The Cry of the Human

MAY COLE KUHN

God make me tender toward my fellow men!

The anguished heart, the agonizing cry,
Speak to me, look at me, in every crowd,
Along the street and in the market place,—

The haughty, suffering proud, the meek,
sad face;

God make me tender toward my fellow men!

God make me kind unto my fellow men!
The hungering soul, the longing spirit,
bares

Itself unto my own grieved, faultful life.
God give me grace to feel for them in kind,

To loose some aspiration, free some mind;

God make me kind unto my fellow men!

God make me loving to my fellow men!
Not only toward the lovable and good,
But toward the poor, and pitiable, and weak,

Who grope but darkly in their daily walk,—

God help them, and forgive! Let me
some life-word speak;

God make me loving toward my fellow men!

Go Forward

OUR people are acquainted to some extent with the movement that was launched at the fall council of the General and North American Division Conferences, at Loma Linda last November, to provide the necessary facilities for the work of the College of Medical Evangelists. This action was the result of the influence of some very plain state-

ments from the pen of the Lord's messenger.

In order properly to qualify physicians it is necessary that one or more years of clinical instruction and experience be provided for the students. To secure the material for this part of the course, thus far in the history of the college, a small building has been rented in the city of Los Angeles for a dispensary, where the classes which have been graduated were given experience in dispensary work. But this place is entirely inadequate to meet the demand of such a work, and the Los Angeles County Hospital was resorted to for clinics, where much of the instruction is given by physicians from worldly medical colleges. This was all that could be done. No better conditions exist today. The class of 1916, soon to finish, is having the same experience. Shall this continue thus? It cannot, if we do the work that the Spirit of God has plainly directed us to do.

In "Testimonies for the Church," Vol. IX, we read: "It is at the time his people see no way to advance, when the Red Sea is before them and the pursuing army behind, that God bids them, 'Go forward.' Thus he is working to test their faith. When such experiences come to you, go forward, trusting in Christ. Trials will come, but the word is, 'Go forward.'"

This does not mean that a few men are to go forward and produce the buildings and procure the facilities that are needed, by accepting the money at a low rate of interest, thus creating a heavy liability. No; the call to Israel was to the entire body of the Lord's people. So it is today; the call is to all the people.

It is proposed to raise the money at once to build a hospital and dispensary in the city of Los Angeles, to be known as The Ellen G. White Memorial Hospital, which, when equipped, will provide what is necessary. This work of raising the funds is in the hands of an organized committee known as the Women's Committee, of which Mrs. S. N. Haskell is chairman, and Mrs. G. A. Irwin is general secretary.

Does it look like the Red Sea before us? Remember the call is to all the people to go forward.

Many years ago, when we were a very small people, we built in the city of Battle Creek, Mich., the "Dime Tabernacle," at a cost of about \$36,000. I dare say scarcely a Seventh-day Adventist in the world failed to have a part in this work. The call was to all the people, and the church was quickly built, paid for, and dedicated. Later we built our first college, also in Battle Creek. Elders G. I. Butler and S. N. Haskell, who are intensely interested in this present movement, had the burden of raising the money to build this first denominational college. They went to all the camp meetings and to all the large churches, and nearly all, both old and young, and even the children, contributed, and the necessary amount was quickly raised.

There are few if any of our people in any part of the world who will not desire to have at least a small part in the erection of this monument to the name of the Lord's messenger whose latest burden was for the success of the College of Medical Evangelists. Let us go forward.

C. McREYNOLDS.

Nurses for the Mission Field

A LETTER received from one of our workers in a mission field tells of the need of more nurses, and gives some suggestions concerning the qualifications of prospective workers which are worthy of consideration by any who contemplate such work. We quote from the letter:—

"One who is devoting her life to genuine missionary work will find the work here intensely interesting. Of course, like all other walks of life, it is not divested of unpleasant phases. There are advantages and disadvantages in all fields. During certain months the heat may be somewhat trying, but there are usually periods of delightful weather. The abundance of tropical fruit is an attraction, but the greatest attraction is the need of the people.

"Our work is carried on as a phase of the regular denominational work. When there are no calls for paid nurses, they spend their time in distributing literature, holding Bible readings, visiting the sick poor, or in some other work. So we want not only good, efficient nurses to minister to the physical being, but those who are able to minister to the spiritual needs as well. One who enjoys doing Bible work and knows how to nurse is more likely to be successful as a missionary nurse than a good nurse who does not have an inclination to do Bible work. The Bible tells us, 'Good understanding giveth favor.'

"Not all graduate nurses are missionary nurses. Perhaps the responsibility for this unfortunate condition is divided between the nurses and the institutions that train them. As much stress should be laid on the missionary phase of the work as on the technical training; at the same time, missionary nurses cannot be developed if the individuals themselves are not willing subjects.

"A two-thousand-mile journey, more or less, does not change one's disposition or desires. It does not give impatient persons patience, neither does it change one's appetite or desire for pleasures and associations that do not blend with the standards that are held by us as a people.

"The mission field is not interested in carrying on nurses' work from the standpoint of financial gain, beyond a self-supporting basis. The purpose is to gain entrance into the hearts and homes of the people with the message we represent.

"The natives in this particular field are a mixture of color. While most of the paid nursing is among the strictly white inhabitants, the color line cannot be adhered to too closely by the missionary nurse. We are here principally to help the people of the country, and nursing among the foreigners is only a means to support our workers who for a portion of their time can exert a strong influence upon the natives directly. There are many who have just as honest hearts as we, and who love this message when it is brought to them. One who is opposed to working for the colored of any hue ought to remain in the States.

"The love of display in dress and jewelry is common to all races. Our workers should be examples to them in hygienic dress, and by refraining from the use of gold and other unnecessary adornment. These may seem small matters, but they indicate the trend of char-

acter, and only those whose lives are in harmony with the instruction of the Scriptures should take up foreign missionary work, else our teaching to this people is in vain.

"One sister who has recently come to us is having good success, and is leaving a good impression wherever she goes. She has more calls than she can possibly fill; and during the first few weeks she more than earned her salary, with an additional month for work among the natives and for the study of the language. She was called to a distant place for about three weeks, then to a city hospital for a night, and to another for three nights. We now have a call to place a nurse in the home of a Presbyterian missionary.

"From this you can see how vital it is that we have nurses who properly represent the message. They have a field all their own, which they can develop by becoming acquainted with the leading physicians, introducing our nurses' bureau, if one exists, our health principles and literature, etc."

Home Missionary Department

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

Appreciative Words

IN our desire to increase the circulation of the REVIEW, and to get it into the home of every family of Seventh-day Adventists, a personal letter was addressed to many thousands of our people. As a result of this, many new subscriptions are coming in, and many expressions of appreciation. We feel sure you will enjoy reading at least a few of these good words. The following are very brief, but represent quite generally, we believe, how this faithful pastor of the flock is regarded by the sheep of the fold:—

"I cannot see how any member of the church can get along without it."

"As regards the REVIEW, it is meat and drink to my soul."

"It helps me to keep pace with the message."

"I wish I were able to tell you the worth of the REVIEW to me, but I cannot. It is our best paper."

"The REVIEW helps me in my home, in all branches of my work."

"To me the REVIEW is one of the essentials to spiritual growth. It keeps us all united in this world-wide work."

"The REVIEW is everything to me. I have never heard a Seventh-day Adventist minister preach, but by reading the REVIEW I keep up."

"I have read the REVIEW for forty years, and I could not do without it. It has been a great help and comfort to me."

"I know I could not be a true Seventh-day Adventist long, nor could I teach the message, if I did not take the REVIEW."

"I have been a subscriber for the REVIEW for over five years. I would not do without it. I would rather go hungry than do without the REVIEW."

"The REVIEW is to me meat in due season. I look with longing for the day of its coming, and I do rejoice for the

good news of the rapid spread of this precious message."

"DEAR BROTHER: Yours received. I am a subscriber to the REVIEW. I love to read the paper, though I am not a Seventh-day Adventist."

"I have been twenty-six years in this message, and during that time I have been a constant reader of the REVIEW. I love it more and more. We shall need its help to enable us to stand the coming storm."

"I certainly love the dear old REVIEW. It brings so much cheering news from all parts of the world. Its weekly visits are appreciated as those of a very dear friend."

"Every Seventh-day Adventist ought to take this good paper, this voice of the message, into his home. Personally I cannot get along without it."

"I love it. It cheers me on my way. It tells me Christ is soon to come in all his glory, and all the holy angels with him. Then my poor old limbs will not be tired any more. I am sixty years of age. I have taken the REVIEW for twenty-one years. I have walked over 20,000 miles selling our literature. Tramping through the snow and climbing the hills make me very tired at times."

Are you a subscriber? Does every family in your church receive the benefits of this mighty unifying factor? Won't you help to place the REVIEW in every family of Seventh-day Adventists?

F. W. PAAP.

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)

CENTRAL UNION CONFERENCE

Colorado, Denver June 8 to 18

COLUMBIA UNION CONFERENCE

Virginia, Richmond May 25 to June 4
Chesapeake June 8 to 18
West Pennsylvania June 22 to July 2
Eastern Pennsylvania June 15 to 25
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 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.*

Publications Wanted

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

Miss Mary Myles, 101 Main St., Kingston, Pa.

F. M. Cook, R. F. D. 1, Box 49, Harrison, Ark.

D. G. Harden, 442 West Fifth St., Reno, Nev.

W. B. Jenkins, Starke, Fla. REVIEW and Signs.

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

Mrs. Belle McCabe, El Reno, Okla. Papers and tracts.

Mrs. Minnie Allen, R. F. D., Province Road, Laconia, N. H.

Mrs. A. Alderman, R. F. D. 3, Youngstown, Ohio. All publications except REVIEW.

Mrs. Lydia B. Sweeney, 1210 John St., Albuquerque, N. Mex. All papers, magazines, small books, and tracts.

Requests for Prayer

"PLEASE pray that my father may be healed from rheumatism," writes a Virginia sister.

A Missouri sister feels especially burdened for her husband, and asks that we join her in prayer for his conversion.

Obituaries

WILSON.—George H. Wilson, infant son of Fannie Wilson, died in Baltimore, Md., March 24, 1916. Funeral services were conducted by the writer.

GUSTAVUS P. RODGERS.

MATHEWS.—Adeline E. Mathews, aged 53 years, died in Lodi, Cal., March 12, 1916. California was her native State. She accepted present truth about twenty-five years ago, and sleeps in the blessed hope. Four children are left to mourn.

CLARENCE SANTEE.

PHILLIPS.—Emma L. Phillips was born March 19, 1877, and died in Baltimore, Md., March 18, 1916. As the result of a tent effort, she united with the Third Seventh-day Adventist church of Baltimore in 1914. She fell asleep in full hope of life eternal.

GUSTAVUS P. RODGERS.

FINN.—Mrs. Mary Finn was born Feb. 16, 1845, and died after a short illness, in Takoma Park, D. C., March 21, 1916. She accepted the third angel's message in Michigan in the year 1876, and was a consistent Christian until the time of her death. She is survived by an aged husband, three daughters, four sisters, and two brothers.

R. E. HARTYR.

GILES.—Sophia Augusta Giles was born in Folkeping, Sweden, Dec. 16, 1861. She came to the United States at the age of sixteen, and was united in marriage with Ernest Giles in 1884. Four children were born to them, of whom only one survives. Sister Giles accepted present truth in 1891, and for many years was connected with our sanitariums, particularly in Portland, Oregon, and Walla Walla, Wash. She continued an earnest, zealous worker in the Master's cause until death.

C. E. WOOD.

SPIRE.—Naomi Marguerite Spire, infant daughter of Brother and Sister B. W. Spire, of Formoso, Fla., died at the age of 1 year, 3 months, and 13 days. The parents look forward with hope to the glad resurrection morning.

W. H. HECKMAN.

PEERMAN.—Died in San Diego, Cal., March 8, 1916, Mrs. Lenora Peerman, a native of Missouri, aged 51 years. Her last testimony was, "I shall be satisfied when I awake in His likeness." Her mother, with other relatives and friends, is left to mourn.

W. M. HEALEY.

WARD.—Mrs. Flora H. Ward was born in Illinois, in 1838, and lived to the age of 77 years. She became a charter member of the Ferndale (Cal.) Seventh-day Adventist church about thirty years ago, and fell asleep in the hope of a part in the first resurrection.

ANDREW NELSON.

PEEKE.—Harrie Sanders Peeke was born May 2, 1858, near Lexington, Ill. He was married to Anna C. Muer June 24, 1897. In 1899 he accepted present truth, and Dec. 12, 1915, died at his home, in College View, Nebr. He is survived by a wife, three daughters, and one son.

B. L. HOUSE.

SWAN.—Percy V. Swan was born Aug. 24, 1880. He united in marriage with Miss Laura Hallock in 1898, who, with his father and four brothers, is left to mourn his sudden death, which occurred in Battle Creek, Mich., March 17, 1916. He was highly esteemed by all acquaintances.

G. E. LANGDON.

REED.—Nelson S. Reed was born in Ohio, June 5, 1844, and died in Cement, Okla., March 7, 1916. He was a member of the Seventh-day Adventist Church for thirty-two years, and spent some time in the canvassing work. A short funeral service was conducted at the grave.

L. W. FELTER.

JACK.—Ollie Lee Jack was born Jan. 6, 1883. In early youth she accepted Christ as her Saviour, and about thirteen years ago became a Seventh-day Adventist. She died Jan. 24, 1916, in full assurance of a part in the first resurrection. She leaves her husband and four children to mourn.

H. N. GEMON.

JONES.—Elizabeth Rachel Jones was born in Nelson County, Kentucky, Dec. 22, 1835. She came to California in the summer of 1864. She was an earnest Christian, and a member of the Seventh-day Adventist Church for more than forty years. Five of her seven children are left to mourn their loss.

ANDREW NELSON.

SMITH.—Mrs. Mary R. Richardson Smith was born in the State of Virginia, and died in Wilmington, Del., March 8, 1916. She was an earnest member of the Seventh-day Adventist Church for fourteen years, and fell asleep trusting in her Saviour. Her husband, two sisters, and a brother are left to mourn.

GUSTAVUS P. RODGERS.

COOK.—Lottie May Cook was born Sept. 9, 1873, in Sebastopol, Cal., and died March 19, 1916. She became a member of the Seventh-day Adventist Church at the age of sixteen. Her marriage to M. N. Cook took place Dec. 22, 1897, and he, with two sons, her father, three brothers, and three sisters, is left to mourn.

ANDREW NELSON.

MEADER.—Mrs. Laura M. Meader was born in Cincinnati, Ohio, March 17, 1862, and died suddenly March 12, 1916. In 1893 she became a member of the Cincinnati Seventh-day Adventist church, and was earnest and faithful to her duty. Her daily life was a constant witness to the power of the gospel. Two sisters are left to mourn.

J. H. BEHRENS.

LUCAS.—Mrs. Samantha M. Lucas was born in Newstead, N. Y., in the year 1830, and died at the home of her daughter, in Buffalo, N. Y., March 21, 1916. She was baptized more than forty years ago, and remained a faithful, consistent member of the Seventh-day Adventist Church until called by death. Eight of her ten children survive.

H. L. SHOUP.

KEMP.—Amanda Kemp died at the home of her daughter, in Artesia, Cal., March 7, 1916, aged 81 years. She became a Sabbath keeper in 1863, and ever remained faithful, doing what she could for the Master during years of suffering. She came to California in 1876, where she resided until her death.

C. P. HASKELL.

PING.—Rella Bradley was born Nov. 23, 1845. In 1887 she united with the church in Audubon, Iowa, as a charter member. She was a devout Christian. Jan. 3, 1867, she was united in marriage with R. G. Ping, and five of their six children are left to mourn. Her death occurred Jan. 21, 1916. The funeral service was conducted by the writer.

J. W. BEAMS.

WOOD.—Mary Maud Decius was born in York, Nebr., Feb. 17, 1884. She united with the Seventh-day Adventist Church at the age of nineteen years. Her marriage with Leon E. Wood, of Hutchinson, Kans., occurred Aug. 13, 1910. Two children were born to them. Her death took place at the family home, in Hutchinson, March 8, 1916.

E. T. WILSON.

DEWOLF.—Mrs. Louisa K. DeWolf, née Colegrove, was born in Edmeston, N. Y., Nov. 8, 1833. In 1861 she accepted the third angel's message under the labors of Elders Isaac Sanborn and J. N. Loughborough, and remained faithful to God until her death, which occurred Feb. 4, 1916. Funeral services were conducted in Clinton Junction, Wis.

L. E. WELLMAN.

KELLOGG.—Lucina Ashley was born in York State, April 24, 1840. In early life she was married to Albert Kellogg, now deceased, and three children were born to them. For fifty years she was a believer in the second coming of Christ and in the Sabbath truth. Her death occurred at the home of her daughter, in Battle Creek, Mich., March 18, 1916. She is survived by three daughters.

G. E. LANGDON.

BERGEY.—Henry A. Bergey fell asleep in Jesus, in Manville, Alberta, Jan. 16, 1916, leaving a wife, one son, and four daughters. He was in ill health for some time, and suffered much during the last two years of his life. Father was born in Ohio, Aug. 5, 1849. He accepted present truth in North Dakota twenty years ago, and was one of the pioneer Sabbath keepers in the province of Alberta, Canada.

MRS. ROBERT WELSH.

HOECKENDORF.—William Friedrich Hoeckendorf was born in Germany, March 24, 1865. He came to this country at the age of seventeen, and was married to Augusta Wessendorf in 1889. Seven children were born to them. In 1890 Brother Hoeckendorf accepted present truth, and remained a faithful member of the church until called by death, March 22, 1916. The funeral services were conducted by the writer, in Liberal, Kans.

BERNARD VOTH.

FRASER.—Dr. John C. Fraser was born in Whiteside County, Illinois, July 5, 1855. After a short sickness, he died in College View, Nebr., March 13, 1916. He is survived by his wife, four sons, one daughter, his mother, two brothers, three sisters, and many friends. Brother Fraser was a member of the Seventh-day Adventist Church for thirty-nine years. He was highly esteemed by all who knew him, and the funeral services, conducted in the church at College View, were largely attended.

B. L. HOUSE.

JARVIS.—Hazel Jarvis was born Aug. 30, 1889, in Amazonia, Mo. She was married to M. C. Jarvis in Wichita, Kans., Sept. 24, 1894. About one year ago Sister Jarvis accepted the truths held by Seventh-day Adventists, and united with the church in Wellington, Kans. Shortly after this the family moved to Tenlas, Okla., where she died March 16, 1916. The body was brought back to Kansas for burial, a funeral service being conducted in the church at Wellington. Her husband, two children, a sister, a brother, and her grandfather are left to mourn.

M. G. HUFFMAN.

ROEDEL.—Anna Gertrude Newman was born in Brazil, South America, Feb. 7, 1864. She was married to Herman Roedel July 3, 1883, and to them were born nine children. In 1896 she united with the Seventh-day Adventist church in McCook, Nebr. The family moved to Oregon in 1901, and she fell asleep in Jesus at her home, in Hubbard, March 10, 1916. Her husband and seven surviving children mourn.

T. L. THUEMLER.

HEWITT.—John Hewitt was born in Pittsburgh, Pa., May 16, 1894. He came south in 1907, living in Tullahoma, Tenn. He took special training for the work of a nurse, at the Madison (Tenn.) Sanitarium, completing his work with the class of 1914-15. He died in Coffee County, Tennessee, March 23, 1916. His many friends look forward to the glad morning of reunion when the King shall come to claim his own.

JOHN MYERS.

GREENTREE.—William Greentree was born in Brown County, Ohio, Feb. 3, 1848, and died in Elkwood, Ala., March 16, 1916. About thirty-five years ago he accepted present truth, and became a charter member of the church in Leesburg, Ohio. In 1896 he came South to help spread the knowledge of present truth, and was privileged to see a church of thirty members organized through his efforts. His wife, three daughters, and two stepsons survive.

A. L. MILLER.

LEWIS.—Sarah Catherine Morris was born April 29, 1839, in Evansville, Ind. She was married to James H. Lewis, of St. John, Mo., Nov. 23, 1856. For more than fifty years she served the Lord, and in 1905, when the light of present truth came to her, she gladly accepted it, and united with the Seventh-day Adventist church at Glen Elder, Kans. Her death occurred at the home of her daughter, March 24, 1916. Five of her six children are left to mourn.

A. S. BRINGLE.

KIER.—Maren Peterson was born in Aistergoar Saltum Soven, Denmark, Oct. 25, 1840. She was married to Nelson Kier in 1864, and to them were born two daughters and seven sons. In 1870 they came to America and settled in Iowa. One year later they moved across the prairies by ox team and took up a homestead near Swan Lake, S. Dak. In 1876 Brother and Sister Kier accepted present truth through the efforts of Elders John F. Hanson and J. G. Matteson, and became charter members of the church organized near their home. Our sister fell asleep in Jesus, March 7, 1916. She is survived by her aged husband, one daughter, and two sons.

J. W. LAIR.

Essentials to Health

THE first essential to health is good, appetizing food, properly prepared. "Food and Cookery," a very practical health cookbook, classifies the requisite foods according to their constituent elements, and their nutritive values, and gives definite instructions in their proper combinations and general preparation. With this handy and thoroughly tested little cookbook, and its "Food Facts" supplement, any cook may have in her home all the advantages of the presence of a scientific cooking instructor. The book is in every way practical, and contains a large number of carefully tested recipes, grouped under subjects and arranged for the convenience of the one charged with the important work of keeping the family well through the serving of the right kind of food, properly prepared.

Its 127 pages are filled with scientific facts about foods and their preparation, stated in such a simple, practical way as to be easily understood and applied. The book is hand-sewed, and bound in durable, flexible cloth covers, with a separate pamphlet of 24 pages on healthful living and practical dietetics. It is just the book for every cook to study,

the one thing needful in every home to insure health and happiness. A prominent physician recently said his most common prescription in cases of ordinary sickness was "a change of cook." The cook will invariably change after studying and applying the suggestions of "Food and Cookery," but will not go away. This book with the Food Facts supplement will be given with *Life and Health*, one year, for \$1.10. Regular price of the book is 35 cents.

Let Another Praise Thee

WHILE the editor of the *Temperance Instructor Annual* modestly recognizes the strength of the Annual, knowing full well that she spent much time and hard work during the entire previous year in its preparation, and that the results following the circulation of the *Instructor* are very flattering, neither she nor the publishers would care to speak as strongly in its favor as many of its friends are voluntarily doing. We quote a few of these friendly words as samples of the many constantly coming to the office.

The following is from Mrs. Frank D. Wheeler, of the California Campaign Federation, Southern Department Headquarters, Los Angeles, Cal.:—

Heartily Commends Its Forcible Presentation of Facts

"I have read the 1916 Temperance issue of the *Youth's Instructor*, and heartily commend it for its conservative statements and forcible presentation of facts. I recommend it to the earnest perusal of all interested in the alcohol problem, especially to our young people. I should like samples of your temperance publications.

"Thanking you for your offer of help, and expecting to call upon you later, I am

"Sincerely yours."

The following is from Franklin Hichborn, Publicity Expert, Manager of the Publicity Department of the California Campaign Federation:—

Serves as a Model

"The tracts which I have seen have proved very interesting. I am constantly on the lookout for material and suggestions, and find much in what you have sent. I was particularly glad to get copies of the *Instructor*. I had never seen the paper before, but whoever gets it out has hit upon a most excellent scheme of breaking up the pages with small cuts. I shall endeavor to adopt the plan for the *Liberator* [official organ of the California Campaign Federation]; in fact, I have saved a large number of these cuts for future use and suggestions."

The following testimonial is from Julia D. Phelps, President Los Angeles County Woman's Christian Temperance Union:—

Accurate and Reliable

"I consider the *Temperance Instructor* one of the most valuable of temperance publications. It is good for reference in the preparation of speeches, essays, or newspaper articles. Young people's societies will find its cartoons valuable material for programs. The information given is accurate and reliable. It is up to date and inclusive. Each year I look forward to my copy and keep it on file for use. Therefore I take pleasure in commending it to others."

YOUR KINDERGARTEN DEPARTMENT



IS THE KINDERGARTEN DEPARTMENT of your Sabbath-school supplied with the material necessary to teach the little folks Scripture lessons in a manner to make the lesson interesting to them, so that the study period will be one of joy, which will be looked forward to eagerly from one Sabbath to the next, and at the same time help in making the Scripture lesson practical? ¶ If not, you should send at once for the full kindergarten outfit. This outfit consists of the lesson book, "Bible Object Lessons and Songs for Little Ones" on the life of Christ, and a round table with little red chairs, as shown in the illustration above, and three boxes of material. Read the following description: The book contains illustrative material for mothers and teachers. It has fifty-two lessons, one for each Sabbath in the year. It contains thirty-nine songs and hymns, written especially for these lessons. It has thirty-six full-page pictures, size 6x9 inches. It has fifty-two pen drawings, showing how to use the illustrative material. The book contains 160 large pages, beautifully printed. ¶ Once bought, this is permanent, being designed for use year after year. Your school should have one copy of this book for each teacher in the Kindergarten Department. Let the first lessons for every child be on the life and words of Jesus. No child lessons can equal those by and about the Master. It pays to make religious instruction delightful instead of irksome.

THE ROUND TABLE has a beautiful hard top, folding legs, and inside cabinet with lock for material. Seats seven children and the teacher. Advantages of these are: First, each child can reach center of table to help build the lessons. Second, teacher can reach every child. Third, table is heavy, so material is not easily shaken down. Fourth, can be folded and rolled away, so that any room may be used if none is permanently devoted to the kindergarten work. Fifth, table is varnished, easily cleaned, and lasts a lifetime.

EIGHT LITTLE RED CHAIRS for the class and the teacher are a delight to the children, and add to the convenience of the round table. The **THREE BOXES OF MATERIAL** make teaching easy. Boxes 1 and 2 contain hard maple blocks cut into cubes, halves, quarters, squares, and oblongs. Boxes are of cherry, dove-tailed corners, sliding top, durable. Box 3 contains 10 miniature sheep, 30 mounted sticks to represent people (10 of them children), green French tissue-paper for Sea of Galilee, cones and domes, and green splints for river outline and tree-building. If the three boxes are ordered with book, purchaser receives free a "Portfolio of Blackboard Sketches on the Life of Christ," to aid in drawing.

THE PRICES.—The book is issued in two styles of binding, board cover, \$1.50; blue cloth, \$2.00. The little red chairs, 60 cents each, freight or express extra. The table (weight 40 pounds), \$5.50, freight or express extra. Three boxes of material, \$2.00, mail 40 cents extra. If the book and material are ordered with the table, they are put into the drawer, thus saving postage.

The blocks, table, and chairs being practically indestructible, very little expense is necessary in the running of the Kindergarten Department after the first fitting up. The children take great delight in helping to build these lessons, and the impressions thus made remain with them as long as they live. This kindergarten outfit will be a great blessing to your Sabbath-school.

ORDER FROM YOUR CONFERENCE TRACT SOCIETY



WASHINGTON, D. C., APRIL 20, 1916

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ANSWERING a call of the General Conference to connect with the English evangelistic work in South Africa, Pastor and Mrs. C. A. Paap, of Australia, left Sydney on the P. & O. steamer "Mooltan," April 12, for Cape Town. Brother and Sister Paap will receive a warm welcome from the brethren and sisters in South Africa.

PASTOR R. T. BAER reports the baptism of 266 believers in Argentina during the past two years, and that the tithe of the conference last year was double that of the preceding year. The membership is now 1,084. Argentina receives no appropriation from mission funds, and is carrying a good list of workers. This is very encouraging, and is another illustration of the vitality of God's truth when once it obtains a foothold in any land.

BROTHER C. V. ACHENBACH, of the Lake Titicaca Indian Mission, reports a little experience he and Brother Howell had among the Indians of a near-by tribe one day. Brother Achenbach says, "We arrived at ten o'clock. Soon the people began to come from all directions. Some were complaining of bad eyes, pain in stomach, bad teeth, headache, malaria, colds, and other troubles. We had thirty patients. When we had finished giving treatments, we were invited to dine with the chief. After dinner we called all the people together and had a short religious service. I showed them the importance of the Word of God, and its power to change the human heart. All listened attentively. I told them Christ wants us to become acquainted with his Word, and that we had come among them to teach it to them. After the service we mounted our horses and returned home, realizing that the day had been well spent."

BRETHREN W. A. Spicer and J. J. Ireland reached Washington last week from their visit to the West Indies. They give an encouraging report of the progress of the message in that island field.

FROM the *Australasian Record* we learn that Pastor and Mrs. A. G. Stewart, who have labored in the Fijian group for more than eight years, are connecting with the work in the New Hebrides. They reached Sydney March 7, on their way to their new field.

IN harmony with a recent arrangement, Prof. C. L. Benson will labor as field secretary of the Missionary Volunteer Department west of the Mississippi River, and Elder Meade MacGuire as secretary east of the Mississippi. The address of Elder MacGuire after this date will be Takoma Park, Washington, D. C., care General Conference.

A SOLITARY religion is a misnomer. Jesus Christ was not a recluse. His disciples will not shut themselves away from their fellow men. The religion of Christ is not a religion of selfish centralization. It is generous and diffusive in its character. He who has come to know the Lord will desire to bring his fellows to the same blessed fountain from which he himself drank. He will desire to tell other souls in the bondage of sin what the Master has done for his soul. Exercise and activity are the natural expressions of life in the physical world, and the same is true as applied to the spiritual realm.

The Los Angeles Hospital

THE readers of the REVIEW AND HERALD have been made acquainted with the plan adopted at the autumn council of the North American Division Conference at Loma Linda, Cal., to provide our medical college with a hospital and dispensary, to be erected in Los Angeles, and thus place our medical school where it will be better able to meet the requirements of a first-class medical college.

It is estimated that \$61,000 would be required to provide these needed facilities. A delegation of our sisters present at Loma Linda at the time of the council asked the privilege of raising this amount. This was granted, and later a committee was appointed to carry on this work. The committee was organized by electing Mrs. S. N. Haskell chairman, Mrs. George A. Irwin, of Loma Linda, secretary, and W. T. Knox treasurer. Each union conference was requested to appoint an assistant or field secretary in its territory.

The information received from time to time concerning the solicitation of funds has been quite encouraging, and it is estimated that pledges to the amount of from \$30,000 to \$35,000 have already been secured. The college is anxious to begin work upon the hospital buildings as soon as possible, but cannot do so until the money is in hand. It is therefore very desirable that those pledging should make as early payments as possible. All such payments should be made to the treasurer, W. T. Knox, Takoma Park, Washington, D. C., either direct or through the local conferences, with the designation accompanying the remittances, "Los Angeles Hospital."

To date there has been received by the treasurer from individuals in the different union conferences, as follows:—
Atlantic Union Conference .. \$100.00
Northern Union Conference .. 45.84
Pacific Union Conference .. 95.50
Southern Union Conference .. 17.00

Total \$258.34
W. T. Knox.

IN *Our Sunday Visitor* (Catholic) for March 26, 1916, there is given by the editor an imaginary conversation between a Catholic and a Protestant on the question of the Bible's being the sole rule of faith. The Catholic inquires, "Is the Bible the rule or guide of Protestants for observing Sunday?" To this the Protestant is made to answer, "No, I believe the Seventh-day Adventists are the only ones who follow the Bible in the matter of Sabbath observance." If this answer included our Seventh-day Baptist brethren, it would be correct. Those who observe the first day as the Sabbath do not follow the Bible; they follow only the traditions of the Roman Catholic Church. The same argument which leads Protestants to observe Sunday as the Sabbath, would lead them to observe every other holy day commanded by the Catholic Church.

The Voice of Conscience

It is gratifying to see instances, from time to time, which show that the voice of conscience is still heard by worldly men. Some years ago the United States government opened a conscience fund, in which was placed money returned by those who had taken it in some way from the government.

This fund now aggregates nearly \$490,000. The largest contribution to it was recently received in the form of a check for \$30,000, which came in a plain white envelope, without signature. The writer stated that this sum made a total of \$80,000 which he had sent the government at different times, and which, as in the case of Zaccheus, was four times the amount he had stolen years ago. He closed with this pathetic comment: "May every thief understand the awfulness of the sin of stealing, is the sincere wish of the penitent. Let no man claim this money under any pretext."

We doubt not that if all who have stolen from the government would return that which they have taken, the total would be very greatly increased. And if every one who has stolen from God, or appropriated to his own use money which rightfully belonged to him, were to make restitution, thousands of dollars would come into the treasury. This spirit of restitution, we believe, will take possession of some of God's people before this work closes. Some who have for long years withheld their tithe, and who have given a mere pittance compared with what they should have given, will recognize their wrong, and their quickened consciences will lead them to restore that which they have withheld. We should seek to live constantly in all good conscience before God and our fellows. In this experience is peace and salvation.