

The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, April 27, 1916

No. 21

THE GOSPEL TO ALL NATIONS



A CLUSTER OF CINERARIA

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The World is Sick

WHEREVER men dwell, thousands and thousands are suffering from all manner of disease. Sorrow, discouragement, and death have increased, until it is admitted the world is sick. This condition is the result of the transgression of the laws of life. To remedy this situation it is necessary to educate the people back into harmony with nature's laws.

The health department of our work is "the right hand" of our special gospel message—"the entering wedge" for the complete work. Far too many are forgetting to use "the right hand" and "the entering wedge" in their attempt for the betterment of humanity. They are trying to heal the surface of the wound without removing the cause of the trouble. Being at variance with the laws of life, the people will have to be taught how to conform to these laws. Is there a way to do this? Have we a method and means by which a work of this kind can be done? We have an excellent way. We have a method of work that brings most gratifying results, and supports those who operate it. *The way is "Life and Health;" the method, its circulation.*

The world is sick, and in great need of the remedies we have; and we have the way and the means by which these can be supplied; shall we not merit great condemnation if through lack of discernment of our personal opportunity and exalted privilege, we fail to do what we can to help?



Starved into the Work

LESS than a year ago the REVIEW received a letter from a brother who was blessed with a large family and harassed with many expenses. But after carefully studying all the circumstances associated with his affairs, he was constrained to admit that his embarrassing situation was providential. He believed the Lord was starving him into the work of giving the message. Those in charge of the REVIEW believed his conclusions were well founded, and wrote him the following letter:—

"We have thought carefully upon your statement concerning your being 'starved into the work.' If that is what the Lord is working out in your case, you may be sure you are not the only believer who has been in this way yoked up with the workers in giving the message. We have remembrance of a large number of our members who have been thus dealt with by the Lord. We say 'by the Lord,' because everything connected with these other cases indicated that the circumstances clustering about these individuals were providential. There could not have been any other overruling power.

"We sincerely hope you will not be hard to starve into a good work like giving the message for this day and age. In reality, every Seventh-day Adventist ought to be, in some way, connected with the work of the message. We have quite a large number of avenues through which our members can work at the present time, and when all others are closed, one of the very best is always open. That is the preaching of the message in the most effective way possible through the circulation of our literature. While this method, we admit, does not have so many attractions as other lines of work, neither

are the best efforts of men put forth in this world surrounded by the flowers of life.

"Some of the best and most important work men are called to do in the world requires the individual undertaking it to pass over mountains, through hedges of thorns and meadows of thistles. It is not always by the rose-lined paths of life that the greatest opportunities lie. If we will remember this, and will lay our hands upon the first thing that comes to us, we shall be following the opening providences of the Almighty, who will finally settle our destinies, choose our vocations unerringly, and place us where we are best fitted to accomplish the greatest amount of good.

"We hope that you will surrender easily, and that you will soon find yourself in the work—in the place selected by Him who makes no errors in connection with the placing of a laborer."

Under date of April 9, 1916, the REVIEW received a letter from this brother, in which he stated that through the reading of the REVIEW he found the help that enabled him to quit farming and enter the colporteur work. He is not starving now, physically, mentally, or spiritually. He is prospering, and is helping lead others who are having a hard time to get along, to cast about for evidences of providential guidance.

The REVIEW may be as valuable to all our members as it was and is to this one whom it encouraged to enter the work. It will be worth to the conference all the time and effort bestowed upon it. A laborer visiting a church may devote an entire meeting to getting the REVIEW in the homes of all the members of that church, and for that one hour's time the REVIEW pays back fifty-two weeks of hours in continuous, effective work for each member of the church. Through the REVIEW the workers of a conference may multiply their personal efforts by the number of members in their conferences.



Twenty Years in a Tool Chest

SOME of the most interesting, thrilling, and clearly providential instances are to be found in the experiences of some of our people when they were seeking for a fuller knowledge of God and his special message for this time.

We quote briefly from a letter just received, which illustrates how the Lord hides away his message until those for whom he has hidden it are ready for it, and how he then brings it to them. In this instance the Lord used the REVIEW to bring a knowledge of the truth to one family, and afterward used it again in reclaiming the same persons from discouragement. The REVIEW, in a much larger field, is still working in the same way.

"In 1876 my husband took up a claim in Minnesota. The first year we had but little to read except our Bible, and that was a new book to us before spring. We were ready for the truth then. We talked to our neighbors of what we had read in the Bible, and one woman said we talked like her husband's sister back in Illinois, and told us there was a paper in the bottom of her husband's tool chest which had lain there for twenty years, and asked us if we would like to see it. She said they had not read it, but that his sister sent it over twenty years before. It was the REVIEW.

"We wrote at once to see if the paper was still published. Our letter followed Brother White to Battle Creek, Mich. He sent us enough papers, books, and tracts to establish us in the truth. We kept the next Sabbath. We told the truth everywhere, and others saw it; but the church people asked us to withdraw from the church, but we would not, so they expelled us, saying it was not because we were not Christians, for they expected to meet us in heaven, but if we were allowed to remain we would break up the church. We went back to Michigan to tell our own people the good news, but we did not forget our friends in Minnesota.

"We have had the REVIEW ever since, excepting one year. I was sick and discouraged and let it drop, but a dear sister did not forget me; she sent me her REVIEW. I was reading one she sent me containing one of Brother Thompson's articles on the work of the Holy Spirit, and again the dear REVIEW brought the light of truth to me. What could we do without it! I live eleven miles from the nearest church, eight miles from the nearest Adventist, but I know a number who do not have the REVIEW, and they are mostly sisters whose husbands are not interested. I take nine of our good papers, and the most of them are sent out as soon as read. I am sixty-nine years old. I can't do much, but, thank God, this message is not dependent upon our poor efforts. Praise God for the REVIEW, which to me is next to the Bible and the Testimonies. It is dear to me, and I will do what I can to place it in the families of our dear people who do not take it.

"Yours in the blessed truth,
"MRS. L. J. VAN DOREN."

The Advent Review and Sabbath Herald

General Church Paper of
the Seventh-day Adventists

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

Issued Each Thursday by the

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

TERMS: IN ADVANCE

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

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

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

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

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

The Advent 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 27, 1916

No. 21

EDITORIALS

The Time of the End

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

Thus the words of the angel, spoken nearly two thousand five hundred years ago, announced the opening of a new era of enlightenment when the latter days should come.

1. The Time

With the ending of the long period of the predicted tribulation of the church—the twelve hundred and sixty years of Daniel's prophecy—the world entered upon this era of the time of the end:—

"They shall fall by the sword, and by flame, by captivity, and by spoil, many days. . . . And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Dan. 11: 33-35.

In practically every outline of prophecy touching this time, the events of the last days are represented as following on after the ending of the prophetic period of the church's tribulation. Christ's prophecy of Matthew 24 so declares. Our Saviour showed that this period of tribulation would be shortened, "for the elect's sake," and that "immediately after the tribulation of those days" the signs of the end would begin to appear.

Thus, while the full period of the twelve hundred and sixty years ended amid the scenes of the French Revolution, which gave the papal power a deadly wound in the last decade of the eighteenth century, the shortening of the days of tribulation had begun even earlier to spread increasing knowledge and enlightenment over the earth.

2. The Prophecy Unsealed

The angel's words to Daniel were,—
"Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

"The words are closed up and sealed till the time of the end." Verse 9.

We are told that the Hebrew phrase indicates a "searching" to and fro, in the sealed book. The angel's word therefore means that as the time of the

end came, men would be impelled to search diligently for light in the prophetic word. Events taking place in fulfilment of the prophecy would be recognized, and with the coming of the time there would come the opening up, or unsealing, of the prophetic scriptures with their message for men in the last days.

As time drew near, Bible students were led more and more to search the word of prophecy. Sir Isaac Newton, called "the greatest of philosophers," wrote of prophetic study:—

"The giving ear to the prophets is a fundamental character of the true church. For God has so ordered the prophecies that in the latter days the wise may understand, but the wicked shall do wickedly, and none of the wicked shall understand. Dan. 12: 9, 10."—
"Observations on the Prophecies of Daniel," part 1, chap. 1 (London, 1733).

Again, this man who had delved so deeply into the laws of nature, but who bowed his heart in childlike faith to listen to the voice of Inspiration, declared his hope that the time of the end was near at hand in his day (he died in 1727). Of this prophecy of the unsealing of the book he wrote:—

"'Tis therefore a part of this prophecy, that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy that it is not yet understood. But if the last age, the age of opening these things, be now approaching, as by the great successes of late interpreters it seems to be, we have more encouragement than ever to look into these things. If the general preaching of the gospel be approaching, it is to us and to our posterity that those words mainly belong: In the time of the end the wise shall understand, but none of the wicked shall understand. . . . 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.'"—
"Observations on the Apocalypse," chap. 1 (London, 1733).

True to the word of the angel, the events of the ending of the twelve hundred and sixty years of papal supremacy, amid the scenes of the French Revolution, drew the attention of Bible students everywhere. It was seen that prophecy was being fulfilled before men's eyes. It gave great impetus to

the study of the prophetic scriptures. The great historic prophecies began to be opened up—unsealed—to the understanding. An English historian of that period, John Adolphus, though writing a secular history, remarks upon this awakening interest in prophetic study:—

"The downfall of the papal government [in 1798], by whatever means effected, excited perhaps less sympathy than that of any other in Europe: the errors, the oppressions, the tyranny of Rome over the whole Christian world, were remembered with bitterness; many rejoiced, through religious antipathy, in the overthrow of a church which they considered as idolatrous, though attended with the immediate triumph of infidelity; and many saw in these events the accomplishment of prophecies, and the exhibition of signs promised in the most mystical parts of the Holy Scriptures."—
"History of France from 1790 to 1802," Vol. II, p. 379 (London, 1803).

From those times of fulfilling prophecy, there arose a distinct movement, reviving the teaching of the doctrine of Christ's second coming, and directly preparing the way for the advent movement that was to come with the days of 1844, when yet fuller light was to break forth from the unsealed prophecies of the book of Daniel. Of the angel that symbolizes the special gospel work for these last days it is written, "He had in his hand a little book open." Rev. 10: 2. The "time of the end" came, and with it has come the opening of the sealed book. The "sure word of prophecy" speaks its message full and clear to the ears of all mankind today.

3. Increase of Knowledge

"Many shall run to and fro," the prophecy said, "and knowledge shall be increased." It is knowledge of the prophecy and of the things of God that is primarily the topic; but the era that we are discussing has been one of general enlightenment and extension of knowledge. "The entrance of thy words giveth light," says the psalmist: and when the Reformation of the sixteenth century broke the bands of age-long superstition and error, and set free the Word of God, the way was preparing for the coming of this wonderful era of the diffusion of knowledge. The famous and learned Francis Bacon, who died in 1626, felt in his day that the time

spoken of by Daniel's prophecy was drawing near. He wrote:—

"Nor should the prophecy of Daniel be forgotten, touching the last ages of the world: 'Many shall go to and fro, and knowledge shall be increased,' clearly intimating that the thorough passage of the world (which now by so many distant voyages seems to be accomplished, or in course of accomplishment), and the advancement of the sciences, are destined by fate, that is, by divine Providence, to meet in the same age."—*"Novum Organum,"* book 1, xciii. (*Bacon's Works, Spedding and Ellis, Vol. IV, p. 92.*)

When the time of the prophecy fully came, with the last decade of the eighteenth century, there was witnessed the upspringing of movements that have wrought mightily for the enlightenment and evangelization of the world. As the events of the French Revolution announced the closing of the long era of papal supremacy, so also another series of events at the same time announced the opening of the era of increasing knowledge. Speaking of these developments, Lorimer, a Scottish writer, said:—

"At the very time when Satan is hoping for, and the timid are fearing, an utter overturn of true religion, there is a revival, and the gospel expands its wings and prepares for a new flight. It is worthy of remembrance that the year 1792, the very year of the French Revolution, was also the year when the Baptist Missionary Society was formed, a society which was followed during the succeeding, and they the worst, years of the Revolution, with new societies of unwonted energy and union, all aiming, and aiming successfully, at the propagation of the gospel of Christ, both at home and abroad. What withering contempt did the great Head of the church thus pour upon the schemes of infidels! And how did he arouse the careless and instruct his own people, by alarming providences, at a season when they greatly needed such a stimulus."—*"Historical Sketches of the Protestant Church in France,"* p. 522.

Another writer, Dr. D. L. Leonard, historian of the century of missions, says:—

"The closing years of the eighteenth century constitute in the history of Protestant missions an epoch indeed, since they witnessed nothing less than a revolution, a renaissance, an effectual and manifold ending of the old, a substantial inauguration of the new. It was then that for the first time since the apostolic period, occurred an outburst of general missionary zeal and activity. Beginning in Great Britain, it soon spread to the Continent and across the Atlantic. It was no mere push of fervor, but a mighty tide set in, which from that day to this has been steadily rising and spreading."—*"Hundred Years of Missions,"* p. 69.

The time of the prophecy had come, and the hand of providence was bringing into being agencies for spreading light and knowledge over all lands.

The organization of foreign missionary enterprise was quickly accompanied

by the establishment of Bible societies for a systematic work of translating and world-wide distribution of the Scriptures. In 1804 the British and Foreign Bible Society was organized. Students of the prophetic word felt at the time that these agencies were coming in fulfillment of the prophecy. One writer of those times said:—

"The stupendous endeavors of one gigantic community to convey the Scriptures in every language to every part of the globe may well deserve to be considered as an eminent sign even of these eventful times. Unless I be much mistaken, such endeavors are preparatory to the final grand diffusion of Christianity, which is the theme of so many inspired prophets, and which cannot be very far distant in the present day."—*G. S. Faber, D. D., "Dissertation on the Prophecies,"* Vol. II, p. 406 (1844).

Now the Word of God, in whole or in part, is speaking in more than five hundred languages, and it is estimated that these tongues, at least in their spoken form, can make the divine message comprehensible to ninety-five per cent of the inhabitants of the earth.

The work of modern missions, that had its birth as the time of the end came, is one of the great world-factors today. Nearly thirty million dollars a year are given for Protestant missions, and a force of over twenty-five thousand foreign missionaries are in the fields, not counting the many thousands of native missionaries and helpers. Truly the time of the end is proving to be an era of increasing light and knowledge.

W. A. S.

(To be concluded)



Signs of Christ's Coming — No. 8

Signs in the Religious World

It is very proper that in bringing to a close this series of studies on the signs of Christ's coming, we consider the signs in the religious world. The apostle Peter tells us:—

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 3-7.

It is scarcely necessary to say that we see this fulfilled all about us. There are many who question the destruction of the world by the flood, whom it is impossible to convince that the world will ever be destroyed by fire at Christ's second coming, yet this is the plain teaching of the scripture which says.—

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 10-13.

Another sign in the religious world is pointed out in 2 Tim. 3: 1-5, which says:—

"In the last days perilous times shall come. For men shall be lovers of their own selves, . . . having a form of godliness, but denying the power thereof."

Two years ago there was published in the *Lutheran* of Feb. 19, 1914, a Lenten message to the Lutheran churches by the presidents of the synods and the president of the general conference of that denomination, which clearly states the fulfillment of the prophecy. From this we quote:—

"We must confess, as pastors and people, that we are exposed to the danger of worldliness. We are living in an age of material prosperity and progress such as history knows not of. Men have become intoxicated with the glare and glitter of wealth, and stand aghast before the babel of human achievement in the world of industry and science. This has bred a spirit of self-sufficiency and smothered the spirit of dependence upon God. The worship of God has given way to the worship of man. This spirit has powerfully influenced the life of the church. Both pastors and people are in danger of being conformed to the fashion of this world. Pride is taking the place of self-denial, indulgence the place of discipline, and Belial the place of Christ. There is no clear line of demarcation between many professed followers of Christ and pure worldlings. The church is being tempted to make an alliance between God and mammon, and her members have ceased to be a 'peculiar people.' Social customs and standards destructive of spiritual life are adopted or patterned after, and soul-destroying pleasures are eating like a canker into the vitals of the Christian life. The church often seems more concerned to please men than to save them, and is adopting the spirit and ways of the world. It is a compromising rather than a conquering church. The scriptures are being betrayed and the gospel surrendered in the very citadels where the bulwarks are supposed to be thrown around them. Like a weak and foolish Samson, the church is toying with Delilah, and its strength is passing from it."

Yet in these very days when many have the form of godliness, but deny the power thereof, a great increase has been seen in the study of the Bible. Large Bible conferences have been held in various places. Many have run to and fro, and a knowledge of the Scriptures

has been increased. The study of prophecy has especially engaged the attention of many people. As Dr. Isaak da Costa says,—

"Among the many and manifold signs is one of the most remarkable indeed, that in our day more than ever hearts feel drawn to the study of the prophetic books. Never was the attention of Christians everywhere so directed to the study of unfulfilled prophecies as now. This interest, this searching, characterized an entirely new epoch in church history, the beginning of which can be placed at the end of the eighteenth century, and the increasing development of which one especially notices in the nineteenth. It synchronizes with the 'period of revolution' in secular history."—*Israel u. d. Voelker*, p. 8.

The last century has also been marked by a great increase in the missionary activities of the Christian world. This is in accord with the prophetic statement of Christ. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It is very striking indeed that in this very generation in which the other signs to which we have referred are being fulfilled, the motto displayed at almost every national and international convention of Christian people is, "The gospel to the world in this generation."

The special message of warning which is to be the witness to all nations is pointed out in Rev. 14:6-12. The first angel's message was given in the judgment-hour message of 1844. Shortly after the disappointment in 1844, the work of the Seventh-day Adventist denomination started in weakness, but has now grown and spread until at present there are four large division conferences, 33 unions, 131 local conferences, and 110 mission fields, covering the greater portion of the whole world. The appropriation for this present year totaled \$853,153.57, of which \$692,077.57 was for the foreign field. In 1914, 67 academies and colleges were conducted, with an estimated value of \$2,163,661.96, besides 611 primary schools, with a total value of \$185,557.31. The 38 publishing houses and branches publish periodicals and books in 88 languages, with a total sale of \$2,109,834.60. The 32 sanitariums and 10 treatment-rooms were estimated in 1914 to have assets of \$2,894,605.67. Of the 5,313 evangelical laborers in 1914, 2,927, or 55.09 per cent, were working outside of the United States. These figures are entirely inadequate to give an idea of the rapid spread of a message which God is sending to the world as a witness, that all may be warned of the near approach of the end of all things.

As we see the fulfilment of all the signs of Christ's coming given us in the Scriptures, let us all resolve that we personally will be ready for the consumma-

tion of this work, and for a part in the eternal kingdom which Christ will so soon establish.

L. L. C.

Touched with Our Infirmities

"WE have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

An infirmity is a weakness. We may not have any particular sorrow or pain, yet be troubled with some weakness against which we may have to struggle. Over our failures and defeats we may shed bitter, scalding tears.

Many, even professed Christians, make no allowance for weakness or failure in others. Cold and legal in their religion, and encompassed with infirmities of their own, they nevertheless make no allowance for imperfections in others. They see only the outward appearance; the hidden struggles and agony they know not, and apparently care nothing for. They have no patience with those who stumble.

But, struggling soul, Jesus cares. Your weaknesses touch his heart of tenderness, and he loves and pities you. He has compassion on the erring, and those who are out of the way. Though we ought to do better, and our failures and manifestation of weakness have no excuse, yet Jesus understands. He knows our struggles. His eye penetrates the closet. He knows the provocation, and understands the temptations to which we are daily exposed. He is not severe and exacting. He comes to us as a comforter, with words to cheer and console in the storm and stress of life.

A naval officer tells how he was saved from dishonor in his first experience in a battle. He was then a young midshipman, and the volley from the guns of the enemy terrified him so that he almost fainted.

His superior officer saw his frightened condition, came close beside him, and keeping his own face toward the enemy, and holding the midshipman by the hand, said in a quiet, affectionate way, "Be of good courage, my boy. You will recover in a minute or two. I was just so when I went into battle the first time."

The young man, speaking of this experience, said that it was as if an angel had come to him and put new strength into him. His fear and anguish of heart vanished at once, and from that time he was as brave as any on the ship. If the officer had dealt sternly with him, he would perhaps have been driven to failure, but kind sympathy dispelled his fear, and put new courage into his heart.

In like manner Jesus, when we are in the midst of life's struggle, assailed by the enemy, and tempted to desert the ship, comes close by our side, and whis-

pers in love and sympathy, "I understand it all. I have been a soldier in the ranks. I marched in human flesh against the hosts of the enemy. I know their strength, and I know how you feel. I have been tempted in all points as you are. I have felt every weakness, experienced every fear and dread of soul that you feel. But I overcame, and now I am with you in the conflict. Be of good courage. I will help you, strengthen you, and uphold you by the right hand of my righteousness."

How comforting to know that while we may not find sympathy and comfort in human hearts; while many, even our brethren, may be harsh in judgment and bitter in denunciation, even though they cannot understand all, Jesus understands, and is touched with every sorrow and every struggle. In the darkest hours, when all human support fails us, and we are apparently forgotten, even then we are securely enthroned in the loving heart of the Redeemer. Amid the roar of the thunder, the glare of the lightning, the swish of the angry waves, that voice which in the last day will give life to the dead, is heard saying, "It is I; be not afraid."

G. B. T.

The Joy of Being Saved

WHILE sin has a tremendous power over the soul, and the kingdom of darkness and all the principalities of evil are using every scheme possible to destroy souls; we have one who is able to save "to the uttermost." Heb. 7:25. He who comes "with dyed garments, . . . glorious in his apparel, traveling in the greatness of his strength," is indeed "mighty to save." Isa. 63:1.

We fight a conquered foe. In open conflict the legions of hell have been defeated for us. "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."

The army of the enemy is indeed defeated. The destruction of the prince of darkness and all his subjects is decreed. The execution of the sentence is only stayed for a time. His kingdom will be utterly annihilated; no trace of it will remain. The curse will be no more.

The final triumph of righteousness over unrighteousness is assured, not for the future alone, but for God's people now. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

Now, thank God, we can be saved. Today we can hear his voice, and respond. Today we can be saved from sin. God "hath blessed us with all spiritual blessings in heavenly places in Christ." He "hath chosen us," he "hath made us accepted in the beloved," and "we have redemption through his blood." Eph. 1:3-7. The transaction is done. The eternal triumph of salvation of those who be-

lieve is assured through Christ. It only remains for us to lay hold by faith, and rejoice now in this blessed truth.

"Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." 2 Cor. 2:14. "Always causeth us to triumph"! Causeth us to triumph *now, today*, all this day, and tomorrow, and through life! Blessed salvation this!

And salvation brings joy to the heart. It brings joy to be saved from some great and impending danger, but much more to know that we are saved from sin.

Some years ago the great liner "Atlantic" foundered off the coast of Newfoundland, and hundreds perished in the angry icy sea. On board was a prominent business man, who was reported as among those who had perished. His place of business was closed and draped in mourning. Kind friends came to console the sorrowing ones. But a telegram came next morning to the business partner, with only one word, "Saved." There was then great rejoicing in his home. The man himself rejoiced at his deliverance from death, and the friends who had mourned with the family came to rejoice with them.

So an assurance of salvation from sin brings joy and gladness into the heart. It makes others glad also. And in heaven there is joy. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7, 10.

Let us accept this great salvation day by day, and rejoice in the blessings of deliverance from sin continually.

G. B. T.

The Panama Congress on Religious Work

THE Panama congress on religious work, held February 10-20, marks a new day for evangelical work in Latin America. Representatives of all denominations carrying on missionary work in these countries were present. Our own denomination was represented by eight persons, among whom were Brethren W. A. Spicer and J. J. Ireland. Of the 304 delegates and visitors from outside the Canal Zone, 145 were Latin Americans. The other 159 came from the United States, Canada, England, Spain, and Italy.

The general purpose of the congress was to bring together all the representative denominations for the consideration of the needs of Latin America, and the best methods of missionary work for the people of these countries. It was perhaps one of the most representative gatherings held since the Edinburgh conference. John R. Mott was chairman of the business committee of twenty-five,

and Dr. Robert E. Speer acted as chairman of the business sessions.

In order that the time of the congress might be spent as advantageously as possible, eight commissions, composed of more than two hundred experts in missionary affairs in Latin America, made a thorough study of special points in the task of evangelizing these people. They brought the result of a year's investigation to the congress as subject matter for its consideration. The discussions, when these reports were taken up, were very interesting indeed. Of course very little of a decisive nature can be pointed out, as the purpose of the convention was largely to unify the evangelical forces in their approach to Latin America.

Protestants may be divided into three classes with reference to their views of methods of missionary work in Roman Catholic countries. Some are so concessive toward Rome that they view with apprehension any Protestant missionary work done in Roman Catholic countries. The High Church party of the Protestant Episcopal Church are of this class, and protested loudly against the holding of the congress, and refused to have any share in it. The other two classes of Protestants are the extreme anti-Catholics, and the class that might be called moderatists. In the congress the sentiment seemed to be that little is gained by conducting an anti-Catholic campaign, but that the proper method of evangelical work is to emphasize the truths of the gospel rather than the errors of Romanism.

The work of the congress also served to define clearly the religious need and opportunity in Latin America. The published reports of the eight commissions will furnish missionary information of the highest sort. The congress was worth all it cost, and more, in giving definite information concerning the missionary problems in Latin America.

One of the most definite actions of the congress was the appointment of a strong permanent committee authorized to carry out the work which the conference had started. This committee is known as the Committee on Cooperation.

A most important result of the congress has been the acquaintance which has sprung up between religious workers, many of whom met for the first time, or who came to know one another better at this Panama congress.

We recognize that the congress recently held will be in the providence of God a means of greatly stimulating evangelical work in the Roman Catholic countries to the south of us. Let us also resolve to make this present year, marked as it is by the organization of the new South American Division Conference, the beginning of a new epoch in our own work.

L. L. C.

The Haverhill Riot

Abridging the Liberty of Speech

THE scene enacted in Haverhill, Mass., several days ago furnishes a strange and striking commentary upon the growth of religious intolerance in the United States of America. It illustrates the great need of the propaganda in favor of free speech and free press for which this paper and many other journals throughout the country have long been contending.

Haverhill is a town of about forty-five thousand inhabitants, some thirty miles from Boston. One Thomas E. Leyden, the representative of no organized propaganda, so far as it appears, but lecturing on his own responsibility, applied for the use of the city hall, to discuss the question of the appropriation of public money for the maintenance of parochial schools. The mayor of the city refused the use of the hall. Some of the members of the Ministerial Association of Haverhill interested themselves in the matter, and entered a protest against the mayor's action. Appeal was taken to the city council, and the action of the mayor was overruled, the use of the hall thereby being granted Mr. Leyden.

His first lecture, in which he apparently made quite a severe arraignment of the Catholic Church for its use of public funds, aroused considerable antagonism, and the meeting broke up in disturbance. He announced his intention of speaking on the same subject again on April 4. This was a signal for a serious uprising on the part of a large number who were opposed to the positions taken by the lecturer.

On the night of his second lecture a mob of eight or ten thousand people surrounded the city hall, demanding admission, with the evident design of meting out summary punishment to the speaker of the evening. Several hundred entered the building. Knowing the temper of the people, some went to Mr. Leyden and advised him not to appear on the platform. This, however, he did, and it proved the signal for a wild outburst on the part of those in the hall, which was taken up by others in the street. A large force of police was unable to hold the mob in check, the people demanding that Leyden be delivered to them. Seeing that they could not command the situation, the police sent a call for the State militia, which responded promptly. At the point of the bayonet the crowd was pushed back, but not until they had showered the building with stones, breaking many windows.

Hearing that Mr. Leyden had returned to his rooming-house, the mob sought it, and were restrained from wrecking the place only on the positive assurance of one of the officers that Mr. Leyden was not in the building. The mob then visited the house of one of the aldermen who had favored opening the city hall.

riddling it with stones. They did the same to the home of a dentist, one of the local supporters of the lecturer. Meanwhile Mr. Leyden was taken to another part of the city hall, and kept under guard in the aldermen's room until the police were able to spirit him away to safety. It was after midnight when the mob finally dispersed, and quiet was restored.

It is charged that strong directing spirits were in control of the mob; that entrances to the city hall were controlled and guarded by appointed leaders; and that the demonstration was the result of a well-laid plan to break up the proposed lecture. Regarding this, Rev. J. Franklin Babb says, in the *Boston Journal* of April 5:—

"The work of the mob was not that of a disunited body, each individual following the dictates of his own mind. For example, each of the four exits from the hall was guarded by a detail of men who obeyed the commands of a leader, with almost military precision. The gangs that marched up to the residential district here and hurled stones, bricks, and pieces of coal through the windows of the houses of myself and Mr. van der Pyl, as well as of Alderman Hoyt and Dr. Herbert E. Wales, were organized and under definite leaders.

"Furthermore, I know positively that a party of 150 members of the Lawrence Council of the Knights of Columbus came to this city last night and took a prominent part in the rioting."

Following this outburst, the *Boston Journal* of April 6 opened its columns to a frank and candid discussion of the principles involved. In doing so the editor made the following statement:—

"The Haverhill riot, no matter how disgraceful and needless, no matter how deserving of punishment and public execration are the perpetrators, is, however, less indecent than the secret, poisonous bitterness that occasioned it. If a Protestant bigot is denied the vent of free speech, that is bad; if he is silenced by a riotous mob of Catholic sympathizers, that is worse. But the worst of all—the real shame to our State—is the presence of such bitter religious intolerance as made possible so terrible a climax.

"Courageous public men, both Protestant and Catholic, must face this problem—they must do their patriotic utmost to define the issue and to settle it by frank, fair, open, sane, and temperate discussion; the question is more important than party politics, because it goes to the very inner fabric of our national life; to ignore it now, to smooth it over, to seek to forget,—that is to place our community welfare in pawn to the future dangers of a deep-reaching religious feud."

In response to this invitation on the part of the *Journal*, a number of leading citizens expressed themselves with reference to the question at issue. Hon. J. A. Brackett, former governor of Massachusetts, expressed himself as follows in that paper of April 6:—

"I agree with the statement in the *Journal's* editorial upon 'An Issue of

Religion,' that 'there must be some way out of all this bitterness and hatred,' and all good citizens should unite in the effort to find that way and to banish race and religious prejudices.

"Our citizens, with those of most other countries, are of various races and religious faiths. We should aim to prevent the division of the people into warring factions on account of these differences. A man is not responsible for happening to belong to any one of these races, and should not be discredited therefor, but should be judged solely by his conduct.

"Every man is entitled to the religious belief which his judgment approves, and should not be placed under any ban on account of it. To blend and harmonize various elements of which our citizenship is composed, remembering that wherever we were born, whatever our ancestry, whatever our religion, we are all unhyphenated Americans, each in duty bound to extend to all others the same rights he claims for himself, is one of the paramount duties of American patriotism today."

Joseph F. O'Connell, at one time a member of Congress from Massachusetts, himself a Catholic, felt that it would be well to discuss the principles involved, but believed that before this could be done satisfactorily there must be secured common standing ground on the part of both Protestants and Catholics. In the *Journal* of April 7 he said:—

"I imagine that the greatest difficulty in the laudable aim which the *Journal* seeks to achieve will be found in a mass of historical inaccuracies which are so generally accepted as gospel truth by anti-Catholic controversialists. If there could be some judge who could first establish the facts for those who would argue, it would not be very difficult to bring about a complete understanding. I have never yet met a Catholic, priest or layman, who believed in fighting against a fact."

These two comments are perhaps fairly representative of the many opinions expressed on the two sides of the question.

The week following the riot several addresses were delivered by leading clergymen regarding the principles underlying the outrage. Rev. William H. van Allen, rector of the Church of the Advent, expressed himself in an address entitled "The American Spirit and the Haverhill Riot." He said, as quoted in the *Boston Journal* of April 6,—

"This outrage in Haverhill, like those of similar cause, was a reaction into barbarism, disgracing our country, State, and age. The animating spirit was antagonism to free speech, which is an essential part of American democracy and American freedom. I do not need to be reminded that free speech is liable to abuse, but he who accepts the privilege of free speech must hold himself responsible for what he says.

"If he who speaks freely, slanders, libels, or blasphemes, he can be punished. He who is abused is bound in honor to take his case into the courts, and there demand damages and redress.

"But to suppress free speech by mob terrorism is absolutely intolerable, and such cannot be accomplished by any race, cult, or sect without a revolution which will overturn the American Republic.

"The question of the attitude of the Roman Catholic hierarchy toward public schools is a matter for legitimate public discussion. The fact of that hostility is not to be questioned. The Roman Catholics have established parochial schools, and are to be admired for their courage. They have supported them with a generosity to be emulated. But many Roman Catholic leaders are demanding that the virtue of this sacrifice on their part be vitiated by having the State support the schools.

"I stand for an American spirit when I say that the governor of this commonwealth would be justified in using every soldier to line the streets to obtain for this man his rights. Lives of criminal rioters are not sacred as is the right of free speech.

"I hope such an outrage will not occur again, and that the religious leaders of Massachusetts, both Catholic and Protestant, will unite in condemning mob spirit."

The Sunday following, April 9, a number of the pastors of Haverhill discussed from their pulpits the principles involved. The remarks made by Dr. Nicholas van der Pyl, pastor of the Central Congregational Church, as given in the *Boston Journal* of April 10, are fairly representative of the position taken by the Protestant clergymen of Haverhill. Taking for the subject of his address "The Atonement of the City," he said, in part:—

"I do not question the wisdom of any other man's belief. The Roman Catholic Church has a right to its masses, its confessional, its ceremonies,—that is church business; and so long as a man makes his religion a matter between himself and God, he is not to be criticized. But when any man trenches on the public domain, he comes within the range of public criticism.

"The Catholic has a Constitutional right to demand public money for his parochial schools. He has not the right to object if I exercise my Constitutional right to oppose the use of public money for such purposes.

"A great public demonstration in which reputable citizens of all races and creeds may take part should be made to let the world know that this city will not tolerate again the disgraceful spectacle that has blotted the fair name of Haverhill."

It would be gratifying if we could believe that an uprising like this was an impulsive move on the part of the people, and that it sprang not from religious antagonism and prejudice so deep seated as to resort to violence as its legitimate fruit. We feel, however, that outbursts of this character spring from the latter motive, and this is the view taken of the Haverhill riot by some of the citizens of that town.

Nor would the situation appear so serious if such demonstrations as this were confined to the commonwealth of

Massachusetts, even though we think of that as one of the early colonies, made up of men who fled from religious intolerance in the Old World. But manifestations of a mob spirit of this sort are becoming altogether too common in different parts of the United States.

We do not pose as an apologist for Mr. Leyden. We never heard of the gentleman previously to this incident. We are not informed as to the spirit actuating his work, nor the manner in which he deals with the question of Catholic use of appropriations. His manner of treating this question may be offensive in the extreme. He may make unfounded charges against the Church of Rome, hold up to scorn her dogmas and doctrines, her customs and practices, and the moral delinquencies of her priesthood. With this manner of attack upon the Church of Rome we have no sympathy. We deprecate the spirit which has characterized many of the publications which have been carrying on an anti-Catholic campaign. The spirit they manifest many times and the billingsgate they employ are quite as reprehensible as the evil they attack. But we contend that even if Mr. Leyden was guilty of this discourtesy and used these unwise methods, there was proper redress for the religious body which he attacked. That redress was not mob law, but an appeal to the courts of justice.

While the courts of the United States accord to every citizen the liberty of free speech, they also make him wholly responsible for his utterances, and he can be called to account at any time for misrepresentation, slander, or vilification of any of his fellow citizens. And it is a sad but striking tribute to the times upon which we have entered to consider that men in enlightened countries will hark back to the methods of barbarianism rather than make appeal to reason and to the recourse which is granted them by the laws which they themselves, or their representatives, have helped to frame.

Every American citizen needs to give heed to the safeguarding of his guaranteed rights and liberties. Our fellows need to be awakened to the dangers which threaten them. They need to be educated anew in the vital issues around which these controversies center. Let us by the material which has been provided in our religious liberty literature seek to place before them the truth regarding these questions, so that they shall not be misled in the future over the issues which may arise. F. M. W.

WHEN you make a blunder, step ahead of it; and thus you will make it an occasion for advancement.—*The Christian Herald*.



Our Refuge

WORTHIE HARRIS HOLDEN

EACH tear may claim its rainbow,
Each night its polar star,
The stream that threads the valley,
Its mountain home afar.

Each trial may claim a promise,
Each need its boon through prayer,
And every stone a pillow
May find a Bethel there.

Why tread the vale of shadows
Abandoned to distress?
Amid the threatening storm clouds
Thy sheltering Rock possess.

So, arched by many a rainbow,
Uprear thy house of prayer
Where angels of His presence
A constant feast prepare.



Early Experiences of the Advent Believers, as They Entered upon the Time of the Saints' Patience

GEO. I. BUTLER

IN Rev. 14: 6-12 we have a prophecy of the advent proclamation to prepare a people for the coming of our Saviour the second time. That coming will be the greatest event that has ever occurred in the history of mankind, or ever will occur in all the future. It will close up the drama of earth's history, and bring to an end Satan's rule in the affairs of men. It will gather all the good of past and present ages to their eternal reward, and destroy all the wicked living.

This proclamation is threefold. The first message announces to the world, to every nation, kindred, tongue, and people, the closing phase of the gospel message, and the beginning of the judgment in the courts of heaven; and it continues till the close of probation. The second message proclaims the moral fall of all who reject the warnings of the first message. The third message presents the final doom of that great apostasy which has corrupted the truths of the gospel, and has caused the death of millions of God's martyrs. This message is the final warning against that power and all its false doctrines, and it brings to view the special truths God's people proclaim in the last work of God on earth: "Here are they that keep the commandments of God, and the faith of Jesus." It also brings to view the patience of the saints, which characterizes the true people of God in the last days. The next event is the Lord's second coming in the clouds of heavenly angels.

This is a special work to prepare a people for Christ's coming. There is only one church on earth proclaiming these messages,—the Seventh-day Adventist. No other people or denomina-

tion pretends to explain these messages. The first message was announced to the world by William Miller and his fellow laborers from 1836-44. It stirred the religious world. The nearness of Christ's coming had been in a measure preached before this, but not with such power. Mr. Miller's message was a time message. The very words of that message imply this feature: "The hour [or period] of his judgment is come." That is a stupendous fact. In the heavenly courts the work of deciding the destiny of every person for weal or woe will be done before the coming of Christ to execute the decisions of that great tribunal. There must of necessity be such a decision before Christ could come. God would have his church on earth warned of the beginning of that grand assize, so important is it to each individual.

Paul told the Athenians, in A. D. 53, that God had appointed such a day. Acts 17: 31. Where is the record of this appointment? It is found in only one place in the Bible. Daniel says, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," or "purified" (8: 14, margin). The longest prophetic period—"two thousand and three hundred days"—is fully explained to Daniel in the latter part of the ninth chapter, after the prophet had especially prayed for light. The angel's words give clear evidence that Daniel greatly desired to understand when the long period was to begin: "Seventy weeks [of prophetic time] are determined [literal Hebrew reads "cut off"] upon thy people [the Jews] and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Verse 24. This seventy weeks of years (490 in all) "cut off" for Daniel's people, the Jews, evidently embraces the time God would regard that people as his peculiar heritage. The language immediately following this makes the matter very clear.

The great point of interest in this prophecy is to learn when this period of twenty-three hundred prophetic days, or years, begins, and this the angel explicitly states: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Verse 25.

Seven weeks and threescore and two weeks would be sixty-nine weeks of years; that is, 483 prophetic years of the 490 years "cut off" as the Jewish nation's

allotment. "The going forth of the decree to restore and build Jerusalem" evidently refers to the letter of the Persian king Artaxerxes, which was given to Ezra the scribe, authorizing the complete rebuilding of Jerusalem and its wall, and the full reestablishment of the nation and the law of God. This decree is recorded in full in the seventh chapter of Ezra.

This decree of Artaxerxes went into effect in 457 B. C., in the autumn of that year, when Ezra reached Jerusalem. Twenty-three hundred years from that point would reach to the autumn of A. D. 1844, or the time spoken of by the angel to the prophet Daniel: "Unto two thousand and three hundred days [years]; then shall the sanctuary be cleansed." Dan. 8:14. The clearest and most positive evidence establishes these facts. This prophecy covers several most important events, giving the exact point of time when they should occur.

Seven weeks (or 49 years) after Artaxerxes' decree went into effect, the city of Jerusalem and its wall, the Jewish system of polity, were fully established. After sixty-nine weeks of years (483 years), in the fall of the year A. D. 27, the Messiah ("the anointed one") should enter upon his ministerial work. When at his baptism the Holy Spirit descended and anointed him, he began his work. The last week of his ministry on earth remained to complete the four hundred and ninety years "cut off" for that people. We are told that in the midst of the week (the middle of that last week) the Messiah should be cut off. Christ's ministry lasted three years and a half, when he was crucified. The first preaching of the disciples was to the Jews only. Then when the Jewish nation persecuted and killed the disciples, and slew Stephen, the gospel work began among the Gentiles. Paul was raised up and sent to the Gentiles with a special mission. Then the special privileges and blessings of the Jewish nation ceased, and the 490 years "cut off" from the 2300 years terminated, in the year A. D. 34.

There remained 1,810 years of that long period, and during these years the gospel was to go to all nations alike. At its close the time for the cleansing, or justifying, of the sanctuary must begin; for "unto two thousand and three hundred days; then shall the sanctuary be cleansed," said the angel Gabriel to Daniel, yea, and to all people.

The advent people believed the cleansing of the sanctuary was the cleansing of this earth by fire at the coming of Christ. But Christ did not come. Perhaps never in the history of this world were God's people called to meet a greater disappointment.

(To be continued)

Bowling Green, Fla.



"I THANK God that I am awake, and life is pulsing through my veins. I have a part in the great world. I can be a little center from which shall radiate peace, kindness, and good will. I thank God for opportunity."

The Picture

C. B. SAPPENFIELD

THE little picture on the wall,
Placed there by childish art,
Is sweet reminder of the one,
Enshrined within my heart.

'Twas, ah, how many months ago
That he, my darling boy,
Clasped his warm arms around my neck,
And thrilled my heart with joy!

"See, mamma!" loud he cried in glee,
"Your picture on the wall!"
Bright as a rose in June was he,
But faded in the fall.

His little bed, so clean and white,
Stands just beside the door,
The hobbyhorse he used to ride
Is near it on the floor.

I want that picture to remain,
Though rude it looks to you;
I want its impress on my heart
To stay my whole life through.
Golden, Colo.



The Law of God — No. 14

The Ninth Commandment

MILTON C. WILCOX

"THOU shalt not bear false witness against thy neighbor." Ex. 20:16.

In other words, thou shalt not tell an untruth; thou shalt not lie. The greatest sin is when the lying is used to injure another.

We like people upon whom we can depend. When they tell a story or make a statement, we like to believe it to be true, or at least be assured that the one who tells it believes it to be true. Does such a one make a bargain with us? We know he will stand to it if possible. Does he make a pledge to God's cause? He will pay it. It is a sacred vow, and he cannot respect himself and leave it unpaid. He has given his word; let that suffice. Yet somehow there are those who seem to feel that it is not important to pay pledges to the Master's work if not convenient. They reason, Let it go; God will forgive.

God may forgive the delinquency, morally and financially, but the man has himself lost, lost the strength of character that accrues by keeping promises under difficulties. Such failures are false notes in our song of character, breaks in the lute, jars in the harmony of life.

Lying is one of the most essentially evil habits that one can form. What a blow it is to character to mold it after that which is false and undependable! It strikes at the very foundation of character — intrinsic truth. It is disintegrating, cancerous. Montaigne truly says, "Lying is a hateful and accursed vice. If we did but discover the horrors and consequences of it, we should pursue it with fire and sword, and more justly than other crimes." "If it be well weighed, to say that a man lieth, is as much as to say that he is brave toward God, and a coward toward man. For a lie faces God, and shrinks from man." But the man who lies, generally forgets God, and therefore has no sense of his presence.

The habit of lying has various sources.

It sometimes begins in exaggeration. A story needs embellishing, and it is done at the expense of truth. Not long ago a minister told a story in the writer's presence of an incident that he had witnessed in a certain State, when the writer positively knew that it had occurred years before in another State, and that that minister was not even in the State when it occurred. It had been heard, appropriated, and finally, perhaps, sincerely passed as his own. But one would not so exaggerate or falsify a story if telling it to Him who knows the hearts of all men. Why, then, do so when telling it in his invisible presence?

Sometimes men lie to hide mistakes or cover negligence in duty. They are ashamed to tell the truth, and commit a sin still more shameful. And as the liar talks on, his web of speech becomes more and more tangled. He may think others do not see it, but the discerning do, and the liar has lost the confidence of his fellows. Addison has well said, "A lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good. It is like building upon a false foundation, which continually stands in need of props to shove it up; and proves, at last, more chargeable [expensive] than to have raised a substantial building at first upon a true and solid foundation."

Lying or bearing false witness is not always a matter of plain words or even of any words. It is sometimes an insinuation, an innuendo, a suggestion of evil regarding some one. Sometimes it is a sneer, a curl of the lip, a gesture. But they are baneful poisons that stab some one's reputation, blast some one's good name, poison some one's mind against another. God's commandment is exceeding broad, and condemns anything that bears false witness against another. That commandment is so broad that it condemns the false and sinful life that continually bears false witness against God. Note what the Scriptures of truth say as to the sin of lying and how God regards it.

First of all, God "cannot lie;" he is intrinsic, personified Truth. Titus 1:2.

A lie is of the devil. "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.

We may readily see to what class we belong. He that is of the truth heareth Christ's voice; he that loveth and maketh a lie is of the devil. Therefore "lying lips are an abomination to Jehovah; but they that deal truly are his delight." Prov. 12:22. Among the seven things which are abominable before God are a "lying tongue," and "a false witness that speaketh lies." Prov. 6:16-19.

In the books of Jeremiah, Ezekiel, and Isaiah, God has much to say against the men who teach that which is not true; who prophesy lies, and do it in God's name; who make the people trust in a lie. Such teachers may themselves be deceived, but the lies they tell are no less potent for destruction to the souls that believe them. See chapters 27, 28, 29 of Jeremiah; chapters 13 and 22 of Eze-

kiel; and chapters 28 and 59 of Isaiah.

Those preserved through the last plagues of wrath have for shield and buckler God's truth (Ps. 91:4), while those lost under the strong delusions of the last days will be those deceived by the "working of error, that they should believe a lie." 2 Thess. 2:10-12.

All liars shall have their part in the terrible woes of final destruction, among "the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters." See Rev. 21:8; 22:15.

They are there now, though they know it not. Lying is in various degrees respectable among men. God classes it now where he will class it then. Let us accept his classification now, and leave off lying forever.

"O what a tangled web we weave,
When first we practice to deceive!"

It may mean confession and humility to our proud heart to get out of our maze of falsity. But it is worth the while at any cost. We are ever the gainers in choosing the truth instead of a lie, the genuine instead of the counterfeit. It is worth while to break partnership with "the father of lies." It is worth while to take the gilded rotten stones out of our building of character, and replace them, by the grace of Christ, with the precious stones of righteousness and truth. It is worth while to be true to our own conscience, our own convictions, and to our God.

Truth is unpleasant, inconvenient at times, to our limited human vision; but in God's great plan it is always right, and will so be seen when the divine judgment shall sweep away the refuge of lies, and God shall bid the righteous nation that keepeth truth to enter into the eternal kingdom (Isa. 26:2), led by Him who is "the way, the truth, and the life" (John 14:6).

Dear soul, have you fallen under the power and darkness of deception or deceiving? Break away from your bonds. The Lord's injunction, "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another," is in Christ Jesus an enabling act to us. There is power in Christ to cleanse. There is power to break the tangled, twisted threads. There is power to wash the stains away, and put into the erstwhile deceptive human heart the beauty and love of truth.

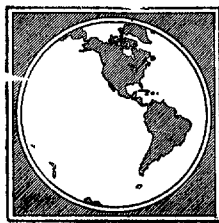
"Dare to be true, nothing can need a lie;
A fault which needs it most grows two
thereby."

"Then to side with truth is noble when we
share her wretched crust,
Ere her cause bring fame and profit and 'tis
prosperous to be just;
Then it is the brave man chooses, while the
coward stands aside,
Doubting in his abject spirit till his Lord is
crucified,
And the multitude make virtue of the faith
they had descried."

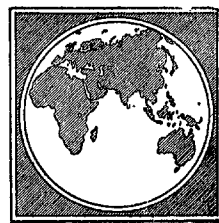
Mountain View, Cal.



He who reforms himself has done more to reform the public than a crowd of noisy, impotent patriots.—*Lavater.*



THE WORLD-WIDE FIELD



A Native Outschool Teacher's Experience

SOME of the difficulties attending the labors of our native evangelists in Basutoland are enumerated by one of the workers, in writing to Brother Silsbee. We give a portion of his letter as follows:—

"DEAR BROTHER: I received your letter Friday before last. I was very glad to get it. I have noted all you say. I have been trying to do the best I could here to tell the people about the second coming of Christ, also about keeping the Sabbath of the high God.

"One of the women when I was speaking wanted to go to another mission, where she can get a drink of *joala* [native beer]. Many of them won't come to the Sabbath church because we do not



JOSHUA NDABAMBI AND HIS WIFE

drink *joala*. Today all the people here have gone to the — mission, because they have made lots of *joala*. It is a big feast of baptism. The people go there only to eat and drink. It is very bad in this place. The people do not know which is truth.

"You ask if the chief is still drinking. Yes, he is still drinking, only he does not go to those feasts. Also about the school. The people in this place have taken the children from our school and sent them to the heathen training class, those which can read very good. Now I have only fourteen children, nine children not coming any more. They are in the school of this world.

"You must pray for me. Although I am in this place of hard-hearted people, the Lord knows what he can do with them. The only thing I can do is to tell them about the Holy Word of God. Sometimes I get so discouraged that I

wish I was not in this place. I do pray to God to show me how to work for him in preaching the gospel among this people.

J. NDABAMBI."



Java

G. A. WOOD

A FEW months ago Brother and Sister Hing, faithful members of our church, induced a Chinese couple to attend our Sabbath school and other meetings. At first they understood but little, but they kept coming, and little by little light has dispelled their darkness. After they had been attending the meetings for some weeks, the husband lost his employment, but they began to keep the Sabbath, according to the light they had. We visited them at their home, which is a few miles from Surabaya. They welcomed us heartily, and listened to the truth. Brother and Sister Hing visit them frequently, and often spend Sabbath with them.

On one occasion the husband became very ill with malaria. In her despair the wife brought him to the city, and called on Mrs. Wood for help. They were much impressed by the rational treatments, and through God's help the disease speedily gave way, and the man was able to return to his home. Through the power of the gospel, the wife gave up chewing betel nut, and gambling, on which she had spent a fortune. On December 18 she was buried with her Lord in baptism, by Pastor Detamore, who was visiting us at that time.

Another convert, also found by Brother and Sister Hing, is a poor Chinese woman who earns her living by sewing for the shops. This woman was greatly attracted to the truth from the first time she heard it, and has walked in the light as it has come to her. She is doing what she can to give the light to others, and is sending literature to her husband, who has left her and is living in another island of this group. Truly the gospel is the power of God unto salvation to all who will accept it.

As I was visiting the shops in a neighboring town to secure subscriptions for Malay and Chinese papers, a man and his wife came where I was canvassing. The woman asked what I was selling, and eagerly selected some tracts on present truth, which she bought and read. Later she came to our house to see us, but we were both out, and she met Brother van de Group, who sold her a Dutch "Bible Readings." She was impressed that she had found the truth, and began telling her neighbors about it. She made other attempts to see us, and at last succeeded. She finally attended our Friday evening and Sabbath services, and expressed a de-

sire to be baptized and unite with the church.

She moved to a city some distance from Surabaya, so we could not visit her frequently to have readings with her, but she came to Surabaya as often as she could, each time taking back with her a supply of books and tracts, which, after reading them herself, she sold to her neighbors. In this way she prepared herself for baptism. On our way home from a canvassing tour in Samarang, we went to see this sister, and her aged mother, who, though blind, hopes to live to see the Lord come in the clouds of heaven. Two other sisters are living with them. One is much impressed with the truth, and loves to help on the work of God.



Progress in Manchuria

BERNHARD PETERSON

It is with grateful hearts that we note the steady progress in our work among the Manchurian people. A little more than a year has now passed since we began public effort in the city of Mukden. At that time we had but an imperfect command of the Chinese language, having been in China only a little more than a year; but our trust was in God, that he would make up for our inefficiency, and truly he has not disappointed us. We greatly rejoice in being coworkers with him in bringing the glad tidings of a soon-coming Saviour to these benighted heathen, who still worship gods made by their own hands.

Last summer we had the joy of seeing the first converts follow their Lord in baptism, and the first Chinese church in Manchuria was organized. During the last few months a series of public meetings has been conducted in the city of Mukden, and a number are now preparing to go forward in baptism and unite with the church the coming summer. At the present time the meetings are carried on in a rented chapel, but we are planning soon to obtain our own quarters, as near the center of the city as possible, where a continual stream of people pass. We have been offered a large piece of ground at a very low price, but it is not so centrally located as we should like, so we are looking at other properties more favorably located.

We were glad to be able to open two new stations last year, one in the province north of Mukden, and the other about fifty miles south. A letter just received from the brother south of here is very encouraging, as he states that a fair audience is attending his meetings. Last week we had a visit from an elderly man who came from a large city about sixty miles north of Mukden. He had walked all the way, to tell us that there were many in that city who were anxious that we should soon open a chapel there. This was the third time he had come to see us and to make this request. Last summer one of the canvassers went there to sell papers, and now an interest has been awakened. One day we received four letters from that place, urging us to come.

We are planning to start our work there soon.

While the Lord is thus opening the way before us, Satan is also busy hindering the work; but we know it will all work out to the glory of God. When an interest had sprung up at the above-mentioned city, a man began to warn the people against us. After warning those in his own town, he started to another large city to sound the warning against us, but on the way his cart turned over, his leg was broken, and he had to go to the hospital. When the Chinese heard about it, they said, "The Lord is in this; he would not permit him to speak against this people." Shortly afterward the Lord opened the way for us to begin work in that city.

This is not the only place where the Lord is going before us to open the way. Last summer while we were attending the general meeting in Shanghai, a business man came to Mukden from a place about one hundred miles west. He had heard of us and had come to visit us. When he left he was given some literature, which he, with others in his home town, has been studying, and now an interest has sprung up. About two weeks ago he visited us again, and urged us to come to his place soon. We have just received a letter from him, signed also by several persons there, entreating us to come.

And so we could go on mentioning other places where the people are entreating us to come. We are impressed with the importance of selling our literature, for wherever it goes, there is soon awakened an interest, and a call for an evangelist follows. When we look out upon the great field where the Lord has placed us, and listen to the cries for the bread of life, our hearts are made glad that the brethren in the homeland have sent us another family, Brother and Sister Gjording, to help in the work. We were very glad to welcome them to our field, and they are now busily engaged in the study of the language, that they may soon be ready to assist in the work of saving souls for God's kingdom.

Mukden.



Our Training School for South India

G. G. LOWRY

Just one year ago we landed in India after a furlough of two years at home. It has not been because we have had nothing to report, nor because of a lack of interest, that we have not reported before. The past year has been a very busy one for us, one in which God has blessed in many ways.

Immediately after our arrival we began hunting for a suitable place to open a new station and start our training school for south India. We finally decided that Coimbatore, a town of considerable size, near the mountains and almost in the center of the South India Mission territory, would be a suitable place, as it is quite cool there the year round. We moved to this place the first of March.

1915, and I immediately began scattering literature, and holding Bible readings with those who became interested. We found a great deal of opposition on the part of Christians as well as Hindus. We believe, however, that the seed sown will bring a harvest sometime.

In July we opened our training school. For some years we have felt the need of a school in this part of the field that could take the students who have finished our lower schools and carry them a little farther in their work, and that could also accommodate young people, educated perhaps in other schools, who have just come into the truth, and train them for some line of work in the Master's vineyard. The attendance began with fourteen, but has now reached thirty. All except four of these are Christians, most of whom have been baptized and belong to our mission.

It is our purpose not only to give good, thorough work in the common branches, but to establish them in all points of the truth, keeping ever before them the Lord's work and their duty toward him and their people. To create and keep alive the missionary spirit in their hearts, we have planned to spend the vacations in going to the villages round about us, selling Bibles, tracts, etc., and holding open-air meetings with the people. We have done some of this in the past, and have had some rich experiences. This not only gets the truth before the people, but gives the students some idea of what will be expected of them after they finish their schooling.

During the Christmas holidays I had the privilege of baptizing four of our students and the wife of one of our teachers. Two of the boys baptized are Telugus. They plan to go back to their country during the summer vacation and do colporteur work. The following Sabbath we celebrated the ordinances. The Lord by his Spirit came very near, and we were all strengthened and encouraged for the duties and responsibilities of the new year.



Near the Najibabad station, in north India, we have a night school for the village people, conducted by our Indian workers under the direction of Brother R. P. Morris. This school was started only a few months ago, and more than one hundred within the village claim to have ceased idol worship. On first approach the villagers were distinctly hostile, but today they welcome every effort to help them.



The central school of our oldest South African mission station, at Solusi, has reached the limit of its capacity for students, more than one hundred, and is now compelled to turn applicants away. A good work is being accomplished at this place, the influence of the mission extending for many miles around.



"God puts our greatest duties nearest to us"



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.

Spring is Here

O my dear, the world today
Is more lovely than a dream!
Magic hints from far away
Haunt the woodland, while the stream
Murmurs in his rocky bed
Things that never can be said.

Starry dogwood is in flower,
Gleaming through the mystic woods.
It is beauty's perfect hour
In the wild spring solitudes.
Now the orchards in full blow
Shed their petals white as snow.

All the air is honey-sweet
With the lilacs white and red,
Where the blossoming branches meet
In an arbor overhead.
And the laden cherry trees
Murmur with the hum of bees.

All the earth is fairy green,
And the sunlight filmy gold,
Full of ecstasies unseen,
Full of mysteries untold.
Who would not be out of door
Now the spring is here once more!

—Bliss Carman.

Make Your Home Beautiful

THERE is a time between the passing of winter and the coming of spring—a brief pause—when the dreariness of this old world, especially around the habitations of men, seems its most prominent characteristic. Last year's leaves, sodden and unlovely, mingled with straw, twigs, scraps of paper, bits of pasteboard, shreds of cloth, and other rubbish, disfigure the fence corners. Tin cans that have outlived their usefulness are scattered here and there, with empty bottles, broken china, and other odds and ends. There is no tint of green on the earth, no hint of spring's revivifying breath in the air. The outlook affects the inlook—and discouragement is apt to creep in. Old sorrows add their weight to later troubles in overburdened hearts.

But it is always a mistake to look on the dark side, and never more so than at this particular season.

"The skies may meet in sadness,
The blustering winds may blow,
But if our hearts are cheery,
There's sunshine where we go."

The time for every one of us to look persistently on the bright side is the time when things look darkest. The coming days will bring the warming sun and refreshing rain. The bare branches of the trees will be clothed again, the earth will be carpeted with green. Nature will

do much, it is true, but let us not leave nature to work alone. Instead of yielding to depression and gloom, get busy with rake and bonfire and rubbish cart. Use spade and fork and muscle until your own little patch of earth is ready and waiting for the beautiful renewal of the coming weeks.

No matter how poor the home, how thin the purse, there are few who cannot have tidy surroundings, and, for a portion of the year at least, make their home and grounds a little reminder of heaven.

A small town in Pennsylvania has become famous for its chrysanthemums, not because large greenhouses are given over to growing these flowers, but because the women of the town love them and care for them,—“look after them,” as they say. Against each house a low, “homemade” framework is built, with removable curtains, where, when the cold weather comes, the plants are protected from the biting frosts. It is said that the beautiful “globes of white, of soft pink, of ivory and lemon and bronze,” raised in these sheltered spaces, fully equal in beauty those of a prominent commercial florist who does a flower business of well toward half a million dollars a year, and who has twenty acres under glass devoted to chrysanthemums alone.

A large amount of money is not needed in order that the home surroundings may be attractive, or that the children may have flowers to brighten their lives and to sweeten their memories when they are older. One of the earliest pictures imprinted on my mind is of a little girl placing sturdy red peonies—very short-stemmed, and innocent of foliage—about the home on a quiet Sabbath morning. Never since that day have those plebeian posies failed to awaken tender memories of that long-past spring and of “grandmother's garden.” So, too, with the spicy perfume of June pinks. They have held their own sweet message since a sunny morning long ago, when my eager fingers helped to place them in welcoming readiness for the coming of a beloved member of the family. So may you, mothers in poor and humble homes, make fragrant memories for your little ones.

Begin now, if you have not already done so, first to “clean up,” then to prepare the soil, and plant, “keep,” and train a few flowers, vines, and shrubs. Let the children help; and both you and they will find happiness and health in this God-appointed work.

MRS. I. H. E.

Flowers and the Children

LORA E. CLEMENT

A TINY little lass of four, with golden “turls” and eyes like the sky, went to town with me one day. Entering a large department store, we passed the flower stand, where long-stemmed roses, fragrant carnations, sweet peas, gay jonquils, modest violets, and shy arbutus nodded and smiled a welcome.

“O-o-o-o!” she cried, enraptured, and the dainty feet fairly danced up the aisle, “could we buy some of those, and those, and those?” pointing from one to another.

“Well, let's see if we don't find something you would rather have,” I suggested, and at last she reluctantly turned away.

Tempting candies and cakes were passed with casual notice. Gay doll babies, resplendent in spring attire, seemed to have lost their charm, and the dimpled little hand that clung to mine pulled persuasively toward the south entrance. A pleading little voice coaxed, “Let's do back. Do you think the flowers might all be done?”

And when at last we made our purchase, her cup of happiness was almost full. With a contented sigh she fairly hugged the fragrant blossoms, and murmured as she touched the delicate petals lovingly, “I dest wish I could teep them always!” Later, I noticed the dried-up stalks and withered blooms carefully planted in a window box.

Frequently during the winter, when Margaret came to pay me a call, she chattered of “the darden daddy and me are doin' to make.” Then one day we saw the first robin, and I heard an excited tap upon my door. A dancing little lady, blue eyes shining, stood outside.

“Tan't you tum out and see my bul-lubs? They're tummin' up to blossom in our yard!”

And sure enough the “darden” had become a reality.

Does a neighbor's yard tempt our girlie? Indeed! No grass is so soft, no shade so tempting, no flowers so “bootiful,” as those at home. One afternoon I heard her cordially inviting a little friend to “tum over and play.” “Be-tause,” she explained later, “the poor little dirl hasn't dot any drass or trocuses at her house, and her touldn't have a dood time there, tould her?”

To a few people all life is dreary and commonplace, but not to the child. He will pick out the brightness that comes his way, stand radiant in a small patch of sunshine, and make the most of it while it lasts. Margaret is not an exceptional child, but she is a merry little girl, laughing, playing, and helping “muvver” the livelong day. Often I have wondered if she did not catch this spirit from the things-beautiful in nature which she has been taught to admire and appreciate.

Little people naturally enjoy pleasant surroundings, and the influence of such environment can hardly be overestimated. Isn't it lots more fun to make mud pies on the green grass, in the shade, than by the roadside in the boiling, stabbing sun?

What youngster would not rather hold a tea party or a menagerie, swing, play ball or hobbyhorse, or do almost anything, among grass and trees than anywhere else? Such surroundings must prove a help toward comfort, good nature, and in solving some of the problems of discipline.

And flowers! what yard was ever complete without them! It is not necessary to break the stretch of green, velvety lawn in front, but at the sides and back of the house, there, "when it's blossom time in springtime," we may provide for a perfect riot of color all the summer through.

An all-summer bulb bed offers large possibilities. Those that begin the summer — snowdrops, scillas, daffodils, hyacinths, tulips, and puschkinias — must of course be planted in the fall; but there are many bulbs which can be put out in the spring, and continue the procession from June until September. Lilies — regal, white and pink; elegans, red and yellow; candidum, white; canadense, yellow; Henryi, orange; auratum, white spotted with red — will give you this constant wealth of blossoms. Some of these early spring bulbs bloom surprisingly soon after being set out, among them the dainty zephyranthes, often called fairy lilies. If these bulbs are planted about the middle of May, they bloom in two or three weeks. This is also true of the ismene.

"Most people are familiar with calla lilies as house plants, but do not expect to see them in the garden. Of course the common calla is not suited to outdoor culture in the North, but the newer yellow calla (the Elliottina of the catalogues) is a splendid garden flower. The blossoms are a deep golden yellow in color, while the foliage is green, spotted with white in a most peculiar manner. If the bulbs are planted as soon as danger of frost is past, they will flower most of the summer. In the fall they must be taken up and stored in a dry, cool place. At present the bulbs cost twenty cents each."

Gladioli are now enjoying a growing popularity, and this is well deserved; for if given plenty of sunlight, they will grow in almost any soil. Before the bulbs are put into the ground, they should be soaked for ten or twelve hours in tepid water, as this will greatly increase their rapidity of growth. With cultivation once a week, and plenty of water, there is practically no uncertainty about obtaining a great mass of bloom, and they are unsurpassed for cut flowers, lasting a week or ten days.

Did you ever have a rose bed? Properly made and tended, it is a thing of beauty and of unending joy. "The rose is a universal plant," and not only grows in some variety in every climate, but lends itself to a greater number of uses than any other flowering shrub. This is especially true of climbers. They may be used to advantage for hedging, and woe to the person, or dog, or cat, or chicken that tries to force an entrance. As a screen, climbing on porches, etc., they serve admirably, for they hold their

foliage till frost time. And when they bloom! As a cover plant for old stumps, eyesores that cannot be removed, and fences as well, these modern climbers serve beautifully. There is the American Beauty, American Pillar, and Aviateur Bleriot; and if you do not care for the Crimson Rambler type, try the Dr. Van Fleet, Mary Lovett, Mrs. Lovett, Silver Moon, Purity, Alberic Barbier; or there are a host of others. A neighbor has in his yard an old tree stump fifteen feet high, now covered with an Excelsa rose. "It is a waving mass of green leafage for seven months of the year, and for nearly four weeks carries its bright crimson load of lovely flowers." So why not plant roses somewhere this spring, and entertain "the queen of flowers" during the summer months to come?

The modern craze for perennials has relegated many of our beautiful annuals to the background. But nothing can steal the charm of a sociable pansy bed in some damp, cool corner. And how the little folks love to look into their bright faces, and gather the velvet blossoms! A yard without a trellis of Aurora Spencer sweet peas misses such a lot of dainty fragrance; and if you plant these, you may have fresh cut flowers on your table every day, without extra expense, all summer. California poppies, "lovely fairy cups of gold; gay-colored phlox; the reliable and ever-fragrant petunias, which bloom incessantly until late autumn; and for late summer the frost-defying aster,—all these will add much to the attractiveness of any yard or garden.

The lure of spring is in the air. Pure joy is running rampant out of doors, and in every childish heart there is an ardent wish, a genuine longing, to "make garden" with father. For the boy or girl with this ambition, the "Mary Frances Garden Book," published by The John C. Winston Company, of Philadelphia, will prove of absorbing interest. "In the simplest possible words and style, and in the most fascinating kind of story, this book actually teaches the children how to grow their favorite flowers and vegetables — how to prepare the soil, how to plant the seeds, how to plant the bulbs, the names of parts of flowers, how plants grow by fertilization, how to make a hot-bed, what flowers and vegetables are best for their gardens, and gives an outline of each month's work for a year." Along with this it instils a love for the beautiful in nature, and an appreciation of plant and animal life.

Added to these things which contribute beauty and interest to home out of doors, we somehow associate with every yard where children thrive, a sand pile, a swing, and a playhouse (if it is no more elaborate than a large packing box) that the children can claim as their very own. Now is the time to begin to plan; "for it's springtime, and the blossoms whisper to you everywhere."



A HAPPY home is the single spot of rest which a man has upon this earth for the cultivation of his noblest sensibilities.—
F. W. Robertson.

The Child and His Garden

Do not deplore your lack of special training and equipment for training your little ones if you have a tiny spot of earth that they can dig and water and tend. The earth has no terrors for small fingers, as every mother knows. They love to play with it, and in it, and to feel it, soft and warm, beneath their bare feet in the spring. We shall do well to foster this inborn love of nature, direct it into right channels, and help the children to learn, for themselves, a few of the lessons so attractively set forth, with living, breathing, moving illustrations, in the beautiful, wide-open book of nature.

"Show the child a deserted orchard, where lack of trimming has made the trees degenerate into a wild state," says Carolyn Sherwin Bailey, in *American Motherhood*. "Weeds choke the roots; the trees bloom in pink splendor, but the apples are gnarled and small. Dead branches keep the live ones from doing their work. Here, again, nature shows how she punishes neglect with death. A garden overgrown with weeds has the same lesson to teach a child, as an uncultivated field."

"There is a great deal of moral training for little children in laying out a garden, keeping it free of insect pests, and digging out the weeds. If the small gardener is careless in planting his garden paths, if he plants in uneven rows, and sets out shoots and clippings crookedly, every day that the garden grows he will have a more and more vivid reminder of his carelessness. He reaps exactly as he sows; the crooked rows of peas grow more and more crooked; the bent cutting grows into a bent tree. The potato bug that is allowed to remain in the garden breeds until it is almost impossible to eradicate his family. One weed left unpulled, spreads to a hundred.

"A garden is a very honest place; it teaches a child, every day, the unbreakable law of cause and effect. If the child was careless about sorting his seed before he planted, and bad seeds are dropped in the ground, he loses just so much in his harvest. And this garden honesty is shown conversely as well. No force in life rewards honest dealing so lavishly as does nature; the good seed multiplies into a thousand; last year's vine, carefully pruned, bears a greater harvest of grapes than it ever did before; and all along the line of exact gardening the plant that is given a chance of free growth is apt to double its buds and fruit. . . .

"A garden is not only an honest place, but a generous place as well. The child should tend his garden for others. He should realize that he is working in order to have something to give to others as a result of his labor. To give a bunch of fresh flowers to some one who is ill or who loves them, or to fill a vase every day for mother; to pack a dainty basket with crisp lettuce and radishes every morning for some one who needs them; or to supply the home table with vegetables, berries, and fruits, is to make a child unselfish and generous."



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



The Last Call

ISABEL MC INNES

WHEN Jesus to his Father's home
Ascended up on high,
Two men in shining robes appeared,
And to the saints drew nigh.

"Ye men of Galilee, why stand
Ye gazing heavenward so?
This Jesus will so come again
As ye have seen him go."

The years have swiftly come and gone,
And all the signs are here;
And now the saints with patience wait
For Jesus to appear.

God's messengers to all the world
Are hastening to and fro;
To every nation, tribe, and tongue,
The message now must go.

"Fear God, and glory give to him,"
Is sounding far and near.
Let all who hear, repeat the cry,
The judgment hour is here.

Go quickly, 'tis the Lord's command;
Why stand ye idle here?
To cities and the highways go,
Proclaim the end is near.

Come, all things now are ready;
Bring in the maimed and blind.
The Master still is pleading
The cause of all mankind.

"How long, O Lord, how long?"
The weary pilgrims cry;
The answer comes, "Look up, look up,
Salvation draweth nigh."

Behold he cometh quickly,
Join in the swelling cry;
Let all the earth be lightened
With glory from on high.

Port Townsend, Wash.

Seen and Heard in Cuba

CUBA is full of stir and business. The war has created an extra demand for cane sugar, and "sugar is king" in Cuba. In normal times the island claims the largest volume of trade per capita of any country in the New World.

We landed at Santiago, from the Jamaica steamer—Brother J. J. Ireland and I. While he went at once to the auditing work, in the mission office, I accompanied Elders F. G. Lane and A. N. Allen to various places where the work is established.

We then held a week's workers' meeting in the central part of the island, where a large building was kindly granted for the purpose by an American fruit company. It was a profitable time. The work is just getting a fair start in Cuba. The prospect is encouraging. There are young people in the truth who are ready to toil and struggle to get a training for service. After the short school held last year, several of these youth went into the Bible and evangelistic work, and had good experiences

to report at the meeting. Those going on with the book work have been doing well. Cuba's hope is in setting its youth into service, and our brethren are earnestly hoping to be able to hold another five-months' workers' school and institute this year.

You should have seen the response of the young people to the school proposition. They are hard at it now to get the ways and means. They helped us list thirty names on the blackboard, of young Sabbath keepers in Cuba who ought to be under training for the work. It was an enthusiastic young people's meeting that we had that afternoon.

"Is there a Spanish young people's song to close with?" I asked.

"Yes," they said; and they sang with a will a hymn that certainly stirs the pulse,—

"Oh! jóvenes, venid, su brillante pabellón
Cristo ha desplegado ante la nación
A todas en sus filas os quiere recibir,
Y con él a la pelea os hará salir!"

For the benefit of our English-speaking young people I give a free rendering of this first stanza and the chorus, trans-



CUBAN WORKERS' MEETING

lated by Miss Amy Robinson, who was my efficient interpreter in all the meetings:—

"O young people, come! Christ's brilliant banner flies,
His flag is now unfurled before the nation's eyes.
'All into the trenches!' he calls without delay,
And with him to the battle front we'll go to-day!

CHORUS:

"Come, O come to him, enlisting without fear.
Be ready for the fight, for the enemy is near.
Young people, we'll battle, battle for the right;
Jesus, our mighty Captain, leads us to the fight."

A word as to the general workers. Elder F. G. Lane, just arrived from New England, takes the superintendency, and hopes to settle in Havana. Elder A. N. Allen looks after interests in the central part of the island. Elder and Mrs. J. E. Anderson and Sister A. F. Burgos are in Havana, and I was pleased at what I saw developing in a small but encouraging way in that great

city. H. S. Mould is in Santiago, with a few keeping the Sabbath, meetings being held for both English-speaking West Indians and Cuban people. A. U. Cochran is field missionary agent, and a small corps of workers are taking orders freely for the Spanish books. In response to a call from Honduras, Cuba is releasing one of its best bookmen, Brother Williams, to lead out in the book work in that country.

Elder H. C. Goodrich is working among the American settlers in the Isle of Pines. At San Claudia, west of Havana, Brother and Sister S. H. Carnahan have a country school, truly—thirty-three miles by automobile stage from the railway. When the work was going hard for them recently, a providential gift came to enable them to get adjoining land that will give them a better chance to keep the light glowing in this region.

Brother G. E. Holmes was at our meeting. He has had an industrial enterprise at Las Minas, round which a little company has grown up. Prof. A. E. Doering with his family drove over to the workers' meeting from Manacas, where they have developed a fruitful farm. Professor Doering was formerly in the German evangelistic work in Dakota, and went to Cuba for his health. He has now regained his health. He and Sister Doering are of good courage. They rejoice over the conversion of one of their neighbors. The Cuban Mission

office is temporarily at Santo Domingo. The brethren feel pleased that the office work is in the efficient hands of Brother S. E. Kellman, who has just arrived from Northern Michigan.

Thirteen years ago I landed in Santiago, Cuba, by a little schooner, from Jamaica, after nearly three days' voyage. This time it took but eight hours by

steamer. Then, as I passed through Cuba, there was not another Sabbath keeper in the island; now there are more than one hundred keeping the Sabbath in Cuba, and recently sixteen new converts have been baptized. While the numbers are few, the signs are cheering, and we see that the plant of truth in Catholic Cuba is really taking root in the soil and spreading, and the workers there ask our prayers and cooperation for a vigorous campaign. W. A. SPICER.

The Message Going to the Jews

KNOWING that our people are interested in every branch of the work of God, I feel sure that a report of the work among the Jews will be read with interest. While the number of converts is not so large as we should like, we are thankful that progress has been made. The past year has been one of special interest in scattering our literature. It has been very encouraging to note the liberal spirit shown by our people in this work. This is as it should be; for the

servant of the Lord has made the following statement with reference to the work among the Jews:—

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects his messengers to take particular interest in the Jewish people whom they find in all parts of the earth."—*Acts of the Apostles*, p. 381. As surely as we take special interest in these people, so surely shall we awaken an interest in them in our work and in this message, and we shall see progress made. This was illustrated a short time ago.

One of our ministering brethren called on a Jewish rabbi who had bought a magazine from the minister's wife. The rabbi was asked to sign the petitions against abridging the freedom of the press, and against the District of Columbia Sunday law. The rabbi very freely did this, and at once began to make inquiry concerning our people. In the words of the brother, who relates his experience: "After finding out what people I represented, he [the rabbi] kept me there for over half an hour, asking questions in regard to our number, our organization, how our work is supported, how we get the people to cease work on the Sabbath, the diet question, and many other things too numerous to mention in this letter. As he wanted to know about our organization, I suggested that he get our 1916 Year Book, and he wanted it as soon as possible, and paid me for it.

"Last Friday Mrs. — and I went to his synagogue. . . . His subject was how he had become acquainted with us and what he had learned about the Seventh-day Adventists. In his sermon he put his own people to shame for not keeping the Sabbath as they should. He spoke in highest terms of our people."

The writer well remembers a beautiful eulogy on Seventh-day Adventists, delivered by a prominent Jewish assemblyman in one of our State assemblies. It was interesting in the extreme. In conversation with him I expressed appreciation for his speaking so kindly of our people; and he replied, "I could have said a good deal more along the same line." I then said to him, "Is it not too bad that the Lord has had to select a Gentile people, as the Seventh-day Adventists, to do the work which the Jews ought to do?" Bowing his head in a thoughtful attitude, he quietly replied, "Yes, that is so, that is so."

While it is extremely difficult to get many Jews to attend a religious Christian service, they do become interested in us and in our work when we go to them in a proper manner, and show a special interest in them.

During the past year more than sixteen thousand tracts in Yiddish and English have been sent out for the Jews, and ten thousand Yiddish magazines. We are sure that this literature has done some good, and the seed will fall into honest hearts. A large number of interesting letters have come to us as a result of this work, and many of the Jews are certainly awakening to a realization of what our truth means. I give a few extracts from these letters:—

"Will you kindly send me a New Testament, as you offer in the different booklets [tracts] you send about?"

"I received your pamphlets and read them with pleasure. . . . Should like to get a little more light about Christian faith. . . . Will you kindly forward me a

New Testament? I shall appreciate it very much."

"Send me, I pray thee, your books. I wish to read them . . . and examine them. . . . Mr. — commends to me your books. I would like to have them. From me, yours that hopes to have an answer soon with your books. When you will send them, I will be very thankful for them. . . . Please answer me. Send me only Jewish."

"I just came across the little pamphlet, 'The Epistle to the Hebrews.' I am a reformed Hebrew, and am always open for conviction, for I hold no hatred toward any person or church, no matter what the denomination is. . . . I hope that you will please answer, and kindly oblige." Although this gentleman is past fourscore years of age, he writes very intelligently, inquiring for the truth of God.

I might continue almost indefinitely quoting from correspondence which comes either from Jews direct, or from our people who have interested themselves in the Jews, especially by handing them our literature. There was such a demand for the latest Yiddish magazine that we had unsupplied orders for nearly two thousand copies after an edition of ten thousand was exhausted. We published another edition, and are glad to tell our people that the magazines can be now supplied to those who desire them.

Very few of our large cities have been touched. In such cities as Boston, New York, Chicago, St. Louis, Cincinnati, Baltimore, Philadelphia, and many others, thousands of these magazines should be scattered. We hope that the brethren and sisters in these cities especially will do what they can to interest their Jewish friends and neighbors in our work and in our literature.

Send for a supply of these magazines to your State tract society, or to the Good Tidings Press, South Lancaster, Mass. The magazines sell to our people for three cents a copy, or three dollars a hundred.

We are glad to learn that several Jews have been baptized and joined us in the Greater New York Conference this winter; one sister has been baptized in western New York, and there are others who we hope will go forward in baptism soon.

Seven Jewish young people have been attending South Lancaster Academy this winter; one brother is a member of the faculty. Jewish young people are also attending some of our other schools. Our courage in God is good. Pray for the work among the lost sheep of Israel.

F. C. GILBERT.

The Pitt Theater Meetings in Pittsburgh

THE auditorium of the Carnegie Library, Homewood, Pittsburgh, Pa., a splendid hall, seating about six hundred people, was hired for the Columbia Union Conference, March 13-20. This was used for the day sessions of the conference and for some night work. There was an excellent attendance at our business sessions, including about two hundred and fifty delegates and visitors, and a number of our Pittsburgh brethren and sisters. In addition we had special night sessions.

We had planned to secure one of the big auditoriums in the city for the two

Sunday nights, the one preceding the session and the one on which it closed, for the presentation of the truth. Not being able to do this, we took up a list of theaters, and at last secured the Pitt Theater, which is considered the largest and most modern in the city. Mr. Patch, the manager, made an appointment to meet us the next day at eleven o'clock.

Mr. Patch was greatly surprised that we should want the theater for a Sunday night meeting, as he said his regular price was \$100. He asked us what we wanted it for, and what subjects we intended to discuss. We told him we believed that this colossal war which is going on in Europe is a subject of prophecy in the Bible, and we thought the people of Pittsburgh ought to hear about it. That was why we wanted the theater. He replied, "I am glad of that, because I think the people of America need awakening; and if they need awakening on any subject, it is this one." He said he was an American born and had traveled all over the world, but thought the Americans were the most luxurious, pleasure-loving, indifferent nation on the face of the earth, and that they certainly did need an awakening.

He let us have the theater for the two nights for \$150. Moreover, he offered us the use of his libretto, and gave us two pages in which to advertise our meetings. We also advertised quite thoroughly in the newspapers. Elder D. A. Parsons did thorough work in advertising, while Elder F. H. Robbins carried forward full preparations for the coming union conference session.

At the appointed time Elder A. G. Daniells presented the subject of the evening, "The Call to Arms: Is America Yet to be Involved?" The theater seats 2,000, but that night there were fully 2,500 present. Before the lecture we took up an offering, which amounted to \$131.45. We had little cards distributed to the audience, asking all who wanted to have this lecture in printed form to write their names on the cards and give them to the ushers as they passed out. When the meeting closed and we looked over the cards, we found that 700 persons had left their names as desiring to receive a printed copy of the evening's lecture. Among them were three ministers, one leading lawyer of the city, and other prominent men.

A meeting was advertised for the next Sunday night. During the week Dr. Morgan, of Philadelphia, who plays the great pipe organ in the John Wanamaker store, one of the largest organs in the world, offered to play for us, and give a special recital in the theater, which he did. Dr. Morgan was formerly professor of music in the Pittsburgh University, as well as organist for Trinity Episcopal Church, and has many friends in the city.

The meeting held in this theater was said by some to be the largest religious meeting ever held in Pittsburgh. More than three thousand people crowded the theater, filling every seat and all available standing space. It was estimated that more than a thousand were turned away that night.

As one result of these meetings we have about fifteen hundred names of prominent people to whom to send literature, give Bible readings, etc.

The third meeting was held in the Pitt Theater Sunday night, April 2. This meeting also had been well advertised,

and a good audience was out. The third gallery had only a few in it, but the main auditorium and the second gallery were filled; in all, about seventeen hundred people. An usher who knew Pittsburgh people well, said that the boxes were occupied by some of the best people of the city.

The Lord blessed Elder Daniells in the presentation of the message. The subject was, "After the War, What?" Many expressions of appreciation were heard after the service. The collection amounted to \$84.63. Many more names were handed in for reading matter on the lectures.

It was deeply regretted that Elder Daniells could not be secured to carry on the Sunday meetings. However, as he had previous appointments in Maine, the West Pennsylvania brethren decided to select a substitute speaker, and do the best they could to carry on the work. An effort is being made to get in touch with those who handed in their names, in the hope that some interested ones may be found.

B. G. WILKINSON.

Back in the Philippines

MANILA.— Since returning from Australia, I have had many blessed experiences. As it is the cool season, I have taken some provincial trips, working with four different books in five provinces. Some of the books, being new to me, I had not sold before, even in English. In returning from a recent tour I spent eight and one-half hours on the train, securing in that time five signatures. With one of our health books my record for two weeks was one hundred and twenty orders. For two days I worked in the towns with "Patriarchs and Prophets," taking sixteen orders one day, and seventeen the other. Most of these were taken at government headquarters. Now is the time, while a stable government exists, to sow the seeds of truth in this barren field. The per cent of my orders I am able to deliver here compares very favorably with my recent work in Sydney.

R. A. CALDWELL.

Appreciation

DURING the long years that I have been deprived of attending most of our camp meetings and other public gatherings, being much of the time unable to attend the Sabbath services, I have often thought I was in danger of not keeping up with the message.

There have been times when it has been hard to keep from yielding to feelings of discouragement. During all these years I have been a constant reader of the REVIEW. Many times, when the waters of affliction seemed to overwhelm me, I have opened the REVIEW, and found some encouragement in the editorial section, or in some general article by our aged veterans, that seemed just what I needed.

At times it has seemed to me that our people were conforming more and more to the customs of the world, and I have felt that I myself was imperceptibly backsliding. Then I have taken up our church paper and read something that had the old-time ring, and have said in my heart, "God has not forsaken this

people. He will guide the old ship Zion through all the breakers into the haven of rest; and whether waiting or sleeping, I propose to stay with the message."

My health was such that I could not attend the quarterly meeting the last Sabbath in March, and I was wondering why I was deprived of that blessing. Sabbath morning, April 1, I opened the REVIEW dated March 30, and to read so many interesting articles was certainly inspiring. I thought, "Why not write a few words? Maybe there are others whom the Lord is allowing to pass through the deep waters whom I might help."

A few articles in that REVIEW helped me so much that I will briefly mention them: First, "The Conversion of Peter." His following afar off, his denial, his fall, his weeping, and the tender message, "Tell his disciples and Peter that he goeth before you into Galilee," have always appealed to me. My life being so full of mistakes, it has always been such a comfort to read the account of Peter's mistakes, and how the Lord accepted him, and made of him a powerful laborer.

The article, "Two Discarded Practices," brought to mind the time when, over sixty years ago, my mother, who is awaiting the first resurrection, used to walk into the little schoolhouse in Jackson County, Michigan, and quietly lead my brother and me to our seats. The leader of the meeting would read a few verses, and talk to us about the present truth and the nearness of the coming of the Lord. Oh, it was a living reality back in those days!

Dear brethren and sisters, I am glad I can truthfully say that I can see a change for the better coming over our people. For some time I have heard "the sound of a going in the tops of the mulberry trees." Let those of us who have regretted what seemed to us a departure from old-time godly customs, be careful not to get too much into the habit of faultfinding, but stand by right principles, and try to bring about a change as God sees best.

"Developments of Our Work in the Eastern States," was certainly an inspiration to me. I well remember when that article, "The East and the West," was first read to our little companies, and the counsel was followed by removing the office from Portland, Maine, to Battle Creek, Mich. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." Certainly as we as a people have followed the counsel given through the Spirit of prophecy, we have prospered.

Although I had read Sister White's article, "Secret Societies," a number of times when it was first published, I read it again with deep interest. I am free to admit that I have seen nothing among our people that I have worried over more than what seemed to me a departure on this question. I have not had the patience to wait for the Lord to bring about the needed changes, but have had too much of the spirit of steadying the ark, instead of waiting to let things work out.

Dear brethren and sisters, I never expect to engage in active warfare as in the years gone by, but one thing I can do, and that is, abide by the stuff and pray for those who are carrying heavy burdens.

GEO. O. STATES.

Anxious About Using Newspapers

A MOST interesting letter has just been received from one of the brethren in Portland, Oregon, who has been having some encouraging experiences in writing for the newspapers of that city. He says:—

"I herewith inclose a clipping from the Portland *Oregonian*, an influential paper, especially influential because this State has only one large city and that city has only one morning paper; hence its circulation is unusually large throughout the State. Notice how the article preaches the second advent; then note the article in the Portland *Evening Telegram* of the Thursday before, March 9, and the catchy heading, 'Says Turks Will Move to Jerusalem,' and how its last three lines emphasize the nearness of the second advent."

The article that appeared in the *Oregonian*, as referred to by our brother, treated on various conditions existing in the earth as signs of the soon coming of Christ, and also dealt with the millennium. A very attractive heading was written by the editor, as follows: "Millennium is Seen. Preacher Says Signs Portend Reappearance of Christ. Hatred of Nations, Wars, Divorce, Industrial Evils, and Earthquakes Called Portents."

The article which appeared in the *Evening Telegram* was concerning the Eastern Question, as is indicated by the heading mentioned above. The striking sentence emphasizing the nearness of the second advent reads as follows: "This removal of Turkey is the most intensely important event spoken of in the Bible, because the next event foretold is the second coming of Christ in all his glory."

Our brother then continues:—

"While all our advertising may bring a hundred people to hear the lecture, these reports are read by thousands. I do pray that our people all over the land may awaken to this much-neglected means of doing missionary work. It takes time, a great deal of time, but how can we better spend time than for Christ's cause? It takes persistence, for newspapers are whimsical and cold-blooded, and throw out a large percentage of the carefully composed write-ups. To keep at it, in spite of such disappointments, takes faith. But how encouraging to see an article published entire and read by multitudes!"

Our brother's enthusiasm over the possibilities of reaching and eventually winning precious souls through newspaper work should be emulated throughout the field. It is true that our workers are appreciating this feature of our movement, but considerably more should be done to reach the masses through this medium. The ministers and evangelists have an open field, as far as having articles on the prophecies published is concerned, and no one should let an opportunity pass to warn the people, through the secular press, about the serious times in which we are living.

WALTER L. BURGAN.

"Do not search for the cause of unhappiness in the things about you, for all happiness lies within. Search for it, and you will find it."

Missionary Volunteer Department

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

The Bible Year

Assignment for April 30 to May 6

- April 30: Psalms 38 to 40.
- May 1: Psalms 41, 103, 104.
- May 2: Psalms 3 to 5, 7.
- May 3: Psalms 42, 43, 55, 61.
- May 4: Psalms 62, 70, 71, 69.
- May 5: Psalms 86, 143, 144, 18.
- May 6: Psalms 8, 30, 91, 145.

Influence of the Psalms

"Between the first verse of Matthew's Gospel and the last verse of John's Revelation there are two hundred and eighty-three quotations from the Old Testament. One hundred and sixteen of them are from the Psalms. It was the first book

which the early church put into the hands of her young converts, the primer of her religious teaching. . . .

"With the music of psalms the shepherds and plowmen cheered their toil in ancient Palestine; and to the same music the Gallic boatmen kept time as they rowed their barges against the swift current of the Rhone. A psalm supplied the daily grace with which the early Christians blessed their food; and the same psalm was repeated by the communicants as they went to the Lord's table. Chrysostom fleeing into exile; Martin Luther going to Worms; George Wishart facing the plague at Dundee; Wycliffe on his sick bed, surrounded by his enemies; John Bunyan in Bedford jail; William Wilberforce in a crisis when all his most strenuous efforts seemed in vain, and his noble plans were threatened with ruin,—all stayed their hearts and renewed their courage with verses from the Psalms.

"The Huguenots at Dieppe marched to victory chanting the sixty-eighth psalm; and the same stately war song sounded over the field of Dunbar. It was a psalm that Alice Benden sang in

the darkness of her Canterbury dungeon; and the lips of the Roman Paula, faintly moving in death, breathed their last sigh in the words of a psalm. The motto of England's proudest university is a verse from the Psalms; and a sentence from the same book is written above the loneliest grave on earth, among the snows of the arctic circle. It was with the fifth verse of the thirty-first psalm that our Lord Jesus commended his soul into the hands of God; and with the same words Stephen, Huss, Columbus, Luther, and Melancthon—yea, and many more saints of whom no man knoweth—have bid their farewell to earth."—Henry van Dyke.

Home Missionary Department

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

What are You Doing?

IN this time of awakening it is wonderful how the Lord uses humble, devout followers to communicate the light of truth to those in darkness. The work is to be done "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The following letter, written by a German woman who is working among the Hungarian people of Toledo, Ohio, illustrates what can be done by every Seventh-day Adventist if a burden for souls rests upon the heart:—

"TOLEDO, OHIO, Feb. 19, 1916.

"DEAR BROTHER: I received your letter with the list of Hungarian Bibles. Please send me four Bibles at the price \$1.25 each. If for this small number you can give twenty-five per cent off, please send me for the rest of the money some Hungarian tracts. I inclose the sum of five dollars. The Hungarians are nice, kind people. At every door to which I come they let me in, and many accept the Sabbath. The first time I called on one woman, she said she would like to listen to me a whole day. I read the Bible to her, and she accepted the truth.

"I have been more than five years in this country. I was reared a strict Roman Catholic, but accepted the truth in February, 1915. I wrote the truth home to my parents and sisters, and now my mother and both sisters are Sabbath keepers, but my father thinks he is too old to start to observe another religion. He is past sixty years of age.

"Yours very truly,
 "Mrs. _____"

We are told in "Testimonies for the Church," Vol. VII, page 10, that "the same intensity of desire to save sinners that marked the life of the Saviour marks the life of his true follower. The Christian has no desire to live for self. He delights to consecrate all that he has and is to the Master's service. He is moved by an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better be concerned for their own salvation. Let them pray for the spirit of service."

Now is a favorable time. Souls are seeking for truth. God has called us out of darkness that we might communicate the light. It makes us sad to contemplate the awful loss caused by our failure

No. 15.

As a Volunteer.

W. S. Brown.

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E. O. EXCELL, OWNER.

Chas. H. Gabriel.



1. A call for loy-al soldiers Comes to one and all; Soldiers for the con-flict,
2. Yes, Jesus calls for soldiers Who are filled with pow'r, Soldiers who will serve Him
3. He calls you, for He loves you With a heart most kind, He whose heart was broken,
4. And when the war is o-ver, And the vic-t'ry won, When the true and faithful

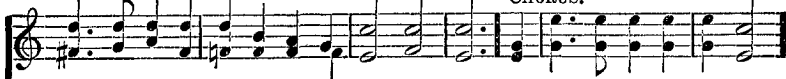


Will you heed the call? Will you an-swer quick-ly, With a read-y cheer,
 Ev-'ry day and hour; He will not for-sake you, He is ev-er near;
 Bro-ken for man-kind; Now, just now He calls you, Calls in accents clear,
 Gather one by one, He will crown with glo-ry All who there ap-pear;

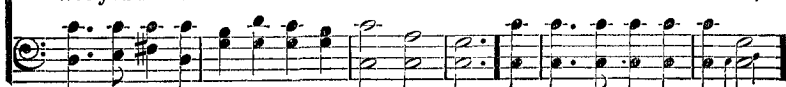


D. S.—Je - sus is the Cap-tain, We will nev-er fear;

FINE. CHORUS.



Will you be en-list-ed As a vol-un-teen? A vol-un-teen for Je-sus,



Will you be en-list-ed As a vol-un-teen?



A sol-dier true! Oth-ers have en-list-ed, Why not you?



O why not?

From "Inspiring Hymn Booklet," E. O. Excell, publisher.

quickly to seize and improve every opportunity to win souls to Christ. Shall we not redeem the time? We would urge upon every one the necessity of working wisely, considerately, winning his way by the tender ministry of love. In connection with every other means let us use freely our truth-filled literature.

We trust every member of this great movement will be encouraged to do more and still more in this blessed ministry of soul-winning. Be sure to register as a member of the home missionary society. Get a home missionary membership card and sign it, and then do something for somebody every day, and keep a faithful record of all work done.

F. W. PAAP.

A Field of Opportunity at Home

THE immigration problem is one of vital interest to the American people. While in the presidential chair, Mr. Roosevelt once made the statement that he considered it, with the possible exception of that of the conservation of the natural resources of the country, our most important problem.

If the immigration problem is of so vital interest and importance to the nation, it ought to be of no less interest and importance to every true Christian, and in a special sense should it appeal to every sincere Adventist believer. Gigantic efforts are being put forth by the government to mold and shape these incoming millions into good and useful citizens. Numberless societies and organizations, of a political, social, moral, or religious character, have been created with a view of bettering the conditions, usefulness, and environments of the immigrant. Neither money nor effort is spared in solving this tremendous problem which confronts us on every hand.

In the course of time, this question has taken on an even more perplexing aspect. The immigrants of the earlier day came primarily with the purpose of becoming permanent dwellers, and being for the greater part agriculturists in their home country, they generally settled in rural districts and became farmers; but circumstances have so changed that the recent immigrants follow to a great extent a very different course, and instead of settling in the country, flock to the cities and other industrial centers, with the result that these have become overcrowded with humanity. Lured either by wages or some other bright prospect, these newcomers have entered upon occupations for which they are in most cases ill adapted.

A few figures will be of general interest. During the decade 1905-14, a procession of over ten million people has been marching into our country. This is more than a million each year. While the immigrants a quarter to half a century ago came mostly from Northern and Western Europe, we now find that the great majority of the immigrants of the last ten years or more have come from Southern and Eastern Europe. With their limited education, a great percentage of them being illiterate, and their many superstitious ideas, they naturally present a far more difficult problem than do the people who come from the well-educated and Protestant countries of Germany, Great Britain, Scandinavia, etc.

By looking over the annual reports

compiled by the Commissioner General of Immigration, we are almost staggered to find that nearly one half of these 10,000,000 people who came during the period already mentioned, have been the residents of but two countries, namely, Italy and Russia. From Russia alone (this includes Poland) came 2,015,000. This vast number of people from one country would outnumber the population of North Dakota, South Dakota, and Montana combined, or equal that of Petrograd, the capital of Russia. The Italians numbered 2,311,000, or nearly as many as the total population of the State of California. Similar conditions apply to other nationalities, such as the Hungarians, Austrians, and Balkans.

What Has Been Done?

Some one will very likely raise the question, What has been done for these people by this denomination, and what are we doing for them at the present time? We have believers among nineteen different nationalities, and some work is being carried on among fifteen of these. There are today in the United States and Canada 280 foreign churches, with a total membership of 10,600. Should we, however, exclude the Germans and the Scandinavians from this list, these figures would be reduced to nineteen churches and a membership of 765. That is to say, among more than twenty million people of foreign birth or parentage, we have not yet reached a membership of one thousand.

Naturally the next question to present itself is, What can we do to remedy this appalling situation? These people certainly need the gospel of salvation just as much as the foreigner abroad, and it is a recognized fact by nearly all religious organizations that the foreigner here is more easily reached than the foreigner at home.

We shall briefly point out a few rays of light that are beginning to penetrate this terrible darkness. At the time of the fall council of 1915 a very important action was taken by the General and North American Division Conferences in regard to foreign literature. It was unanimously recommended that steps be taken, as soon as demands should warrant, to issue regular periodicals in the Russian, Serbian, Hungarian, Polish, Bohemian, Italian, French, Yiddish, Bulgarian, and other languages. A substantial beginning has already been made, as eight-page monthly papers, containing Sabbath school lessons, have been started in the Russian, Italian, Bohemian, Serbian, and Roumanian tongues; also thirty-two-page magazines appear regularly every quarter in the Italian and Bohemian; and these will be followed by others.

During the year 1915, our 160 foreign workers reported 1,025 new members, with sixteen new churches organized. One of these is an Icelandic church, at Winnipeg, Canada. The membership of our Italian church in Chicago has been increased to forty. Other churches, such as the Bohemian-Slavic in New Jersey, the Russian in North Dakota, the Roumanian in Ohio, the Serbian-Roumanian in Canada and in Missouri, have also made some encouraging progress. Our work among the Jews has also met with good success.

Another important step in the advancement of our foreign work at home is the establishing of the International Branch of the Pacific Press Publishing Associa-

tion near Chicago, Ill. It is our belief that this removal will mark an important epoch in the rapid extension of the message to all these nationalities in this country.

Individual Effort

However, these periodicals mentioned cannot circulate themselves. Their circulation depends upon the effort and interest of somebody. While, of course, our foreign believers will do all in their power to circulate these truth-filled papers among those speaking their respective languages, we believe that every true Christian man or woman, whether foreign or native, should be an active home foreign missionary. Do not think that your duties are done when you have attended a missionary meeting, made your offering to the regular mission funds, or perhaps offered a prayer for the missionaries. This in itself is good, but there is another thing which is of greater importance, and that is that you yourself *be a home foreign missionary*.

To illustrate, we shall briefly mention the experience of a Christian woman in one of our large cities. She felt that she ought to do something to improve the religious condition of the foreign people in her neighborhood. She was as busy as other women, with her home and her children, but she managed to give a little time to this service. She began visiting the foreign districts of the city, and first selected the Italian. On her visits she took with her some small delicacies, flowers, etc., for sick mothers and children, and she also secured work for some of the unemployed men. Gradually she won the confidence and love of these people whose language she could not speak.

Having no religious books, tracts, or papers in the Italian language, she always took with her some Bibles and Testaments in the tongue of the people, and distributed them as she had opportunity. She always had a smile and a word of cheer for each. She also secured some young women helpers in her own church, who were glad to assist her in her work of visiting, and finally she got her pastor deeply interested. By his aid and the help of an Italian teacher she soon managed to open a Sabbath school for children, and in less than a year a prosperous mission was in operation. It grew rapidly, and is today a gospel center in an Italian colony.

This is one Christian woman's work for alien women, in the form of personal missionary effort. This same work is possible not to one only, but to hundreds and thousands of men and women in our churches throughout the land. The home is the point of approach, and a Christian man or woman has the key to unlock the door.

Will not some one who reads these lines, and who feels a burden for the salvation of these "strangers within our gates," follow this noble woman's example, and be an ambassador for Christ?

STEEN RASMUSSEN.

Home Missionary Work in the Regions Beyond

India

"An invalid woman accepted the truth in Calcutta, India, and her husband acknowledged it, but for a time did not accept it because he did not know what he would do if he were forced to give up his government position. His wife was

a zealous missionary. Later they had to go to a city up in the mountains, where she stirred up such an interest by the distribution of literature and other work, that it was thought best to hold a series of meetings, with the result that a church was organized there."

Singapore

"One Chinese young man told us he sat up one night to read through a little tract on the second coming of Christ, as it was so interesting that he could not put it away. This tract was sold to him by one of our members, and later the young man bought fifteen of the tracts to send to his friends in Penang."

China

"An evangelist of another denomination wrote us that he had received our tracts, and now had fifteen persons keeping the Sabbath, and begged us to come and instruct them further. Two other evangelists also wrote us, one stating that he had forty waiting for us to come and teach them; the other said that his heart had been stirred by reading the tracts, and he wanted to come to our school to study the Bible."

Australia

"Three young Welshmen staying near us in a tent, were asked if they would come to study the Bible with us. The result is that they are now attending all our meetings and are keeping the Sabbath. These young men say how strange it is that they should come all the way from Wales to hear the truth. They never heard of Seventh-day Adventists in Wales. One of them is anxious to return to warn his people that the end is near. There is also a Swede who is interested. He walked seven miles yesterday to attend our little Sabbath school."

South Africa

"Six months ago I canvassed a man for *De Wachter* who did not care to subscribe for a paper of a religious character. After some persuasion he said he would subscribe for six months. This man stopped me on the street the other day, and reminded me that his subscription expires this month, and said that if I would call at his house some evening, he would renew it for the coming year. He is much interested in the paper, and after reading it himself has passed it on to a friend. This friend has now subscribed for it."

"I cannot begin to meet the calls to study the truth with the people. Already six of my readers have taken their stand with us, and have been baptized. This paper and book work which is being done by the church members is finding out the people. It is opening up more homes for study than I can attend to. And some who had known the truth in the past but had become discouraged, have been persuaded to attend Sabbath school and prayer meeting. Truly a revival is coming in among us. To the Lord be all the glory."

Wales

"Our society has been doing a little work with the papers entitled the *World-War* and *Our Enemy*. Our company decided to order six hundred papers, thinking this would be plenty, owing to the thinly populated condition of the territory. We divided the ground, making each member responsible for a certain district. On the first Sunday after the papers arrived, I started out on my mission at 10:30 A. M. It was wet, and

I considered a little whether I should go or not, but I ventured. I returned home at 2:30 P. M., thankful for one of the richest experiences of my life. There was hardly a house in that district whose occupants did not buy a paper, and many took two papers. In four hours I sold seventy-six papers.

"On the following day our missionary secretary went out with another sister into the district allotted to her. They had not been out before, and this particular place had been repeatedly worked with tracts and papers. In four hours they sold one hundred and sixteen papers, and came home rejoicing. The same week another brother and I went into a part of the district allotted to him, and we sold ninety-eight in two and a half hours, after doing our regular day's work. Still another brother with his wife, went out on the next Sunday and sold one hundred and seven; one of the younger members went out with the secretary and sold one hundred and six; and the following Sunday my wife and I sold one hundred and forty, and another member sold one hundred and thirteen by himself. In all, we have distributed almost one thousand papers, and each member has had a good experience.

"It is certainly gratifying to know that some phase of truth has entered every home in the district; for we are very particular to give tracts where we do not sell a paper, and also in many places where we do."

West Indies

"In one society was a sister who always thought she could not do missionary work. But upon being urged to take a few tracts to lend or give away, she was persuaded to do so. On visiting a family, her fears were increased, as she was not given a welcome reception. Nevertheless she gave them a tract, which was taken and thrown aside, where it remained for some weeks. On a rainy day, not being able to go out, the wife took the tract and read it. After reading it through, she said to her husband, 'I will have to go over to the Adventists.' He replied, 'That is, if you can keep to it.' She said, 'We will have to,' and referred him to the tract she had read. He requested her to read it to him, which she did. He also became convinced, and they both knelt down and asked the Lord's forgiveness for all the Sabbaths they had broken. Later their names were handed us for baptism."

South Africa

"The work that was suggested and adopted for the Maranatha Mission was the fourth Sabbath home missionary service,—the use of tracts as extensively as means will allow, especially tracts in the Kafir language; and the holding of meetings by the native brethren and sisters among the native people surrounding the mission. Two bands of about five in each band were organized for special missionary work, under experienced leaders. A piece of land will be worked by the members of the young people's society of the church, to raise money for missionary purposes.

"Two bands of workers were organized under the direction of the church, and they have been visiting the native kraals and holding evangelistic meetings whenever opportunities have appeared, with the result that some have given themselves to the Lord, and are keeping his holy Sabbath. One of these

is our kitchen girl, for whom we have been laboring for some time. Oh, what a joy to see souls saved!"

India

"Not long ago, while I was making a pastoral call on one of our church members, he told me that it was not our preaching that caused him to be a Seventh-day Adventist, but the reading of our pioneer missionary paper, the *Oriental Watchman*. He said, 'I have been a regular reader of that paper for more than five years. I compared what I read in it with my Bible, and by and by decided that the people who printed it had the truth.' Some day in the not-far-distant future we shall find many souls in India that will come out into the light just as this brother did. He had been a missionary in India for nearly seven years, and speaks the Gujarati language."

These reports come from many lands, widely separated, but they all show how the Spirit of the Lord is leading men and women to make earnest efforts to save their friends and neighbors. No matter what the color or the race, they are seeking for honest souls for God's kingdom. How many more will enlist in this great home missionary campaign?

EDITH M. GRAHAM.

Lessons from the Flood

AFTER the raging torrent from the mountains around Loma Linda had done its work of destruction and had passed by, after the last family had returned home or had been housed in safety elsewhere, and some hasty preparations had been made, the Sabbath drew its quiet shade over the scene, and brought peace and gratitude to tired hearts.

A few assembled in the chapel as the hour for the regular meeting came. Only a few could be there, for many were cut off by the flooded district, and many were exhausted from the two days of hard work and severe strain, with no rest.

In the testimony meeting many told of the lessons they had learned from this experience. One brother, a cripple, said, "I could not get out and help, so I sat by the window and watched. The wind blew over first one tree and then another. The larger ones fell, never to rise; but I saw three small ones blown over while some roots remained in the ground. These will be trimmed and braced up, and will probably grow again. But those with large, spreading tops and very little root must be cut up and dragged away." So there are many who make large pretensions, but have little root. Those can never stand the trials; while humbler ones who are rooted in the Word may bow before the winds of trial, but will rise again. This brother spoke, too, of how we had all disposed of our lamps and come to depend upon electricity. When the crisis came, we had no lamps and could scarcely buy candles, so were in darkness, because we had depended upon others' light. The lesson was drawn that we need to have experience for ourselves, and not depend upon another's.

One sister had noticed how ready every one was to work and to help in every possible way. "Everybody has been so busy there has been no time for criticism." It is strange and sad, but sometimes true, that trials must come to draw God's people together.

C. McREYNOLDS.

Medical Missionary Department

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

A Call to the Shepherd

R. D. BENHAM

O SHEPHERD of Israel, thy sheep are astray,
They wander benighted o'er mountain and
plain;
Dark, dark is the night, and tangled the way;
They drift with the storm, with the snow
and the rain.

The "wolves of the evening" are heard from
afar,
They seek for the lambs that are out in the
wild;
O, send forth a gleam from bright Bethle-
hem's Star,
To guide to the fold every wandering child.

The voice of the Shepherd is heard on the
hill,
So tearfully, tenderly calling his flock;
The winds of the winter blow heavy and chill
As he gathers his sheep to the shade of the
Rock.

Great Shepherd, thou Master of wind and of
wave,
Now speak thou and calm their life's
troubled sea,
As when thou didst walk on the waters to
save,
And stilled the wild tempest on dark Gal-
ilee.

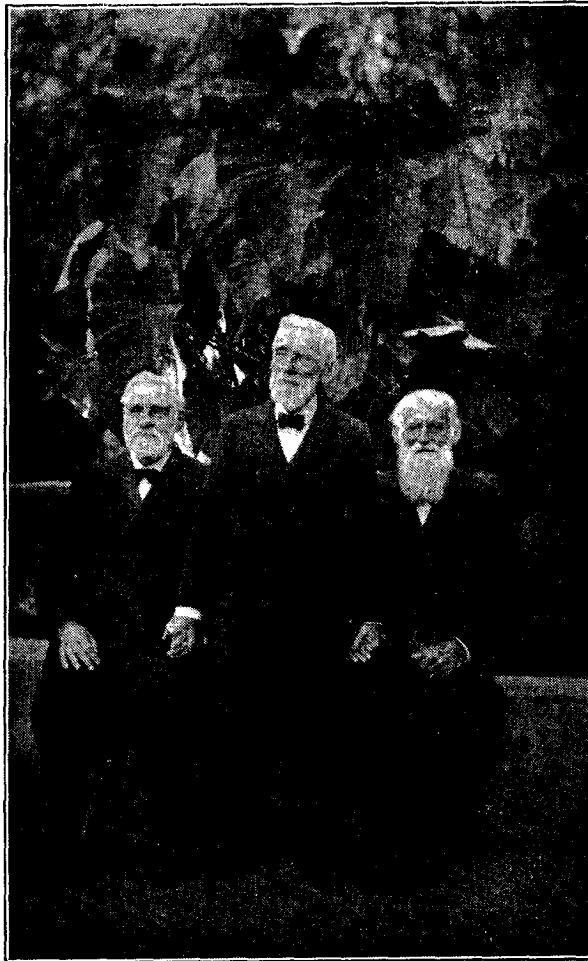
Call them in, call them in, let them hear thy
sweet voice;
Bid the sheep of thy pasture thy glories be-
hold;
And in that glad day will thy people rejoice
When safely they enter the heavenly fold.
Cornelius, Oregon.

The Veterans' Aid to the Hospital Fund

DURING the council at Loma Linda last autumn, at which the women offered to help lift some of the heavy burdens connected with the medical school, by raising \$61,000 to build and equip the hospital in Los Angeles, one sister conceived a plan whereby some of the veterans could help raise the necessary funds. At that council there were a larger number of ministers past three-score and ten years of age than usually assemble at such meetings. Five of the number, Elders J. N. Loughborough, G. I. Butler, S. N. Haskell, H. W. Decker, and J. H. Rogers, were past eighty years of age. This sister got them together, and the photographs here represented were taken.

When the aged brethren heard that their photographs were to be sold for money, they at first objected; but when they learned that the money secured from the sale of the photographs would be used to build The Ellen G. White Memorial Hospital, they were glad to help in equipping the school for which Sister White carried such a heavy burden the last few years of her life.

It is the long years of self-sacrificing labor these aged workers have spent in the upbuilding of the cause we love, that endears them to us. Some of them are too feeble to do aggressive work in collecting funds for this enterprise, yet the



sale of their photographs will give them a part in this work.

We trust that many will consider it a privilege to buy one or both of these photographs, thus helping to secure the funds necessary to carry forward this worthy enterprise. Because of the heavy burden carried by the servant of the Lord for this medical school, it seems fitting that the hospital should bear her name.

No building or column of granite could be a fitting memorial of the noble life whose influence, under God, has molded the lives of so many; but if she could speak, we think that her choice would be some humble building where the poor and the needy could receive spiritual and physical help. Such will be the work of the hospital when completed.

Money for the work is needed at once. The building will go forward only as fast as the funds are received. No debts will be incurred in erecting the hospital.

The photographs will be mailed, post-paid, to any address in the United States



or Canada, for fifty cents each, or one dollar for the two. Postage should be added for foreign countries. Address all orders to Mrs. S. S. Merrell, Loma Linda, Cal. The name and age of each of these aged ministers, also the number of years each has spent in the gospel ministry, are printed on the back of the photographs.

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

An Experience

ON board a steamer the other day I stood near a young man who was smoking a cigarette. It took courage to hand him a tract, but finally I did, speaking to him pleasantly as he took it. Before we landed, he came to me and said,—

"That tract is all right. It is small, but there is a great deal in it. The question, 'Mothers, where are your sons?' impressed me."

I asked, "Are you a Christian?"

"No, sir," he replied.

I then urged him to accept Christ then and there, telling him that "now is the accepted time; . . . now is the day of salvation."

Then we were obliged to part, but the experience brought forcibly to my mind the truth expressed in these words:—

"There are lonely hearts to cherish,
While the days are going by;
There are weary souls who perish,
While the days are going by;
If a smile we can renew,
As our journey we pursue,
Oh, the good we all may do,
While the days are going by."

While resting at a certain well in Samaria, Jesus found an opportunity to lead a soul to God. Satan will do his best to keep our minds occupied with earthly things, but let us be on the watch for opportunities to speak a helpful word to those whom we meet "while the days are going by." W. H. SEBASTIAN.

"LET us not love in word, neither in tongue; but in deed and in truth."

Publishing Department

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

Magazines for the Foreign-Speaking People in America

How can we reach the millions of foreign-speaking people in America with the message? is a question many of us have asked over and over again.

One of the greatest needs has been current literature, fresh, up to date, and attractive, that appeals to the people at first sight. The Pacific Press will undertake to meet this need after June 1, by issuing, from Brookfield, Ill., periodicals and magazines in the Russian, Roumanian, Bohemian, Serbian, and Italian.

The periodicals will be issued monthly, and will contain the Sabbath school lessons and other information and instruction, especially for the believers speaking these various tongues, while the magazines will be issued quarterly, and will contain matter similar to that in our English magazines, and, as far as possible, will have the same cover design. This will enable our English magazine sellers to offer the same matter to the various nationalities in their own tongues. It is hoped that our workers will avail themselves of this opportunity by always going prepared to supply message-filled literature to every man in his own tongue.

This is a great undertaking on the part of the Pacific Press, owing to the scarcity of believers in these various languages, and the difficulty of securing translators, proofreaders, and typesetters. It necessarily means a financial loss to them, but they are undertaking it from a missionary standpoint, because of the need which is so appealing. It is hoped that our English-speaking brethren will give their hearty support to the plan by seeing that their foreign-speaking neighbors are given an opportunity to purchase these magazines.

We believe this advance step in providing literature for those within our borders who do not speak our language is another indication that the Lord of the harvest is preparing to thrust in his sickle and reap the harvest of the earth. We confidently expect the hearty support given by our brethren will insure the success of the effort, and that it will be found necessary to add other languages to those already mentioned. Let us not forget the stranger that is within our gates. W. W. EASTMAN.

“ONE real friend is worth a score of mere acquaintances.”

“DON'T write down your grievances; the sooner they are forgotten the happier you will be.”

THE best things are nearest — breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are among the sweetest things of life.—Lord Houghton.

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
Missouri Aug. 3 to 13
Nebraska Aug. 17 to 27
Kansas Aug. 24 to Sept. 4
Wyoming Sept. 21 to Oct. 1

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

LAKE UNION CONFERENCE

North Michigan June 8 to 18
Wisconsin June 15 to 25
Northern Illinois, Joliet... June 22 to July 2
East Michigan June 22 to July 2
Southern Illinois August 10 to 20
West Michigan August 17 to 27
Indiana August 24 to September 3
North Michigan.. August 24 to September 3

NORTH PACIFIC UNION CONFERENCE

Southern Idaho, Boise May 18 to 28
Upper Columbia, Walla Walla, Wash. May 25 to June 4
Western Oregon, Portland..... June 1 to 11
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

PACIFIC UNION CONFERENCE

Northern California, Oak Park, Stockton June 8 to 18

SOUTHEASTERN UNION CONFERENCE

South Carolina, Greenville May 4 to 14

Northern California Conference Association

THE sixth annual session of the Northern California Conference Association of the Seventh-day Adventists will be held in connection with the Northern California Conference meeting, June 6-8, 1916, on the camp ground, in Oak Park, Stockton, Cal., for the purpose of electing a board of trustees, and transacting such other business as may properly come before the meeting. All delegates to the Northern California Conference are delegates to this association. The first meeting is called to convene at 2 P. M., Tuesday, June 6.

CLARENCE SANTEE, *President.*
VERAH MACPHERSON, *Secretary.*

Northern California Camp Meeting

THE Northern California camp meeting will be held in Oak Park, Stockton, June 8-18, 1916. This meeting will be preceded by the Northern California Conference, June 6-8. More extended notice will be given later, but it is none too soon for all to begin making arrangements to attend.

We often speak of reasons why certain camp meeting seasons are of special importance. But of all times, we have never known a time so ominous as the present. This annual feast together will certainly be under the shadow of the greatest storm cloud known to this world

since its destruction by the flood; yet so many of us seem to see no cause for alarm. Millions have been placed beyond the reach of this saving message within the last two years, and the death toll continues. It means that the Spirit of God is being withdrawn from the earth, and that the close of human probation is right upon us. We are praying God to prepare us for a blessing as great as are our needs. Will all who realize a dearth in their own souls, join us in seeking God for this blessing?

This annual gathering should be more blessed, earnest, and far-reaching in its results than any camp meeting ever held before in the conference. We have promise of good ministerial help. Begin now to plan for this meeting. CLARENCE SANTEE.

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.*

Virginia Conference

THE thirty-third annual session of the Virginia Conference of Seventh-day Adventists will be held in Richmond, Va., May 25 to June 4, 1916, in connection with the annual camp meeting. The purpose of the meeting is to elect officers for the ensuing year, and to transact such other business as may properly come before the conference session. Each church is entitled to one delegate for its organization, and to one additional delegate for each ten members. Delegates should be elected promptly by churches, and credentials sent to F. N. JOHNSON, 2705 West Main St., Richmond, Va. A full delegation is desired from all our churches.

W. C. MOFFETT, *President.*
F. N. JOHNSON, *Secretary.*

Virginia Conference Agency

THE Virginia Conference Agency of Seventh-day Adventists, Incorporated, will hold its next annual session in connection with the Virginia Conference of Seventh-day Adventists, at Richmond, Va., May 25 to June 4, 1916. The first meeting of the session will be held at 10 A. M., Monday, May 29. The delegates of the Virginia Conference in session constitute the constituency.

W. C. MOFFETT, *President.*
F. N. JOHNSON, *Secretary.*

Upper Columbia Conference

THE thirty-sixth annual meeting of the Upper Columbia Conference will be held in connection with the camp meeting, at Walla Walla, Wash., May 25 to June 4, 1916, for the election of officers, and the transaction of such other business as may properly come before the conference at that time.

JAY J. NETHERY, *President.*
LLOYD E. BIGGS, *Secretary.*

South Carolina Conference

THE tenth annual session of the South Carolina Conference will be held in the city of Greenville, in connection with the camp meeting, May 4-14, 1916. Each church in the conference is entitled to one delegate for the church, and to one additional delegate for every five members. The first meeting of the conference will be held at 9:30 A. M., Friday, May 5. Let every delegate be present at the first meeting, if possible.

J. L. SHULER, *President.*
THOS. E. PAVEY, *Secretary.*

Western Oregon Conference

THE fourteenth annual conference and camp meeting of the Western Oregon Conference will be held, the Lord willing, in Portland, June 1-11, 1916.

We have completed arrangements with all railroad companies in Oregon and Washington to allow the one-and-one-third-fare rate to this large gathering, on the certificate plan, from all stations on the several lines. Be sure to ask for camp meeting certificate. Tickets will be on sale, going trip, May 29 to June 3. Certificates will be honored for return June 1-13, inclusive.

Each local church is entitled to one delegate regardless of its membership, and to one additional delegate for every fifteen members. The members of the executive committee and all ordained ministers are delegates at large.

H. W. COTTRELL, *President*.
H. G. THURSTON, *Secretary*.

Western Oregon Conference Association

NOTICE is hereby given that the fourteenth annual session of the Western Oregon Conference Association of Seventh-day Adventists, a legal organization, will be held, the Lord willing, in Portland, in connection with the camp meeting, June 1-11, 1916, to elect a board of trustees, and to transact such other business as the constituency may elect. The first meeting will be at 10 A. M., Tuesday, June 6.

By order of the board.

H. W. COTTRELL, *President*.
C. E. OLCOTT, *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.

Mabel R. West, Box 1110, Kiowa, Colo.

Ed. Searles, 509 Sears St., Bucyrus, Ohio.

Samuel Booth, 402 N. G St., Monmouth, Ill.

Mrs. S. M. Housler, 1523 Eighth St., Santa Monica, Cal.

Mrs. E. E. Petit, De Quincy, La. Continuous supply.

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

Thelma Neal, Sunset Heights, Houston, Tex. Papers and tracts.

Mrs. Robert Cowan, 720 Atlantic Ave., Winnipeg, Manitoba, Canada.

Mrs. R. I. Jeffords, Box 724, Miami, Fla., Monthly *Signs* and *Watchman*.

I. F. Gorsage, Star Route 1, Deertrail, Colo. Especially *Signs* and *Life and Health*.

Mrs. C. H. Crabtree, Long Island, Ala. Unlimited supply of papers, magazines, and tracts.

Sadie Hangey, 122 E. Seventeenth St., Wildwood, N. J. *Signs* (weekly), *Instructor*, and *Little Friend*.

Wagner and Lindsey, 1207 S. Main St., Columbia, Tenn. Continuous supply of tracts on doctrinal subjects, also *Signs* (weekly), *Watchman*, and *Liberty*.

Mrs. Jessie F. Sanders, 13 Sycamore Ave., Takoma Park, D. C. *Signs* (weekly), *Little Friend*, magazines, and tracts.

Blanche Cool, R. F. D. 2, Murdockville, Pa. *Signs* (weekly and monthly), *Little Friend*, *Instructor*, *Watchman*, and *Life and Health*.

Mrs. S. M. Oldson, R. F. D. 1, Box 122aa, Bartlesville, Okla. Especially *Signs* (both weekly and monthly), *Little Friend*, and our magazines.

Requests for Prayer

A SISTER in Idaho, afflicted with rheumatism, desires prayer for healing.

An aged isolated crippled Swedish sister in Nebraska asks prayer that she may be relieved from intense suffering.

A colporteur, writing from Virginia, says, "I earnestly desire prayer that the Lord will heal me from a catarrhal trouble, and restore my health."

A Wisconsin family now passing through very trying circumstances, requests our prayers that the enemy of righteousness may be defeated in this case.

Writing from Oregon, a sister asks that we unite in prayer for the conversion of her grandchild who is becoming deeply interested in Christian Science.

A burdened sister in Ohio asks the prayers of our people for her husband and her son. Her husband seems to be losing his mind, and the son has evidences of tuberculosis.

A Missouri sister sends this plea for a friend: "Please pray that this sister may be healed of heart trouble; that her husband may be strengthened mentally; and that their only living daughter, who is an invalid, may be raised up."

Obituaries

BAKER.—Edwin Ross Baker died at his home, near Thayer, Kans., March 30, 1916, aged 22 years, 1 month, and 18 days. His parents, one brother, and two sisters are left to mourn. Funeral services were conducted by the writer. W. F. SURBER.

WILLIAMS.—Dumah Amariah Williams, infant daughter of Josephus N. and Lurretta M. Williams, was born March 5, 1916, at Frederichstad, St. Croix, Danish West Indies, and died March 26. Words of consolation were spoken to the bereaved parents by the writer. F. HALL.

GORDEN.—Mrs. E. C. Gordon died at the home of her daughter, in Washington, Pa., March 8, 1916, aged 90 years. She was born in Canada, but later moved to the States, and accepted the third angel's message at the age of about sixty years. She was faithful to the end, and fell asleep hoping in Jesus. Her death is mourned by two daughters and many relatives and friends. J. P. GAEDE.

CHAPMAN.—Edith Chapman, *nee* Ayers, was born in Stony Point, Cal., Jan. 7, 1862. During her eighteenth year she was baptized and united with the Seventh-day Adventist Church. Feb. 4, 1889, she was united in marriage with Harry E. Chapman. Two daughters were born to them. She was a devoted wife, a loving mother, a true Christian, and highly esteemed by neighbors and friends. During her long sickness she was ever patient, and on March 26, 1916, fell asleep in the bright hope of life eternal. S. T. HARE.

SPROUL.—Elizabeth Ann Stewart was born in West Alexander, Pa., April 4, 1847. At the age of twenty she was united in marriage with William Sproul, of Iowa, and together they came to Kansas thirty-eight years ago, and settled in Eldorado, which has since been their home. Sister Sproul accepted the third angel's message about twenty-five years ago, and was a faithful member of the Seventh-day Adventist Church until her death, which occurred March 28, 1916. E. T. WILSON.

WORTHING.—Edwin Mandeville Worthing was born Nov. 13, 1876, in West Webster, N. Y. He was a physician, and practiced in Austin, Minn., and later in Houston, Tex., where, about four years ago, he accepted present truth. Removing to Streator, Ill., he undertook the conduct of treatment-rooms, but failing health sent him to Colorado in July, 1915. His death occurred in Denver, Dec. 22, 1915. He is survived by a wife, his parents, one brother, and four sisters. G. W. ANGLEBARGER.

MORIARTY.—James Edward Moriarty, the four-year-old son of Brother and Sister William Moriarty, of Washington, D. C., died March 5, 1916. Funeral services were conducted by Elder R. E. Harter, who spoke words of comfort from Jer. 31:15-17. L. L. CAVINESS.

TAGGART.—Lucy Ann Ishler was born Dec. 13, 1834, in West Lebanon, Wayne Co., Ohio. She was married to Matthias Taggart, Dec. 4, 1856. Nine children were born to them, among these Elder C. L. Taggart, of Lodi, Cal.; and all, with their father, mourn her death, which occurred at Martinsville, Ill., March 16, 1916. She united with the Seventh-day Adventist Church in 1870, and was a consistent Christian. We feel confident that she sleeps in Jesus. R. J. NETHERY.

DAUGHERTY.—Mrs. Mary Malvina Daugherty was born in Marshall, Tenn., May 15, 1838. The early part of her life was spent in Missouri, but in 1884 the family moved to Bitter Root Valley, Mont. In 1897 she heard and accepted present truth, uniting with the Seventh-day Adventist Church. Six of her twelve children are left to mourn her death, which occurred in Stevensville, Mont., March 28, 1916. N. C. ERNTSON.

HILLMER.—Anna De Etta Hamm was born in Mountain Lake, Minn., and died in Long Beach, Cal., April 3, 1916, aged 29 years, 2 months, and 10 days. Dec. 7, 1915, she was married to Fred Hillmer, who survives her. Her father, mother, three brothers, and one sister also mourn her decease. We believe she closed her life work in the blessed hope. B. E. BEDDOE.

ALLEN.—Louis Ray Allen was born May 5, 1849, in Pike County, Indiana. He was married to Balzora Cottingham, April 28, 1867. Brother Allen united with the Seventh-day Adventist Church in 1898. In 1901 he came to California, and continued a resident of Napa Valley until his sudden death, March 31, 1916. He was an earnest Christian and a faithful follower of the Master. He is survived by a wife, four sons, and three daughters. S. T. HARE.

HILLS.—Nancy P. Hills was born April 28, 1837, and fell peacefully asleep in Jesus at the home of her son, near Paonia, Colo., March 22, 1916. For thirty-seven years she was a devout member of the Seventh-day Adventist Church, and her sudden death brought deep sorrow to the hearts of her many devoted friends in the church, as well as to those without. She is survived by one son, one daughter, one adopted daughter, and a number of brothers and sisters. W. M. ANDRESS.

LANE.—Aaron T. Lane was born in McMinn County, Tennessee, Sept. 28, 1831, and was killed in a train accident March 31, 1916. He was united in marriage with Elizabeth Jane Gibbes, Aug. 25, 1850, and to them were born four sons and three daughters, who, with their mother, are left to mourn. Brother Lane accepted the third angel's message in 1881, and was a faithful member of the church at Farmington, Wash., until his death. F. J. OGDEN.

OLSON.—Ruby Stout was born in Garfield, Mich., Sept. 28, 1884. She was married to A. C. Olson Dec. 12, 1905. She was a devout, conscientious Christian, a member of the Seventh-day Adventist church in Watertown, S. Dak. For some years she had been in poor health, and while visiting her only sister, in Kloten, N. Dak., she was suddenly taken away on March 7, 1916. Her husband and little daughter, also her parents and sister, mourn. J. W. LAIR.

HILL.—Luke Sylvester Hill was born near Waterloo, Quebec, July 26, 1874. The family moved to the States when he was nine years of age, and he grew to manhood near Boscobel, Wis. He was married to Cora O. Millman Jan. 1, 1902. For a number of years he was traveling salesman for supply companies in Chicago and St. Louis, and demonstrated that it is possible to make a success of business and still remain true to religious convictions. His death occurred at Colorado Springs, Colo., July 6, 1915, but funeral services were held at his home town, Gallatin, Mo. His sorrowing family are comforted by the assurance that he sleeps in Jesus. * * *

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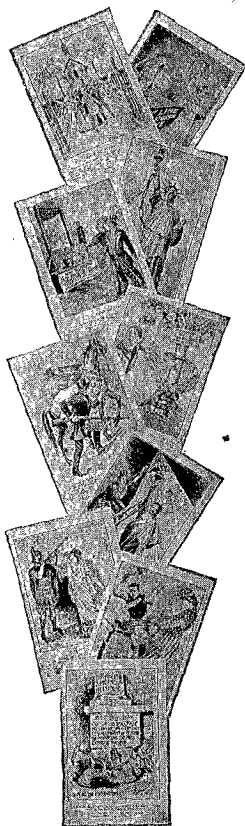
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WASHINGTON, D. C., APRIL 27, 1916

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LAST week the General Conference received a cable message from our Argentine publishing house, Buenos Aires, ordering the cuts used in the book "Armageddon," with ten tons of paper. The South American office has already issued "The World's Crisis" in Spanish, and this cable shows that "Armageddon" is to follow it.

We have received from Elder G. G. Roth a photograph of the group of Seventh-day Adventists attending the general meeting recently held in Haiti, which Elder Roth attended at the request of the General Conference. The photograph shows a large gathering, and Brother Roth reports himself as surprised at and greatly pleased by what he sees of encouraging evidences of the progress of the truth in this French-speaking island republic.

REMARKABLE demonstrations of recent achievements in the development of long-distance and wireless telephony featured the annual dinner of the National Geographic Society recently held in Washington, D. C. Among the guests of honor were Dr. Alexander Graham Bell, inventor of the telephone, and Theodore N. Vail, president of the American Telephone and Telegraph Company, who met face to face for the first time in thirty years, notwithstanding their mutual interests of a lifetime. The diners heard, by telephone, the breakers rolling against the California coast, and at the same time watched moving pictures of the surf at the same point. Words and music of "The Star Spangled Banner," picked up from a phonograph by a wireless telephone, and received at the navy's great Arlington plant, went through the air to a long-distance wire line out of New York, which then brought them to the banquet table.

WE have received from India copies of several new pamphlets and tracts in the Marathi language, spoken in western India. These are issued by our Lucknow publishing house. Somewhere, every week, new endeavors are under way to hasten onward the message for the hour. A few years ago we could register every new move; now it is possible to note only a fraction of them, as reports come before us.

IN a letter to the Mission Board, Elder L. V. Finster, of the Philippine Mission, says, "As a result of the tent meetings at San Paulo, we baptized 104 persons. Many others who offered themselves were advised to wait till a later time. A church of 116 was organized. The workers are pitching the tent in another part of the town, and we expect to raise up a good strong church there also. Surely now is the time to work in the Philippines, as the Spirit of God is going before us in a marked manner."

The Value of Missionary Volunteer Day

THE president of the General Conference, the president of the North American Division Conference, and the officers of the Missionary Volunteer Department have done what they could to make Sabbath, May 6, a great spiritual uplift to our churches and young people everywhere. The success of this special effort now rests with our church elders, and with others who may be asked to assist in making arrangements for the exercises in the local churches.

Missionary Volunteer Day last year proved to be a great blessing to our people. One Missionary Volunteer secretary wrote, "I have received letters from many of our societies saying how much they enjoyed Missionary Volunteer Day, and that the young people seemed to take so much interest in the exercises. I think every church in our conference followed out the instructions given for that day. In this place the young people decorated the church with flowers, and some sprigs of evergreen, and our Missionary Volunteer motto was hung above the rostrum, 'The Love of Christ Constraineth Us.' Many spoke of the impression that the motto made upon them."

Another worker said, "I am glad to say that most of our churches observed Missionary Volunteer Day, and carried out the program as given in the REVIEW. It was my privilege to be with one of our Missionary Volunteer Societies on that day, and we enjoyed a genuine consecration service."

Elder W. T. Bartlett, of England, wrote, "So far as I have been able to learn, the exercises for the Missionary Volunteer Day produced a good effect; and I am hoping that they will make for a fresh impetus in favor of the Missionary Volunteer work."

When we remember that "the work that lies nearest to our church members is to become interested in our youth," how important that we make the most of this one annual Sabbath service devoted to the interests of the Missionary Volunteer work. The readings for the day appeared in the REVIEW last week. The song "As a Volunteer," mentioned in the program, will be found on page 17 of this issue.

M. E. KERN.

Polyglot Nature of America

A STRIKING illustration of the polyglot nature of this country and the advantages of the knowledge of foreign languages, is given in the following clipping, which we make from *Zion's Herald*, March 1, 1916:—

"There is something to arrest attention in the report that comes from Ansonia, Conn., of a young man who, because he could use seven languages, became master of what threatened to be a very serious strike situation. No less than eleven nationalities were represented among the strikers, who were employees of various mills of the American Brass Company. A meeting was called, with some ninety extra police on duty. When the men had come together, a trouble maker secured the floor, and soon there was a babel of tongues and much confusion. The youth in question, who is just out of high school, then mounted the platform and ordered the speaker to leave the hall. Then by the use of the seven languages at his command he appealed to the men, and finally managed to restore order. A committee was appointed at his suggestion, consisting of three men from each nationality. When the committee met, its personnel was found to consist of representatives of the Russian, Polish, Slavic, Lithuanian, Hungarian, Italian, Greek, Syrian, German, English, and American races. The youth was the dominating spirit, and succeeded in bringing about a conference with the employers."

A Striking Contrast

WHEN we read of the terrible havoc and destruction of life and property being wrought by the great guns on sea and land at the present time, it is interesting to contrast this with the account of a bombardment given May 17, 1784, as recorded by John Wesley in his journal. Mr. Wesley says:—

"I reached Arbroath and inquired into that odd event which occurred there in the latter end of the great war. The famous Captain Fall came one afternoon to the side of the town, and sent three men on shore, threatening to lay the town in ashes unless they sent him thirty thousand pounds. That not being done, he began firing on the town the next day, and continued it till night. But, perceiving the country was alarmed, he sailed away the next day, having left some hundred cannon balls behind him, but not having hurt man, woman, or child, or anything else, save one old barn door."

IN fulfillment of a promise made by Abraham Lincoln over half a century ago, John Driscoll, of Hampton, Va., will take a trip through the Panama Canal on the first United States warship that passes through that waterway. Driscoll is a veteran of the Civil War and the oldest living survivor of the battle between the "Monitor" and the "Merrimac." After the engagement Lincoln summoned the crew of the "Monitor" to Washington, and after thanking them for their bravery, told them that if ever any one of them wanted a favor from the government, he had only to ask for it and it would be granted.