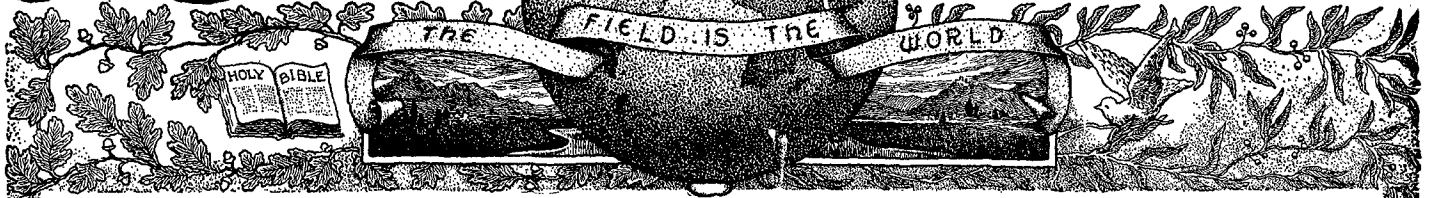


The Advent Review and Sabbath Herald



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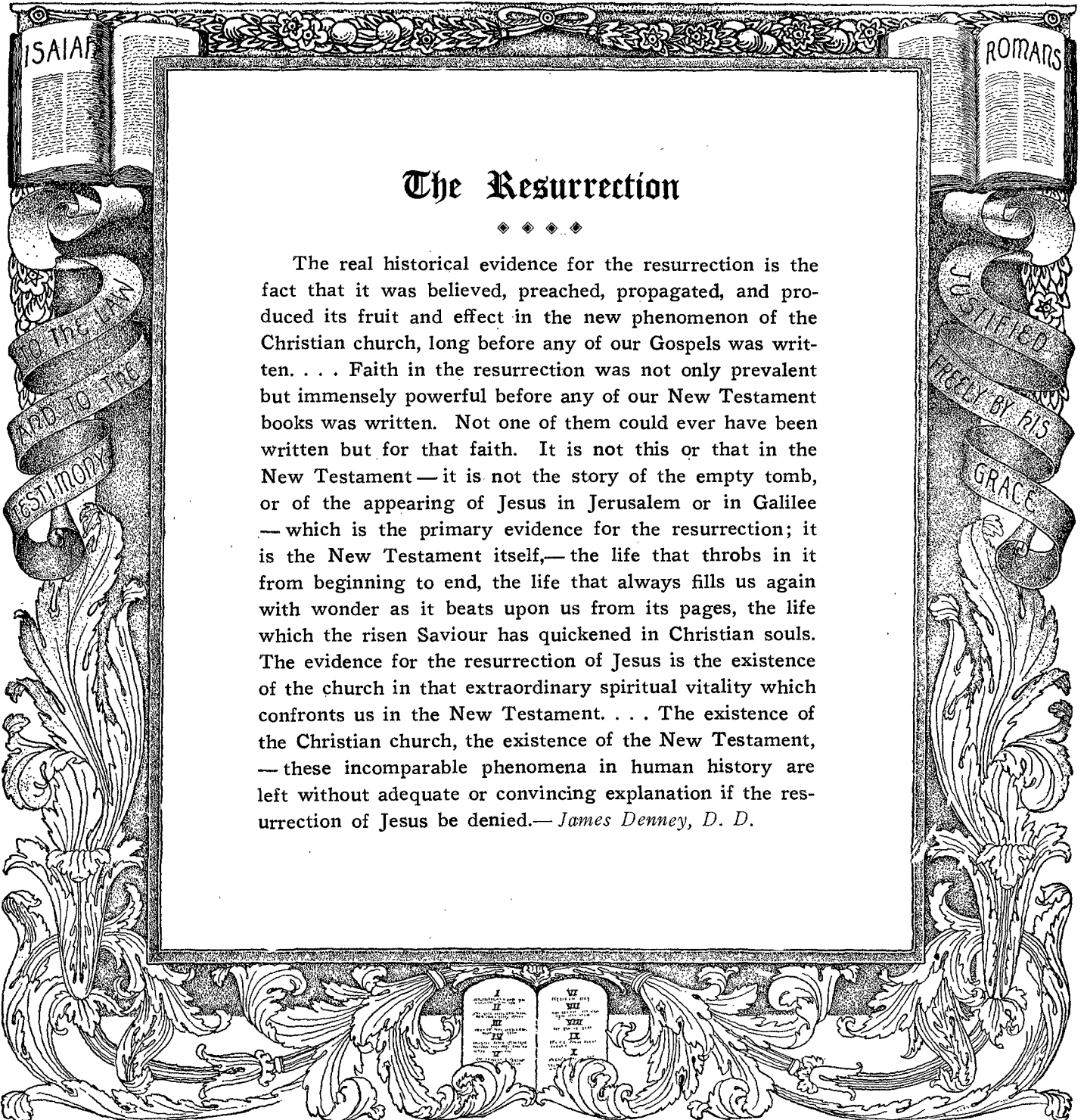
No. 24

THE GOSPEL TO ALL NATIONS

The Resurrection



The real historical evidence for the resurrection is the fact that it was believed, preached, propagated, and produced its fruit and effect in the new phenomenon of the Christian church, long before any of our Gospels was written. . . . Faith in the resurrection was not only prevalent but immensely powerful before any of our New Testament books was written. Not one of them could ever have been written but for that faith. It is not this or that in the New Testament—it is not the story of the empty tomb, or of the appearing of Jesus in Jerusalem or in Galilee—which is the primary evidence for the resurrection; it is the New Testament itself,—the life that throbs in it from beginning to end, the life that always fills us again with wonder as it beats upon us from its pages, the life which the risen Saviour has quickened in Christian souls. The evidence for the resurrection of Jesus is the existence of the church in that extraordinary spiritual vitality which confronts us in the New Testament. . . . The existence of the Christian church, the existence of the New Testament,—these incomparable phenomena in human history are left without adequate or convincing explanation if the resurrection of Jesus be denied.—James Denney, D. D.



Note and Comment

A New Vision

How many there are in the world today, and some even in the work of God, who need a new vision. Their horizon has become circumscribed. They view questions from the standpoint of selfish consideration, present convenience, or sectional interest. The little things of life have become the important things in their estimation. Personal considerations have become exalted above great principles.

Labor with such individuals over the particular points of weakness in their character oftentimes avails but little. They see through a glass darkly, and therefore they are inclined to entirely misunderstand the purpose of such labor. By no amount of persuasion or reasoning can they come to view things from a different standpoint. To them their view is normal and logical and consistent.

Their only hope is in obtaining a new vision,—a vision of God and his work, of the great principles underlying his work, and of their relationship to these principles. It was this new vision which, when received by Job, changed his conception of God. He says, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." It was this new vision of Jesus Christ which transformed Saul the persecutor into Paul the mighty apostle. This new vision took David from the sheepcotes among the hills of Judea and made him the sweet singer of Israel, the king of God's chosen heritage. This vision caused the riches of Egypt to sink into insignificance in Moses' estimation, and led him to cast in his lot with a race of slaves, to suffer privation and hardship, enduring "as seeing him who is invisible."

Such a vision will transform our lives and change our hearts. It will lead us to self-abnegation, self-forgetfulness. It will lead us to suffer long and be kind. It will lead us to rise above the low, mean, petty things of life, above the spirit of sordid considerations and selfish indifference, and to think the thoughts of God after him.



The Question of Dress

THE question of proper dress for the Christian is one requiring the exercise of sanctified judgment. It is left for the most part with every individual to determine what he shall wear, and how he shall relate himself in detail to the conventionalities of society, the prevailing fashions, etc. The instruction of the Scriptures of truth regarding this subject deals for the most part with principles rather than with details. It ad-

monishes the Christian woman to seek above outward ornamentation "the ornament of a meek and quiet spirit, which is in the sight of God of great price." It exhorts her to seek to represent Christ, her Saviour, in her dress as well as in her conversation and general deportment. The same principle of course applies to the dress of both men and women. If there ever was a time in the history of the world when there was needed by every Christian woman fine discrimination and sanctified judgment in the question of dress, that time is today.

The extravagances of fashion during the last few years have met hearty condemnation from every quarter, not alone from the leaders of Christian work, but from men of the world, from newspapers as well as from religious journals. It is not enough to excuse the wearing of abbreviated lengths or the use of gossamer material, with the plea of hygiene or a return to natural methods. The fact remains, and is recognized not alone by religious people, but by men of the world, that the styles of the last two or three years have made for impurity, and are a constant menace to the morals of the community. Speaking of this, the editor of the *Lutheran* says:—

"They tell us that to the pure all things are pure, and that, if there is any harm coming from the present fashion of female attire, it is the fault of the man who thinks evil. This is a very specious argument; it is about as thin as some of the raiment in which some reputable matrons array themselves, when they take pains to array themselves at all. One marvels that the testimony of the looking-glass counts for so little. One wonders that Christian husbands are so blind. We touch upon this matter with reluctance. We believe that much of the very evident offense against propriety is sheer thoughtlessness, and a blind following of fashion. But we also believe that it is none the less an offense against good morals. It furnishes a model and an excuse for younger women, less safeguarded by age and the restraints of wedlock, and makes them the possibly unwitting but nevertheless real tempters of young men wrestling with the hot passions of youth. To be very blunt about it, women have no moral right to dress as a vast host of them do today, and they must submit to be told that they are responsible for many errant thoughts which work out into sins against their own sex. And all for the lack of half a yard of stuff and a little resistance to the domination of the dressmaker."

We feel that the question of proper dress is one deserving of the careful consideration of the members of the Seventh-day Adventist Church. Many, we are glad to note, in our various congregations are seeking to conform their dress to the simplicity and dignity of Christian manhood and womanhood. But with others there is great laxity. The tendency which we see on the part of some of our members to ape the fashions of the world, is but a demonstration

of the drift of the worldly spirit which exists in their lives. The dress is but an indication of the character. The need of this class is not a course of lectures on the question of dress. This, as a rule, would only serve to irritate them. They need to obtain a new vision of God and of his great message of truth for this day, and of their relationship to that message. With that vision in their minds, they will seek to conform their dress as they do their conversation and their entire course of life, to that standard which will truly represent the character which they profess to the world.

And we believe that what is true of the question of dress is true in other particulars. It is proper that we should set before the members of our churches the dangers in the world today. We should uncover to their gaze the snares and pitfalls of the enemy. We should warn them against the baneful influences connected with worldly sports and pleasures; but when we see in their lives worldly tendencies, we should recognize that the true way to aid them is not by censure and faultfinding for the course they are pursuing, but by helping them to obtain a new vision of life and of life's responsibilities. Their slumbering senses need to be aroused to hear anew the call of God to them, and to recognize the position God would have them occupy in connection with this closing work.

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which was once delivered unto
the Saints"

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The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND Sabbath 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., MAY 11, 1916

No. 24

EDITORIALS

The Eastern Question

Modern History in the Light of Ancient Prophecy

Nor alone of the history of ancient nations does the "sure word of prophecy" bear witness. National events of our own and coming days are described.

The nations of the latter day are pictured as preparing war, gathering their forces for the great Armageddon of the day of God.

As a signal of the last great struggle, the fall, or "drying up," of the power ruling by the River Euphrates is foretold. Rev. 16: 12. The Euphrates in all modern history has marked the dominions of the Turkish or Ottoman Empire.

And Armageddon, designated as the meeting place of armies in the last clash of nations, is in Palestine, which, through all modern times, has been in possession of the Turkish power.

The index finger of prophecy points, therefore, to this region of the eastern Mediterranean as the pivotal point in the closing history of nations; and with Turkey's fate is wrapped up the fate of all the nations of the world.

All this adds deepest and most solemn import to the study of what is known as the Eastern Question, a question that has been to the fore in international politics much of the time throughout this generation. Wars have been fought over it, cabinets have wrestled with it—and still it holds its place in the first rank of living issues of today.

As every one knows, the Eastern Question involves the question of dominion or supremacy in this region of the Near East. This region was a pivotal point in the struggles of the nations in ancient times—the meeting place of East and West. Maspero, historian of ancient empires, says of it:—

"Some countries seem destined from their origin to become the battle fields of the contending nations. . . . The nations around are eager for the possession of a country thus situated. . . . From remote antiquity Syria was in the condition just described. By its position it formed a kind of meeting place, where most of the military nations of the ancient world were bound sooner or later to come violently into collision."—*"Struggle of the Nations," chap. 1.*

It is not strange therefore that one of the great outlines of historic prophecy should deal with events centering around this pivotal region. The prophecy of Daniel 11 does so, outlining the course of history from the ancient times to the final solution of the Eastern Question amid the scenes of the end.

Rise and Fall of Ancient Empire

The prophetic outline begins with Persia, in the third year of Cyrus, the conqueror of Babylon. See Dan. 10: 1. The angel of God appeared to Daniel, and, in the longest and most detailed single prophecy in all the Bible, told the story of events centering round this region of the Near East for the centuries to come, until the end. Putting the word of prophecy and the record of history side by side, we see how exactly history has fulfilled prophecy; and we may know certainly that the brief portion of the prophecy yet to be fulfilled will surely come to pass.

PERSIA

PROPHECY.—"Now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia." Dan. 11: 2.

HISTORY.—The three kings following Cyrus were (1) Cambyzes, (2) Smerdis, (3) Darius; and the fourth, Xerxes, was "far richer than they all." He had the treasures of his father, Darius, who was called the "merchant" or "hoarder" by his own people, and Xerxes gathered stores of wealth in addition. When Xerxes was on his way to invade Grecia, a Lydian, named Pythius, entertained the whole Persian army with feasts, and offered to aid in bearing the expense of the campaign. Xerxes asked who this man of such wealth was. He was answered:—

"O king, this is the person who presented your father Darius with the golden plane tree and the vine; and he is now the richest man we know of in the world, next to yourself."—*Herodotus, book 7, par. 20.*

"Richer than they all," Xerxes, "through his riches," was able, as the prophecy had foretold, to "stir up all against the realm of Grecia." Forty-nine nations marched under his banners to the attack. The Greek poet, Æschylus, who himself fought against the Persians, wrote of Xerxes' mighty host,—

"And myriad-peopled Asia's king, a battle-eager lord,
From utmost east to utmost west sped on his countless horde,
In unnumbered squadrons marching, in fleets of keels untold,
Knowing none dared disobey,
For stern overseers were they
Of the godlike king begotten of the ancient race of Gold."

—"*Persæ*," *Way's translation.*

Xerxes boasted that he was leading "the whole race of mankind to the destruction of Greece." But his invasion ended in total rout of his forces by land and sea. It was an advertisement to the world that Persia's might was broken. The prophecy treats it so, and deals no further with Persian history. Æschylus at the time celebrated the passing of Persia's prestige in the lines,—

"With sacred awe
The Persian law
No more shall Asia's realms revere;
To their lord's hand
At his command.
No more the exacted tribute bear."

"Before the Ionian squadrons Persia flies,
Or sinks engulfed beneath the main;
Fallen! fallen! is her imperial power,
And conquest on her banners waits no more."

—"*Persæ*," *Potter's translation.*

The next great world change was to be the rise of Grecia to dominion. So, although a number of kings followed Xerxes in Persia, the prophecy passes from his disastrous invasion directly to the coming of Grecia under its "mighty king," Alexander the Great.

GRECIA

PROPHECY.—"And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity." Dan. 1: 3, 4.

HISTORY.—Alexander the Great stood up and ruled with great dominion, over a kingdom stretching from India to Grecia, with kings yet farther west sending embassies to Babylon to make submission. But in the height of his power, as the prophecy suggests, he was suddenly cut down by death. All his posterity perished, and out of the struggles of his generals for supremacy came (301 B. C.) the division of the empire toward "the four winds," as the prophecy had declared so long before. Rawlinson, the historian, says:—

"A quadripartite division of Alexander's dominion was recognized: Macedonia [west], Egypt [south], Asia Minor [north], and Syria [stretching eastward beyond the Euphrates]."—*"Sixth Monarchy," chap. 3.*

The Kings of the North and South

Next, a rearrangement of these powers is noted; and it is this that gives us the key to the study of the closing portion of the long prophetic outline dealing with events of our own day. The narrative continues:—

PROPHECY.—“And the king of the south shall be strong, and one of his princes . . . shall be strong above him; . . . his dominion shall be a great dominion.” Verse 5.

HISTORY.—The history testifies that the king of the south (Egypt, under Ptolemy) was strong; but one of the four princes was “strong above him.” Seleucus, of Syria and the east, pushed his dominion northward, subduing most of Asia Minor, and extending his boundary into Thrace, on the European side, beyond the Dardanelles. Henceforward, as Mahaffy says,—

“There were three great kingdoms—Macedonia, Egypt, Syria—which lasted, each under its own dynasty, till Rome swallowed them up.”—*Alexander's Empire*, p. 89.

Thus Seleucus took the territory of the north, and the Syrian power became king of the north, its empire extending from Thrace, in Europe, through Asia Minor to Syria and the Euphrates. The seat of empire was removed from the east, and Antioch, in northern Syria, became the famous capital, “once the third city of the world.”

The prophecy next foretold in remarkable detail the contests between these two strong powers, the king of the north (Syria and Asia Minor) and the king of the south (Egypt). The conflict raged back and forth till the coming of the Romans. The Holy Land was the frequent meeting place of the contending armies. The Encyclopedia Britannica describes it:—

“Palestine was as of old the battle field for the king of the north and the king of the south. . . . The history of these times is lost in its details.”—*Ninth edition*, article “Macedonian Empire.”

We shall not follow the details of this contest as foretold in the prophecy, nor yet the outline of events after the coming of the Roman power ended the rivalry between Syria and Egypt. It is necessary only that we fix the events and geographic terms of this early portion of the prophecy. Then we shall have the key to the closing portion, dealing with events of the last days, when the king of the north again appears.

The Modern King of the North

In the last verses of the chapter we find the king of the north a chief actor in this same region, “at the time of the end.” Verse 40. And we are told that when this power comes to its end, it is the signal that the great day of God is at hand. See Dan. 12: 1.

It becomes a vital question, therefore, What power in these last days is the king of the north, whose end is the signal of the swift ending of the world? Inspiration gives the basis for the answer. The

king of the north of the early portion of the prophecy was the power that ruled in Syria and Asia Minor, from the Euphrates to the shores of the Dardanelles. The king of the north, then, of the later portion of the prophecy, must be the power that has been ruling in this same region during the time of the end.

What power has held dominion over this territory in modern times?—The Turkish or Ottoman Empire. At this time Turkey holds almost the identical dominion of the ancient king of the north—from the Euphrates to the sea, and northward over Asia Minor and the shores of the Dardanelles.

Then today Turkey is certainly the king of the north, according to the prophecy of Daniel 11. W. A. S.

(To be concluded)



Benefits of Temperance

ONE OF the most striking changes of modern times in the advance of the prohibition movement was the prohibition of the drinking of vodka in Russia. The government officials of Russia felt that the war crisis before them required that the people be sober. They reasoned that the nation would be enriched by the saving of the money spent in this useless way, and the people would have more strength and means to carry on the war. The judgment of these officials has been amply justified. Many other benefits, however, have also accrued to the country, so that it is said that all officials, from the czar down, believe that prohibition has come to stay.

A report from Petrograd appearing in the *Wichita Beacon*, gives an interesting estimate, of a semiofficial nature, of the benefits which have come to Russia through prohibition. They are very striking indeed:—

“Crime (all kinds) has decreased 62 per cent.

“Absenteeism in factories has fallen 60 per cent.

“Suicide rate has dropped enormously.

“Hospitals formerly overcrowded are not filled.

“Efficiency in factories increased 10 to 15 per cent.

“Practically every inhabitant is at work.

“Savings deposits have increased 8 per cent.

“Fire damage has fallen off 38 per cent.

“Wages in some districts raised 50 per cent. (This applies to peasants working as day laborers.)

“People are eating better and costlier food.

“Better clothing is worn by the poorer classes.

“Agricultural implement sales 60 per cent larger.

“Imprisonment decreased 72 per cent.”

Another benefit which we, with a special message for the world, should appreciate, is the opportunity that prohibition

gives of a sober consideration by the people of the truths of this message. May it not be that it is in God's providence that the prohibition movement is sweeping over the world in order that the minds of some drink-beclouded persons may be in a condition to consider the final warning which is now being given to all, and make their decision soberly and intelligently for eternal life or eternal death? L. L. C.



Ten Arguments Against the Sabbath

IN the *Brethren Family Almanac* for 1916, Rev. I. N. Beahm gives, what he is pleased to call, “ten arguments against the Seventh-day Sabbath for the Christian,” which he claims have been effective in demolishing the foundation on which seventh-day Sabbath keeping rests.

The statement that these so-called arguments are against the “Seventh-day Sabbath for the Christian,” implies that the Sabbath is not a Christian institution, and is not to be observed by Christians. By this statement, put forth without proof, he seeks to prejudice the conscientious Christian against observing the day the Lord made and blessed, on the grounds that Christian people are not to observe the day.

But was not the Sabbath kept by Christian people for four millenniums,—from creation till the first advent of Christ? It was observed through the patriarchal age. Were not Noah, Enoch, Abraham, Isaac, and Jacob Christians? See Luke 13: 28. Moses was the Lord's chosen leader, to deliver the people from the bondage of Egypt. Was not he through whom the Lord handed down the tables of the law, written by the Son of God himself, a Christian? Was not Joshua, who was chosen to take the leadership of Israel when Moses died, a Christian? What about David, and Samuel, and the prophets of God? What about those “who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens”? Are not such as these a respectable company of Christian Sabbath keepers? Can Reverend Beahm find in the ranks of those who keep Sunday a more consecrated, earnest company? Can he find among those who keep the first day of the week any having more faith in Christ than these heroes of faith? Was not Elijah, who went to heaven in a chariot of fire, a Christian? Were not the Hebrew worthies, who rather than transgress the law of God went into the furnace of fire, Christians? Also Daniel, who was cast

into the lions' den? They were not of that spineless lot who, rather than change their practice and observe the day that was made holy by the acts of God himself, and placed in the bosom of his law, teach that the law in which it was placed has been abolished. Such teaching would abolish sin, and all need of a Saviour, for "sin is the transgression of the law."

Then coming down to the time when Jesus made his advent as man's redeemer. Jesus kept the Sabbath; so did all the apostles. Were they not Christians? And when we seek to stigmatize the Sabbath of Jehovah by stating that the Sabbath is not for Christians, do we not cast a reproach upon the noble band of Christians who kept the Sabbath in every age from creation, including the Son of God and his apostles? It is to be deplored that professed Christians, especially those who stand as watchmen, persist in teaching that which leads to such shocking conclusions.

In looking over the ten points which are given in the *Almanac* as a summary of the points made in a discussion on the Sabbath question, we find the usual arguments against the perpetuity of the law of God. The law having been abolished or changed, the Sabbath is therefore abolished or changed, is, in a nutshell, the argument adduced.

Reverend Beahm says the law was our schoolmaster to bring us to Christ. Gal. 3:24. "The law ends," he says, "where the Christ begins." What does Reverend Beahm mean by the law ending? Evidently that the eternal code which defines sin has been abolished. If so, then there is no sin, for "where no law is, there is no transgression," and "sin is not imputed when there is no law." Rom. 4:15; 5:13. If the argument under review is correct, that the Sabbath is abolished because the law has been abolished, then not only is the Sabbath destroyed, but all sin is abrogated. The only knowledge we have of what is sin is by the law of God. Rom. 3:20. This law being abrogated, we have no standard of right and wrong, and sinful men, who must stand at the tribunal of God, are left to guess their way along the uncertain pathway of life, guided only by the dim candle of their own reason. It is to positions which lead to such monstrous conclusions that men are forced in their efforts to set aside the binding claims of the Sabbath.

Then if the law, which is the schoolmaster, or pedagogue, to lead us to Christ, is abolished, how are we to get to Christ? The law performs the office of the ancient pedagogue by leading us to Christ, the great Instructor. It restrains and rebukes; it shows us our danger; it points out sin. Like a mirror, which shows us we are in need of phys-

ical cleansing, it points out sin, the plague spots in our character. It convinces us of sin, and the need of pardon. It thus leads us to Christ, the Redeemer. Sinners are under the condemnation of the law. As preachers of righteousness we are to gather our congregations around the law spoken from Sinai, in order that their sins may be pointed out. But the law does not save; it condemns. Christ becomes the end, or object, of the law for righteousness. The penitent soul is led to see its need of a Saviour, and looking to Jesus, it confesses and forsakes its sin. Then as a saved, forgiven sinner, the man is no longer under the condemnation of the law, but under grace instead.

In the argument in the *Almanac*, Reverend Beahm makes the further blunder of confounding the law of the Sabbath with the law of ceremonies. He overlooks the fact that there are two laws brought to view in the Bible, one of which is changeless, the other temporary. The ceremonial law is typical. It was made necessary because of sin. But the Sabbath antedates sin. It was found in Eden, before sin entered. Had man never sinned, it would have been kept by sinless beings throughout the ceaseless ages of eternity. And when sin is destroyed, and Edenic beauty once more is found in the earth, it will be kept by the redeemed throughout eternity. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

We would commend to the prayerful consideration of those who are inclined to stigmatize the Sabbath the thought that a Sabbath that was worthy of being observed in Eden by sinless beings, and that will be kept in the new earth by the redeemed, is worthy of being honored and kept holy by God's people at the present time.

One other point in the *Almanac* is all we deem it worth while to notice, as the other positions are more or less a repetition of this point, and that is the reference made to the two covenants, the idea being of course that the law of ten commandments was the old covenant, and this being superseded by the new covenant, the Sabbath commandment dropped out. How blindly men sometimes err, and present strange arguments to bolster up some human tradition. The new covenant is the covenant of grace, and was made with man in Eden after the fall. It promises forgiveness of sin, and life on condition of obedience to God's law. This covenant was renewed to Abraham, and through it all the pa-

triarchs received the hope of salvation. The covenant was confirmed by both the promise and the oath of God.

This covenant was ratified by the death of Christ, and is called the second or new covenant because the blood was shed after the blood of the old covenant, a compact or arrangement entered into between God and Israel at Mt. Sinai.

Instead of the law of God being abolished in the new covenant ratified by the blood of Christ, it is written by the Spirit on the heart of every child of God. Notice this scripture carefully: "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:8-12.

That the Sabbath was kept by Christ and the apostles is admitted by all. Then how does Sunday become a part of the new covenant, which was ratified at the death of the Mediator? "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Gal. 3:15.

Even if we could trace Sunday keeping back to the resurrection, which we cannot, it would then be too late for it to become a part of the new covenant, which had been already ratified.

Surely the Sabbath of Jehovah is established upon an immovable foundation.

G. B. T.

Join the Church Nearest You

CHURCH membership, when it represents a vital experience of fellowship with Christ and not a mere formal connection, is one of the greatest assets making for success. There is something about membership in the local church which brings its members closer than even the ties of family relationship. One of the purposes of the formation of churches is that the believers in Christ in any locality may be so bound together as mutually to help one another in Christian experience and service. This being true, it is a decided disadvantage to con-

tinue one's membership in a church from which he has moved away. How much better it would be if all would join, as soon as possible, the nearest church to the place where their work takes them. It may mean a little inconvenience, and the giving up of close ties of church fellowship with the home church, but it will prove an anchor to the person who has moved, and a strength to the church of which he becomes a member.

The story of a sea captain, which illustrates this, has come to our notice in one of our exchanges. A sea captain traveling on a railroad found that he had as a seat companion a young man going to the city to live. The two entered into conversation. The older man asked, "Have you letters of recommendation?" "Yes," said the young man, as he pulled some from his coat pocket. "Well," remarked the old sea captain, "have you a church certificate?" "O, yes," replied the youth, "but I did not suppose you would desire to look at that." "Yes," said the captain, "I want to see that; as soon as you reach the city, present it to the church in that city. I am an old sailor, and as I have been up and down in the world, it is my rule as soon as I get into port to fasten my ship fore and aft to the wharf, even though it may cost a little wharfage, rather than have my ship out in the stream floating hither and thither with the tide."

The old sea captain's advice is certainly good. Many young persons have drifted because, when moving from home, they failed to tie up to the church in the place to which they went. Such a transfer of membership also avoids the danger that strangers claiming to be Seventh-day Adventists may obtain under this pretense the confidence of members in small churches who may take these strangers in, give them full use of the church, and sometimes even circulate their literature.

L. L. C.



Mission Schools in Africa

THE secretary of the South African Union Conference, Brother W. B. Commin, sends to the Mission Board an interesting report of the returns from the native mission stations for 1915. The report shows 678 students in the main schools, and 3,020 in attendance at the outschools. This means that in the missions of the South African Union Conference 3,698 young people were under instruction. The attendance at Sabbath meetings was 3,702; during the year 122 persons were baptized, bringing the membership of the mission churches up to 779. As all our churches in this country are joining our South African Union brethren in contributing to this mission work, we can all rejoice together at the good reports submitted.

Mission Offerings

THE total receipts of mission offerings for the first quarter of 1916, as shown in the accompanying report, are \$124,096.66. This creates a shortage for the period covered of \$61,700.64, and reveals that the membership of the North American Division Conference has paid in offerings for the first thirteen weeks of the year only fourteen cents a week per member instead of twenty.

The seriousness of this shortage is that the operations of the General Conference require this year the full quota called for in our standard of offerings. Our brethren in our foreign mission stations are calling very insistently for the amounts allotted to them for needed land and buildings as well as for the necessary amount to meet their operating ex-

penses; but these calls, greatly as the improvements may be needed, can be responded to by the treasury only as the money is received.

These improvements are greatly needed just now, and in some instances the health and lives of our workers are endangered by lack of them. If the money is not soon supplied, it will mean in some instances the loss of another year. Faithful, systematic giving on the part of all, will make it possible for the treasury to send relief to the most needy fields at once.

One encouraging feature of the report is that the members of ten of our seventy conferences and missions, and two of our twelve union conferences, have paid in excess of twenty cents a week per member. Why should not all conferences do as well?
W. T. KNOX.

Statement of Twenty-Cent-a-Week Fund for Three Months Ending March 31, 1916

CONFERENCES	Member-ship	Amt. at \$2.60 Per Member	Amount Received	Amount Short	Amount Over
ATLANTIC UNION					
Eastern New York	874	\$ 2272.40	\$ 1462.22	\$ 810.18	\$
Greater New York	1321	3434.60	2998.00	436.60	.....
Maine	449	1167.40	1181.86	.....	14.46
Massachusetts	1425	3705.00	3240.07	464.93	.....
Northern New England	618	1606.80	1069.07	536.83	.....
Southern New England	477	1240.20	1298.20	.....	58.00
Western New York	836	2173.60	1936.86	236.74	.....
Bermuda Mission	62	161.20	1.22	159.98	.....
Totals	6062	15761.20	13188.40	2645.26	72.46
CENTRAL UNION					
Colorado	1891	4916.60	3292.93	1623.67	.....
Kansas	2148	5584.80	4450.59	1134.21	.....
Missouri	1295	3367.00	1985.40	1381.60	.....
Nebraska	2072	5387.20	3311.78	2075.42	.....
Wyoming	538	1401.40	1204.94	196.46	.....
Totals	7945	20657.00	14245.64	6411.36	.....
COLUMBIA UNION					
Chesapeake	725	1885.00	1057.97	827.03	.....
District of Columbia	960	2496.00	1792.48	703.52	.....
Eastern Pennsylvania	1150	2990.00	2187.82	802.18	.....
New Jersey	906	2355.60	1514.65	840.96	.....
Ohio	2100	5460.00	3936.56	1523.44	.....
Virginia	514	1266.20	542.18	724.02	.....
West Pennsylvania	810	2106.00	1399.57	706.43	.....
West Virginia	240	624.00	468.75	155.25	.....
Totals	7405	19182.80	12899.98	6282.82	.....
EASTERN CANADIAN UNION					
Maritime	266	691.60	411.52	280.08	.....
Ontario	550	1430.00	916.87	513.13	.....
Quebec	150	390.00	238.37	151.63	.....
Newfoundland Mission	62	161.20	215.28	.....	54.08
Totals	1028	2672.80	1782.04	944.84	54.08
LAKE UNION					
East Michigan	1680	4368.00	2915.25	1452.75	.....
Indiana	1665	4329.00	2594.00	1735.00	.....
Northern Illinois	1487	3866.20	2817.82	1048.38	.....
North Michigan	857	2228.20	830.17	1397.45	.....
Southern Illinois	661	1718.60	3065.93	.....	1347.33
West Michigan	2591	6736.60	3570.83	3165.77	.....
Wisconsin	2600	6760.00	2991.68	3768.32	.....
Totals	11541	30006.50	18786.26	12567.67	1347.33

NORTHERN UNION					
Iowa	2398	\$ 6234.80	\$ 5028.86	\$ 1205.94	\$
Minnesota	1775	4615.00	5077.52	.....	462.52
North Dakota	1325	3445.00	6131.87	.....	2686.87
South Dakota	944	2454.40	2245.66	208.74	.....
Totals	6442	16749.20	18483.91	1414.68	3149.39
NORTH PACIFIC UNION					
Montana	502	1305.20	1061.51	243.69	.....
Southern Idaho	852	2215.20	1400.21	814.99	.....
Southern Oregon	721	1874.60	702.04	1172.56	.....
Upper Columbia	2365	6149.00	3174.39	2974.61	.....
Western Oregon	2220	5772.00	2382.58	3389.42	.....
Western Washington	2016	5241.60	2604.60	2637.00	.....
Totals	8676	22557.60	11325.33	11232.27	.....
PACIFIC UNION					
Arizona	331	860.60	497.89	362.71	.....
California	1620	4212.00	3300.34	911.66	.....
Central California	1322	3437.20	1847.10	1590.10	.....
Northern California	1617	4204.20	1315.11	2889.09	.....
Northwest'n California	1261	3278.60	2202.60	1076.00	.....
Southern California	2163	5623.80	3208.23	2415.57	.....
Southeast'n California	1645	4277.00	2513.79	1763.21	.....
Inter-Mountain	648	1684.80	687.47	997.33	.....
Nevada	200	520.00	162.61	357.39	.....
Totals	10807	28098.20	15735.14	12363.06	.....
SOUTHEASTERN UNION					
Cumberland	604	1518.40	633.04	885.36	.....
Florida	815	2018.25	2550.20	.....	531.95
Georgia	491	1189.50	605.15	584.35	.....
North Carolina	554	1320.80	722.21	598.59	.....
South Carolina	295	667.55	286.14	381.41	.....
Totals	2759	6714.50	4796.74	2449.71	531.95
SOUTHERN UNION					
Alabama	666	1552.20	637.40	914.80	.....
Kentucky	601	1452.10	491.68	960.42	.....
Louisiana	428	1038.70	443.55	595.15	.....
Mississippi	343	780.65	336.70	443.95	.....
Tennessee River	717	1802.45	681.20	1121.25	.....
Totals	2755	6626.10	2590.53	4035.57	.....
SOUTHWESTERN UNION					
Arkansas	364	920.40	575.88	344.52	.....
New Mexico	258	663.00	418.70	244.30	.....
North Texas	1456	3746.60	1196.16	2550.44	.....
Oklahoma	1900	4885.40	1651.15	3234.25	.....
South Texas	434	1114.10	645.99	468.11	.....
West Texas	250	644.80	260.86	383.94	.....
Totals	4662	11974.30	4748.74	7225.56	.....
WESTERN CANADIAN UNION					
Alberta	721	1874.60	2095.40	.....	220.80
British Columbia	452	1175.20	508.55	666.65	.....
Manitoba	242	629.20	649.94	.....	20.74
Saskatchewan	430	1118.00	2260.06	.....	1142.06
Totals	1845	4797.00	5513.95	666.65	1383.60

Summary

UNION					
Atlantic	6062	15761.20	13188.40	2645.26	72.46
Central	7945	20657.00	14245.64	6411.36	.....
Columbia	7405	19182.80	12899.98	6282.82	.....
East Canadian	1028	2672.80	1782.04	944.84	54.08
Lake	11541	30006.60	18786.26	12567.67	1347.33
Northern	6442	16749.20	18483.91	1414.68	3149.39
North Pacific	8676	22557.60	11325.33	11232.27	.....
Pacific	10807	28098.20	15735.14	12363.06	.....
Southeastern	2759	6714.50	4796.74	2449.71	531.95
Southern	2755	6626.10	2590.53	4035.57	.....
Southwestern	4662	11974.30	4748.74	7225.56	.....
Western Canadian	1845	4797.00	5513.95	666.65	1383.60
Totals	71927	\$185797.30	\$124096.66	\$68239.45	\$6538.81
Net amount short		\$185797.30	\$1700.64	\$68239.45	\$61700.64
			\$185797.30	\$68239.45	\$68239.45

NOTE.—Eight hundred and twenty-six of the Southern Union, 706 of the Southeastern, 226 of the Southwestern, and 108 of the Virginia membership has been figured at the rate of 15 instead of 20 cents.

God, the Leveler

God is the great leveler. Many times it seems to us that conditions are wrong. Our souls cry out against the evil. We wonder how long it will be before the current of circumstances will change and other conditions prevail. How comforting it is to stay our souls on God, and to realize that he has his hand upon the lever! The heathen may rage; the people may imagine a vain thing; strife may prevail; injustice may be done; wrong policies may be pursued; but if we will be faithful to the trust reposed in us and commit the keeping of our souls unto God, we may rest quietly in the confidence that God in his own good time will vindicate every righteous cause. He will make the rough places smooth, and the dark places plain. He will fill up the valleys and level down the mountains. Let us trust him. He is the great leveler.



The Only Exceptions

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



Let It Become a Law

At the present time a bill is pending before the national Congress, known as the "Gillett bill, H. R. 10,924," providing that—

"any person or corporation that shall knowingly consign, export, or transport any rum or other intoxicating drink from the United States to any state or province or district of Africa; or shall in any way participate knowingly in such consignment, exportation, or transportation, shall be punishable by a fine of not less than fifty dollars and not more than one thousand dollars for each and every original package so consigned, exported, or transported; and liquors so consigned, exported, or transported shall also be forfeited."

For long years liquor has been the great foe of Africa, and it is to be hoped that this bill will become a law.



GENERAL ARTICLES

Set Free

WILLIAM BRICKEY

I COULD hear the voice of duty
Speaking plainly to my soul,
But I did not see its beauty,
Neither had I self-control;
For the tempter kept me blinded
So I could not clearly see,
For my soul was carnal-minded
Till my Saviour set me free.

Then I heard my duty calling,
For my eyes were opened wide,
And my sins looked so appalling,
Since the Lord was crucified.
Him I saw within the garden,
And I saw him on the tree;
I besought the Lord for pardon,
And the Saviour set me free.

O the joy and peace of living
In an atmosphere of heaven,
And to know that I am giving
What to me the Lord has given!
Now to me is given the token
That he died indeed for me,
For my shackles all were broken
When my Saviour set me free.

Now my life is full of laughter,
And my mouth is full of song,
While the glory comes hereafter,
When I praise him loud and long;
Standing close beside life's river,
In the world that is to be,
Then I'll praise the true Life-giver,
Who in mercy set me free.

Kamiah, Idaho.

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

(Continued)

GEO. I. BUTLER

It is almost impossible for any one to realize the great change in the condition of the advent people in the few years following 1844. Previous to that time they were a united, earnest, devoted host, full of hope, buoyant with enthusiasm, and most earnestly seeking to help those not in the light. After the time passed, disappointment brought discouragement, and great changes occurred, as we have stated in previous articles. However, there were scattered here and there those who, while they could not explain the disappointment, fully believed that God was in that great movement.

As the light regarding the third angel's message and the sanctuary question came, those who had received it began to communicate it to these faithful few. Joseph Bates, of New Bedford, Mass., who had been a sea captain for many years, was prominent among those who went from place to place, seeking out these faithful ones, and giving them the new light. This brother, who had gathered a little property, and retired from active service because of advancing age,

was a firm believer in the first message. He spent almost all his substance in its proclamation. I was but a youth when, in 1848, he came to my father's house in Waterbury, Vt.

My parents and the older members of our family were strong believers in the 1844 movement, and were greatly disappointed when the time passed. Brother Bates, as he was familiarly called, found mother in the house, but the rest of the family were out. He introduced himself and his mission, hung up his prophetic chart, and proclaimed the third angel's message and the seventh-day Sabbath, and explained the great disappointment. This was meat in due season to mother, just what she was waiting to learn, and she believed every word of it. At once she began to keep the unpopular Sabbath all alone. Father thought the law had been abolished, but he became a believer in 1857.

Elder Bates traveled a great deal. His whole burden was to find the old, devoted believers who had retained their confidence in the great advent movement and the first angel's message. So the light explaining the disappointment went forth.

Conspicuous among the early laborers in the third angel's message was Elder James White. He was a young man, a school-teacher in the State of Maine. He was a very earnest Christian, and became a zealous preacher of the first message. He had strong faith that God was in the message, and he traveled much, and labored hard and faithfully among the scattered believers throughout the New England States in the early days of the movement. His labors were successful in establishing the faith of many.

Another very remarkable laborer in this early period of the movement was a young lady named Ellen G. Harmon. Her parents were prominent Methodists of Portland, Maine. They embraced the first angel's message under the labors of William Miller and his associates, and were later dismissed from the Methodist Church, when the advent believers became unpopular because they would cling to that faith. Their daughter Ellen had a great misfortune when quite young. Returning home from school one day, as she crossed the common, another girl became angry at some trifle, and threw a stone, which struck her nose, and she fell unconscious. She was carried home, and for three weeks lay in a stupor, after which she became very ill. She did not remember the accident, and for some time did not know the cause of her illness. Many thought she would never recover, but she slowly gained strength, though her health was sadly broken.

This was a very severe trial to her, for she longed to get an education. She sought God in deep humility, and he gave her a remarkable experience in spiritual things. Soon after the great disappointment of 1844 she had her first vision. A few of the believers who remained steadfast, her special friends, were having a little prayer meeting together. As they were thus engaged, seeking God for light, she was taken off in vision. She says:—

"I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes and saw a straight and narrow path cast up high above the world. On this path the advent people were traveling to the city which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the 'midnight cry.' This light shone all along the path, and gave light for their feet, so that they might not stumble."—*"Life Sketches,"* p. 64.

Following this quotation, she gives a full statement of the view given her, from which the reader can readily see that in this vision there was light given through Miss Harmon for the encouragement of the disappointed, earnest believers. She was then but seventeen years old, but her religious experience at that time had been very remarkable.

She at once began to travel more or less among the believers, rehearsing what the Lord had revealed to her. Her testimony was a wonderful encouragement to many. Thus began that earnest, devoted life work for the salvation of souls, which lasted seventy years. After a time she was united in marriage with Elder James White, and their united labors brought a great blessing to the cause of God.

From time to time other laborers assisted in the work. J. N. Andrews, a young man of marked ability as a writer and preacher, was a most important helper, and a few years later Uriah Smith connected with the work. There were also many others.

Bowling Green, Fla.

(To be continued)

Rendering to God His Own — No. 1

W. S. CHAPMAN

THE study of nature demonstrates the existence of a God who is a Creator, but gives no insight into his purposes in creating the earth or in placing man upon it, or of his plan for the salvation of man. For this information we must go to the Bible. Why?—Because it is the only source of revelation of that God and Creator, declaring his purposes in creation and presenting his plan of salvation. Anciently God spoke to certain men, prophets and apostles, making known his

purposes and plans through them. These revelations have, in part, been gathered by divine direction, and now constitute what is known as the Scriptures, or Sacred Writings.

If men would study these writings and live out their teachings, they would find them a source of knowledge that would thoroughly furnish them "unto all good works." But this they fail to do, hence God has given us instruction through the Testimonies of his Spirit. But these Testimonies were not given to take the place of the Bible. "God has seen fit in this manner to bring the minds of his people to his Word, to give them a clearer understanding of it."—*Testimonies for the Church*, Vol. V, p. 663. "The written Testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed."—*Id.*, p. 665.

With these two sources of light and knowledge, let us study more deeply, possibly, than we yet have done, the otherwise familiar subject of tithing; study the purpose of God in planning it; study it until we reach the foundation principle, love, the beginning of every purpose, every plan, of God. And as the light comes, and the beauty and charm of it all is revealed, let us turn our wayward feet back again into the dear old path, and tell the Lord that, won by his love, we are "coming home, never more to roam."

For an amplification of the truth of the Biblical statements concerning tithing, we will place the Testimonies beside the Bible. Beginning, then, with Volume III, we shall obtain a clear explanation of God's purpose in presenting the tithing system to man. From page 388 we will quote, commenting as we proceed:—

"The great work which Jesus announced that he came to do was intrusted to his followers upon the earth. Christ, as our head, leads out in the great work of salvation, and bids us follow his example. He has given us a world-wide message."

From this we gather that Christ opened up the work, illustrating how it should be accomplished, but that the work itself was to be and will be accomplished through human agents. Now what was this work, as defined by himself? "He announced in the synagogue of Nazareth, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.'" And this statement is followed by the further one, "He has given us a world-wide message. This truth must be extended to all nations, tongues, and peoples."

Did you ever have an important piece of work on hand which you were extremely anxious to see finished, yet so many annoyances and interruptions distracted your attention and consumed your time as almost to discourage you in your efforts to accomplish your un-

dertaking? Well, there you have a picture of the predicament and perplexities of the missionary for Christ. Still that is not all or the worst side of the picture. The most discouraging, and the most appallingly disheartening, obstacle the missionary has to meet and allow for is unfaithfulness in support from the home center. It takes money to carry on war. How cruel to send gospel soldiers out into the field to meet the enemy, then rob the home treasury so that an adequate amount cannot be forwarded to meet the soldier's needs and necessities!

The Lord's servant has said, "An extensive war was to be maintained against the powers of darkness. And in order to do this work successfully, means were required. God does not propose to send means direct from heaven, but he gives into the hands of his followers talents of means to use for the very purpose of sustaining this warfare. He has given his people a plan for raising sums sufficient to make the enterprise self-sustaining. . . . The treasury will be full if all adopt this system, and the contributors will not be left the poorer. Through every investment made, they will become more wedded to the cause of present truth. They will be 'laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.'"—*Id.*, pp. 388, 389.

When an individual enters the church through baptism, the act is a tacit pledge to "walk in newness of life," which means not only to believe but to live out all the principles of truth. "Every person upon becoming a member of the church pledges himself to be a representative of Christ by living out the truth he professes. The followers of Christ should carry forward the work which he left for them to do when he ascended into heaven."—*Id.*, Vol. IV, p. 464. When you accepted present truth and became a member of the church, you agreed to cooperate with Christ in the giving of the message, in person and in time, and to contribute of your means, as able, to carry on the warfare to be waged against Satan. This is what it means to be a colaborer with Christ, and in return the assurance is given that persistence in this cooperation will insure a change of character which will admit the faithful one to the heavenly courts. In God's plan there is no other way in which a character can be perfected.

The plan of salvation is founded upon self-denial. The cultivation of that spirit is, therefore, a necessity as a fundamental principle of truth. God has made this absolutely obligatory. "Whatever necessity there is for our agency in the advancement of the cause of God, he has purposely arranged for our good. He has honored us by making us coworkers with him. He has ordained that there should be a necessity for the cooperation of men, that they may keep in exercise their benevolence. . . . Christians are required by the Scriptures to enter upon a plan of active benevolence which will keep in constant exercise an interest in the salvation of their fellow men."—*Id.*,

Vol. III, pp. 391, 392. "This is God's means of exalting man. It is just the work which he needs; for it will stir the deepest sympathies of his heart, and call into exercise the highest capabilities of the mind."—*Id.*, Vol. IV, p. 472.

"God is not dependent upon man for the support of his cause. He could have sent means direct from heaven to supply his treasury, if his providence had seen that this was best for man. He might have devised means whereby angels would have been sent to publish the truth to the world without the agency of men. He might have written the truth upon the heavens, and let that declare to the world his requirements in living characters."—*Id.*, Vol. III, p. 390.

"But the all-wise God did not choose any of these ways. He knew that man must have something to do in order that life might be a blessing to him. The gold and the silver are the Lord's, and he could rain them from heaven if he chose; but instead of this he has made man his steward, intrusting him with means, not to be hoarded, but to be used in benefiting others. He thus makes man the medium through which to distribute his blessings on earth. God planned the system of beneficence, in order that man might become, like his Creator, benevolent and unselfish in character, and finally be a partaker with him of the eternal, glorious reward."—*Id.*, Vol. IV, p. 473.

The primal object, then, in presenting the tithing system is the salvation of man through cooperation with God in his plan of salvation, the support of his cause being supplemental, as one of the incidents connected with the plan. The spirit of heaven is to give. Christ first gave himself, and then gave all that he had, for the redemption of man. The angels put aside the quiet life of absolute bliss, and gladly took their places as ministers to fallen man. The plan of salvation began with a sacrifice, and will end with one. All heaven has been emptied by a loving, sacrificial offering for souls. The man who would cooperate with God and with the angels in such a work must have a heart and mind like theirs, or the work would fail of attraction to him.

The natural desire of the human heart is to retain, to get. This nature must be changed until it learns to delight in giving, loves to labor for others. Selfishness is a fundamental sin, is the natural condition of fallen natures; the tithing system is intended to eliminate this deformity, and replace it with the love of God. As a man faithfully tithes his income, the blessing of the Master tenders his heart. He becomes interested in the work into which his money goes, and as time passes, he learns to love others as himself, and obtains a burden for their salvation. He learns to think God's thoughts after him, and gradually develops a character like God's. Then he is ready for admission into heaven, and for association with God and the holy angels. This is God's purpose in presenting the tithing system to man — to insure the eradication of self

and the development of character, so that man can be accepted as an heir of God, and admitted to companionship with his holy family.

"Christ saw that in the prosecution of business the love of riches would be the greatest cause of rooting true godliness out of the heart. He saw that the love of money would freeze deep and hard into men's souls, stopping the flow of generous impulses, and closing their senses to the wants of the suffering and the afflicted." "The system of benevolence was arranged to prevent that great evil, covetousness."—*Id.*, Vol. III, p. 547.

"God, in his wise plans, has made the advancement of his cause dependent upon the personal efforts of his people and upon their freewill offerings. . . . As the work enlarges, means will be needed to carry it forward in all its branches. Those who have been converted to the truth and been made partakers of his grace, may become coworkers with Christ by making voluntary sacrifices and freewill offerings to him."—*Id.*, Vol. IV, p. 464. "Whenever God's people, in any period of the world, have cheerfully and willingly carried out his plan in systematic benevolence and in gifts and offerings, they have realized the standing promise that prosperity should attend all their labors just in proportion as they obeyed his requirements. When they acknowledged the claims of God, and complied with his requirements, honoring him with their substance, their barns were filled with plenty. But when they robbed God in tithes and in offerings, they were made to realize that they were not only robbing him but themselves; for he limited his blessings to them just in proportion as they limited their offerings to him."—*Id.*, Vol. III, p. 395.

St. Petersburg, Fla.

Obstacles

GEO. E. HOLLISTER

"If the chosen messengers of the Lord should wait for every obstacle to be moved out of their way, many never would go to search for the scattered sheep."—*Early Writings*, p. 63.

"Obstacles to the advancement of the work of God will appear; but fear not. . . . Nothing can stand in his way. His power is absolute. . . . He can remove all obstructions to the advancement of his work. He has means for the removal of every difficulty."—*Testimonies for the Church*, Vol. VIII, p. 10.

"Many are the hindrances that lie in the path of those who would walk in obedience to the commandments of God. . . . He will remove every obstacle from before the feet of his faithful ones, or give them strength and courage to conquer every difficulty, if they earnestly beseech his help."—*Id.*, Vol. IV, p. 147.

"Every obstacle to the redemption of God's people is to be removed by the opening of his Word and the presentation of a plain 'Thus saith the Lord.'"—*Id.*, Vol. VIII, p. 10.

"In the darkest days, when appear-

ances seem so forbidding, fear not. Have faith in God."—*Ib.*

"When in faith we take hold of his strength, he will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of his name."—*Id.*, p. 12.

Believe and receive.

Awake from Sleep

MRS. H. E. SAWYER-HOPKINS

THE foe, knowing that his time is short, is working with all his power, and with signs and lying wonders. He will leave nothing undone to deceive if possible "the very elect." Our hearts are often stirred within us as we see signs fulfilling on every hand which point to the soon coming of our Lord and King, but there is danger that a spirit of lethargy shall creep in, and we allow ourselves to become so accustomed to the unusual that we shall fail to sense its true meaning. While all heaven is astir, while the earth is waxing "old like a garment," the Lord's work requires haste. We must do our part in giving the gospel to all the world in this generation. Let us take for our motto the words, "Help somebody today," heeding the admonition of the prophet, "Awake, thou that sleepest."

Loma Linda, Cal.

Earth's Last Generation — Has It Been Reached?

Tokens by Which to Identify It

JOHN N. QUINN

THE last generation of earth will be reached sometime, for the Christ who ascended into heaven will return to gather to himself his own. He so promised, and his word cannot be broken. The destiny of the race will be eternally decided at the second advent of Christ, and it is incredible that an event so tremendous in its consequences should occur and no one have any previous knowledge of it.

Christ's friends are to know what their Lord does (John 15:15); being children of the day and not of the night, of light and not of darkness (1 Thess. 5:1-8), they are to know when the day of sin's doom and of deliverance to God's children is "near, even at the doors" (Matt. 24:33, 34).

The Last Generation in Comparison

Noah's times are to be duplicated in the last generation. Matt. 24:36-41. As it was in the days of Noah, so shall it be in the days immediately preceding the second advent.

The last generation before the flood began when there came to Noah a revelation of God's purpose to bring "a flood of waters upon the earth." Heb. 11:7; Gen. 6:5-8, 17. That generation heard the message of invitation and warning. It rejected the message, and came to its end in the deluge. One generation covered the message and work of Noah. Thus shall it be with earth's

last generation. Evidence of this is abundant.

There has been given the servants of God a revelation of his purpose, and the message of invitation and warning has rung out in the power of the Holy Spirit. The message of Christ's second advent is rapidly encircling the globe. The voice of that message is constantly increasing in volume and in power, and this will continue until the appearing of our Lord in power and great glory.

Noah's message covered but one generation; the second advent message will cover but one generation. Both generations begin with a message, and both terminate in deliverance to the believer and wrath to the rejecter of God's mercy.

The Last Generation in Test

The message and the experience of Elijah the prophet are to be repeated in the last generation. Mal. 4:5. In Elijah's time the worship of Baal had eclipsed the worship of Jehovah. 2 Kings 1:16; 1 Kings 18:18; 21:25, 26. Faithfully was the message of warning, with its call for reform, proclaimed by the prophet of God, but his message fell on ears that were stopped. Because of this refusal to reform, the heavens were closed, and famine laid the land waste. Elijah's word broke the famine; Elijah's word discomfited and defeated the priests of Baal, and overthrew the worship of the false god.

That woman Jezebel, wife of King Ahab, led in the apostasy of Israel and in the opposition to God's work of reform. She was Elijah's bitter enemy, having determined that he should die. 1 Kings 19:2. Jezebel perished (2 Kings 9:30-37), but Elijah, the messenger of God, was translated to heaven without seeing death. 2 Kings 2:11.

This experience will be duplicated in the last generation. Even now the stage is set and the drama is being enacted. That woman Jezebel, ever an apostate, is here. Rev. 2:20. With the kings of the earth she has committed fornication (Rev. 18:9); she is drunken with the blood of the saints (Rev. 17:6); and the nations have drunk of her wine until they are stupefied (Rev. 18:3). The heavens are closed; there is a famine in all lands, not a famine of bread, but of hearing the word of God in its purity, free from the traditions and doctrines of men. 2 Tim. 4:1-4.

Elijah's message is also here, the message that opens heaven (James 5:7; Hosea 6:3; Zech. 10:1; Hosea 14:5-9), bringing showers of God's grace to refresh thirsty hearts. This message eclipses tradition, so magnifying Jesus Christ, as prophet, priest, and king, that in all things he the Man of righteousness, and not the man of sin, has the pre-eminence. This message will bring the world to a test. Rev. 14:6-20. Jezebel will be destroyed because of her attempt to destroy God's messengers (Rev. 18:9; 13:15); God's name will be magnified (Rev. 14:1), and his people translated to the sea of glass in heaven (Rev. 15:1-3), just as Elijah was taken to heaven after his victory over Jezebel and Baal.

Elijah's work covered a generation; the last message of reform likewise will cover but one generation.

The Last Generation in Type

John the Baptist is a type of those who will live at the time when the Lord appears. Matt. 11:11-15; 17:10-13; Mark 9:11-13; Luke 1:16, 17; Mal. 4:5. "In preparing the way for Christ's first advent, he [John] was a representative of those who are to prepare a people for our Lord's second coming."—*"The Desire of Ages,"* p. 101.

The voice of John, which sounded the fact that God's Messiah was about to be revealed, continued until in triumph John cried, "Behold the Lamb of God." The word was verified in that generation. The message announcing the imminence of Christ's second coming, and calling upon men to prepare to meet God, will continue until, with confidence born of the Spirit of God, it will cry out in divine exultation at the revelation of Jesus in the clouds of heaven, "This is our God; . . . he will save us." Isa. 25:9.

John's generation had three opportunities, all three of which it rejected:—

1. John's message, which stirred the nation.

2. Christ's message and his mighty works, which caused a second and deeper stirring of Israel.

3. Pentecost, when the Spirit was poured out. A Spirit-filled church again caused the nation to be aroused, and this church, in less than forty years, carried the gospel to every creature. Col. 1:23.

A threefold opportunity will be given to the last generation, which, when rejected, will bring the day of wrath. Revelation 14.

Those who heard John's message saw it fulfilled, and lived until Jerusalem was destroyed and the nation dispersed. One generation covered this experience and work. The generation which hears the voice proclaiming Christ's second advent will continue until the message is fulfilled, and to those who look for him Christ will appear the second time without sin unto salvation. Heb. 9:28; Rev. 14:14.

One generation covered the work of Christ's earthly ministry at his first advent; one generation likewise will cover the work of the message of the second advent.

Both Noah's generation and the first advent generation began with a message from God. Heb. 11:7; Luke 1:20. A message rang out through both generations, the message marking the beginning of each. A message will be proclaimed to earth's last generation. This message will end in God's wrath being poured out on a world lying in wickedness; a generation which had shut its ears to God's truth, but opened them to fables. Revelation 14, 16. That generation is the one in which we are now living.

Deliverance from Babylon in the Last Generation

God's people in the last generation are to come out of Babylon. Rev. 18:4. Israel after the flesh went into Babylon

because of Sabbath breaking. 2 Chron. 36:17-21; Jer. 17:27. Seventy years covered the time of their bondage in Babylon, and God's word of prophecy and God's prophet were prominent in Israel's deliverance. Daniel 9. The conquest, the bondage, the deliverance, covered but one generation. These things are written for our learning, upon whom the ends of the world are come. Rom. 15:4; 1 Cor. 10:11. Obedience to the Sabbath of God in the last generation brings God's children out of Babylon (Rev. 14:12; Isa. 58:13), and those who leave Babylon will live in the generation that witnesses Babylon's doom at the second advent of Christ. Rev. 14:12-20; 18.

Characteristics of the Last Generation

Formalism in religion. 2 Tim. 3:1-5. Seducing spirits causing men to accept as truth doctrines of devils. 1 Tim. 4:1-4.

Signs and wonders deceiving men, so that lies are believed to be truth. 2 Thess. 2:8-12.

Tradition supplanting truth. 2 Tim. 4:3, 4.

False teachers leading men captive at their will. Matt. 24:23-28.

God's law trampled underfoot. Isa. 58:13, 14.

Jezebel exalted to world-wide queen-ship just before her destruction. Rev. 2:20; 18:4-24.

God's obedient children persecuted. 2 Tim. 3:12; Rev. 12:17; 14:12.

Marked increase of knowledge. Dan. 12:4.

World-wide evangelization. Matt. 24:14.

Closing scenes of great lines of prophecy being enacted. Daniel 2, 7, 8, 9, 11, 12.

Centralization of wealth and oppression of the working classes. James 5:1-8.

The world filled with violence—lawlessness. Gen. 6:13; Matt. 24:37, 48.

War spirit rampant in all lands. Rev. 16:13-15.

Angry nations destroying the earth. Rev. 11:18.

Nations and their rulers distressed and perplexed. Luke 21:25.

Fearful forebodings as to the future. Verse 26.

Lust prevailing over virtue. 2 Tim. 3:2, 3.

Pleasure preferred to God. Verse 4.

The church Christless. Rev. 3:20.

Every sign that was to precede Christ's second coming fulfilled. Matthew 24.

The earth, old with age, tottering (by increase of earthquakes) to its doom. Heb. 12:26-29; Isa. 24:1-12, 19-23.

Turkish power driven from Europe to Jerusalem, where the kings of the whole world will be gathered to be destroyed by the armies of heaven at Christ's second coming. Rev. 16:12; Dan. 11:45; 12:1.

Evidence multiplied a thousandfold could be produced, proving that in this generation these characteristics are dominant, these signs fulfilled. In the religious world, Spiritism, devil worship,

Zionism, Russellism, Eddyism, Mormonism, Romanism, pseudo-holinessism, and multitudes of other cults and "isms" are leading thousands away from the truth into captivity to the wicked one.

Romanism is leaving no stone unturned to reestablish herself as mistress of the world. Formalism in Protestantism is causing the standard of truth to be lowered, so that heart conversions are the exception in present-day evangelism. A clasp of a man's hand, a word nominally confessing Christ, and, lo! this is conversion—no burden of sin, no travail of soul, no deliverance from the bondage of sin's domination into the liberty of God's children; "having a form of godliness, but denying the power thereof."

Solemn yet glorious is the thought that earth's last generation has been reached. God's message of invitation and warning is sounding, and will continue to make itself heard above a babel of voices crying, "Lo, here; lo, there!" until the kingdoms of this world become the kingdoms of our Lord and his Christ, and he reigns in righteousness forever and ever. "Even so, come, Lord Jesus."

Takoma Park, D. C.

A Lost Opportunity

WALTER S. SCOTT

ONE beautiful day in June, while engaged in canvassing in one of the rural districts of eastern Ohio, I came to a beautiful mansion, which had but a short time before been purchased by a millionaire. The neighboring farmers told me that this was to be the summer home of the millionaire, and that he was then at the place making plans for improvements. As I desired to meet him, I hastened forward.

On learning that he had just recently undergone a serious operation, narrowly escaping death, I concluded that, with the Lord's help, I could convince him that there is a God, and that he is the One who brought him safely through his serious illness.

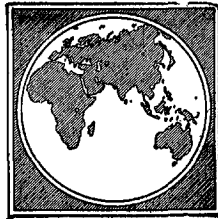
Upon nearing the house, I asked the Lord to give me the opportunity of presenting the blessed truth to this man. I entered the yard, and found the millionaire; but when I addressed him and asked for a few minutes of his time, he replied that he was too busy. After being told that I was engaged in Christian work, he replied that he was not interested in such things. Not being able to accomplish anything, I went on.

Several months later I learned that this man, while out in his automobile, had been struck and killed by a train. His probation had closed. Instead of grasping the opportunity to prepare his soul for the heavenly mansion that Jesus had promised, he was busy preparing an earthly mansion for his own pleasure.

So it is with many of us. We are so busy that many times we neglect our most solemn duties toward God. In Christ's Sermon on the Mount, he says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 7:33.



THE WORLD-WIDE FIELD



Wants to Preach

C. P. LILLIE

THE spirit of service shown by many Chinese Christians is illustrated by the following statement made by a recently converted coolie in Shantung Province: "I want to preach," he said. "If I could only give up one year of my life fully to the preaching of the gospel my cup of happiness would be full. Oh, yes, to preach many years I am willing, but that would be too good to come true! Oh for just one year doing nothing but preaching God's word! That would be a wonderful token of his favor."

In this province there are about forty million people, and only about twenty-five thousand Protestant church members — one to every sixteen hundred. The

subjects presented by both foreign and native workers.

Pastor B. L. Anderson, superintendent of the South China Mission, and Pastor J. P. Anderson, director of Swatow work, were in attendance, and helped much in making the meeting a success. The subjects which they presented were of special importance, as they related to the time in which we are living, and the need of speedily preaching the gospel to those who do not know of the soon-coming Saviour.

A regular program was arranged, similar to that usually followed in large gatherings, giving the time and subject for the different meetings during the day. A special period each day was used exclusively for women's meetings, the instruction being given by Sister E. H.

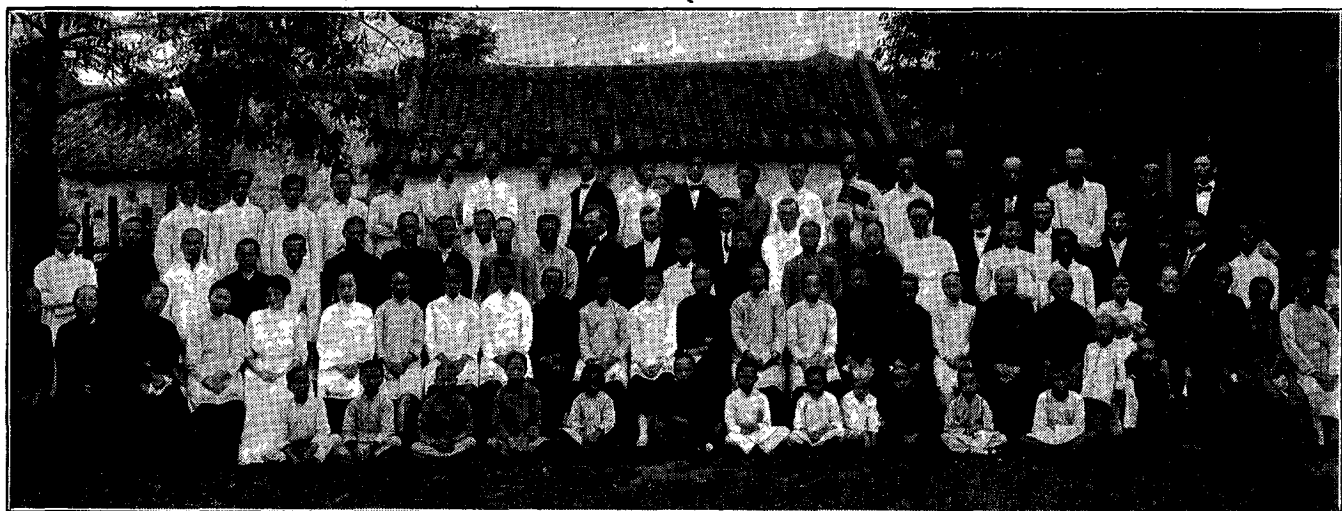
These were from the teacher, merchant, and farmer classes, but they are united in looking for the soon coming of our Saviour. It makes our hearts glad when we see people taking their stand to keep the commandments of God, forsaking their customs and idol worship, and trusting in the "only name" which can save them.

South India

J. S. JAMES

IN South India a glorious beginning has been made in our work, but large fields lie yet unentered, calling loudly for workers. To the north is the great nation of the Telugus, numbering more than twenty million. A few have heard and obeyed, and some are in training for work; but we have not one missionary family among them.

To the west is the great native state of Mysore. Here and in part of Bombay and the Kanara country live ten million who speak the Kanarese language. Most of these people are Hindus, but many are followers of the false prophet. I do not know of a single be-



CANTONESE GENERAL MEETING AT FATSHAN

Twenty-two of these were baptized at this meeting. Nearly all are church members, and some of the members are not present. This is one of our first missions established in this part of the field.

task of bringing the gospel to these millions is truly a great one, but the door of opportunity is wide open. Christian readers, what is it to you? How shall any "preach, except they be sent"?

Changsha.

Cantonese General Meeting

A. L. HAM

GENERAL meetings in the mission field are on the order of our camp meetings in the homeland, only they are not so large, and we do not use tents. Our native believers look forward to these gatherings with as great eagerness and expectation as do their brethren in other lands to their yearly camp meetings.

Our annual general meeting for the Cantonese-speaking people was held recently in Fatshan, one of the oldest out-stations in this field. From the beginning, the attendance was good, and an excellent interest was manifested in the

Wilbur. These meetings proved a blessing to the Bible women and other Chinese women who were in attendance.

Another important feature was the discussion held, and the instruction given by Brother A. Mountain, Jr., on the literature work.

During the meeting two of our young men gave a temperance program. One of them had been trained as a dispensary attendant by Dr. Law Keem, when he was at Fatshan, and the other had attended our training school at Shanghai. Both these young men showed that they had studied well the effects of tobacco and alcohol on the human body, and they used good illustrations and demonstrations to prove the truthfulness of their statements. I was much pleased with their report, and am sure that it would have been a credit to our American boys.

Near the close of the meeting twenty-two persons followed their Lord in baptism, and were accepted for membership in the different churches represented.

liever or a page of our literature to witness in all that great state.

To the southwest is another native state, Travancore. The language of this province is Malayalam. There are six million in all India who speak this language waiting for the living messenger of truth. Some converts there are, but we have no missionary to instruct and lead them.

To the southeast of India's mainland lies the beautiful island of Ceylon, mentioned in Bishop Heber's soul-inspiring hymn, "From Greenland's icy mountains." Here four million wait for the coming of our missionaries.

These fields all call loudly for help in men and means. How long before the call shall be answered?

Trichinopoly.

He that hath got the mastery over his own will, feels no violence from without, finds no contests within.—*Dr. J. Smith.*



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.

His Wonderful Love

PHILLIS LEE

Wonderful love, all love excelling,
Love that would stoop to one like me,
Leaving yon glorious, heavenly dwelling,
Seeking for sinners! Ah, how could it be!
In infinite mercy the Father offered
Heaven's choicest treasure, his only Son;
Freely to me the gift was proffered—
Strange that I was not sooner won.

Strange that I lived for worldly pleasure,
Holding the gift in light esteem;
Striving for vain and worldly treasure,
Drifting along as in a dream;
And yet for me the thorns were worn,
For me the pain of the nail-pierced hands,
The shame and the suffering meekly borne,
Meeting for me the law's demands.

Love without measure, love unbounded,
That He should hear my faintest call;
He by whose word the worlds were founded,
Who by his power upholdeth all.
That wonderful love that knows no measure,
Extends to a sinful, fallen race
The priceless gift of eternal treasure,
Life everlasting through his grace.

O heart of love that would not falter,
Giving up all for one like me,
Help me to place upon the altar
All that I am, in service free.
Help me with willing heart to render
All that I have—the gift how small!
Lord, I would make complete surrender;
Be thou from hence my life, my all!

Which Family is Yours?

MAE MARK

CONNECTED with every admonition of our blessed Master we find reason, example, or promise. He set apart the seventh day as a day of rest, and refraining from labor himself on that day, blessed and hallowed it for the use of man. He left in this memorial a constant link between heaven and earth, one holy day out of every weekly cycle, when we are to lay aside our usual duties, and in quietness meditate upon things divine.

We are commanded, "Be still, and know that I am God." But how often we bring earthly cares into holy time! No, we do not perform work on the Sabbath day; but our minds, still drunk with the cares of life, are not where they should be. The hours of the Sabbath slip by, and at its close our hearts are heavy instead of being refreshed by God's blessing in the renewing of his precious promises.

The Sabbath was given us as a sign

that we may know the Lord who "sanctifieth" us. What a blessing we miss if we spend our Sabbaths in a careless way, just passing the time, waiting for the sun to set. This is very easy, but we must remember that it gives Satan an opportunity to slip in suggestions.

The servant of the Lord has told us that we must be careful of the ends of the Sabbath, for these moments are as sacred as those at noonday. But how often sundown on Friday evening is the busiest time of the day. The father is hurrying with the evening work, and in his haste speaks sharply to the little son near by. The little fellow wishes in his heart that Sabbath would never come, for as he goes into the house, mother is hurrying too. The last bit of baking is being hurried, and she is impatient because things do not go right. Sister is fretful and frowning, partaking of the general atmosphere. Until bedtime there is one grand rush, for there is much to do; but when supper, baths, and worship are finally over, the parents feel that their duty is done, and are glad tomorrow is a "rest" day, because they are so very tired. But morning somehow brings with it the same spirit of hurry, for the family slept late. Sister does not want to go to Sabbath school, but is compelled to attend. Her spirit of rebellion only adds to the general family discomfort, and all are really glad and sigh in relief when the day is over.

Across the road is another Sabbath-keeping family, but here conditions are very different. At sundown they all gather for worship, baths all taken, evening duties done. After a light lunch they study the Sabbath school lesson, or rather review it, for they have been going over it during the week. Often they take turns reading from some good book or one of our papers, and at bedtime retire for a quiet, peaceful rest. The very presence of the holy angels can be felt there. Morning brings together a happy family, each anxious to get ready for Sabbath school because he really loves to go. The day seems all too short; and as they kneel for evening worship at sunset, they thank the heavenly Father for what has been truly a time of refreshing.

Shall we not study and pray for wisdom to make the Sabbath a day of real enjoyment for every member of the family, young as well as old?

Lemoore, Cal.

Talking Things Over at Home

(Printed by request)

THE dining-room table was not a silent place in this home. Mealtime meant talking time. It is a poor meal that doesn't. And as the young people and the father and the mother were eating and talking that day, a question came up that no one could answer. The father pushed back his chair, stepped over toward the window, lifted a big reference volume from its stand, turned over its pages, and in a moment all had the answer to their question. The book was put back into its place, and the meal went on.

That was in the home of H. Clay Trumbull, years ago; and the children of that family, now the heads of homes of their own, have reason to be grateful for the wisdom of the father. He made it a point to have in the dining-room an unabridged dictionary, a cyclopedia of general information, and a geographical gazetteer. These books were not in the adjoining library, but in the dining-room itself; and his purpose in putting them there was to have immediately at hand trustworthy information that would help to make the table talk worth while.

Are we all deliberately and thoughtfully pressing into service every available and simple means of this sort in order that as we "talk things over at home," our talk shall not be mere chatter, mere unguided opinion, but shall increasingly become more and more profitable as the days and years pass? Are our children as familiar with the use of a Bible dictionary as they are with the use of a Webster? Do they know how to use the Bible concordance? Why should not reference books of this sort become a "commonplace" blessing in the home? It is so easy at the table, or during the home evenings, or on a quiet afternoon, to start a conversation (deliberately, though not too obviously) that will lead on into real riches of history or travel, art or music, or of the Christian life and the Word of God.

In the very crowded program of our homes today there is little enough time to get perspective by absence. It is a blessing that, with the life of the household flowing all around us, we can stand a little away from the routine by moving into others' environments in the pages of books and magazines.

What mothers have found of value in one home is thus passed on to mothers in other homes. The child who says and does unaccountable things in California has some delightfully close relations down in Maine among the juvenile New Englanders. This is a comfort to the mothers East and West, who can talk it all over in mothers' books and magazines.

And how the life of the whole land has been sifted and searched for material by writers and editors! Folks know each other better than they did. Things that used to seem strange in one region now get a happy nod of recognition. This better understanding is one of the uses of periodicals, and of books as well.

Within the home, children's magazines are as good for parents — there is such a being as a father who knows his children — as for the children themselves. Children's books are often far healthier and much more fascinating to parents than grown-ups' books with dignified or mysteriously fetching titles, and queer ideas or a bad taste in the mouth after their reading. The mother or father who refuses the joys and misses the training opportunity of a cheery reading-time with the children is drying up at the mental springs of home delights. . . .

MANY of us are so afraid to teach sex knowledge to our children that when we try to, the children at once see that we are confused and hesitant. That, in turn, unsettles them, and makes it hard to put great truths simply and unaffectedly before them.

We need have no fear. It is possible to put the whole subject upon its rightfully high plane; to detach it from low suggestion; so to point out the wonder of the reproductive processes in nature, and among animals, and so on up to man, that the deep heart of God's plan is far more fascinating than the vague and perverted guesses with which children are often misled by their playmates. Any parent can find much help in doing this through sound books on sex teaching. Indeed, the following experience was greatly enriched in its effectiveness by a plan suggested in such a book:—

A family traveling abroad numbered among its members a boy of nine years. His mind was quick and sensitive. His father learned one day that the boy had become curious about the realm from which the new babies came, and their pathway hither. The boy asked the direct question, "How do the babies come?" and the father believed that the hour had arrived for a glimpse into the mystery. So he took the boy to a room in the hotel, overlooking lovely Lake Como, and unfolded to him, not all the story, but the mother part of it.

He told the little chap that within the mother his own baby life had begun, and had grown, until he as a baby boy was able to come out into the world, ready to grow up into the boy that he now knew himself to be. And he was told of the mother-love that cherished him, guarded and kept him, through the long months when mother often grew very tired, but never was sorry that she had him to care for.

Then he was told, too, that it was often a time of great danger to the mother when the hour had come for the baby to appear in the world, and that mothers sometimes gave life for the new little life.

Then said the man, "You see now, my boy, why it is that I have always loved my mother so much." And the lad rose up from his seat over by the window where the lake shone through, and clenching his small hand with emotion, he strode up and down the room, exclaiming with a toss of his fine head, "Oh, father, father, I don't wonder you

feel that way,— I don't wonder! That's the most wonderful thing I ever heard!"

It was. And it will seem so to the youngster who is told by any one who is also filled with childlike awe in the presence of this marvel of marvels.

OUR own talking with each other is one thing; God's talking to us is another. Are we making sure that God shall have his opportunity of speaking to the members of the family in the home, apart from their actual Bible reading or prayer time or family worship? We can do this.

One of the long-time leaders of the great Victorious Life Convention that meets every summer at Keswick, England, is the Rev. Prebendary H. W. Webb-Peploe, of London. Years ago he was at a crisis-time in his life. He was agonizing in prayer. He glanced up and saw on the wall a verse of Scripture, "My grace is sufficient for thee." God spoke to him through that word of God placed on the wall of his room. The young minister saw that he did not need to ask God to *make* his grace sufficient for him, but that it *was*, that it *is*, sufficient. And for years God has been blessing that man to thousands of others as they have been shown through him the complete sufficiency of God's grace in Christ.

Is God given a share in your home by his Word on the walls of your home? . . .

In the boyhood home of the editor a "silent comforter" was another blessed factor. This is simply a series of sheets of paper, each giving in clear type several carefully chosen Scripture verses. The one referred to contained thirty-one sheets, and each page was turned over day by day during the month, the day's verses being read aloud by all in concert at family worship. These passages of Scripture were unconsciously memorized as the months and years went on, and they are among the precious memories and the present riches of the lives of that home today. The "other Comforter" whom Jesus sent when he ascended to his Father can use such a silent comforter in blessed power as through it he talks to the loved ones in the family circle.—*Sunday School Times*.

A Tribute

THE most perfect home I ever saw was a little house into the sweet incense of whose fires went no costly things. A thousand dollars served as a year's living for father, mother, and three children. But the mother was the creator of the home. Her relations with the children were the most beautiful I have ever seen; every inmate of the house involuntarily looked into her face for the keynote of the day, and it always rang clear. From the rosebud or the clover leaf which she always found to put beside our plates at breakfast, down to the story she had on hand to read in the evening, there was no intermission of her influence. She has always been, and always will be, my ideal of a mother, wife, and home maker.—*Helen Hunt Jackson*.

Do You Know That

ORDINARY adhesive court-plaster tape may be used with good results in mending dolls and other broken toys?

Celery tops dried in a warm (not hot) oven, and stored in a glass jar, are superior to celery salt for flavoring?

The white of an egg beaten stiff, sweetened, and flavored with strawberry juice, makes an acceptable substitute for whipped cream for strawberry short-cake?

Kerosene oil will remove paint stains from garments? Dampen well, roll up, let stand for half an hour, and then wash with warm suds. The same method will also remove the printing from cloth flour sacks.

Light magnesia will remove tartar from the teeth? The brush should be moistened in warm water, dipped in the magnesia, then applied to the teeth. Magnesia also counteracts the tendency to acid mouth.

The best way to remove cobwebs is with a clean cloth on the end of a pointed stick? Touch the cobwebs lightly, withdraw, and no dark smears will remain to remind you where the webs have been.

The life of your clothes wringer will be lengthened, and its usefulness greatly increased, by a little care each time after using? The top screws should be loosened, the bearings oiled, and the rollers cleaned with kerosene. After using the kerosene on the rollers, they should be washed with warm soapy water, and wiped dry.

Flies multiply with almost unbelievable rapidity in the garbage can? Clean the can with strong, hot lye solution each time it is emptied. Or "after emptying the tin, flush it with carbolic-acid solution, three tablespoonfuls of ninety-five-per-cent carbolic acid to each quart of hot water. This solution destroys the life in egg or maggot form."

A long-bristled, round-handled paint-brush is invaluable in removing dust from inaccessible corners? In some stores, these brushes may be found with colored bristles. Though somewhat expensive, they last for years, and prove their usefulness anew each dusting day. They are especially convenient in removing dust from dressing tables, bureaux, etc.

Many cases of inflammation of the eyes are traceable to the use of "face powder"? The reason for this is that many of these toilet powders, commonly known as "rice powder," contain, in addition to the rice powder, other ingredients which irritate the delicate membranes of the eye. "Sixteen samples of so-called rice powders were recently analyzed, and of this number only two consisted entirely of rice; and only six contained any rice at all."



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Under South American Skies — No. 3

THE closing part of my last report was written on the steamship "Vestris" while we were en route from Brazil to Argentina, after attending the union conference in Brazil. As our ship arrived at Montevideo Sabbath morning and remained there until evening, we had the opportunity of meeting with the believers in that city. Brother F. L. Perry, the superintendent of the Uruguayan Mission, had arranged for a meeting at 3 P. M., and Brethren Montgomery and Town and I each spoke briefly to the assembled company. A good property is owned by the union conference, and this provides a place for the mission office, for public services, and a home for the workers. We were glad to find that the truth had been planted in the city of Montevideo.

We arrived at Buenos Aires on Sunday morning, January 30, and proceeded at once to La Plata, one hour's ride by train, where we found the workers' meeting in progress, leading up to the biennial session of the South American Union Conference. We were heartily welcomed by Elder J. W. Westphal, the president of the union, and all his associates in the work; and the Christian hospitality extended to us made us feel very much at home. So it is the world over. There is something about this message which constitutes a strong tie binding together in a spirit of unity the workers in all parts of the great field, and we are always among friends. The unity of our work is one indication that this movement is under divine guidance.

We were at once assigned a share in the work of the meeting, which, including the conference, was to continue three weeks longer. Brethren Montgomery and Town and I usually gave one study each as our contribution to the daily program, and joined with others in the other features of the meeting. A deep interest was manifested in the study of the gospel message for this time, and we all appreciated the light which came to us from the Word of God. We have been told that there is more light for us, and our experience is in harmony with this statement. Greater assurance and fresh courage seemed to come into the hearts of the workers as we dwelt upon the wonderful revelation of the plan of salvation through the gift of Christ to be the Saviour of the world, and as we gained a new and more comprehensive meaning of the special truths which are to be proclaimed in finishing the work of God in the earth. The prophecies throw a wonderful light upon our time, and what we have been looking forward to for many years is now taking place before our eyes. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

The meetings of the union conference which began February 11, were of much interest. The reports from the field were encouraging, and the various financial

statements rendered showed that the work was being carried forward upon a safe basis. We were thankful to find no burdensome debts resting upon the different organizations, and we were not called upon to give time and strength to devising methods for meeting financial obligations. It is cheering to find that the mission fields have been operated in harmony with the plain counsel given through the Spirit of prophecy, to shun debt. It saves many heart-breaking experiences.

In his report to the conference the president, Elder J. W. Westphal, gave a brief review of the work in South America from the time when the first workers came to this country in 1891 down to the present year. In 1901, when the first general organization was effected, there were about 1,100 believers in the whole



ORDAINED MINISTERS IN THE SOUTH AMERICAN UNION CONFERENCE

field. As the work has extended, two union conferences have been organized, with local conferences and local mission fields in the territory of each union. I will quote a brief statement: "In the three years, 1911-13, from the separation of Brazil from the South American Union Conference to the time of the last session, the membership [of the South American Union Conference] had reached 1,947, a total increase of 474. During the biennial term of 1912-13 the increase was 335, beginning with a membership of 1,612. The last biennial term has brought the membership to 2,698, an increase of 751, more than 38½ per cent, or an average of two a day, with a surplus of 21. Of these, 300 were added to the church in 1914, and 451 in 1915, a gain of 50 per cent in 1915 over the previous year." These facts speak for themselves. Adding the membership in Brazil, 2,197, we have a total membership in South America of 4,895. With a roll of almost five thousand believers, three training schools, two printing offices, and a sanitarium, we may surely say that our message is strongly and permanently established in this field. Those who during the past fifteen or twenty years have acted as the pioneers

in this country and have contributed by their labors to bring about the above-mentioned results, have endured many hardships, and have given the best of their lives in self-sacrificing devotion to the interests of the cause of God in South America during the most trying period of its development, and those who enter into their labors and reap the benefit of their faithful efforts should remember them for their works' sake.

The reports rendered by the heads of the various local fields entered into more details concerning the progress of the work. Limited space prevents me from giving extended extracts from these reports, and I can present only their most important features. It is generally conceded that the mission to the Indians around Lake Titicaca has done more than any other one thing to bring our work into favorable prominence in South America, and it therefore seems proper to speak somewhat fully of that effort. About six years ago an Indian in that region read some of our literature and became interested. He told other Indians what he had learned, and began to correspond with the superintendent of the Peruvian Mission. Later two of our brethren visited these interested Indians,

and Brother F. A. Stahl began work among them. Now there is a church of 335 members, 235 of whom have accepted the truth during the last two years.

The medical missionary work and the educational work have been combined with the preaching of the gospel. The average attendance at the school last year was 135, some of those in attendance being thirty years of age. "As the result of this work among the Indians, one town two leagues from this mission cannot support a priest any more. There are two large church buildings at this place, and only four years ago it had the name of being a most profitable parish, and it had two priests stationed there; but things have changed, and there is no priest there now, and none wants to go there. The people of this town have advised the governor to turn over these two large church buildings to the Adventists, telling him that they could certainly use these buildings to greater advantage. The priests themselves have helped in an indirect way to increase the interest in our work by visiting the Indians and scolding them because they attended our Sabbath meetings. This served only to drive the Indians farther away from the priests, and many who had

never attended our meetings before, did so after being thus scolded."

There are calls for the extension of the mission work among the Indians, not only at a number of places around Lake Titicaca but also in Bolivia, and this seems to be a most favorable time to respond to these urgent calls. The fact has already been stated in the reports from this field that the granting of religious liberty in Peru by making a change in the constitution was directly due to this work among the Indians, and I do not need to go into the particulars of the case, but this remarkable step has brought our work into great prominence not only in Peru but throughout South America and even in North America, as many papers have reported the facts and discussed the issues involved. As the teachers of the Protestant religion cannot now be legally prosecuted in Peru, it is more than likely that more missionaries representing the various societies may be sent to that field, and I am convinced that just now is our opportunity to occupy this unworked territory. In closing his report, Brother Stahl said, "The great need is laborers. Seven are needed at once. These could be placed at the most strategic points, and the work could be connected in this way. The land is open to us, and it is expected that we should go forward and take possession of it." I sincerely wish that these laborers could be secured.

One paragraph in the report of Elder C. E. Knight, the superintendent of the Ecuador Mission, is quoted here in order to show the spirit which prevails in a large part of South America: "A few months ago I met a New York journalist while on the boat going to Lima who told me that coming down from Panama a priest wished to land at Guayaquil, the port of Ecuador, but the immigration agent would not allow him to do so. The priest asked, 'Is not this a Catholic country?' 'Yes,' the agent replied. 'Then why am I not permitted to land?' inquired the priest. The official answered, 'There are too many of you here now.' This reply may at first appear favorable to our efforts at evangelization, but the real reason for giving it was not sympathy with the gospel, but the skeptical and atheistical spirit that is opposing the church." As to the progress of our work in Ecuador, Brother Knight said, "The present membership is 23, of which number 16 reside in Ecuador. Of these, five are on the list as paid workers. Since the last bi-



FORMER STUDENTS OF UNION COLLEGE IN ATTENDANCE AT THE LA PLATA MEETING

ennial meeting five have been baptized. There is not the same large percentage of foreign population as there is in many other Latin-American countries from which to draw stable converts, and the Ecuadorian people seem to me less accessible to the truth than any I have met." Brother Knight suggested the advisability of opening up work among the aborigines of Ecuador, of whom there are about one million.

In his report of the Inca Union Mission Elder E. L. Maxwell, the superintendent, mentioned a gratifying increase in the sales of literature, as follows: "It is in the matter of the circulation of our literature that we have exceeded to the greatest extent our former attainments, and even our most sanguine hopes. While I have not been able to get a statement of the sales during the two years just past, I feel safe in saying that we have sold much more than in any like period in the history of our field. This is especially true of the war specials of the *Atalaya* [the missionary paper published at Buenos Aires], of which we have disposed of about 35,000 copies. The splendid increase in our membership is in large part due to the good influence of our message-filled literature." Another interesting statement was this: "The brethren of the Otao church in the hinterland from Lima are building the first and only Protestant chapel built by native Protestants and for native Protestants in the republic."

In Peru, apart from the converts at Lake Titicaca, there were at the close of 1915 five churches, with a membership

of 174. During 1914 and 1915, 87 were baptized. Conditions in Bolivia do not seem to be so favorable as in some other fields, as appears from this extract from Brother Maxwell's report: "Bolivia seems to be a hard field that has given little fruit for the many years of work that have been spent there. During the two years three persons have been baptized, and others are expecting to be baptized soon. The membership is ten, and the tithe receipts and offerings for the two years were \$556.95." Visiting the churches in Peru is a very different matter from what it is in the average conference in the United States. This will be apparent from Brother Maxwell's statement that in the three months just before the La Plata meeting he had traveled 237 miles on horseback, in addition to his travel by train and steamer, and some of this journeying is in very high altitudes. One baptism was held at an elevation of 13,500 feet above the level of the sea.

The reports from the conferences and the other mission fields, most of which were verbal, indicated progress and a favorable outlook. The work of the sanitarium in Entre Rios was reported by Dr. R. H. Habenicht, the medical director of the institution. During the two years an average of 35 workers has been employed, of whom 24 were nurses in training, and 1,080 patients have been received. "Of the 293 operations, of which a large number were what are called major, only five deaths occurred, and four of these were due to conditions of other organs which existed before the operations were performed." The treasurer's report showed resources of \$39,900.08 and liabilities of \$4,109.76, about one third of these liabilities being a fund reserved for an addition to the main building. The net gain for the two years was \$8,807.61. This is certainly a most gratifying showing.

Prof. H. U. Stevens presented the report of the school in Entre Rios. This institution was established in 1899, and the first principal was Elder N. Z. Town, who was present to hear the report. Since the establishment of the school, there has been steady progress both in facilities and in the grade and character of the work. A new dormitory for the girls has just been erected with funds provided by a thirteenth Sabbath offering in the United States, and this improvement is greatly appreciated. During the past two years between forty and fifty students have been baptized and have



DELEGATES AND VISITORS AT THE LA PLATA MEETING

united with the church. According to the treasurer's report, the resources of the school are \$27,920.45, and the liabilities are \$1,981.96, leaving a net worth of \$25,938.49. The work was carried on during the biennial period at a net loss of \$153.50. Had it not been for the financial crisis which has overtaken the country, there would have been a balance on the other side of the ledger.

From the other financial reports rendered, it appeared that the union conference had kept within its income in operating its field, and that the publishing house had made a net gain during the biennial period of \$5,156.21. About three thousand dollars of this gain was afterward donated to the Inca Union Mission, it being the whole amount due to the publishing house for the stock of books and other literature in the various depositaries of the mission. This generous gift accompanied the turning over of the territory of the Inca Union Mission by the South American Union Conference to the South American Division Conference, and was a substantial help to the latter conference.

On account of the organization of the South American Division Conference and the consequent change in the territorial lines of the South American Union Conference, it was deemed advisable to change the name of the latter conference, and it will hereafter be known as the Austral Union. The following officers were elected: President, J. W. Westphal; secretary and treasurer, G. E. Hartman; director of the colporteur work, A. R. Sherman; executive committee, J. W. Westphal, R. T. Baer, F. L. Perry, S. Mangold, R. H. Habenicht, H. U. Stevens, G. B. Wheeler, A. R. Sherman, C. E. Krieghoff, and J. T. Thompson.

The last Sabbath of the union conference was a day of special blessing, and on the part of almost every one present there was a renewed consecration of the life to the service of God for hastening his work in the earth. The workers returned to their various fields filled with hope and courage.

At the close of the meeting in La Plata we started at once for the conference in Rio Grande do Sul, a report of which will be furnished by Brother Montgomery. W. W. PRESCOTT.

DURING the Chinese revolution about sixty students in the city where the present premier was living thought it would be a good thing to organize a Red Cross Society for service at the front. The premier gave advice and help in the organization. But when it was about time to leave for the scene of action, news of heavy fighting came in; and when the new premier left for the battle field, he had only thirty men, and one of these turned back before going very far. Of the twenty-nine remaining true, he found to his utter astonishment that every one was a Christian. He wisely drew the conclusion that Christianity has certain elements of value that China cannot well do without.—*Selected.*

ONE of the first lessons of the home is that one does not stand or fall alone. One's honor and good are the honor and good of the family; one's dishonor is the family's dishonor. It is a saving lesson for one to learn.—*J. T. Stocking.*

Missionary Volunteer Department

M. E. KERN - - - - - Secretary
 MARYLDA BRICKSON - - - - - Assistant Secretary
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If You Have Found a Friend Worth Loving

If you have a friend worth loving,
 Love him. Yes, and let him know
 That you love him ere life's evening
 Tinge his brow with sunset glow.
 Why should good words ne'er be said
 Of a friend—till he is dead?

If you hear a song that thrills you,
 Sung by any child of song,
 Praise it. Do not let the singer
 Wait deserved praises long.
 Why should one who thrills your heart
 Lack the joy you may impart?

If you hear a prayer that moves you
 By its humble, pleading tone,
 Join it. Do not let the seeker
 Bow before his God alone.
 Why should not your brother share
 The strength of "two or three" in prayer?

If you see the hot tears falling
 From a brother's weeping eyes,
 Share them; and by kindly sharing
 Own your kinship in the skies.
 Why should any one be glad
 When a brother's heart is sad?

If a silvery laugh goes rippling
 Through the sunshine on his face,
 Share it. 'Tis the wise man's saying—
 For both grief and joy a place.
 There's health and goodness in the mirth
 In which an honest laugh has birth.

If your work is made more easy
 By a friendly, helping hand,
 Say so. Speak out brave and truly
 Ere the darkness veil the land.
 Should a brother workman dear
 Falter for a word of cheer?

Scatter thus your seeds of kindness,
 All enriching as you go—
 Leave them. Trust the Harvest Giver;
 He will make each seed to grow.
 So, until the happy end,
 Your life shall never lack a friend.

—*Selected.*

The Bible Year

Assignment for May 14 to 20

May 14: 2 Chronicles 1 to 3.
 May 15: 2 Chronicles 4 to 6.
 May 16: 2 Chronicles 7 to 9.
 May 17: Psalms 47, 97 to 99.
 May 18: Psalms 100, 135, 136.
 May 19: Song of Solomon 1 to 4.
 May 20: Song of Solomon 5 to 8.

The Books of the Chronicles

"The title of the books is taken from the Hebrew, the title in the Septuagint being 'The Things Omitted,' implying that the books are intended to supply what was left out of the books of Samuel and the Kings. In the course of the books twelve other histories are named as the author's source of information. This author may have been Ezra—a supposition made probable by the fact that the closing passage of Second Chronicles is identical with the opening passage of Ezra. There are four divisions of the books—genealogies, and the histories of David, Solomon, and the re-

maining kings of Judah. Everywhere a knowledge of the preceding books of the Bible is taken for granted, and many new and important facts are given. Scarcely anything is said about the northern kingdom or about the sinful acts of David and Solomon. The great number of genealogies is accounted for by the need of such records that would be felt after the exile, when the land came to be assigned to its hereditary owners, and the temple service to be taken up by those whose hereditary duty it was."—*Amos R. Wells.*

The Second Book

"The second book of Chronicles is a continuation of the first book, and consists of two distinct portions. The first portion (chapters 1 to 9) relates to the same events as the first portion of the first book of kings (1 Kings 1 to 11); namely, the history of the undivided kingdom under Solomon, and the second portion to the history of Judah under its several kings, from the revolt under Jeroboam to the Babylonish captivity. The first portion alone comes now in chronological order. Note especially the building and furniture of the temple, with the dedication prayer and sacrifices, and the divine answer to Solomon's prayer."—*Anderson.*

Post-Davidic Psalms

The psalms given in this week's assignment (47, 97-100, 135, 136) are "psalms written presumably by Solomon during his reign."

The Song of Solomon

This book "was written by Solomon probably in the early part of his reign; a single composition rather than a collection of separate poems; a sublime and mystical allegory referring to the Lord Jesus Christ and his union with a pure church. Under the endearing figure of a bridegroom and bride, the affection of Christ, the heavenly Bridegroom, is set forth toward the bride, as well as the closeness and perpetuity of the union subsisting between them. The innermost spiritual experiences of a believing and loving soul are also represented under the figure of the earthly love of a king and his bride."

"This book, like the rest of Scripture, is to be read with seriousness. The holiest and most spiritually minded have naturally delighted most in this book, in which they find most of their Beloved and their Friend."—*Homiletic Commentary.*

"The church has ever in her days of earnestness and special devotion used the Song of Solomon. It has been the thermometer of her condition; when and where her energy and love were strong, then and there the Song of Songs became her mode and form of expression."—*E. Monroe.*

Workable Temperance Plans

THE following article, which appeared in the Norway (Maine) *Advertiser*, gives some concrete results of the efforts of one of our conference Missionary Volunteer secretaries with the Anti-Tobacco number of the *Instructor*. First, the wife of one of the ministers of the town was interested in the work, and with her help the W. C. T. U. became very enthusiastic over the plan mentioned. The superintendent of

schools not only agreed to place the paper in the hands of all pupils above the fifth grade, but to give a talk in each room on the evils of tobacco, and cigarettes in particular, and explain the benefits of a careful reading of the paper.

Save the Boys of Norway!

"The Anti-Cigarette League of America, with general headquarters at Chicago, Ill., and branches in many States in the Union, has issued a general appeal that April 20, 1916, be observed as Anti-Cigarette Day. On this day there will be services in all the churches under the direction of this league.

"There is no such league in Norway, but the W. C. T. U., always loyal and active in its efforts to help the youth, voted \$5 to buy enough of the special issue of the *Youth's Instructor*, published in Washington, D. C., to give each of the boys in all the grades above the fifth, both in the village schools and in the rural districts of the town. This paper is a special edition devoted wholly to the subject, and fitly called 'Anti-Tobacco' number, with sixteen pages from such writers as Dr. Harvey W. Wiley, thirty years chief of the Division of Chemistry for the United States; Bruce Fink, Ph. D., head of the College Department of the Anti-Cigarette League of America; and Dr. D. H. Kress, vice president of the league.

"Mr. Morrell, our superintendent of schools, is deeply interested in this effort of the W. C. T. U., and personally placed the nearly two hundred copies of the paper in the hands of the teachers and boys of the schools.

"Did your boy bring home a paper? Will you cooperate with us in trying to save him from this great menace to all his future? Read the paper with him, look at the pictures, encourage him to sign the pledge. 'He who saves the children, saves the State.'"

The W. C. T. U. also send a copy of the paper to each Sunday school superintendent in the town, asking him to speak of it and to tell the boys that they would receive a copy at school. An effort is now being made by the teachers of boys' Sunday school classes to get the boys to sign the pledge.

The superintendent of the Temperance Department of the Sunday Schools of Maine purchased several copies and sent to the district superintendents all over the State, asking them to order from the Maine Tract Society. The Portland Sunday school superintendents are being visited with reference to using the Anti-Tobacco number of the *Instructor* on Anti-Cigarette Day, which is appointed for June 11 there.

The interest which has been awakened by Anti-Cigarette Day has made it easy to do this same thing in hundreds of places. Who will help? M. E. KERN.



STATISTICIANS say that more than \$35,000,000 was spent in this country for chewing gum in the past ten years. This amount is almost five times the price that we paid to Russia for Alaska, and over twice as much as we paid France for territory which now comprises the States of Arkansas, Iowa, Missouri, Kansas, Nebraska, Oklahoma, North and South Dakota, and the greater part of Minnesota.

Medical Missionary Department

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

A Prayer

KEEP us, O God, from Pettiness; let us be large in thought, in word, in deed. Let us be done with faultfinding, and leave off self-seeking. May we put away all pretense and meet each other face to face—without self-pity and without prejudice. May we never be hasty in judgment, and always generous. Let us take time for all things; make us to grow calm, serene, gentle. Teach us to put into action our better impulses, straightforward and unafraid. Grant that we may realize it is the little things that create differences; that in the big things of life we are as one. And may we strive to touch and to know the great, common, human heart of us all, and O Lord God, let us not forget to be kind.

—Mary Stuart.



The Nurse's Confession of Faith

BEING resolved to devote my life to its utmost useful purpose in behalf of the day and generation in which I live, and believing I can best accomplish this object by a life of service to others, I submit herewith the following as my confession of faith as relates to my sacred calling of ministering to the wants of others:—

I resolve, therefore,—

First, To devote my life, its energies, its capabilities, its hopes, and its results to uplifting the fallen, to healing and helping the afflicted, and aiding in every way I can those who are in sorrow, and those who are striving to make life happier and to lift its social service upon a higher plane of living.

Second, To fit myself by tireless training to still more worthily wear the insignia of my esteemed profession, to the end that I may never bring dishonor or discredit upon so worthy and sacred a calling.

Third, To cultivate every attribute of mind and heart that may make my ministrations what my ideals so urgently demand that they should be—lofty and all-praiseworthy.

Fourth, To esteem as a high privilege the opportunities that shall be open to me to become a trusted and sympathetic friend in those homes to which I may be invited. May I ever carry into them good cheer and encouragement, and leave only pleasant recollections when my service shall have terminated.

Fifth, To the kind-hearted and helpful physicians with whom it will become my privilege and duty to serve at the bedside of the suffering, I pledge an instant, constant, and faithful service. To serve with them is pleasanter than to command alone.

Sixth and lastly, To serve also in that larger field of the great world's activities, sharing its joys and its sorrows, its sunshine and its shadows; and these whether in my own or other homes, in my own or other cities, in my native or in other lands, I shall count an equal privilege and honor as compared with all else in my life of service that may

have gone before or may come hereafter.

Invoking the aid of the Great Physician, I am therefore resolved truly and faithfully to carry forward to completest fulfillment all these my several resolutions to the end that I may discharge every duty and obligation that may be placed upon me with conscientious fidelity unto the end of my life.—Dr. Charles Sumner, in *Bulletin of Iowa State Board of Health*.



For Nurses

THE proper training of a nurse includes, besides the technical instruction and practical experience in the care of the sick, a training in conduct or ideals of personal living. The ideals of character and service which a nurse holds will greatly influence her practical work in all her nursing career.

The technical training is important, but the ethical training is in many respects no less so. Her calling often places her where she needs a keen sense of propriety and a good knowledge of rules and principles to guide her aright in moral conduct. The want of true culture cannot be made up by ever so good training in technique.

There has come to our desk a book just issued that we feel is worthy of special mention, and to which we wish to call the attention of our nurses. No doubt the superintendents of our training schools will receive a copy, and will make such use of it in class work as they think best. Graduate nurses would also do well to secure a copy. The plan of the book is such as to encourage reflection and meditation on ethical problems, and many of these drawn from life are presented.

The book contains twenty-six chapters, dealing with all phases of the nurse's work, as a student, in the hospital, and in private practice. Even a brief notice of the various important topics would make too much of a review for this column. There are three hundred and twenty pages. We are glad to recommend "Studies in Ethics for Nurses," by Charlotte A. Aikens. Price \$1.75, post-paid. W. B. Saunders Company, Philadelphia, Pa. L. A. HANSEN.

THERE are frequent and grave breaches of ethics in the practices of some shoppers. Goods are selected, sent home, ostensibly purchased, but really with no intention of keeping them. Others have articles of wearing apparel or house furnishings sent "on approval," and after use for special occasions return the goods. The Consumers' League of New York City has entered upon a systematic campaign against these forms of dishonesty. They report some astounding findings. In a public letter the president of the league says, "We found upon investigation that thirty per cent of all goods purchased by customers and charged to their accounts are returned for credit; twenty per cent of all goods shipped out C. O. D. are not accepted; ten per cent of all cash purchases are exchanged; every fifth pair of shoes that is sold has to be sold over again. The records of the merchants show that this is not spasmodic, but a year-in-and-year-out occurrence. It is not unusual to have customers send back goods to be credited which they have had out three, six, or twelve months."

Publishing Department

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

How Our Periodicals are Circulated in China

THE great possibilities before our colporteurs in giving a wide circulation to our truth-filled periodicals throughout the world may be seen by the following facts mentioned in a letter from Dr. A. C. Selmon, of China, to the Mission Board. The work spoken of represents that done in only two provinces, Hupeh and Kiangsi. He says:—

"During the four months from November 1 to March 1 our colporteurs secured 2,618 subscriptions for the *Signs* in the province of Hupeh. During the last four and one-half months, 1,632 subscriptions for the *Signs* were taken in the metropolis of central China. During the four months from November to March, our Kiangsi colporteurs secured 1,000 subscriptions for the *Signs*.

"The names of the seven leading colporteurs in the provinces of Hupeh and Kiangsi, with the number of subscriptions they have secured in the four months from November to March, are as follows: D. I. Tien, 576; H. L. Hsu, 525; W. H. Djou, 360; S. R. Du, 269; D. C. Fan, 258; N. H. Liu, 251; and Y. T. Chen, 205."

In a letter received from Brother C. N. Woodward, written Feb. 20, 1916, he says:—

"Our subscription work for the Chinese paper is succeeding beyond our greatest expectations. Since November 1 we have received more than 12,000 annual subscriptions. We encourage our colporteurs to take subscriptions, as it is more profitable to them and to us than selling the papers outright for cash month by month."

This same work can be done in America as well as in China. We know of one sister who has recently taken hundreds of yearly subscriptions for our magazines in one of our conferences. Why not make the most of these great possibilities? W. W. EASTMAN.

The Canvassing Work in the Philippines

It is remarkable how God is blessing the work in this part of his vineyard. This is certainly true with reference to the literature work. Our hearts are made to rejoice as we see the progress that is being made by our native brethren.

A little more than two years ago we sent out several young men to sell "Thoughts on Daniel," in Tagalog; and almost from the beginning they had good success. In less than a year some of them were taking orders to the value of \$100 a week, and others did correspondingly well. This was done in territory where the average wage is from forty to fifty cents a day. To our American canvassers, this may seem large, yet it is so here. And our deliveries here average about as good as they do in the States. It is true that the padres (priests) sometimes warn their flock, and thus cause us some trouble; yet we have not had a great deal of trouble from that source.

We have made a small beginning in three other languages—the Cebuan, the

Panayano, and the Ilocano. The books used in these three last-mentioned languages are small, corresponding in price to our English juvenile books. But some of our boys are doing remarkably well with these. I shall take the liberty of quoting from letters written by two of our newest canvassers, from our newest field, and with our smallest book. These letters were written to Brother Hay, who is in charge of that mission station. They are as follows:—

"We are now far away from our city, spreading the printed page to the people. My work here is much better than last week. I have raised the bounteous sum of 54.80 pesos [\$27.40]. . . .

"We have founded the Canvassers' Institute, in which every Sabbath we have a meeting, and one of us discusses a topic of the Bible. I am the secretary-treasurer of the Canvassers' Institute. And in the two meetings we have had, I raised .45 peso donations. This will be for the Vigan Sabbath school's benefit.

"I cannot give you statements referring to the experience I had during the week. I reserve them. I will relate them when I arrive at Vigan.

"I close my letter and pray God to dwell among us.

"Yours in the Lord's gospel work,
"JUAN."

Juan is a young Ilocano boy, who has been living with Brother Hay while attending the English school.

Manuel writes:—

"I am glad to state that we, the colporteurs, have very good orders. We thank God, for he puts his hand on us at every time we need him. Every morning we have morning devotions, and we feel in our hearts that Jesus is dwelling in us. He is leading us. . . .

"I am glad also to tell you that we have a society named the Canvassers' Institute. The purpose of this institute is to strengthen our faith and to serve the Lord as closely as possible. The last two Sabbaths we had Sabbath school, being three members. The first Sabbath we had the donations of twenty cents and the next of fifteen cents. . . . We have also regulations, and if any of us neglects to obey these regulations, he is punished. Now, Brother Hay, we are trying hard to control ourselves."

There was another letter from Domingo, but I did not get it. But these give some idea of the devotion of our canvassers here. Brother Hay wrote that these boys are so young that when he sent them out he felt as if he were sending out children. But praise God, they are proving men in faith. In his last two deliveries, Juan delivered one hundred per cent of his orders. Manuel delivered an average of ninety-five per cent in his last two deliveries. Domingo's delivery was good, but not quite so good as the others.

I might tell you something of the results of the literature work, but I will reserve them for some future time. We now have about thirty canvassers, besides paper workers. W. E. LANIER.

◆ ◆ ◆
We must not hope to be mowers

And to gather ripe golden ears,
Unless we have first been sowers

And watered the furrows with tears.

It is not just as we take it—

This mystical world of ours?

Life's field will yield, as we make it,

A harvest of thorns or of flowers.

—Alice Cary.

News and Miscellany

Notes and clippings from the daily and weekly press

—In order to perfect the title to a building in New York City which recently changed hands, eight square inches of land adjoining it was sold the other day for \$2,500. About 300 years ago the whole island of Manhattan, containing twenty-two square miles, was purchased for \$25.

—The death of Susan Blow, known throughout this country as the "mother of the kindergarten," was announced recently. Years ago Miss Blow spent some time in Germany in studying the principles and practices of teaching children there, after which she returned and founded the kindergarten system in the United States.

—What is said to be the third largest check ever cashed in New York was one recently honored, calling for the payment of \$43,538,131.11. The amount went toward paying for \$50,000,000 worth of steel bonds which a New York banking syndicate had bought. The largest check on record is said to be one for \$62,075,000.

—The Ellen Wilson Memorial Fund has been increased by a gift of \$1,000 from President Wilson, which was received at the headquarters in Atlanta, Ga. The fund is being raised for the purpose of awarding scholarships to children in mountain sections of the South, a work in which the former Mrs. Wilson was greatly interested.

—Stones to replace the worn flooring of the portico at Washington's home, Mount Vernon, are now awaiting shipment from England to this country. They were taken from the same quarry in England where Washington procured the first stones, when he built the mansion, nearly 200 years ago, and are believed to be their exact duplicates.

—A law has been passed by the legislature of Maryland, providing for compulsory military service in that State. It divides the State militia into two classes, the active and the unorganized. The active militia comprises the organized National Guard. The unorganized militia, consisting of all other able-bodied male citizens between eighteen and forty-five years of age, is a sort of reserve to be called on in emergencies.

—At a recent auction sale in West Forty-fifth Street, New York, Napoleon's war chest and his bed, Marie Antoinette's vanity case and the boxful of other personal belongings she took with her to prison were sold; also dozens of other personal effects of kings and queens, dukes and duchesses. The sale is one of the most interesting and priceless Napoleonic collections in the world. It is known as the Stephen Jumel collection, and was brought to America by Jumel in 1816, when he took a ship to Europe to bring back the dethroned emperor. The collection is being sold by Jumel's descendants. It has been hoped for many years that the collection would be presented to the city of New York.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

Massachusetts June 8 to 18
 Eastern New York June 22 to July 2
 Western New York June 15 to 25
 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, Lebanon.....
 June 22 to July 2
 New Jersey July 27 to Aug. 6
 Ohio Aug. 17 to 27
 West Virginia Aug. 26 to Sept. 5

EASTERN CANADIAN UNION CONFERENCE

Ontario, Brantford June 19 to 25
 Quebec, Lennoxville June 25 to July 2
 Maritime, Norton, New Brunswick
 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 Aug. 10 to 20
 West Michigan Aug. 17 to 27
 Indiana Aug. 24 to Sept. 3
 North Michigan Aug. 24 to Sept. 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
 Montana June 15 to 25
 Western Washington, South Tacoma.....
 Aug. 24 to Sept. 3

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

Central California, Hanford.. May 25 to June 4
 Northern California, Oak Park, Stockton..
 June 8 to 18

SOUTHEASTERN UNION CONFERENCE

South Carolina, Greenville May 4 to 14
 Georgia, Fairburn..... May 18 to 28
 Cumberland, Charleston, Tenn.. June 1 to 11
 North Carolina, Statesville ... June 15 to 25

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.

Mrs. A. M. Hill, 626 Fery St., La Fayette, Ind

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

Request for Prayer

AN anxious father in California urges our earnest prayers for his son who is struggling to overcome the morphine habit.

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.*

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. COTTRILL, *President.*
 C. E. OLCOTT, *Secretary.*

Minnesota Conference Association

THE Minnesota Conference Association of Seventh-day Adventists is the legal corporation of the Minnesota Conference of Seventh-day Adventists, incorporated under the laws of the State of Minnesota, for the holding of properties and the transaction of the legal affairs of the denomination in the State.

The annual meeting of the above-named association will be held in connection with the State conference and camp meeting, at Anoka, Minn., June 1-11, 1916. The first meeting of the association will be at 9:30 A. M., Wednesday, June 7.

G. W. WELLS, *President.*

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.*

Georgia Conference Association of Seventh-Day Adventists

IN harmony with a recommendation of the Georgia Conference at our last camp meeting, and an action of the Georgia Conference Committee, a meeting of the constituency of the Georgia Conference of Seventh-day Adventists is called to convene in connection with the camp meeting at Fairburn, Ga., for the purpose of completing the organization of the above-named legal association, adopting a constitution and by-laws, electing a board of trustees, and transacting such other business as may properly come before the meeting. The first meeting is called to convene on the camp ground, at Fairburn, Ga., at 9 A. M., Monday, May 22, 1916.

N. V. WILLESS, *President.*
 J. K. MACMILLAN, *Secretary.*

Georgia Conference

THE next session of the Georgia Conference of Seventh-day Adventists will be held in connection with the camp meeting in Fairburn, May 18-28, 1916. Each local church is entitled to one delegate for the organization, and to one additional delegate for every ten members. This meeting is for the purpose of electing officers for the coming term (in future the conference term will be two years instead of one), and of attending to such other business as may properly come before this body. The first session of the conference is called to convene on the camp ground at Fairburn, at 9 A. M., May 19.

N. V. WILLESS, *Chairman.*
 J. K. MACMILLAN, *Secretary.*

Obituaries

SUTTON.—William J. Sutton was born May 14, 1861, and died March 28, 1916. In 1901 he was married to Mrs. Ada B. Taggart, and six children were born to them. He accepted the present truth in May, 1897, and his was a true Christian life. He is survived by his wife, six children, two brothers, and five sisters.
 C. W. CURTIS.

LEWIS.—Thomas F. Lewis was born in Pembrokeshire, southern Wales, Sept. 6, 1836, and died in Newport, Oregon, March 31, 1916. He came to America in youth, and served in the Union army during the Civil War. For the last thirty years of his life he was a faithful Seventh-day Adventist, serving in official capacity much of the time. Funeral services were conducted at his old home church, in Chitwood, Oregon.
 ALBERT CAREY.

WHITCOMB.—Lillian E. Whitcomb was born in Indianapolis, Ind., Feb. 12, 1874. She accepted present truth about ten years ago. Her death, closing a lingering illness, occurred at her home, in Ramah, N. J., March 21, 1916. Her husband, four children, two sisters, and other relatives are left to mourn. Sister Whitcomb was a faithful wife, a devoted mother, and an earnest, untrifling worker in the church. She sleeps in hope of a part in the first resurrection.
 GEORGE W. SPIES.

MILLER.—Warren C. Miller was born May 12, 1855, in Lee County, Iowa. In 1887 he was married to Anna Smith. To them were born two sons and two daughters. Brother Miller was baptized into the Adventist faith in 1886, and though he never united with any of our churches, he kept the Sabbath, paid his tithe, and helped support the work in other ways. He died at his home, near Medford, Oregon, April 9, 1916. We believe that he fell asleep in Jesus.
 H. G. THURSTON.

PONTIOUS.—George W. Pontious was born in Fayette County, Illinois, Jan. 27, 1862, and died at his home, near St. James, Ill., April 3, 1916. His marriage to Alice C. Albright occurred Sept. 25, 1881. Three sons and one daughter were born to them. He heard and accepted the advent message under the labors of Elder C. H. Bliss in 1899, and fell asleep in the hope of the first resurrection. He leaves to mourn their loss a wife, four children, one brother, and two sisters.
 C. W. CURTIS.

DRAPER.—Peter R. Draper died at his home, near Wellington, Ohio, April 10, 1916, aged 76 years, 10 months, and 12 days. March 29, 1868, he was married to Miss Estella Sellon. Twelve children were born to them. In 1902 his companion died, and the following year he united in marriage with Martha Nofitgar. Through the efforts of Elders A. M. Mann and H. A. St. John, he embraced present truth in 1880, and became a charter member of the Camden (Ohio) Seventh-day Adventist church, remaining faithful to the close of his life.
 H. H. BURKHOLDER.

SWITZER.—Rosanna Switzer died April 19, 1916, aged 72 years. She was a native of Nepean Municipality, Carleton Co., Ontario. For fifteen years she was a believer in the third angel's message, and she rests in hope. Six brothers and one sister are left to mourn.
F. W. JOHNSTON.

BRONSON.—Ella May Bronson was born in Tuscola County, Michigan. Early in life she gave her heart to God, uniting with the Seventh-day Adventist church at Kanawha Station, W. Va. In 1900 her family moved back to Michigan, and she joined the church in Vassar. She was a devout Christian. Her death occurred April 15, 1916.
I. J. WOODMAN.

KENDALL.—Ellen G. Broderick was born in Rock Island, Ill., July 6, 1848. June 3, 1867, she was married to Theodore F. Kendall, and to them were born six children, four of whom mourn her death, which occurred at the home of her daughter, in Aledo, Ill., April 22, 1916. In 1872 Sister Kendall accepted present truth, and her life was fragrant with the graces of the Spirit of God.
T. F. HUBBARD.

BUZZELL.—After a short illness Frank A. Buzzell, of Chicago, Ill., fell asleep, on March 8, 1916, aged 78 years and 10 months. In 1871, while living in New England, he began to study the prophecies, and this led him to embrace the third angel's message. He died in hope of a part in the first resurrection. His companion and one daughter survive.
MRS. MARY A. BUZZELL.
HELEN BUZZELL ROBERTS.

THORP.—Wealthy S. Potter was born in Kirtland, Ohio, July 7, 1847. She was married to James Thorp in 1865. To this union were born three children, who, with two adopted daughters and many relatives, survive. In 1880 the family moved to Sand Lake, Mich., where two years later they heard and embraced the views held by Seventh-day Adventists, and here Sister Thorp's death occurred, April 8, 1916.
J. M. HOYT.

STEELE.—Anna G. C. Larsen was born in Denmark in 1865, and came to this country at the age of four years. Her early life was spent in the vicinity of Greenville, Mich. In 1889 she was united in marriage with Alexander Steele, and to them were born three children, two of whom survive. She died at her home, in Mecosta, Mich., March 28, 1916. Sister Steele was a faithful Seventh-day Adventist for years.
J. M. HOYT.

FOLLEN.—Lillis Jane Moore was born in Iowa, in the month of January, 1868. She was married to C. T. Follen in 1888. Three sons and one daughter were born to them. For more than thirty years Sister Follen was a devout member of the Seventh-day Adventist church at Salem, Oregon. Her death occurred at her home in Salem, Oregon, April 11, 1916, and we feel confident that she sleeps in hope. Two sons and one daughter mourn.
H. G. THURSTON.

OSGOOD.—Betsy Osgood was born Aug. 15, 1821, in the State of New York, and died March 30, 1916, at the James White Memorial Home, in Battle Creek, Mich. For over twenty years she lived at the home. Before she heard of Seventh-day Adventists she began the observance of the true Sabbath, through study of the Bible. She was a true Christian, beloved by all who knew her. Funeral services were conducted by Elder H. Nicola.
L. McCoy.

GASSAWAY.—Alma Zella McGhan was born in Michigan, Nov. 19, 1859. The family moved West during her early years, and settled at what was then known as Daus Prairie. June 3, 1881, she was united in marriage with George W. Gassaway. Six children were born to them, four of whom, with the bereaved husband, are left to mourn the death of their loved one, which occurred at the family home, near McKinleyville, Cal., April 3, 1916. We believe that she sleeps in Jesus.
J. D. ALDER.

MARTINEZ.—Alejo Martinez came from Spain several years ago, and coming in contact with our school in San Claudio, Cuba, accepted present truth. He became an active colporteur, and was an earnest student. April 14, 1916, he fell asleep in hope of life eternal.
S. H. CARNAHAN.

DAUGHENBAUGH.—George Jackson Daughenbaugh was born April 14, 1851, and died, after a brief illness, April 13, 1916. For twenty-two years he was a faithful, consistent member of the Seventh-day Adventist Church, and highly esteemed by all who knew him. He rests from his labors until the coming of the Life-giver. A faithful wife, two sons, and one daughter mourn.
CHARLES F. ULRICH.

WILLIAMS.—Henry Williams was born in Kingston, Jamaica, in 1840. He was married in Jamaica, and about 1870 he and his wife came to Haiti, soon after accepting present truth. This was the first Sabbath-keeping family in the West Indies. Brother Williams spent much time in the distribution of literature. He died in Cap Haitien, April 5, 1916.
MARGARET E. PRIEGER.

CAMPBELL.—Lola May Barrows Campbell was born in Indiana, June 5, 1864, and died in Pueblo, Colo., April 5, 1916. She united with the Seventh-day Adventist church in Leavenworth, Kans., in 1900, but moved to Pueblo, Colo., seven years later. She was an earnest, active Christian, and her experience was bright to the last. Her husband and four children survive.
H. A. VANDEMAN.

BODINE.—Eliza Cushman was born in New York State in 1841. In 1864 she was united in marriage with William T. Bodine. She heard and accepted present truth in 1886, uniting with the church at Chesaning, Mich. She died at the home of her daughter, in Chesaning, April 5, 1916. Her companion and two children mourn, but they are sustained by the blessed hope.
I. J. WOODMAN.

PETERSEN.—Mrs. Anna Carolina Petersen was born in Denmark, Jan. 14, 1820, and was married twice. Thirty-seven years ago she came to America, and for years lived near Swan Lake, S. Dak. She embraced present truth in Denmark forty years ago, and was faithful until her death, which occurred March 31, 1916, in Minneapolis, Minn. Four daughters and one son survive.
CARL SWENSON.

STILLMAN.—O. L. Stillman was born in Lincklaen, N. Y., Jan. 14, 1836, and died at his home, in Lincklaen Center, N. Y., April 3, 1916. He accepted present truth during a tent effort conducted by Elders Luther Warren and J. B. Stow, and became one of the charter members of the Lincklaen Center church, which was organized by Elders S. H. Lane and A. E. Place in 1894. He served as one of the elders of this church for fifteen years. During the Civil War he was a soldier in the Union army. His companion and two sons are left to mourn, but they sorrow in hope.
M. R. COON.

ISRAEL.—Lizzie Redford was born in Kentucky, Nov. 10, 1836. The family moved to Missouri, where the father died. In 1864 the surviving members came to Oregon, settling in Union County. There our sister was married to M. C. Israel, May 22, 1867, and there two daughters were born to them. In 1874, while on a visit East, they heard the doctrines of present truth, and at a camp meeting held in South Lancaster, Mass., in August, 1875, were baptized by Elder S. N. Haskell. Returning to the West, they united with the San Francisco (Cal.) church in 1876. In 1885 Brother and Sister Israel were sent to labor in Australia, New Zealand, and Tasmania, and there they remained until 1897, when they returned to California, making their home in Oakdale. There she fell asleep April 7, 1916. Elder M. C. Israel is well known among our people, being one of our aged ministers; and while for a little season his companion is taken from him, yet he rejoices in the blessed hope of a crucified, risen, and soon-coming Saviour.
CLARENCE SANTEE.

JOYNER.—Julia Joyner died March 31, 1916, aged 37 years. She was baptized May 24, 1914, and remained faithful to the end of life. A husband and a sister mourn. Words of comfort were spoken by Elder J. B. Mallory and the writer.
W. H. SEBASTIAN.

KUBAN.—Ruth Kuban, infant daughter of Mr. and Mrs. A. J. Kuban, died at their home, near Phoenix, Ariz., April 12, 1916. Ruth's short life of fourteen months had endeared her to many friends. The father, mother, and several children mourn the loss of the little one.
C. D. M. WILLIAMS.

PORTER.—Mrs. Lucinda Porter was born in Kentucky, Jan. 21, 1845, and died in Alexandria, Minn., April 12, 1916. She was the mother of twelve children, ten of whom survive. About nine years ago Sister Porter accepted present truth under the labors of the writer. She rests beside her husband, awaiting the call of the Life-giver.
E. M. CHAPMAN.

RAMSAY.—John Ramsay, Sr., was born in Scotland, March 9, 1843, and died near Bradwardine, Manitoba, April 13, 1916. He embraced the third angel's message twenty-two years ago, and remained a faithful advocate of its principles until the end of life. His wife and seven children survive. In his death the cause of God has lost a loyal supporter, and his family a loving husband and devoted father.
W. ROBB.

MAHONEY.—Elizabeth Mahoney was born in Ireland, but came to America early in life. While living in California she heard and embraced the third angel's message. For a number of years she held membership in the Seventh-day Adventist church at Prescott, Ariz. Her life was one of Christlike sweetness, and she fell asleep in Jesus March 12, 1916. An aged husband and three daughters are left to mourn.
C. D. M. WILLIAMS.

HOLM.—Mrs. Mary Holm was born in Norway, Jan. 11, 1846. At the age of thirty years she was married to Edward Holm. In 1881 they came to the United States, and settled in Minnesota. Later they moved to Idaho, where they heard and accepted present truth. She fell asleep at her home, near Santa Cruz, at the age of 70 years, 2 months, and 19 days. The bereaved husband, four sons, and one daughter are left to mourn.
W. F. HILLS.
(Norwegian papers please copy)

MASON.—On the fifteenth of February "Aunt" Caroline Mason, of Keene, Tex., one of the most interesting characters in the ranks of this denomination, fell asleep to await the resurrection morning. She enlisted the interest and sympathy of all who knew her, chiefly because of her lifelong affliction. She was born in 1838, near Kaufman, Tex. She received a physical shock, which left her a paralytic at the age of seventeen. From this time on for sixty-one years she was confined to an invalid chair. Shortly after she was paralyzed, her parents died, leaving her with relatives who cared for her a number of years, but she was finally sent to the Seventh-day Adventist home for the aged and infirm, in Battle Creek, she having accepted the Seventh-day Adventist faith. When this home passed out of the hands of the denomination, Aunt Caroline was sent to Keene as a charge of the Southwestern Union Conference, where she remained until 1914, when she was sent to California, to join her sister, Mrs. Haffner. In April, 1915, she was placed on the county farm about twelve miles from Keene. This was no mean place to be, so far as temporal comforts are concerned. Here she represented the truth she professed. After a while arrangements were made for students from Keene Academy to hold services in her room every Sunday. These were times of refreshing, not only for the dear old sister confined to her chair, but for the other inmates of the home, as none have the privilege of attending religious services. After her death we continued our meetings in an old soldiers' room, and it was indeed touching to see the deep, heartfelt interest and tenderness with which all regarded Aunt Caroline.
MRS. Z. B. THWEATT.

BOWEN.—Olive Davis was born in Rutland, Vt., March 28, 1833. Her family moved to Illinois in her childhood, and in 1858 she was united in marriage with the late B. L. Bowen. For many years she was a member of the Englewood (Chicago) church. She fell asleep at the home of her daughter, in Milwaukee, Wis., April 13, 1916. Her hope was constant in the Lord, and she rests until the resurrection morning. Three sons and two daughters survive.
W. A. WESTWORTH.

CHISM.—Susan Chism died near Trowbridge, Ill., March 28, 1916, aged 30 years. Ten days before her death she was baptized into the Seventh-day Adventist Church. She died in full confidence of coming forth in the first resurrection. A husband and two daughters, besides other relatives and friends, mourn their loss.
C. W. CURTIS.

May be the Same to All

THE following letter just came from the Kansas Tract Society:—

"I know the REVIEW AND HERALD needs no recommendation, and that you get many such expressions as I am inclosing, but this sounded especially good to us, so we are passing it on to you. Sister Emma Kidwell, writing from Topeka, Kans., says of the REVIEW:—

"The good old REVIEW means everything to me,—a comforter, a reprover, and encouragement. It simply means everything to me. I do all I can to get others to take it."

"If all our people would take such an interest as this in this paper, we should not long be 146 copies short of our goal for the Kansas Conference. Perhaps this is just a forerunner of what we expect to be a general condition soon. We hope so."

A Voice from Congress

OUR REVIEW readers cannot afford in any degree to withdraw their efforts in behalf of our lawmakers in State legislatures and our national Congress. We were informed years ago that some of these men would be raised up to defend our people, and to stand firmly for the sacred principles upon which our nation was established. We may not see all the immediate results our enthusiasm may demand in connection with our work with this class of people, but we should faithfully labor, and rest implicitly upon the assurances given us in the past.

The following letter recently came to C. S. Longacre, our national religious liberty secretary. While we are not at liberty to publish the name of the man who wrote it, all will be interested in the fact that his stand for religious liberty is the result of reading our literature, especially that of *Liberty* magazine, and the personal work of our religious liberty secretary. He is a member of the House of Representatives in Congress, and says:—

"I beg to assure you that I am against all freak legislation such as you have enumerated, and shall oppose the same if any of it should be reported out for consideration on the floor of the House. I believe in liberty, both personal and religious. I have never subscribed to the doctrine that the way to the kingdom of heaven is through freak legislation."

Keep working with our literature. Most of us can be factors of great strength in giving the message through this means of presenting it. Those who want to preach this message should begin by doing it through the distribution of our literature.

Good on Land or Sea

DOES not the fact that our workers carry a file of the *Instructor* with them to read as they cross oceans, speak well for the general make-up of the paper? And does it not assure us that the *Instructor* contains something worth while? Elder J. E. Fulton sent us the following statement a few days ago, as he was on his way to China:—

"I have had a file of the *Instructor* on the steamer with me, and I can say it is very enjoyable reading at sea, as well as anywhere else. I enjoy the paper very much."

People on land like the *Instructor* also, both young and aged people. A short time ago an aged couple wrote us to discontinue the *Instructor*; as the children had all grown up and left home, they would endeavor to economize by getting along without the *Instructor*. Three months passed, then an order came for the renewal of the *Instructor*, with the statement that they were lonesome without it and must have it. To all classes the *Instructor* is indeed all its name implies.

How Young People Qualify

AN experienced Sabbath school worker, in renewing her *Worker* subscription, made the following statement:—

"I have never been without the *Worker* since I began Sabbath school work among our people about fifteen years ago. I consider the *Worker* and the little book, 'Testimonies on Sabbath School Work,' indispensable helps in the work of a real teacher. I have observed for some time that young people who enter our Sabbath school work to train for service rarely fail to develop into good teachers and earnest personal workers when they conscientiously make use of these excellent helps."

Thousands of old and experienced Sabbath school workers grow in efficiency through the help they get through the *Worker*. How could they help growing when they have the benefit of the combined experience, advice, and suggestions of the best workers in every part of the world?

Good for Methodists

WE have just received a letter from a Methodist class leader in Indiana. In some way he came across the REVIEW, and subscribed for it for a year. In a letter sent us a few days ago, he made the following statement:—

"I can cheerfully say that in walking in the King's highway in a number of the Methodist churches, which may be contrary to your views of the Bible, I have found nothing in the REVIEW that is not real spiritual food to me. I think your paper is the most spiritual paper I have taken."

If the REVIEW is helpful to a Methodist, is it not reasonable to assume that it may be helpful to thousands of our members who are depriving themselves of it?

A Good Example

If the present 16,000 REVIEW readers would follow the example of the one who wrote Elder Paap the following letter, it would not be long before the REVIEW would be in the home of every believer, and the interest and spiritual

growth of all would be greatly developed:—

"I will say in regard to the REVIEW that I would not consider myself loyal to this message if I did not read it. I have been in this truth twenty-six years, and during that time have been a constant reader of its contents. It stands next to God's Word and the Spirit of prophecy, in my estimation. I love it more and more as I see the day of the Lord approaching. It is, indeed, a watchman for God's people, and I believe we shall not be able to stand the coming storm without its help."

"In regard to getting more subscribers, I am working constantly to that end. In the last month I secured four new subscriptions, all from new Sabbath keepers. A few weeks ago I secured two other subscriptions. There are still five families in our little church not taking the REVIEW. With these I am working, and two have promised to take it in the near future. I tell them if they can take only one paper, to take the REVIEW."

"If all our church elders and missionary secretaries would take hold of this work in earnest, the 9,823 subscriptions needed to make the REVIEW list reach all our people, would soon be raised. With God's help I shall work for the dear REVIEW until probation closes."

The Best of All Friends

IN olden times men generally communicated their counsels and their whole minds to their friends, especially in things in which they felt concern, or that might be to their advantage to know and to understand. This custom seems to have been established upon the example of Christ in calling his disciples "friends," as recorded in John 15:15. He called them "friends" because he made known to them all things that he heard of the Father. If, therefore, Christ became a real friend to his followers because he revealed to them the living Father, may not any special means that he ordained for the furtherance of his work in the earth be regarded as a special friend? A Scriptural friend being one who imparts information, it is proper for our members to regard the REVIEW their friend, as many do. We give the following as an illustration of the relation of the REVIEW to its readers:—

"In regard to the good old REVIEW, I have been a reader of it for about fifty years. I could not, and I would not, attempt to get along without it. It is a dear, good old preacher to me. I have many friends about me that I respect, but the good old REVIEW is the best friend of all. I do not see how any of our people could do without it. It seems to me that to part with it would be like parting with my companion, who is now seventy-seven years of age."

"L. M. WETTER."

This same person has followed the suggestion made by the missionary secretary of the North American Division, that every REVIEW subscriber secure one new subscription for the REVIEW. If all our people would follow this good example, there would be no lack for REVIEW subscriptions. The good old paper would be in the homes of all the people, and its presence in the homes would mean a very pronounced special blessing upon its inmates. It would prove to be indeed a real friend to all of them.

Signs of the Times Leaflets



A SERIES of 16 Bible studies on various subjects, condensed for busy people; printed on single sheets, each having an ornamental heading.

Many will read a small leaflet that is right to the point, who, because of a limited amount of time or for other reasons, will not read a long Bible study.

The demand for small, inexpensive leaflets testifies to their value in creating an interest in our literature, and in encouraging a desire for a more complete and comprehensive treatise.

Signs of the Times Leaflets were gotten out with special reference to these various requirements, and are admirably suited to the purpose for which they are intended.

A supply should be found in the home of every Seventh-day Adventist, to be used as opportunities occur. All classes of workers can make use of them to most excellent

advantage. Because of the condensed style of the leaflets, the variety of subjects treated, as well as their pleasing appearance, they are an essential addition to the equipment of a tent or hall effort, and solve the problem of expense, when large quantities of literature are desired for free distribution.

Signs of the Times Leaflets

NO.

1. The Sure Word of Prophecy.
2. Prophetic History of the World.
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4. Signs of Our Times.
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8. The Sabbath of the Bible.
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WASHINGTON, D. C., MAY 11, 1916

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MISCELLANEOUS 20-22

ELDERS L. H. Christian, E. A. Bristol, and J. H. N. Tindall, of the Lake Union Conference, spent several days in Washington last week, in counsel regarding some features of the work.

THERE are two articles in this number deserving of special reading,—one the report of mission offerings, by Elder W. T. Knox, treasurer of the General Conference; and the other the third report from Prof. W. W. Prescott of his visit to the South American field.

FOR a number of years the brethren and sisters of the Colorado Conference have felt the need of a new office building. It seems that this desire has at last been gratified. We have received an announcement of the dedication of this building, which took place Monday evening, May 1. Elder A. T. Robinson, president of the conference, spoke on "A Dream Realized." Elder G. W. Anglebarger gave "Reminiscences of Early Days." Brother R. T. Emery gave a Scripture reading, and Elder C. R. Kite offered the dedicatory prayer. Others assisted in the exercises.

DURING the recent uncertain conditions in Mexico, arrangements were made by the Mission Board for the several American workers in that field to cross over to Cuba, to give the Cuban Mission some help. This arrangement greatly pleases the believers in Cuba, where evangelistic helpers are greatly needed. It is hoped, however, that conditions will soon be such that the laborers may return to the Mexican field. Reporting the arrival of Brethren Thurber and Marchisio, Elder F. G. Lane says that they were immediately sent to places where an interest to hear already existed.

In a postscript to a business letter, Brother W. C. Sisley, of the International Tract Society, England, says: "The sale of large books has seriously fallen off with us, but our small literature is still selling well. We are of good courage, and hope for better times."

ELDER G. G. ROTH, on his return from a visit to Haiti, where he attended a general meeting of the believers in that French-speaking republic, came to Washington and made a report to the General Conference Committee. He was much encouraged by what he saw of the power of the truth in that Catholic field. Thirty-two persons were baptized at the close of the meeting.

A LETTER from Brother E. J. Baker, business manager of the Boulder-Colo- rado Sanitarium, says that the work in that institution is progressing nicely. Their winter and spring patronage has been exceptionally good. At the present time there are only a few vacant rooms in the main building, and indications are for a large summer patronage. Brother Baker suggests that our brethren and sisters who write to our sanitariums for accommodations state in their letters that they are Seventh-day Adventists. These institutions frequently receive letters from our brethren containing nothing whatever to indicate that the writers are members of our church, and Brother Baker says, "Naturally when there is absolutely nothing to indicate that they belong to our church, we quote them the regular rate, and then they wonder why we do not give them the special rates we make to our people. Would it not be well to call attention to the fact that when one Adventist writes to another, or when one of our faith is writing to our institutions, the letter should contain something to indicate that the writer is a member of our church?" We believe that this is an excellent suggestion, and pass it on to our readers.

How quickly the scenes shift in the midst of war conditions! Last week we printed a brief word from Elder F. F. Oster, of Persia, reporting everything quiet. Now the Mission Board receives a post card from him, dated a few days later, in which he says: "The other day when I wrote you, all was perfectly well. Within two hours after I had sent the letter, the news came that the Kurds by the thousand had poured unexpectedly into Soujbulak, compelling the small force of Russians to withdraw. Today practically all the Armenians have left this place, fleeing to Tabriz. We have fully decided to remain, for we can be of help to the few who cannot possibly flee. They are taking refuge with us. We hope God will protect us should anything happen. Few people slept last night. How much suffering and privation this incursion of the Kurds will entail! It is bitterly cold, and the ground is covered with snow. Just a year ago today we were halfway to Tabriz, fleeing. It is possible that reinforcements may come in time to help the retreating Russians. A captain and one hundred members of his command were left behind in Soujbulak, because they could not get away in time. Too bad our good meetings should be broken up thus, but God knows what is best. Pray for us."

Another "Liberty" Extra

SINCE another drastic press bill and a very important Sunday bill have been introduced into Congress, we have been constrained to get out another *Liberty* Extra, dealing with these issues. This present Sunday bill is especially dangerous, and will probably pass if no protest is raised. No doubt the organizations desiring Sunday laws will put forth a supreme effort to push this Sunday bill through Congress. We need to put forth a special effort to offset their influence.

This *Liberty* Extra ought to be placed in every home so the people may be informed of the effort that is being made to restrict the freedom of the press and to curtail civil and religious liberty. The same persons who protested against the other bills should be given an opportunity to protest against these two additional religious measures.

A good way to help meet the expenses involved in this campaign is to use the current number of *Liberty* magazine in connection with the *Liberty* Extra, and sell both together for ten cents. By ordering fifty or more of the current number, they can be obtained at four cents a copy. It is an excellent companion to go with the Extra. The *Liberty* Extra can be obtained at \$1 a hundred or \$8 a thousand copies. We should work earnestly to secure signatures to the petitions in the back part of this *Liberty* Extra, and send them to our Congressmen as soon as possible.

C. S. LONGACRE.

"Council Proceedings"

THE report of the Educational and Missionary Volunteer Council, held at St. Helena, Cal., last June, is now ready for distribution. This is an important document, and should be in the hands of every teacher, parent, and field worker for our young people. It contains not only the courses of study and recommendations adopted by the council for these departments, but all the papers and much of the discussions, and also some of the best papers presented at the six conventions which followed. Elder Evans' studies on the work of parents and teachers alone are well worth the price of the book. Those who are interested in the salvation and training of our children and youth, will find this a good document for years to come. The book contains 400 pages, is well indexed, and sells for 50 cents postpaid. Order "Council Proceedings" through your tract society.

FREDERICK GRIGGS.
M. E. KERN.

ARRANGEMENTS were made with the Laymen's Missionary Congress, held last week in Washington, whereby young men from the Washington Missionary College acted as ushers for the congress. Near the close of the congress the chairman announced that all the ushers were Student Volunteers, and that ten were under appointment to the mission field. He then called them to the platform, the male quartet sang "Speed Away," and a prayer was offered for these young men who have dedicated their lives to the giving of the gospel in the regions beyond. We have in hand an excellent report of the congress, written by Prof. M. E. Kern, which will appear next week.