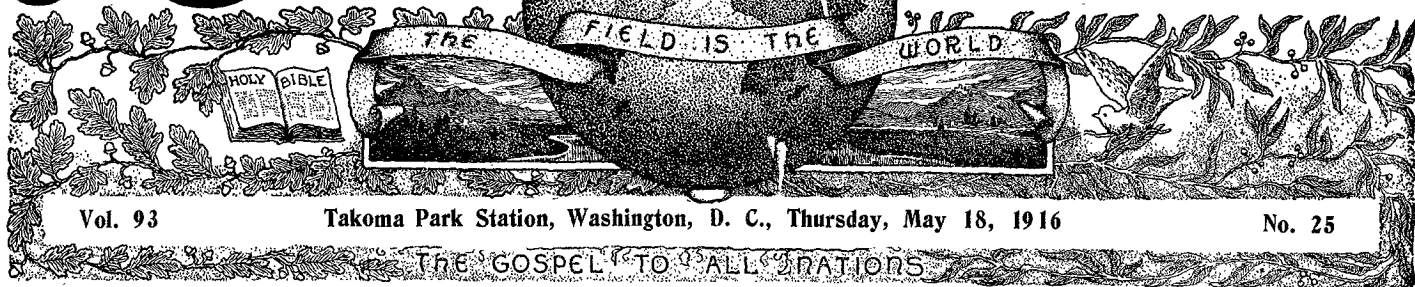


The Advent Review and Sabbath Herald



Vol. 93

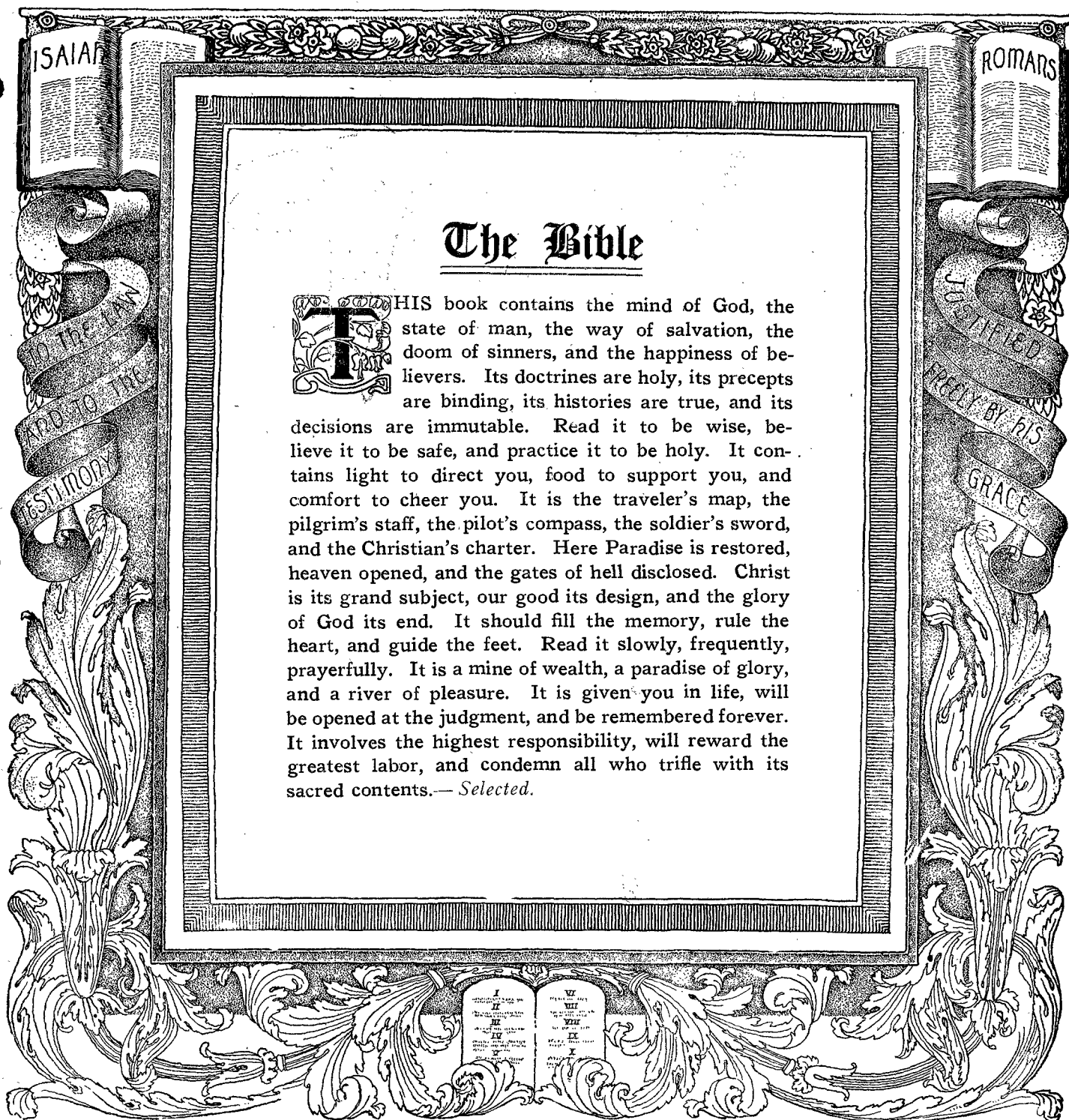
Takoma Park Station, Washington, D. C., Thursday, May 18, 1916

No. 25

THE GOSPEL TO ALL NATIONS

The Bible

THIS book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.— *Selected.*



Note and Comment

Our Peace Not Dependent on Outward Conditions

DR. HENRY VAN DYKE, for a number of years United States minister to the Netherlands and Luxemburg, has recently returned to the pastorate of his former church in New York. Speaking of the great European conflict and its effect upon true religion, he said in his first sermon:—

"There are some who say, and more who secretly fear, that these dark, stormy days through which we are passing will be fatal to religion. John Galsworthy recently wrote, 'Whatever be the result of the present conflict, it means the end of Christianity.' What folly! Christianity was born in darker, bloodier time than this. It has lived and grown through times more trying than these.

"True peacefulness in human experience is not an affair of outward circumstances. It belongs to the heart and the mind. It may exist in the noise and tumult of the market place, the roar and strain of the factory, in the confusion and anguish of the battle field, while a recluse dwelling in his cell, a Sybarite in his quiet garden, may be eating his own heart out with unrest."

The peace which God gives is not dependent upon outward conditions. It rests securely amid the storm and tumult of this world's unrest.



The American Bible Society

THIS month has witnessed the celebration of the one hundredth anniversary of the founding of the American Bible Society. The British and Foreign Bible Society was formed in 1804. God has marvelously blessed this older institution in the translation and circulation of his written Word. The output of this society for the last year amounted to about ten million copies. Following the organization of the British society a number of local societies were formed in the New World. In 1816 these were consolidated into a national society known as the American Bible Society.

During the hundred years of its existence it has been a close second to the parent society, and its output of Bibles for the last year amounted to more than six million copies. "More Scriptures were issued by the society in 1914 and in 1915 in the Chinese language than in the English, the Chinese issues in 1914 being 2,049,432 as against English issues amounting to 1,862,754, reported from the Bible House for the United States. And here is still another astonishing thing: in spite of the war—or, perhaps, because of it—the issues of the American and of the British societies have increased enormously, the combined output for 1914, for instance, being more than twenty million volumes." This output,

together with that of several smaller societies and a number of commercial concerns, makes a total circulation during the last year of more than twenty-eight million copies of the Scriptures.

The official celebration of the one-hundredth anniversary of the American society was held in New York May 8. Other celebrations were held in various cities in the United States. The one in Washington, on May 7, was of special interest. In the early afternoon a large meeting was held at the east entrance of the Capitol. At this meeting Vice President Marshall presided and gave an address. He declared that if he could, he would take the torch from the hand of the Statue of Liberty, which guards New York harbor, and place in its stead a copy of the Bible. The Bible, he said, was emphatically the light of the world. Speaker Champ Clark followed with an address in which he expressed appreciation of the greater religious liberty and toleration which exist today compared with a century ago. This is due to the influence attending the circulation of the Scriptures. He said that the works of Shakespeare contain 555 quotations from the Bible, and that the influence of the Bible is seen in all the literature of civilized nations. Senator Wesley L. Jones of the State of Washington spoke in a similar way.

In the afternoon, at the D. A. R. Memorial Hall, a large and notable gathering was held as a part of the anniversary service. This was presided over by James Wood, president of the American Bible Society. On the platform sat President and Mrs. Wilson; Vice President Marshall; Secretary of Commerce Redfield; Secretary of the Navy Daniels; Rev. Arthur Taylor, secretary of the British and Foreign Bible Society; and other leading Christian workers. The address of President Wilson was the chief feature of these exercises. The President bore forceful testimony to the value of the Scriptures of truth. We quote the following statements:—

"It is a very interesting circumstance—perhaps I might add a disappointing circumstance—that the world should have so late awakened to its obligation and opportunity in respect of the spread of the Scripture. We are celebrating the one-hundredth anniversary of the American Bible Society, and there are other Bible societies older than it, but one hundred years is a very small part of the history of Christianity, and this great Bible is the main vehicle of Christianity. Widespread, systematic missionary endeavor is also modern and recent as gauged by the measures of history; and it is with a sort of feeling that we stand at the youth, at the beginning, of the hope of what may be accomplished by these means when we think of this great work and of its rapid progress and spread.

"Those who weave together the thought and the ideals and the concep-

tions of mankind also weave together its action. They control the motive forces of humanity if they can control these things. One of the things—almost the only thing—that separates races and nations of men from one another is difference of thought, difference of point of view, prompted by difference of tradition, differences of experience, differences in instruction. If all the world had a common literature, if all the world had drunk at the same source of inspiration and suggestion, many lines of division would never have been created, and many would now disappear; and those who spread the Scripture are engaged, as it were, in drawing the world together under the spell of one body of literature, which belongs to no one race, to no one civilization, to no one time in the history of the world, but whose appeal is universal, which searches and illuminates all hearts alike. In proportion as men yield themselves to the kindly light of the gospel, they are bound together in the bonds of mutual understanding and assured peace. . . .

"So that to my mind the colporteurs, the agents of the Bible society, the men who, tramping through countrysides or traveling by every sort of conveyance in every sort of land, carry with them little cargoes of books containing the word of God, and spread them, seem like the shuttles in a great loom that is weaving the spirits of men together."

Hearty appreciation of the work of the society was voiced by all the speakers. Surely the distribution of the printed Word should enlist the hearty cooperation of every disciple of the Master.

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General Church Paper of
the Seventh-day Adventists

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

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The Advent And Sabbath **REVIEW HERALD**

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 18, 1916

No. 25

EDITORIALS

The Shibboleth of Apostasy

THE shibboleth of rebellion and apostasy is not infrequently that of "Liberty." Gamaliel referred once upon a time to a certain Judas of Galilee, who, after inciting an insurrection, came to grief. Josephus says that he "prevailed with his countrymen to revolt, and said they were cowards if they would endure to pay a tax to the Romans, and would, after God, submit to mortal men as their lords."—*Wars of the Jews*, book 2, chap. 8, sec. 1. Dr. Adam Clarke says this Judas made an insurrection against the census caused to be made by Quirinus, governor of Syria, "calling the people to liberty with all the fanatical boldness kindled by the old theocratic spirit."—*Comments on Acts 5:36*.

His watchword was "Liberty." Some were in bondage. They were recognizing "mortal men as their lords," and he stood forth as the great apostle of liberty, to call them from bondage and slavery to freedom from the imposed yoke. "Follow me and you will have deliverance from the tyranny which has been enthroned." But his mission of liberty failed, and those who followed him were "scattered, and brought to naught."

This illustration is that of an effort to secure freedom from the supposed domination by the secular power. His shibboleth may or may not have been used in a righteous and just cause.

Back many centuries before the days of Judas of Galilee stands another example of much greater importance. I refer to Lucifer, who is now the devil. He was then in heaven. He had been appointed to a high and holy office. His position was near the throne; he was its lightbearer and attendant. He was the third from the head, the Father and his Son alone being above him in position. But Lucifer did not like the idea of being the third from the top, he wanted to be first, to be at the top; and because he was not first was clear evidence to his mind that there was a tyranny set up, and a despot on the throne of universal sovereignty. He pointed to the fact that God had placed his Son at the head of affairs in heaven

as evidence that something was the matter. He did not believe in anybody's being at the "head." Doubtless he might have viewed things differently, though, had he been placed at the head.

He began his rebellion and apostasy as some men do now, by railing at the administration. He appointed himself the apostle of liberty. He talked about religious liberty. "Liberty" was his shibboleth.

"The only course remaining for him [Lucifer] and his followers, he said, was to assert their liberty, and gain by force the rights which had not been willingly accorded them."—*Patriarchs and Prophets*, p. 41.

"The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor. If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all. But now even the liberty which they had hitherto enjoyed was at an end; for an absolute ruler had been appointed them, and to his authority all must pay homage."—*Id.*, p. 37.

Lucifer did not believe in any one's being at the head. To his mind this was tyranny. I do not suppose he wrote tracts and circulated them, or began the publication of a paper, but he did a similar baneful work; he "whispered his disaffection" and "began to insinuate doubts," and succeeded in thus blinding and deceiving one third of the angelic host.

"Satan resolved to make an effort to overthrow the government of God, and to set up a kingdom of his own. He began his work just as men who ought to know better are doing today. He complained of the supposed defects in the management of heavenly things, and sought to fill the minds of angels with his disaffection. Because he was not supreme, he sowed seeds of doubt and unbelief. Because he was not as God, he strove to instil into the minds of the angels his own envy and dissatisfaction. Thus the seeds of alienation were planted, afterward to be drawn out and presented before the heavenly courts as originating, not with Satan, but with the angels. So the deceiver would show that the angels thought as he did.

"It was most difficult to make the deceiving power of Satan apparent. His

power to deceive increased with practice. If he could not defend himself, he must accuse, in order to appear just and righteous, and to make God appear arbitrary and exacting. In secret he whispered his disaffection to the angels. There was at first no pronounced feeling against God; but the seed had been sown, and the love and confidence of the angels was marred. The sweet communion between them and their God was broken. Every move was watched; every action was viewed in the light in which Satan had made them see things.

"That which Satan had instilled into the minds of the angels—a word here and a word there—opened the way for a long list of suppositions. In his artful way he drew expressions of doubt from them. Then, when he was interviewed, he accused those whom he had educated. He laid all the disaffection on the ones he had led. As one in holy office, he manifested an overbearing desire for justice, but it was a counterfeit of justice, which was entirely contrary to God's love and compassion and mercy."—*Mrs. E. G. White, in Review and Herald*, Sept. 7, 1897.

He "whispered his disaffection." He went around among the angelic host "whispering." He pointed out in a quiet whisper what he thought was wrong in the management and organization of heaven—the very arrangement God himself had ordained. And these insinuations are bearing fruit today in hearts and minds controlled by Lucifer. Inasmuch as one who had been a high and holy angel talked about the "arbitrary and exacting" character of God who ruled heaven by order and system, and sowed seeds of doubt and distrust, it is little wonder today to find those who denounce organization in the church, and denounce those who are put in places of trust as domineering because they believe in order. It is one of Satan's most effectual means of sowing the seeds of alienation and distrust and of marring love and confidence between brethren.

While doing this did Lucifer claim to be a rebel, an apostate angel? O, no! he claimed he had not changed a whit. He claimed to believe now just what he always believed. He was after liberty for the angels. A "headship" had been established, and a monarchy set up. "He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God."—*"Patriarchs and Prophets," p. 37.* "While secretly fomenting discord and rebellion, he with consummate craft

caused it to appear as his sole purpose to promote loyalty, and to preserve harmony and peace."—*Id.*, page 38.

"His [Lucifer's] power to deceive was very great, and by disguising himself in a cloak of falsehood he had gained an advantage. Even the loyal angels could not fully discern his character, or see to what his work was leading."—"The Great Controversy," p. 497. This shibboleth of liberty was simply a mask behind which grinned the face of apostasy.

The rebellion in heaven was so cunning and well disguised that it deceived one third of the keen minds of the angelic host. It is well to remember that, because a thing may be called a despotism is no sign that it is a despotism, or because men may set themselves forth as apostles of liberty is no sign that what they offer is really liberty.

In the church it would not be strange to witness apostasies clothed in a garb similar to the one in heaven, which was so strong in its deceptive power, covered as it was with a cloak of loyalty and righteousness. Study of the rebellion in heaven will enable one the more readily to detect similar movements on earth.

G. B. T.

The Eastern Question

Modern History in the Light of Ancient Prophecy

(Concluded)

Of the later history of the king of the north and his end and the events following it, the prophecy says:—

"Tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

"And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 11: 44, 45; 12: 1.

The opening verse of this scripture describes exactly the history of Turkey in modern times. Turkey's disquietude has come from tidings out of the east and out of the north. In both these directions there has been a pushing back of the Turkish frontier, particularly in the north. Again and again during this time of the end, Turkey has gone forth with fury to resist these encroachments and prevent the loss of territory.

The prophecy indicates that in some of these struggles the king of the north will yet transfer his capital:—

"He shall plant the tabernacles of his palace between the seas in the glorious holy mountain."

Removal to Jerusalem

Jerusalem is "the holy mountain" (Zech. 8:3) of the Scriptures. This prophecy can mean nothing else than that the king of the north will eventually set up his headquarters in Jerusalem.

It is a wise counsel that says, "Tread lightly in the details of unfulfilled prophecy." Just how events are to turn, by what route or processes the steps are to be taken, it is useless to speculate. But there the prophecy stands. Every word of the early portion of the prophetic outline was fulfilled to the letter in the history of the ancient empires battling over this region. Every word spoken of the final scenes will as certainly be fulfilled.

In view of this prophecy that Jerusalem is yet to be made the headquarters of the king of the north, it is highly significant that the Mohammedans regard Jerusalem as a sacred city. According to Mohammedan tradition, Jerusalem is to play a part in the closing history of that people. Hughes's "Dictionary of Islam," article "Jerusalem," summarizes the teaching:—

"In the last days there will be a general flight to Jerusalem."

Speaking of Jerusalem, an old Arab commentator on the Koran, Mukaddasi (A. D. 985), said:—

"As to the excellence of the city. Why, is not this to be the place of marshaling on the day of judgment, where the gathering together and the appointment will take place? Verily Makkah [Mecca] and Al Madina have their superiority by reason of the Ka'abah and the prophet,—the blessing of Allah be upon him and his family!—but, in truth, on the day of judgment both cities will come to Jerusalem, and the excellencies of them all will then be united."—*Le Strange, "Palestine under the Moslems,"* p. 85.

Thus Moslem doctrinal teaching and tradition mark Jerusalem as the rallying place of Moslems before the end. Again and again in recent years, as the pressure has threatened the Turkish hold on Constantinople, the thoughts of Moslems have turned toward Jerusalem as a possible capital. A few years ago a Seventh-day Adventist missionary in Constantinople wrote to his home board:—

"Within the past few months quite a company of people from the Transcaucasus district have come to Ismid,—old Nicomedia,—bringing all they possess with them. Some of them possess considerable wealth. When asked if they were going to settle in Ismid, they replied that they would settle nowhere permanently at present. They stated that they had come to be prepared to go with their leader when he left Constantinople to go to Jerusalem."

Wherever the capital may be first set up following the forsaking of Constantinople,—and Turkish authorities, we are told, have discussed a number of possible locations in Asia Minor,—there stands the ancient prophecy as to the

eventual seat of the king of the north,—

"He shall plant the tabernacles of his palace between the seas in the glorious holy mountain."

Following that, what comes? The prophecy declares,—

"Yet he shall come to his end, and none shall help him."

What Comes When Turkey Falls

The fury of his goings forth "utterly to make away many," the moving of his capital from one place to another, avail nothing in the end. "He shall come to his end, and none shall help him."

The suggestion of the prophecy is that this power had hitherto been helped to stand. Here again every suggestion of the prophetic language finds its response in history. Through these later years of the time of the end the Ottoman Empire has been helped to stand, either by one power or another or by some combination of powers. The late Lord Salisbury, while premier of Britain, stated the reasons for this policy of helping Turkey, in these words:—

"Turkey is in that remarkable condition in which it has now stood for half a century, mainly because the great powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire should fall, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest. That was the danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is a danger which has not passed away."—*Mansion House speech, Nov. 9, 1895.*

The veteran premier stated the fear of modern statesmen that Turkey's fall would involve all civilization in a calamitous conflict. The prophecy pictures just such a catastrophe. The scripture says:—

"Yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time."

What modern statesmen have seen impending, and have sought to ward off, the ancient prophecy says will surely come when the king of the north comes to his end,—a time of trouble for the nations such as never was.

In the New Testament Also

In the prophecy of Revelation 16, the last great clash of the nations is represented as following the fall of the power ruling by the Euphrates. Describing the

last events in human history, under the pouring out of the vials of judgment upon the world, the prophet says:—

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Rev. 16: 12.

The water of the Euphrates represents the people or power ruling by it.

When anciently the Assyrians dwelt by that river and were about to invade Israel, the prophet said, "The Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria." Isa. 8: 7. The waters of the Euphrates meant the Assyrian power.

Just so, in this prophecy, the river stands for the people. As the Nile stood for Egypt and the Tiber for Rome, so in all modern times the Euphrates has stood for Turkey. The "drying up" of the Euphrates must mean the ending of the Turkish power. And in verses immediately following, the Revelation pictures the gathering of the nations of the whole world to Armageddon—"the battle of that great day of God Almighty." Following Turkey's end comes the final clash of nations. The earth quakes, the cities of the nations fall, and the last judgments of God come upon a warring world.

Here, as in Daniel 12, is pictured a time of trouble for the nations such as never was, and the end of the world,—when the power ruling in Syria, by the Euphrates, comes to its end.

The Approaching End

For years statesmen and observers have discussed the approaching dissolution of the Ottoman Empire. Travelers in Turkey have reported that thoughtful Turkish people held the conviction that the crisis of their nation was near at hand. "Mr. Charles MacFarlane, in his book, "Kismet: or the Doom of Turkey," page 409 (London, 1853), wrote years ago:—

"The Turks themselves seem generally to be convinced that their final hour is approaching. 'We are no longer Mussulmans,—the Mussulman saber is broken,—the Osmanlis will be driven out of Europe by the *giaours*, and driven through Asia to the regions from which they first sprang. It is Kismet! We cannot resist destiny!' I heard words to this effect from many Turks, as well in Asia as in Europe."

A later Turkish traveler, Mr. Wilfred Scawan Blunt, says in his "Future of Islam," page 95:—

"Ancient prophecy and modern superstition alike point to the return of the crescent into Asia as an event at hand, and to the doom of the Turks. . . . A well-known prediction to this effect, which has for ages exercised its influence on the vulgar and even on the learned Mohammedan mind, . . . places the scene of the last struggle in northern Syria, at Homs, on the Orontes.

Islam is then finally to retire from the north, and the Turkish rule to cease. Such prophecies often work their own fulfillment."

Thus native tradition and human forebodings have contemplated the break-up of the Turkish power, as the course of the years have witnessed the shrinkage of its territory and the ever-increasing difficulty of its position.

Now and then there has been a renewal of Turkey's vigor and prestige; then again its situation has been rendered yet more precarious. It has been a buffer between the clashing interests of the great powers. Speaking of Turkey's difficult position in this respect, the London *Fortnightly Review*, May, 1915, expressed a common view thus:—

"When once the nations of Europe set foot in Asia Minor, the pace of Turkey's further downfall will be set not so much by Turkey's strength or weakness as by the mutual jealousies of the occupying powers."

The storm clouds hang ever low over the Near East; while above all the din of wars and rumors of wars, the voice of divine prophecy declares that when this power by the Euphrates comes to its end, the closing events in human history will quickly follow.

The solemn truth rings in our ears like a trumpet peal; the age-long Eastern Question is hastening on to its final solution, and its solution brings the end of the world.

In the light of the "sure word of prophecy" the developments of our day in the Eastern Question become more than matters of the grave political concern that they are to the minds of statesmen and observers of affairs; they are matters of deepest eternal interest to every soul. In watching the trend of international affairs in these times, we are watching the doing of the last things among the nations.

As these things are seen coming to pass exactly as the prophecy foretold, it is God's call to men in the last generation to turn to him and prepare their hearts to meet the coming Lord. Let no one think to wait until he sees Turkey come to its end before making his peace with God. The end of this power, as described in Revelation 16, comes during the falling of the seven last plagues. And the last verse of the preceding chapter shows that Christ's ministry for sinners in the heavenly temple has ended before the plagues begin to fall. Human probation will already have closed. The solemn decree has then been issued in heaven:—

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly." Rev. 22: 11, 12.

"Now is the accepted time," calls the Spirit; "now is the day of salvation." We have not to make ourselves ready. If we confess our sins, he is faithful and just to forgive, and to "cleanse us from all unrighteousness." Our part is to believe and confess; his part is to forgive and cleanse and make ready for the coming kingdom.

W. A. S.

A Church Paper

A CHURCH paper was considered of such importance that a large share of the second day's session of the Baltimore conference of the Methodist Episcopal Church South, was given to a discussion of the official organ of that church. The subject came before the conference in a report of the committee of publishing interests, in which the progress of the paper was reviewed. The committee recommended that the present assessment for the church paper be continued, and that an effort be made to secure 1,200 new subscribers.

One of the delegates sought to have the annual assessment withdrawn, but his proposal was met with defeat by an overwhelming vote. He said that the conference had given the paper support for twelve years, and that it now should be on a self-supporting basis. The vote of the conference, however, was a vote of approval, indicating that they considered that a church organ was well worth conference support even though it might not be self-supporting.

The Darwinian Theory

DR. WM. FURNESS, who has given years of research to the study of apes, admits to the American Philosophical Society that no ape can be taught an articulate language, and that, though it has reason, it has no association of ideas. While Darwin did not claim that man descended from the monkey, he did claim that they had a common ancestry, and that man had simply developed farther from the primitive type than had the monkey.

Dr. Furness, according to the *Washington Post* of April 16, has given years of effort to the education of a chimpanzee, Mimi, with the idea that by constant human companionship from an early age there might be produced in the anthropoid a greater intelligence, perhaps only a step below the level of the most primitive type of human inhabitants on the island of Borneo. Dr. Furness's final admission that it is impossible for him to teach his chimpanzee an articular speech, may discourage somewhat those scientists who have been trying to find material proof of Darwin's assertions. At least it is to be hoped that the failure of this scientific experiment may serve to remind all our readers that the evolutionary theory is only a theory.

GENERAL ARTICLES

Jesus Cares

J. A. APPLIGATE

WHEN the souls of men are burdened
With the weight of sin and woe,
And their hearts are longing, waiting,
For the peace they do not know,
Then it is we see the Master
Stooping low to soothe the pain
Of the weight of grief and sadness,
And restore them whole again.

While the giddy throng are whirling
Onward through sin's darkest night,
Never caring, never fearing,
For the loss of heaven's light,—
Then it is the Master urges,
"Onward! haste, ye little band,
Take to earth's benighted nations
Gladsome word of that fair land."

Jesus cares for this and that one,
Even though they take no heed.
Go ye forth with fear undaunted,
Sow the precious gospel seed;
Go to this one, go to that one;
Whether they will hear or no,
Tell them of the love and favor
Such as men can never know.

Pass not by the careless quickly,
Seek out each and every soul,
Let none say in that dread moment,
"I ne'er knew how to be whole."
Said the Master e'er he left us,
"Ye are undershepherds, too;
And to all the torn and bleeding
Now henceforth, I'm sending you."

Then take up the task he gives you,
Caring naught for earth's alarms,
Gladly push the gospel message
To the hamlets and the farms;
Sow the precious seed of heaven
In the highways of the world,
Seek out every lonely pilgrim
At whom Satan's darts are hurled.

Seek the curious, seek the careless,
Let none say you passed them by;
For the Master bids you call them
To the blessed by and by.
Jesus cares for all the lost ones,
And he asks that you care, too;
Do you hear him begging, pleading,
For the souls he asks of you?

As you now work for the Master,
Greater joy each day you'll find,
And to you as well as others
Will come peace of heart and mind;
Thus we grow in Christian graces
And the heav'n within our heart
Swelleth to a grand, vast chorus
As with Christ we take our part.

Pride and Dress

CLARENCE SANTEE

"WHAT will ye do in the end thereof?" Jer. 5:31, last part. This question, gravely considered, would lead many to make changes in their plans, which without consideration they are anxious to carry into effect.

Seventh-day Adventists cannot lay plans as other people. They must all the time reckon with the changes that they know will shortly come to this present world. The values that the world places upon the things that surround them, are

far different from those placed upon the same by the Christian. The world must love its own (John 15:19); it has nothing else to love. It must place all its treasure here; it has no other place to bestow it. But the child of God, knowing that these things are about to be destroyed, and that to set the heart upon them, brings only "enmity with God," places less and still less value upon them, as he sees the end drawing near. He obeys the command of Christ, "According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it." Lev. 25:16.

This was the instruction of the Lord concerning the time to the jubilee, which was a type of the final return of God's people to the home the Lord has prepared for them. Truly the value of this world will sink out of sight as the day of translation draws near.

Through John the Saviour said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16. "The pride of life" is one of the stumbling-blocks in the way of the child of God. Many have fallen here, and their places are forever vacant.

"Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. . . . The Holy One of Israel has spoken through his apostle: 'Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible.' . . . When a church has been raised up and left uninstructed on these points, the minister has neglected his duty, and will have to give an account to God for the impressions he allowed to prevail."—*Testimonies for the Church*, Vol. V, pp. 499, 500.

Fashion and the love of the world have been active foes to the advancement of God's people all through their history. John Wesley said, when speaking of the use of money, "Do not waste any part of so precious a talent, merely in gratifying the desire of the eye, by superfluous and expensive apparel, or by needless ornaments. . . . Lay out nothing to gratify the pride of life, to gain the admiration or praise of men."

Adoniram Judson, that grand man in the sight of God, who, with his faithful wife, gave all that life held dear, laying it freely on the altar for the enlightenment of the darkened children of Burma,

in a letter addressed to "the Christian women of America," said:—

"DEAR SISTERS: In raising up a church of Christ in this heathen land, and in laboring to elevate the minds of the heathen women to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display—I beg you will bear with me—which has in every age, in all countries, been the ruling passion of the fair sex, as the love of riches, power, and fame has characterized the other.

"That obstacle lately became more formidable through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner which is too prevalent in our beloved native land. On my meeting the church after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon vanity was laying waste the female department. . . .

"In the meantime, I was called to visit the Karens, a wild people, several days' journey to the north of Moulmein. Little did I expect to encounter the same enemy, in those 'wilds, horrid and dark with overshadowing trees.' But I found that he had been there, and reigned with a peculiar sway, from time immemorial. On one Karen lady, I counted between twelve and fifteen necklaces of many colors, sizes, and materials. Three was the average. Brass belts above the ankles; neat braids of black hair tied below the knees; rings of all sorts on the fingers; bracelets on the wrists and arms; long instruments of some metal, perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders. . . .

"The dress of the professed converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded retreat—that I must earnestly 'contend for the faith,' or die. For a few nights I spent some sleepless hours, distressed by this and other subjects which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. 2:8, 9, and read these words of the inspired apostle: 'I will . . . also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array.' I asked myself, Can I baptize a Karen woman in her present attire?—No. Can I administer the Lord's Supper to one of the baptized in that attire?—No. Can I refrain from enforcing the prohibition of God's Word?—No, not without betraying the trust I have received from him.

"Again I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way. I considered Moulmein and the other sta-

tions; I considered the state of the public mind at home. But, 'What is that to thee? follow thou me' (John 21:22), was the continual response, and weighed more than all. . . .

"Soon after I came to this resolution, a Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ? It was an unexpected blow. I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the apostle's prohibition. She looked again and again at her handsome necklace,—she wore but one,—and then, with an air of modest decision that would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she quietly took it off, saying, 'I love Christ more than this.' . . .

"At length the evil that I most dreaded came upon me. Some of the Karen men had been to Moulmein, and seen what I wished they had not; and one day, when we were discussing the subject of ornaments, one of the Christians came forward, and declared that at Moulmein he had actually seen one of the great female teachers wearing a string of gold beads around her neck. Lay down this paper, dear reader, and sympathize a moment with your heart-stricken missionary. Was it not a hard case? . . .

"On arriving at Moulmein, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the gold necklace. To her I related my adventures and described my grief. With what ease, and truth too, could that sister reply, 'Notwithstanding this necklace, I dress plainer than most ministers' wives and professors of religion in our native land. This necklace is the only ornament I wear; it was given to me when only a child, by a dear mother whom I expect never to see again [another hard case], and she begged me never to part with it as long as I lived, but to wear it as a memorial of her.'

"O ye Christian mothers, what a lesson you have before you! Can you, dare you, give injunctions to your daughters directly contrary to apostolic commands?"

This teacher laid off her necklace of beads, and did all she could to bring a reform among the sisters there. But Mr. Judson tells us that they were continually perplexed with the added helpers that were sent to them from the homeland, as the natives saw them with these ornaments. He says:—

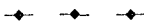
"And when they see the gold and jewels pendent from their ears, the beads and chains encircling their necks, the finger ring set with diamonds and rubies, the rich variety of ornamental headdress, . . . they will cast a triumphant, reproachful glance at their old teachers, and spring with fresh avidity to repurchase and resume their long-neglected heathen elegances; the dreaded news will fly up the Dah-gyne, the Laingwai, and

the Salwin; the Karenesses will reload their necks and ears and arms and ankles; and when, after another year's absence, I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the center of the assembly more firmly than ever, grinning defiance to the prohibitions of the apostles, and the exhortations of us who humbly follow their inspired teaching. . . .

"Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the enemy. Rather believe that he who enables you to make a sacrifice, is able to keep you from being proud of it. . . . The Lord Jesus Christ expects every woman to do *her* duty. . . . The eye of Christ is upon you. Death is hastening to strip you of your ornaments and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed will be laid in their graves before it can reach their eyes. 'We must all appear before the judgment seat of Christ.' . . . And as you will then wish you had done, *do now*."

Dear sisters of the Seventh-day Adventist Church, shall the example of the many professing to follow Christ, yet in act denying him, be followed by those whom God has chosen to lead in preparing a people for the coming of the Saviour, to the eternal loss of ourselves, and the ruin of the true spirit in both the near and the far-distant mission stations of earth?

The final decision is about to be made, — *is being made*,— as Judson said. "As you will then wish you had done, *do now*."



Rendering to God His Own — No. 2

W. S. CHAPMAN

IN the previous article evidence was given that the system of tithing was ordained as a means through which man was to cooperate with the Spirit of God in the eradication of natural selfishness and the acquirement of a character like God's. It was also shown that God, had it been best, could have supplied the means for the promotion of his work in the earth in any one of many ways other than by tithes and offerings, the sacrifices of man being superfluous as regards any purpose other than his conversion and acquisition of character.

It has ever been the effort of Satan to have the system of tithing made to appear in the light of a burden. He has striven to limit the investigation of the purposes of the system to its obligation as a commanded duty. To the unconverted heart a demand for a stipulated amount to be contributed regularly to the cause appears as an arbitrary and unnecessary exercise of power.

"Some will pronounce this one of the

rigorous laws binding upon the Hebrews. But this was not a burden to the willing heart that loved God. It was only when their selfish natures were strengthened by withholding that men lost sight of eternal considerations, and valued their earthly treasures above souls. There are even more urgent necessities upon the Israel of God in these last days than were upon ancient Israel. There is a great and important work to be accomplished in a very short time. God never designed that the law of the tithing system should be of no account among his people; but, instead of this, he designed that the spirit of sacrifice should widen and deepen for the closing work."—"Testimonies for the Church," Vol. III, p. 396.

"The moral law enjoined the observance of the Sabbath, which was not a burden, except when that law was transgressed and they were bound by the penalties involved in breaking it. The tithing system was no burden to those who did not depart from the plan. The system enjoined upon the Hebrews has not been repealed or relaxed by the One who originated it. Instead of being of no force now, it was to be more fully carried out and more extended, as salvation through Christ alone should be more fully brought to light in the Christian age. . . . The gospel, extending and widening, required greater provisions to sustain the warfare after the death of Christ, and this made the law of almsgiving a more urgent necessity than under the Hebrew government. Now God requires, not less, but greater gifts than at any other period of the world."—*Id.*, p. 392.

And because of this the Lord has laid down a principle that is to govern in all decisions concerning tithing. "The principle laid down by Christ is that the gifts and offerings should be in proportion to the light and blessings enjoyed. He has said, 'For unto whomsoever much is given, of him shall be much required.'"—*Id.*

"It is the spirit of covetousness which leads men to keep for gratification of self means that rightfully belong to God, and this spirit is as abhorrent to him now as when through his prophet he sternly rebuked his people, saying, 'Will a man rob God? Yet ye have robbed me.' . . . The spirit of liberality is the spirit of heaven. This spirit finds its highest manifestation in Christ's sacrifice on the cross. In our behalf, the Father gave his only begotten Son; and Christ, having given up all that he had, then gave himself, that man might be saved. The cross of Calvary should appeal to the benevolence of every follower of the Saviour. The principle there illustrated is to give, give. On the other hand, the spirit of selfishness is the spirit of Satan. The principle illustrated in the lives of worldlings is to get, get. Thus they hope to secure happiness and ease, but the fruit of their sowing is misery and death.

"Not until God ceases to bless his children will they cease to be under bonds to return to him the portion that he

claims. Not only should they render the Lord the portion that belongs to him, but they should bring also to his treasury, as a gratitude offering, a liberal tribute. With joyful hearts they should dedicate to the Creator the first fruits of their bounties,—their choicest possessions, their best and holiest service. Thus they will gain rich blessings. God himself will make their souls like a watered garden, whose waters fail not. And when the last great harvest is gathered in, the sheaves that they are enabled to bring to the Master will be the recompense of their unselfish use of the talents lent them.”—*“The Acts of the Apostles,”* pp. 339, 340.

If the true purpose of God was understood, then the hearts of the people would be drawn to God in gratitude for his considerate care and the tender love shown in his provision for their safety and salvation. Through his servant God reasons with his people in this way: “It should not be a lamented fact that there are increasing calls to give. God, in his providence, is calling his people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world. Many of God’s people are in danger of being ensnared by worldliness and covetousness. They should understand that it is his mercy that multiplies the demands for their means. Objects that call benevolence into action must be placed before them, or they cannot pattern after the character of the great Exemplar.”—*“Testimonies for the Church,”* Vol. IX, pp. 254, 255.

“Our Redeemer, who knew man’s danger in regard to covetousness, has provided a safeguard against this dreadful evil. He has arranged the plan of salvation so that it begins and ends in benevolence. Christ offered himself, an infinite sacrifice. This, in and of itself, bears directly against covetousness and exalts benevolence.

“Constant, self-denying benevolence is God’s remedy for the cankering sins of selfishness and covetousness. God has arranged systematic benevolence to sustain his cause and relieve the necessities of the suffering and needy. He has ordained that giving should become a habit, that it may counteract the dangerous and deceitful sin of covetousness. Continual giving starves covetousness to death. Systematic benevolence is designed in the order of God to tear away treasures from the covetous as fast as they are gained, and to consecrate them to the Lord, to whom they belong. . . .

“If riches increase, men, even those professing godliness, set their hearts upon them; and the more they have, the less they give to the treasury of the Lord. Thus riches make men selfish, and hoarding feeds covetousness; and these evils strengthen by active exercise. God knows our danger, and has hedged us about with means to prevent our own ruin. He requires the constant exercise of benevolence, that the force of habit in good works may break the force of

habit in an opposite direction.”—*Id., Vol. III, p. 548.*

“It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, ‘Behold, the bridegroom cometh; go ye out to meet him,’ and the sleeping virgins were aroused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. . . .

“The ten virgins are watching in the evening of this earth’s history. All claim to be Christian. All have a call, a name, a lamp, and all profess to be doing God’s service. All apparently wait for Christ’s appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall.

“At the final day, many will claim admission to Christ’s kingdom, saying, ‘We have eaten and drunk in thy presence, and thou hast taught in our streets.’ ‘Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works.’ But the answer is, ‘I tell you, I know you not whence ye are; depart from me.’ In this life they have not entered into fellowship with Christ; therefore they know not the language of heaven, they are strangers to its joy. . . .

“Saddest of all words that ever fell on mortal ear are those words of doom, ‘I know you not.’ The fellowship of the Spirit, which you have slighted, could alone make you one with the joyous throng at the marriage feast. In that scene you cannot participate. Its light would fall on blinded eyes, its melody upon deaf ears. Its love and joy could awake no chord of gladness in the world-benumbed heart. You are shut out from heaven by your own unfitness for its companionship.”—*“Christ’s Object Lessons,”* pp. 412, 413.

St. Petersburg, Fla.

God’s Love for His Children

MRS. D. W. MYERS

“BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” 1 John 3:1. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16.

How unworthy we are of God’s love, and yet how much he loves us! “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” Rom. 5:8. “Not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” 1 John 4:10.

In our fallen condition we cannot comprehend the greatness of his love. We feel so unworthy of such care that at times we doubt its reality. God’s ways and thoughts are so much higher than ours that we fail to understand them. How much we ought to love him who spared not his only Son! and how much we ought to love the One who gave his

life that we might live! O, blessed Saviour, how much thou hast loved us!

We should walk humbly before God, realizing that it was our sins which caused his death upon the cruel cross. Nothing that we can do will ever repay the debt of love we owe. All we can do is to offer our lives in consecration to his will, which is our reasonable service, that Christ may work through us to the saving of souls.

Knowing that we are Christ’s, bought by his blood, how careful, yea, how zealous, we should be of good works, “not laying again the foundation of repentance from dead works,” but seeking to “go on unto perfection,” holding “fast the profession of our faith” lest at any time we should become “weary in well-doing,” in all things showing “the same diligence to the full assurance of hope unto the end.” Oh, let us never forget that it was love, the love of God to us, that brought our Saviour from his throne above to die on Calvary’s cross! And we love him “because he first loved us.” 1 John 4:19. Nothing can separate us from the love of God, which is in Christ Jesus our Lord. See Rom. 8:38, 39.

Brethren and sisters, God loves us; and if the Lord be for us, who can be against us?

Brownsboro, Oregon.

The Growth of the Cause in Early Years

GEO. I. BUTLER

THE increase of believers in the third angel’s message in its early history was small in its aggregate number, yet in its ratio, or percentage, it was quite large. Any candid, fair investigator can readily see that this is so. The number of laborers was very small. There were few persons of means in those early days. Most of them had given so freely in the first message that they had little left. But they were a liberal, sacrificing people.

Because of the great unpopularity of the advent doctrine after the passing of the time, it was impossible for its advocates to get the attention of the masses. This was especially so in the eastern portions of the country, where the advent message had been largely proclaimed. The main efforts, yea, the only efforts for a time, to bring new believers into the third angel’s message were made among the advent believers themselves.

Consider the actual conditions at the time,—just a little handful of earnest, devout believers who had studied their Bibles and obtained the clear light on the third angel’s message, the sanctuary question, the binding obligation of the Sabbath of the fourth commandment of the decalogue, and a few other points of equal unpopularity; with little means; with little literature and no colporteurs; with not a single church building of their own, and not an organized church among them; and with no interest whatever among the general public to hear what they believed. Could anything look more hopeless than a world-wide propa-

ganda under such conditions? I have often wondered how, from a human standpoint, these leaders could have indulged in a particle of hope.

Yet this feeble little flock had full faith to move out in what they believed was a world-wide message which was to stir the world, and test it, and prepare a people for Christ's second coming. Being conversant with what was going on at that time, and quite skeptical by nature, I wondered with a great wonder at the strong faith these few people had.

The history of the work has fully justified the faith of these earliest pioneers. Apparently the work went very slowly at first; yet with all its seeming weakness there has never been a year in its more than seventy years' history but there has been an increase, until now the church has a membership of more than one hundred thousand strong, and its influence is felt in all the world.

It was no doubt in the order of God's providence that the work should begin feeble and small in the public eye, its increase almost wholly coming from the old advent believers. These were the staunchest believers in the great advent movement of the past. Large numbers of professed believers had given up quickly their faith in the advent movement. Many who still nominally believed in it had become formal and worldly, thinking little of the Lord's soon coming, and cared mostly for worldly gain.

But there were here and there devout, earnest, spiritual Christians, seeking God daily for light, who could not understand for the time being why the disappointment came. Yet as Christians of long experience they knew in their souls that they had been greatly blessed in believing in their Lord's soon coming. The evidences that his coming was near were still in their Bibles the same as before. How could they cast aside their whole religious experience, and go back to the world, or to a formal church that hated this whole religious movement and the very idea that Christ's coming was near? They could not do it. But yet there was the mystery of the great disappointment.

But when Father Bates or Elder and Mrs. White or other noble men and women came to them with the third angel's message right there in their Bibles, and explained to them the sanctuary subject, their hearts leaped for joy. The new light was absorbed with great gladness and rejoicing. They now understood that which had been dark just as clearly as the blessed disciples of Christ understood, after Christ's death and resurrection, that he had to die to fulfil the Scriptures. The advent believers were not to expect, as the Jews had believed, that Messiah would become a temporal king and reign over the Jews in this sin-cursed world; but the glorious gospel, the glad tidings of great joy to all nations, was to be preached to gather precious souls for the coming of that more glorious second advent, when Jesus and all the holy angels will appear, to welcome and gather all his people to the glorious reward of eternal life.

So these disappointed advent believers held fast the precious doctrine that Christ's second coming was near. But they saw that there was a third angel's message to be proclaimed to all the world, that every vestige of the great apostasy must be discarded, and every ray of light accepted; that the keeping of all of God's commandments, the seventh-day Sabbath included, was taught throughout the Bible. This was a convincing, soul-satisfying reformation, and they held fast the teaching of the Holy Scriptures, returning to the full faith of the apostolic church, and casting aside every false doctrine of the Papacy.

There is one scripture especially which was a great comfort to these true disciples after their great disappointment: "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Isa. 66: 5. How wonderfully these words apply to their situation! These devout souls had fully believed that the appearing of their Saviour was near, even at the door. They had rejoiced in this glorious hope, but they had been disappointed in his not coming at the time they expected him.

The formal, nominal churches had hated this doctrine, and cast these loving disciples out of their communion, saying, "Let the Lord be glorified." Apparently, the formal believers had triumphed. "But," says the prophet of the Lord, beholding the scene prophetically, "he [Christ] shall appear" to the joy of the true believer, but the nominal professor shall be ashamed. Oh, how terribly ashamed he will be when the Lord appears in his glory!

These true believers who clung fast to that precious doctrine formed the nucleus of the early believers in this grand message. It is said of them, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." They have the truths of the Old and New Testaments. They are looking for, believing in, and longing to see the blessed Saviour.

Bowling Green, Fla.

The Antidote

GEO. D. BALLOU

AN antidote is a remedy given to counteract the effect of a poison. In this article I want to speak of God's antidote for the poison of sin. Sin came into the world through doubt, which led to loss of confidence in God. Man lost confidence in God's way and his provisions for his creatures, and set out to find a way of his own choosing.

Sin is defined in 1 John 3:4 as "the transgression of the law;" that is, going or walking over the law. God's law is expressive of God's way. When man transgresses, he is having his own way. So sinning is simply having one's own way.

The plan of salvation was laid and the

gospel provisions were ordained to restore man's confidence in his Creator. He in whom this confidence is restored, will forsake his own way, and make lasting choice of God's way instead. Man has a way of his own in dealing with his sinful fellow creatures, and God's law and human laws have been ordained to keep him from doing wrong to his fellows. The language of law is, "Thou shalt not."

The law was made for the "lawless and disobedient"—for those who have set out to have their own ways irrespective of their fellow creatures. Read carefully 1 Tim. 1:9, 10. The law is for the restraint of those who have a disposition to go wrong. But God has revealed something in the gospel that will take this disposition out of the man who yields his will to the drawings of God's Holy Spirit. The gospel is the power of God unto salvation, because in it is revealed the righteousness of God. See Rom. 1:16, 17.

Then that which gives the gospel its power to save is the revelation of God's righteousness. God's righteousness is nothing less than his right course of conduct toward all his creatures, especially to the lost ones in this world.

The moving power in God's behavior toward the lost ones is love, which is nothing less than a desire to do good to others. John 3:16. But love to the erring and wicked becomes mercy for past wrongs and grace for future needs. The first manifestation of the divine character toward fallen man was loving, pitying mercy for those who had become enemies of God. As revealed in the Word of God, the leading attributes of the divine character of righteousness are, (1) hatred for sin, (2) mercy toward the sinner, (3) sacrifice on his behalf, (4) forgiveness for sins, (5) patience with the unrepentant, and (6) confidence in the outcome of his work. See Isaiah 55. Every reader can recall scripture to confirm these points. And permeating and tempering all these attributes is God's infinite justice.

Men naturally love sin, and to them God reveals his way of dealing with sinners through these attributes of his righteousness, to turn them from sin and lead them to hate it as he does.

As we have seen, the first attribute manifested toward a lost race was love—mercy, compassion. As we become acquainted with the life of God as seen in Jesus, we will learn to love our enemies. If we fail to gain this experience, we shall not make a step of progress in the way of life. We may have theories about God and creation and his promises and plans, but here is the vital point of preparation—to become acquainted with him so that our lives may become harmonious with his through the revelations he has made of himself in Jesus Christ through his Word.

To obey these injunctions is the hardest thing mortal man ever attempted to do, and no man can ever learn to love his enemies but by yielding to the blessed influence of the Holy Spirit. But this

is what makes lost men children of God, and nothing else will. Sin cannot be forgiven us and we become justified until we have learned these first lessons of mercy and begun to put them in practice. We pray, or say, "Forgive us our debts, as we forgive our debtors, and Jesus says, "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 14, 15. We do not receive the imputed righteousness of faith for past transgression until we have begun to adopt the conduct of God in dealing with our fellows. "Blessed are the merciful: for they shall obtain mercy." Mercy for past transgressions and grace for future temptations are not our heritage until we have taken the spirit of mercy into our own souls.

"When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses." Mark 11: 25. If the sinner ever finds Christ and his salvation, it will be through this channel of mercy that flows freely through all who yield to the Holy Spirit.

This spirit of mercy will lead men to make sacrifices for the salvation of sinners, as Christ gave himself. He who has not enough of the spirit of Christ to enable him to sacrifice for the lost, will receive very scant supplies of grace in return for his professions. No amount of theory or knowledge will be of any avail without this true charity. Doctrine alone will not save. As the skeleton of a building needs the outward and inward finish to make it of any value, so the "doctrine of God" needs the adorning of Christian conduct to make it of any value to the possessor or to any one else. See Titus 2: 10-15.

This spirit of merciful love has in it every other Christian grace. The faith of Jesus to the extent of full confidence in the outcome of God's work cannot abide in a heart that has not had the experiences of mercy.

Now, here appears the antidote. He who loves his enemies, and sacrifices to save fallen men, and forgives those who have wronged him, will have no desire to kill, steal, bear false witness, commit adultery, or covet. He cannot help being an honor to his father and mother. He has already accepted God's way of dealing with sinners, which is the chiefest of all the difficult things man has to do. He will not have other gods before the Lord, nor take God's name in vain, for he has made God supreme in his life. None but such as he can keep the Sabbath, for no other is living the sanctified life, the life set apart to right uses. This is that work of re-creation of which the Sabbath is a sign. Eze. 20: 12. No man can keep God's Sabbath day holy in whom the spirit of mercy is not uppermost. How could one have a holy rest when thoughts of hatred and bitterness were lingering in his mind?

It is plainly to be seen that the introduction of the tender mercies of our God into the human soul will supplant and

drive out the disposition to engage in sin. The life that is generated in us by the spirit of mercy, the Spirit of God, is the very righteousness of God himself, which we have received by believing that God's way of dealing with sin and sinners is better than our own way. When we have thus received this life of mercy, we actually become possessed of the very righteousness of God which is by faith of Jesus Christ. This is the life eternal which Jesus says a man will have who hears his words and believes on him that sent him. John 5: 24.

Los Angeles, Cal.

Conditions on Which Prayers Are Answered

O. A. JOHNSON

ONE of the greatest privileges and blessings that fallen man may enjoy in this life is communing with God in prayer. To know that our Father in heaven invites us to come unto him and make our wants known to him, and to know that he will listen to sincere petitions arising from the heart, and will always, in due time, answer every prayer that is sent up to him in harmony with his will, is a real comfort and blessing. But as there are conditions on which God will hear and answer prayer, it is our duty to consider what these conditions are, in order that our prayers may not be in vain:—

1. When "thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul." Deut. 4: 29. If we wish the Lord to regard our prayers, we must seek him honestly and sincerely with all our heart; then we shall be sure to find him. Jer. 29: 13.

2. Our petitions must be in harmony with his revealed will. "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." 1 John 5: 14. It naturally follows that if we ask anything contrary to his revealed will, he will not hear us.

3. Our petitions must ever be in harmony with his holy law; for "he that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9. If we will not hear nor regard God's holy law, then he will not pay attention to our petitions.

4. It therefore follows that we must keep the commandments of God if we wish our prayers to be acceptable before him. "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3: 22.

5. Since our sins separate us from God (Isa. 59: 2), we must confess and forsake them, in order to find mercy. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28: 13.

6. Since Jesus is our mediator, our high priest in the sanctuary above, our petitions to the Father must be in his name, in order to be heard and answered. "If ye shall ask anything in my name, I

will do it." John 14: 14. "That whatsoever ye shall ask of the Father in my name, he may give it you." John 15: 16. There is no authority in the Bible for asking anything of God in the name of the Virgin Mary, or of any saint, however good he may have been; "for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

7. Faith, implicit faith, in the promises of God must be exercised in order that prayer may be answered. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 24. "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1: 6, 7.

8. Our aim must ever be to live in harmony with the Word of God in all things in order that our prayers may be heard. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 7.

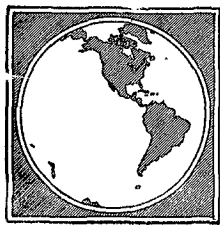
9. God has promised to forgive our sins and remember them no more, and every true believer rejoices at the thought that all his sins are not only pardoned, but forgotten. Jer. 31: 34. In like manner must we forgive those who trespass against us, or our prayers for forgiveness will never be heard. "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 14, 15.

10. When our sins are pardoned and we are cleansed from all unrighteousness, then follows a regenerate mind, tender and full of compassion and love. But should bitter feeling of any kind ever arise in the heart, that would hinder our prayers. "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." 1 Peter 3: 7. "This have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant." Mal. 2: 13, 14.

11. Any known iniquity, and unkind feeling, envy, jealousy, hatred, or strife harbored in the heart will always hinder our prayers. "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66: 18. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Ps. 51: 17.

O God, teach us all how to pray, how to believe, and how to receive the rich and precious blessings so freely promised us.

College Place, Wash.



THE WORLD-WIDE FIELD



Organization of the South American Division Conference

N. Z. TOWN

At 3 P. M., Feb. 6, 1916, Elder W. W. Prescott, the field secretary of the General Conference, and special representative from the General Conference to South America, called a meeting of the delegates present at the South American Union Conference, at La Plata, Argentina, for the purpose of taking the initial steps in the organization of a South American Division Conference of Seventh-day Adventists.

In introducing the matter of this organization, Brother Prescott traced briefly the history of organization among this people from the beginning, stating that the first local conference was organized in 1861, and the General Conference in 1863, with a total of six local conferences. In 1894 the first union conference was organized in Australia, and in the year 1901 the territory of the United States and Canada was organized into union conferences. In 1909 the European, the Asiatic, and the North American fields were constituted three general divisions of the General Conference, with a vice president of the General Conference in charge of each. At the General Conference in 1913 the European field and the North American field were each organized into a division conference, and at the same time the following action was taken in regard to South America:—

"We recommend, That the General Conference Committee be authorized to reorganize the work in South America, and to provide for the organization of a South American Division Conference at such time and place as they may deem advisable."

At the autumn council of the General Conference Committee held in November, 1915, at Loma Linda, Cal., this matter was given careful consideration, and in harmony with the recommendation of the General Conference in session in 1913, the following action was taken:—

"We recommend, The organization of South America into a division conference, consisting of the South American Union Conference, the Brazilian Union Conference, and the Inca Union Mission."

"That the organization be very simple, providing at first for only division president and secretary-treasurer as additional laborers, and that the organization be effected on the ground. To this end we hereby authorize the representatives of the South American Union Conference, the Brazilian Union Conference, and the Inca Union Mission, to meet together at such time and place as may be agreed upon, to organize a South American Division Conference."

"That W. W. Prescott be invited to go to South America as General Conference representative, in inaugurating the new division."

After reading these actions of the General Conference, Brother Prescott called attention to the plan of the General Conference in placing the responsibility of directing the work in the various fields on the fields themselves just as soon as they are sufficiently strong to bear the burden. But at the same time the General Conference continues to carry the burden of raising funds to support the work in those fields which have not become self-supporting. He told the delegates how the believers in the States cheerfully assumed the responsibility of raising the mission funds, which means



DELEGATES TO THE SOUTH AMERICAN DIVISION CONFERENCE

to them fifteen cents a week for each member. The appropriations to South America for 1916 are as follows: Brazil, \$24,652; South American Union, \$37,678; South American Division, \$3,244; making a total of \$65,574.

Following these statements by the chairman the delegates proceeded with the organization. W. W. Prescott was elected temporary president, and N. Z. Town temporary secretary. The following resolution, calling into existence this new organization, was then presented and unanimously voted:—

"Whereas, The General Conference Committee, acting on the recommendation of the General Conference in session, has authorized the organization of a South American Division Conference by the representatives of the Brazilian Union Conference, the South American Union Conference, and the Inca Union Mission; therefore,—

"Resolved, That we, delegates assembled, representing the Brazilian Union Conference, the South American Union Conference, and the Inca Union Mission,

do hereby organize ourselves into a conference to be known as the South American Division Conference of Seventh-day Adventists."

In the discussion of this resolution, J. W. Westphal, who has now been in this field fifteen years, gave a brief review of the development of the work in South America from the beginning.

In brief he said: "The work in Brazil and in the River Plate and west coast fields began in each place independently of the other. Canvassers entered Argentina in 1891, Brazil in 1892, and Chile in 1894. The first organic connection between these fields was effected in 1901, when the South American Union Mission was called into existence and a superintendent appointed. That same year the River Plate Conference was organized, and the following year the Brazilian Conference.

"Early in 1906 the South American Union Conference was organized, during the visit of Elder W. A. Spicer, the first representative from the General Conference to visit this field. This union embraced all South America, except the

three Guianas and the republics of Colombia and Venezuela. In 1910 Brazil was separated from this union, and organized into a Brazilian Union Conference, leaving the remainder of the territory to the South American Union. In 1914 the Inca Union Mission, consisting of Bolivia, Peru, and Ecuador, was organized, remaining under the general supervision of the South American Union."

The fields were represented by the following delegates: Brazilian Union, four; South American Union, thirty; Inca Union Mission, five; General, three, making a total of forty-two.

At a subsequent meeting a constitution and by-laws were adopted, similar to those of the Asiatic and North American Divisions.

The first two resolutions voted by the new division conference were as follows:—

"Whereas, Through the rich blessing of God, the work in this field has been developed to such an extent as to make possible and advisable the organization of a division conference; therefore,—

"Resolved, That we publicly render to God our heartfelt thanks and praise, and that we pledge ourselves to renewed consecration for the finishing of the work in South America.

"Whereas, The General Conference, by means of the gifts of our brethren, has supplied this field with laborers and means during past years, and by additional appropriations is now making it possible to further enlarge our work; therefore,—

"Resolved, That we express our gratitude to the General Conference and to our brethren in North America for their interest in the work in this field; and that we promise by the blessing of God to do all in our power, by personal sacrifice and labor, to cooperate with them in the further advancement of the message, not only in South America, but throughout the world."

In the discussion of these resolutions, touching remarks were made by several regarding the generosity of the General Conference and of our brethren generally toward these fields. Not only have our brethren in the States given of their means for the support of the work here, but they have given what has pulled much harder at their heartstrings, their sons and daughters. In response to the question as to how many present in the meeting had responded to a call from the Mission Board to connect with the work in South America, thirty-eight stood up.

Owing to the size of the Brazilian field, which is as large as the United States, and owing also to the rapid development of our work, the Brazilian delegates presented a request that consideration be given to the question of dividing Brazil into two fields. After listening to their presentation of the matter, the following actions were voted by the division delegates:—

"Whereas, The territory of the Brazilian Union Conference is too large for one man to supervise successfully, and —

"Whereas, The growth of those portions of the north where a beginning has been made, and the interests that are springing up, call for a closer supervision, and —

"Whereas, The rapidly developing work in the southern states of Brazil demands the whole time and attention of the union president and his committee; therefore,—

"We recommend, That that portion of Brazil lying north of the states of Espirito Santo, Minas Geraes, and Matto Grosso, be separated from the Brazilian Union Conference and organized into a mission field to be known as the North Brazilian Union Mission, and that we ask the General Conference to furnish a superintendent, secretary-treasurer, and field mission secretary, the wages and expenses of these to be included in the 1917 budget and appropriations for Brazil."

This division will give 10,000,000 people to the northern mission field, leaving 12,000,000 still in the Brazilian Union Conference.

The following resolution created a lively interest and evoked a most animated discussion:—

"Whereas, There is great expense and often considerable risk involved in the bringing of workers to our fields from other countries, as they must adapt themselves to new conditions and learn new languages, and,—

"Whereas, The importance of our work and the times in which we live should constrain us to dedicate our lives to God's service wherever he can use us, and,—

"Whereas, The present plan of conducting the work places the responsibility of financing the furloughs of workers in our field on the South American Division Conference, the expenses having to be paid from the appropriations made to our fields; therefore,—

"Resolved, That we as workers in South America, surrender the idea of returning to the homeland after a few years of service, and that we express our willingness to remain at our post of duty until God may call us elsewhere, or until the work is finished."

Following are a few of the expressions taken from the discussion:—

J. W. Westphal: "My heart is in the work in South America. I have really feared that the General Conference might decide to change my field, but I do not want a change."

F. W. Spies: "I feel that the home board can help us by being careful not to send us those who are expecting to return after a few years."

R. H. Habenicht: "I did not come to South America with the idea of returning home again. I am not homesick, and my desire is to remain in this field."

G. W. Casebeer: "When I left the States, Elder A. J. Breed said to me, 'Well, George, you must hang to it in South America like a dog to a root.' This I am determined to do."

Mary T. Westphal: "I wish to say, as did Ruth, 'Thy people shall be my people.' I love Chile and the Chileans, and desire to remain among them."

F. A. Stahl: "When I had been in South America eight years, I had a desire to go home. But the demands of the work and the necessity of staying appeal to me. I wish to abandon for good the idea of going, for the good of the work and for the influence it will have."

It did our hearts good to see this splendid spirit of consecration shown by the workers. Action was taken on the resolution by a rising vote, all except two or three voting in favor of it.

The officers of this new division conference are: President, O. Montgomery; Secretary-Treasurer, W. H. Williams; Executive Committee, O. Montgomery, W. H. Williams, J. W. Westphal, F. W. Spies, E. L. Maxwell, H. Meyer, and R. T. Baer.

This new division conference begins its existence with a total population of about 45,000,000. It has two union conferences and one union mission field. The Brazilian Union has two local conferences, Rio Grande do Sul and Santa Catharina, and six mission fields, Parana, Sao Paulo, Rio Espirito Santo, East Brazil, Pernambuco, and North Brazil. This union has a total membership of

2,197. The Austral Union (South American Union) has two local conferences, Argentine and Chile, and three missions, Uruguay, Alto Parana, and Patagonia, with a total of 2,159 members. The Inca Union Mission has the three missions of Bolivia, Peru, and Ecuador, with a total of 542 members. These fields, with a grand total of 4,898 members, have paid a tithe during the last two years of \$74,872.

There are two publishing houses, one in Brazil, where literature is published in German and Portuguese, and one in Argentina, which issues literature in Spanish; three training schools, in Brazil, Argentina, and Chile, respectively; one sanitarium, in which were received during the last biennial period 1,080 patients, and in which 293 operations were performed.

The workers throughout this new division are of good courage, and are expecting great things from God. They are also planning to do great things for God.

Mission Notes

INDIA in area is one third the size of Europe. It is equivalent in area to seven German Empires, ten Japans, or fifteen British Isles. India's population is equal to the population of all Europe save Russia. Out of every five persons in the world, one lives in the Indian Empire.

BROTHER J. WILSON ROWLAND, laboring in Straits Settlements, Malaysia, gives this experience in visiting the home of an elderly Chinese printer, accompanied by Brother Lee: "Upon arriving at his home at the time appointed for study, we found the large family gathered. The father speaks Chinese, the mother and her sister speak Malay, and one of the boys speaks English. In order for all to understand, it was necessary to conduct the study in three languages. The texts were first given in English, Brother Lee would translate them into Chinese, and I would as far as possible give them in Malay. It is often under these difficult circumstances that the Word of God in this field is given to those who are in darkness."

BROTHER B. L. ANDERSON, of Amoy, China, sends us the following experience of one of the evangelists of the South China Mission: "A young evangelist not long ago was arrested, being falsely accused by enemies of the truth, and was thrown into prison. After his release he stated that he was wretched in the first place where confined. The night was long, cold, and dreary, there being no fellow prisoners to talk to. But the second place afforded more comfort, for the jail was full of prisoners, thus making it warmer, and they were pleased to listen to the gospel. He said, 'I preached to them a good deal, and they in turn did all they could to make me comfortable in that small room. The room was so small there was no space to lie down, and it was with difficulty that all of us could sit down.'"



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.

Home Coming

O, to come home once more when the dusk is falling,
To see the nursery lighted, and the children's table spread;
"Mother, mother, mother!" the eager voices calling,
"The baby was so sleepy that he had to go to bed!"

O, to come home once more, and see the smiling faces,
Dark head, bright head, clustered at the pane!
Much the years have taken, when the heart its path retraces,
But until time is not for me, that image will remain.

Men and women now they are, standing straight and steady,
Grave heart, gay heart, fit for life's emprise;
Shoulder set to shoulder, how should they be but ready!
The future shines before them with the light of their own eyes.

Still each answers to my call, no good has been denied me;
My burdens have been fitted to the little strength that's mine.
Beauty, Love, and Peace have walked by day beside me,
The evening closes gently in, and how can I repine?

But O, to see once more, when the early dusk is falling,
The nursery window glowing, and the children's table spread.
"Mother, mother, mother!" the high child voices calling,
"He couldn't stay awake for you! He had to go to bed!"

—Scribner's.

Teaching Industry in the Home

CARRIE S. WELTY

THE home life today, as regards industry, is not what it was in the time of Solomon. Giving a pen picture of a virtuous housewife in the thirty-first chapter of Proverbs, he tells us that "her price is far above rubies." She not only looked "well to the ways of her household," but was able, it would appear, to add to the family income. The wise man says: "She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. . . . Her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. . . . She maketh herself coverings of tapestry; her clothing is silk and purple. . . . She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. . . . She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her."

Such a wife and mother must have taught her children habits of industry, thus giving to the world useful men and women.

But we live in a different day and generation. Home-keepers live a more strenuous life than did the mothers of olden times, but in a different way. With the increase of knowledge has come many a labor-saving device. Before the changes of the last fifty years, women imitated, to some extent at least, the

virtuous woman of Solomon's day. Mothers taught their children to knit and sew, to wash, iron, and bake. But today our clothing is largely made by machinery. The laundry supplies clean linen. Our tables are set to a great extent with prepared foods, and there is not so much for either mothers or children to do. However, the necessary duties (and, after all, there are many steps to take) should not be done by the mother alone.

Most children are born with the desire to do things, and it takes a wise mother to keep the little hands employed in a commendable way, but this is necessary, for "an idle brain is the devil's workshop." A child can be taught to be industrious without being kept constantly at work, but he should be taught to work with all his might until his duties are done, and then play with all his might. It is discouraging to a child to feel that his work is never done. Better let each know his allotted tasks, and then be definite about his freedom for play.

Even when a mother is provided with hired help, her children should be taught to work, and perform certain tasks each day with neatness and dispatch. Let no mother say she would rather do the work herself than be bothered to teach her child. Little ones become selfish and indifferent under such training. On the other hand, if they realize that mother needs their help, and that the little things they can do are much appreciated, they will be anxious to give assistance. Let a

cheery "Thank you" reward them for their efforts, and they will be proud and happy to have helped.

When the unexpected happens, and an errand must be done or some bit of work performed during playtime, does it not seem a bit cruel to interrupt the game by calling, imperatively, "Mary, come here. I want you"? Would it not be better to say, "Mary, excuse me, but couldn't you leave your play just a few minutes to do this for me, then finish the game?" You will find that the apology will be fully appreciated, and the mother will be rewarded by having her children as considerate of her as she is of them.

In connection with teaching industry in the home, we may also consider the question of obedience. Can you imagine one ever becoming willingly obedient to his heavenly Father who is permitted, yes, encouraged, openly or covertly to disobey the command or request of his earthly parents? I have heard men and women of mature years express gratitude for the fact that their parents required prompt obedience during childhood. It is easier then in after-life to heed and obey the voice of God. Obedience is to a great extent a habit, and like other habits, more easily formed in the plastic, early years.

God has given us laws regarding obedience; he has left us an example regarding labor and rest, toil and recreation. As parents, we should practice these, and be able to teach them to our children. We must not work immoderately, neither should we fritter away valuable time. Let us seek to know God's plans for us, and unite with him in carrying out his purposes.

Boulder, Colo.

A Time to Save

To many of us the "ragman," with his covered wagon of musical, jingling, shining tinware, has a niche in memory's "hall of fame." What delight to carry the neat bundles of rags to the gate, what suspense to watch them weighed, what joy to choose among those bright dippers and pans and tins, and perhaps have enough left over for a crinkled cookie cutter that visioned future toothsome dainties! But with the coming of wood pulp, the visits of the ragman ceased; or he combined old bottles and overshoes with the rag business, leaving only a few shabby coppers for the savings of months. It no longer "paid" to save rags or to collect them.

But times have changed. At present there is a serious shortage in all the materials which enter into the manufacture of paper, including rags and old papers. The Department of Commerce of Washington, D. C., recently sent an appeal to the superintendents and principals of its public schools, urging them to encourage the students to save all materials that might be used again in the manufacture of paper.

"Something like fifteen thousand tons of different kinds of paper and paper

board are manufactured every day in the United States, and a large proportion of this, after it has served its purpose, could be used over again in some class of paper," says this appeal. "A large part of it, however, is either burned or otherwise wasted. This, of course, has to be replaced by new materials. In the early history of the paper industry, publicity was given to the importance of saving rags. It is of scarcely less importance now. A little attention to the saving of rags and old papers will mean genuine relief to our paper industry, and diminishing drain upon our sources of supply for new materials."

The Housekeepers' Alliance of Washington, in connection with its antiwaste campaign, distributed cards to be hung in kitchens in homes, containing the following suggestions:—

"All kinds of rags should be saved. Hang three bags in the cellar. In one place used rags, such as old dust cloths and scrub cloths; in another place all colored rags; in the third place all clean white rags.

"Beware of fire. Do not let paper accumulate near oil cans, the furnace, or under a gas jet, where matches may be dropped. Do not save oily rags—there is danger of fire.

"The price paid for old rags and waste paper was never so high. Save rags, and turn them into money."

The saving of these materials, which we do not need and cannot use, and turning them into mites for the Lord's treasury, at the expense only of a little care and forethought, is one way in which we can encourage the children to take thought for missions, and help a little in raising the money to support them.

Commercial organizations in the principal cities of the United States supply lists of local firms that assemble rags and paper and sell them to manufacturers.

MRS. I. H. E.

Two Remarkable Wills

THERE is something about a will that possesses a deeper interest than attaches merely to the disposition of the earthly effects of the testator. It is his last word, his final wish, to and for those who have been the objects of his love and care. Often it reveals secrets and thoughts undreamed of by his associates.

Not long ago, in the insane ward of Chicago's great poorhouse, died a man who had been a lawyer. In one of the pockets of his ragged coat, was found the following will, written "in a clear, firm hand on a few scraps of paper." The document was sent to a lawyer, who read it before the Chicago Bar Association. It was probated, and is now on the records of Cook County, Illinois. This is the will:—

"I, Charles Lounsberry, being of sound and disposing mind and memory, do hereby make and publish this my last will and testament, in order, as justly as may be, to distribute my interest in the world among succeeding men.

"That part of my interests which is

known in law and recognized in the sheep-bound volumes as my property, being inconsiderable and of none account, I make no disposition of in this my will. My right to live, being but a life estate, is not at my disposal, but, these things excepted, all else in the world I now proceed to devise and bequeath.

"ITEM: I give to good fathers and mothers, in trust for their children, all good little words of praise and encouragement, and all quaint pet names and endearments; and I charge said parents to use them justly, but generously, as the needs of their children shall require.

"ITEM: I leave to children inclusively, but only for the term of their childhood, all and every the flowers of the fields and the blossoms of the woods, with the right to play among them freely according to the customs of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, and the odors of the willows that dip therein, and the white clouds that float high over the giant trees.

"And I leave to the children the long, long days to be merry in, in a thousand ways, and the night and the train of the Milky Way to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers.

"ITEM: I devise to boys, jointly, all the useful, idle fields and commons where ball may be played, all pleasant waters where one may swim, all snow-clad hills where one may coast, and all streams and ponds where one may fish, or where, when grim winter comes, one may skate, to hold the same for the period of their boyhood. And all meadows, with the clover blossoms and butterflies thereof; the woods with their appurtenances; the squirrels and the birds and echoes and strange noises, and all distant places which may be visited, together with the adventures there found. And I give to said boys each his own place at the fire-side at night, with all pictures that may be seen in the burning wood, to enjoy without let or hindrance or without any incumbrance or care.

"ITEM: To lovers I devise their imaginary world, with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorn, the sweet strains of music, and aught else they may desire to figure to each other the lastingness and beauty of their love.

"ITEM: To young men, jointly, I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness and undaunted confidence in their own strength. Though they are rude, I leave to them the power to make lasting friendships and of possessing companions, and to them exclusively I give all merry songs and grave choruses to sing with lusty voices.

"ITEM: And to those who are no longer children or youths or lovers, I leave memory; and bequeath to them the volumes of the poets, . . . to the end

that they may live the old days over again, freely and fully, without tithe or diminution.

"ITEM: To our loved ones with snowy crowns I bequeath the happiness of old age, the love and gratitude of their children, until they fall asleep."

Alexander's Last Will and Testament

The following story of the great Alexander's last will is taken from the *Sunday School Times*:—

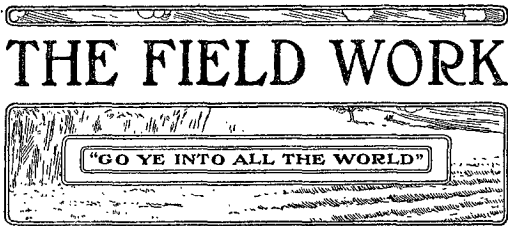
"Alexander the Great, feeling his end approaching, and fearful lest his mother should grieve too much after his death, composed a letter, which he gave out to be his last will and testament, and ordered to be sent to her as soon as he had breathed his last:—

"Consider, dear mother," wrote he, "that all things are fleeting, and that man is destined to die. Nothing survives, and nothing escapes decay. Hence, your son, great though he be, must perish, too! But, dear mother, remember that he was not like unto ordinary mortals. He was a mighty and valiant king, not like the little kings on earth. Conduct thyself, therefore, as befits the mother of a great king, and do not spend thy days in lamentation. I herewith ordain that a large palace be built, large enough to hold great multitudes. On a certain day, to be set apart by thee, let all the princes of the kingdom be assembled—the dukes and dignitaries, and all conditions of people shall come to celebrate the event. And instead of mourning and lamentation, there shall be feasting and rejoicing within those gates. But I stipulate that no one shall be permitted to partake of those festivities who has suffered pain or sorrow or bereavement."

"After Alexander died, and his mother had learned his wishes with regard to the celebration of the event, she caused a great banquet to be prepared, according to the directions of her departed son. The day was set, and everything was in waiting. She expected a large number of guests to participate in the festival, but lo! she waited and waited at the stated hour, and no one appeared. In great astonishment she turned to her people who were in attendance, and asked, 'What is the meaning of all this? Where are all the people whom I had invited to this feast?'

"Know, O Queen," said one of her servants, 'thou didst issue a decree to the effect that all who have had sorrow, or who have experienced pain, are to be debarred from this banquet. There is no one among thy people who can say that he has never grieved, or that death has not visited his house; hence no one attends. Each broods over his sorrow, each nurses his pain. *Man was made to mourn.*'

"Upon hearing this, the queen cried out: 'O Alexander, my son, my son, thou wert indeed wise to have thought of this means of solacing me. Thou didst desire to prove to me that sorrow is universal, and that if we inquired into the lives of others, we would find that, great or small, none are exempt from suffering. I am consoled, my son, my son!'"



Using the Newspapers in City Work

INFORMATION recently received from a number of our evangelists engaged in city work shows that they are using the newspapers to advantage. Practically all heard from are paying for advertisements, and in return the papers are giving them space in the news columns for the publication of reports on different phases of the message. In this way many are reached who would not otherwise receive the truth.

It was very encouraging to receive a clipping taken from the New York Sunday *American* containing an interesting account of a sermon delivered by Prof. C. T. Everson in one of his Sunday night meetings in the Fulton Theater, New York City. The clipping was half a page in length, two thirds of the space being taken up in a discussion on the state of the dead, and the rest being given to an illustration. It had a headline stretching across the page, and reading, "Do Our Souls Not Reach Heaven Until the Judgment Day? Where are the Dead? as Answered by the Bible." Our workers will appreciate the importance of using the newspapers more when they are told that the one edition in which this article was, had a circulation of more than six hundred and ninety thousand copies, and was no doubt read in nearly all the New England States, and in New York and States south of it. No one can tell the vast influence of this wonderful agency in reaching the masses with the gospel.

Elder Stemple White, who is a staunch advocate of reporting sermons in the newspapers, has had encouraging success in getting various phases of the message published in the papers of Duluth, Minn., and of Superior, Wis.

In speaking of this feature of our work, he says: "I assure you that my zeal along this line will not die out, for I feel it is as much my duty to report the sermons for those who are not present to hear as it is to prepare them for the listeners that are present.

"I always advertise in the newspapers when conducting special services. I know by experience that it pays. Especially is this true of the weekly edition in smaller cities and towns, where rates are cheaper; but it also pays in city work. Why have our own people carry bills or folders to a few blocks in a city, when for perhaps the same amount an effective advertisement can be carried by the newsboys to nearly every home in the city?"

A concrete example of the power of the press in attracting persons to inquire further concerning the truth is shown by the following letter, written to a minister in the Lake Union Conference:—

"Several times have we noticed in the Detroit *Journal* an article touching on your teachings. We firmly believe that a tent meeting would be grand here in our little town. We haven't any such

church or mission in our town. Will you come? Our doors are open."

The town mentioned in this request has more than 6,000 inhabitants, and is 30 miles from Detroit.

Elder A. S. Booth, who has just closed an effort in Stockton, Cal., sends the following cheering news about the newspaper work there: "We have been able to secure the publication of more articles here than in any other place we have been. For 68 evening services we have had 140 articles published, averaging seven inches in length. Fifty-one persons are keeping the Sabbath, and twenty-five have been baptized and added to the church."

Elder Booth says that the papers in which his sermons appeared were in demand. Encouraging letters have been received from persons in other places who had been reading the reports, asking for more information on the subjects presented.

Let us not fail to take advantage of the many opportunities before us to use the newspapers in helping to hasten the message throughout the world.

WALTER L. BURGAN.

General Meeting in Southern Korea

FEBRUARY 4-11 it was the writer's privilege to attend the general meeting for the believers in southern Korea. The meeting was held in Keizan, where Brother and Sister R. C. Wangerin have been working the past five years. It was well attended, and from the first there was a good spirit.

The work has grown during the past five years from nothing to eighty baptized church members. This number will have increased to more than one hundred before this is read, and the Sabbath school membership to about two hundred.

Although the people in this part of the country are very poor, yet their tithe and offerings for 1915 were the best of any part, amounting to a little more than \$2 per capita.

This is the most populous section of Korea, and we rejoice to see the message gathering out the honest in heart. Pastors W. R. Smith, H. A. Oberg, and Ne Kun Ok were present and assisted in the meeting.

C. L. BUTTERFIELD.

Our Work Among the Colored People in Alabama

As the time is drawing near for me to leave this part of the Southern Union Conference for another conference, I take this opportunity of presenting to the readers of the *REVIEW AND HERALD* a brief survey of the work of the colored believers in the State of Alabama for the past two years.

At the beginning of 1914 there were about two hundred colored Sabbath keepers in this State, paying a small tithe,

and giving the greater portion of their Sabbath school donations to missions. Not much interest was taken in the Harvest Ingathering campaign, and the one or two home missionary societies were just awaking to a sense of their duties. It was a long time before we could get our people to see that upon them, as well as upon the ministers and other conference laborers, rests the responsibility of finishing the work in this generation. There were those who thought that the most which was expected of them was to pay an honest tithe. It was with much patient toil that we labored with our people, and educated them in their responsibilities as believers in the third angel's message. And while we must admit that we do not now see that missionary activity and liberality which should characterize us as a people, yet we thank God for the marked improvement which has been made.

During the past biennial period seventy-seven new converts have been added to our membership. The most of these converts have come to us through tent efforts and the earnest, faithful labors of those who were left to follow up the interest after the tent was taken down. Being the only colored ordained minister in the State, the burden of the colored work rested largely upon me. During the years 1914 and 1915, I held three tent efforts, two in Mobile and one in Bessemer. As a result, the work in the former place was both spiritually and numerically strengthened; and we were able to organize a strong church in the latter place last January. We are also contemplating organizing a conference mission church.

Our tithe for 1914 amounted to \$1,716.33, and for 1915 to \$2,590.25, a total of \$4,306.58, or a little more than half the expenses of the work in the field for the biennial period. Our offerings to missions in 1914 were \$664.07, and in 1915 \$904.12, or a total of \$1,568.19 for the two years.

It may be well to state that our Sabbath schools now send all their donations to missions, and never before has there been a more live interest taken in foreign mission work than at the present time. At the last Harvest Ingathering campaign the names of many colored believers appeared on the honor roll, something which has never been realized before.

In our churches where the home missionary society has been organized, the society is divided into missionary bands or clubs. Active missionary bands are to be found at Huntsville, Birmingham, Bessemer, Montgomery, Dothan, and Pensacola.

I can safely say that our colored constituency in Alabama is loyal to the organization. At present there are about three hundred faithful believers in the nine churches in this State.

At the last meeting of the Southern Union Conference held in Nashville, Tenn., I was asked to take up work in the Tennessee River Conference. It is with feelings of sadness that I bid adieu to the conference officials and my associates in this field. My intercourse with them has been pleasant and profitable. I believe that God is with us, and is leading the way. We may, therefore, look forward to the accomplishment of greater things in the future. Remember us in your prayers.

J. GERSHOM DASENT.

In Virginia's Mountains

MUCH has been said about the needs of the mountaineers of the South. The writer had the privilege of attending the closing exercises of our church school in Rileyville, Va., and seeing the transformation that the gospel has wrought there.

The exercises were held on the night of April 5. The entertainment at Thanksgiving time had made such a favorable impression that the people for miles in every direction said they were coming to the final exercises. They were as good as their word. In spite of threatening skies and muddy roads, the hall was crowded long before the time came to begin the program. In opening, prayer was offered by Elder W. H. Armstrong; and the succeeding parts of the program were of a uniformly religious character, quite a noticeable contrast to that given at the public school just a few days previously.

The accompanying picture represents



A PIONEER SCHOOL

the drill with which the exercises closed. The children, each with a box, marched in an orderly manner, then took their places on the platform. They came forward in turn, each reciting something embodying the word on the box, as he put the box into its proper place. When all had finished, the words "Go ye into all the world, and preach the gospel to every creature," were before the audience.

An offering amounting to more than five dollars was taken. Besides this, more than \$25 had been raised at the Thanksgiving season, and \$27 at another time. Thus, thanks to the many friends who sent quilt patches, to the self-sacrificing efforts of the women of the church, and the energy and devotion of the teacher, Miss Alice Gray, nearly \$60 was raised toward the liquidation of the school debt. Very soon this little school also will be singing the jubilee song. All are thankful for the good work done. R. F. FARLEY.

The Establishment of Our Work in the Southwestern Union Conference

IN 1875 Elders J. N. Loughborough and M. E. Cornell went West, from Battle Creek, Mich., and after giving a course of lectures in San Francisco and Oakland, Cal., separated, and in October Elder Cornell came to Dallas, Tex., at which place I was running a store. There he made arrangements for the holding of a course of lectures in the church, about three blocks from my store. Of course I attended, as I

was always interested in anything new, and really I had become disgusted with the popular religion of the day. The handbills advertising such subjects as "The Origin, History, and Destiny of Satan," "The Earth Made New," "The Dream of Nebuchadnezzar," appealed to me in a very personal way.

As the meetings continued, five of us became deeply interested. However, Elder Cornell was soon denied the use of the church. Leaving one of our company to tell the people where he had gone, we walked to the courthouse, eight or ten blocks away. I introduced Brother Cornell to the sheriff, and in consultation with the judge, it was decided to let us hold our services there. But the next night the sheriff told us that no religious services could be held in the courthouse, but he gave Brother Cornell permission to speak a few words to the people assembled. He told them he was determined to give them a series of Bible studies, and that he would let them know where he would hold the studies as soon as he could secure a place. The next morning he found a hall 80 by 30 feet, which he could rent for \$20. In talking it over with the five of us, he said, "I will pay ten dollars, for I want to bring my wife here, and we will make our home in the hall. I am a carpenter, and if we can get the lumber I will make the seats, and curtain off the back end for our rooms." We made up the rest between us, each paying two dollars. Then we went across the street to a lumberyard and told the proprietor what we wanted. He donated some lumber, which we carried to the hall.* Then with some borrowed tools we all turned in and helped what we could in making the seats.

In the meantime Brother Cornell got out some handbills giving the time and place of the next meeting, and stating that services would be continued for at least a month, and longer if there was sufficient interest. As a result of these meetings eight or ten of us were established in present truth, and covenanted together to "keep the commandments of God, and the faith of Jesus." Our little company continued to meet from Sabbath to Sabbath, though Elder Cornell had to go away at the end of the month. Several Adventist families moving in from the North joined us.

We made a strong appeal to the General Conference for help, and Elder James White, then president, sent a minister to organize us into a church. He came, and we built an arbor. After a few sermons on baptism and organization, eleven were baptized, myself included, and a church of seventeen members was organized. Then the minister left us.

We set about to secure a regular minister, and it was arranged for Elder R. M. Kilgore to make Texas his field of labor. He came the following spring, and the General Conference sent a large tent and a family tent with him. We pitched the large tent about two hundred

yards from the arbor where our church was organized. Brother Kilgore gave us some good instruction on church government and how to carry forward our work, and then went to Cleburne, near which the Keene Academy is situated, to hold meetings.

We bought two lumber wagons and suitable material for seats, and putting tents, feed for our teams, and provisions for a week's outing into Brother Alfred Rust's wagon, we started. I took Brother Kilgore and his family in my carriage. We left Dallas on Sunday morning, and reached our destination Wednesday. All took hold, and soon we had the tents up and the seats placed. Brother Kilgore and I went to the printing office and ordered handbills stating that meetings would begin Friday night. Brother Rust and I distributed these through the town, and I never have seen people more interested. They came in crowds, and the tent was filled to overflowing the first night. The attendance continued good throughout the entire series of lectures. When Brother Kilgore went to hold meetings in Peoria, he left an organized church of fourteen members in Cleburne.

He took a short rest, and then began lectures in Terrell, thirty miles east of Dallas, having organized a church of about twenty members in Peoria. Thirteen embraced the truth in Terrell, and Elder Kilgore moved on to hold meetings in Rockwall, sending word to all the churches in Texas that he would organize a conference at the close of his lectures in that place. After organizing a small company at Rockwall, he appointed a date for the conference to convene, and requested the members of the churches to attend in person as far as possible. I well remember my journey to that meeting, for I walked the twenty-eight miles from Dallas, as my wife wished to use the team to go on a visit.

I have forgotten the dates on which sister conferences united with the union, but I know that Texas was the first, and Oklahoma, Mexico, and Arkansas came in later. E. W. CRAWFORD.

A Personal Experience

SEVERAL years ago, while attending the Ohio camp meeting as a conference laborer, I received a Testimony from the servant of the Lord. It had been sent to one of our leading brethren, to be read to me. At the close of an evening meeting we retired to his tent. Elder A (for so I shall call him) said, "You believe in the Testimonies?" I replied, "Certainly I do." We united in prayer, after which he slowly read the manuscript (it was in Sister White's own handwriting). The first five pages pertained to me personally; the next six were counsels more general in character, applying specially to any one in charge of a city mission, etc.

After Elder A had read a few paragraphs, he read a personal statement to which I objected, saying with emphasis, "That is not so!" He stopped, and said, "Brother Saxby, you say it is so, and the Lord will help you to see that it is so." "But how can I say a thing is so when I know it is not so?" He repeated, slowly, substantially what he had said, and continued reading. After a page or more, I said again, concerning another statement, "That is not so!" He repeated what he had said before.

talked awhile, and then resumed his reading.

I objected four times in all; but it was on the first point that I was especially positive.

At my request, Elder A lent me the Testimony until the next day. I returned rather late to my room, and Mrs. Saxby was anxious to know why I was so late. When I told her my experience, she asked me to read the Testimony. I said, "No, it will take too much time tonight; but here is one paragraph I will read. I told Elder A it was not so." It was a matter between my wife and me; and I shall never forget how, after I had read this paragraph, she rose up in bed and said, with all the earnestness of her being, pointing to me with her index finger, "Willard, that is so!"

I began to reason very seriously, like this: My wife says it is so; and Elder A, because of his confidence in the Spirit of prophecy, says it is so; and, above all, the Lord through his servant says it is so: it must be so—three against one. As I sought the Lord by fasting and prayer, I soon saw things in the true light. The Testimony was a photograph of my inner life, and I could see that it was.

It is comparatively easy to believe a Testimony in reproof of some one else; but to one's own self it is altogether a different proposition, at least I found it so.

This scripture came with force to my mind: "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12. When we are sure that we are all right we may be all wrong. In our shortsightedness it is very becoming to us to walk in all humility before the Lord. "Believe his prophets, so shall ye prosper." 2 Chron. 20:20. I praise God for the gift of the Spirit of prophecy.

WILLARD H. SAXBY.

How often we flatter ourselves with the delusion that we would be much better if we were only somewhere else, and that we would do much better if some other tasks were ours. The place some one else is filling, the work that some one else is doing, looks easy and comfortable compared with our own. But if we would only stop to think one minute, we would know that it is distance that makes the difference. If I am not doing good and being good where I am, there isn't one chance in a hundred that I will ever be good or do good anywhere, unless I get to be a different man from what I am now; and that change that will set me at doing my task well may be made now just as well as any time.—*The Christian Guardian*.

"Go to the ant, thou sluggard; considering her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man."

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

Missionary Volunteer Department

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The Book of Books

"Our globe floats in an ocean of air, and that ocean descends to the bottom of the deepest mine, and also rises to the summit of the highest mountain; it covers continents and seas alike, and as an element of universal life is found in all dwellings, and is fitted for men in all variety of conditions. So it is with the Word of God. Thus, whether they dwell in a palace or a prison, whether they celebrate a feast or observe a fast, whether they are prosperous or unfortunate in business, whether they hang rejoicing over a cradle or sit weeping by a coffin, whether they enjoy health or lie pining on a bed of sickness, whether they are occupied with the things of this world or of the next, whatever be the relation in which they stand to others, that of sovereign or subject, parent or child, brother or sister, companion or neighbor, bosom friend or deadly foe, there is none but will find something in the Bible written for him."—*Thomas Guthrie, D. D.*

Power of the Word

As a Swede landed in this country, a worker of the New York Bible Society stepped up to him, offering him a Swedish New Testament. The Swede stopped, apparently startled, and stared at the worker, saying, "Weren't you here twenty-six years ago? I think you are the same man—yes, you are the same man." The worker told him he had been engaged for twenty-eight years distributing the Scriptures to the immigrants, giving to each one a book in his mother tongue. "Well," said the Swede, "twenty-six years ago I landed here a stranger, and you gave me a New Testament in the Swedish language, just as you offered me one now. I read it, and through reading it I became a Christian. After a few years I made up my mind to become a preacher, and for twenty years I have been preaching the gospel in Colorado." The word of God is still "quick and powerful."—*Selected*.

The Bible Year

Assignment for May 21 to 27

May 21: Proverbs 1 to 3.
May 22: Proverbs 4 to 7.
May 23: Proverbs 8 to 11.
May 24: Proverbs 12 to 15.
May 25: Proverbs 16 to 18.
May 26: Proverbs 19 to 22.
May 27: Proverbs 23 to 26.

To Think About as You Read

May 21: The source of true wisdom.
May 22: Importance of giving heed to instruction.
May 23: Have I in my life "the beginning of wisdom"?
May 24: The value of sincerity.
May 25: Do my ways please God?
May 26: Temperance and talebearing.

May 27: How does my life measure up to the standard of these chapters?

The Book of Proverbs

This book "was written chiefly by Solomon, probably in the early part of his reign. It comprises a collection of wise sayings, poetic in style, gathered from the three thousand spoken by him. Some of the proverbs were written by Hezekiah and Agur. Jehovah is set forth as the creator and governor of the universe, and the disposer of human destinies, rewarding piety and punishing evil. The proverbs themselves relate to almost every part of moral and religious duty, forming a storehouse of practical wisdom, a summary of life's experience and wise counsels, and a faithful exhibition of the moral philosophy of the Bible. The book of Proverbs is in fact a manual of practical rules of life, as the book of Psalms is a manual of daily devotion. Notice especially the invitations and counsels to mankind by Christ in the character of Wisdom, and study each maxim in the light of Scripture examples."

As a whole, the book of Proverbs is a collection of sayings relating to the common experiences of everyday life. It deals with our duties to our families, our neighbors, our friends, and the faithful performance of our service to God. Modesty, chastity, temperance, forbearance, gentleness, industry, and other virtues are placed before us in vivid language. Praise and flattery are sweet to the human heart, but it is loath to accept reproof. The necessity of submission to correction is one of the most prominent lessons set forth in the Proverbs. The woes of intemperance are clearly portrayed, and the warnings against this sin are appropriate to all time.

How to Read the Bible

George Müller was one of the greatest Bible readers who read it reverently and with profit every day, and his directions for reading it may well be adopted:—

"Read the Scriptures regularly through. Read alternately portions from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off, and begin there next time. When you have finished each Testament, begin it again."

"Read with prayer. You cannot by your own wisdom understand the Word of God. In all your reading of the Scriptures, seek carefully the help of the Holy Spirit. Ask, for Jesus' sake, that he will enlighten you."

"Read with meditation. Ponder over what you read; the truth is thus applied to your heart. You see new and deeper meanings. It is better to think over a little than merely to read a great deal."

"Read with reference to yourself. Never read only with a view to instructing others, but for your own teaching. Receive blessing yourself first, and you will communicate it to others. Always ask yourself, 'How does this affect me?'"

"Read with faith—not as statements which you may believe or not, but as the revealed word of God. Receive every word as true, with simple, childlike trust. Rest upon the promises. Read them as made for you."

"Read in order to carry into practice. We must accept his word as being the revelation of his will. In it he tells us what to be and what to do. He expects us to be 'obedient children.'"

A Great Missionary Congress

THE national missionary congress, held in Washington, D. C., April 26-30, by the Laymen's Missionary Movement, was, in some respects, a remarkable meeting. This congress marked the close of the first decade of this organization of the laymen of the Protestant churches, and was preceded by a series of great missionary conventions throughout the United States. This congress had for its slogan,—

"A Survey of Achievement;
"A Council of War;
"A Summons to Advance."

There were present 1,245 delegates, from practically every State in the Union, and from several foreign countries, representing twenty-two Protestant denominations. The first session was attended by the President of the United States, and the list of speakers for the congress included John R. Mott, Robert E. Speer, George Sherwood Eddy, S. D. Gordon, J. Campbell White, Shailer Mathews, and many other well-known leaders in religious work. Mr. James M. Speers, who is president of a large mercantile firm in New York, is the chairman of the movement; and many other laymen, prominent in business and professional life, are identified with it. Although many ministers were present at the congress, the leadership and delegation seemed to be largely from the laity.

Purpose of the Laymen's Missionary Movement

It is not the plan of the movement to send out missionaries or to administer mission funds, but to stimulate missionary activity on the part of all laymen, and to cooperate with the various church missionary organizations. The purpose, as given by the secretary, is as follows:—

"To stimulate initiative and activity among the men of the church.

"To inspire men to take their full share in the work of the kingdom.

"To promote improved methods of missionary education and finance.

"To impress upon men the vital importance of deepened spiritual life and Christian activity naturally following upon this.

"To stress right standards of the stewardship of life and money.

"To suggest plans for the speedy completion of the missionary task."

The appeal of the congress was for a broader vision, a deeper consecration of life and means to the task of the church in carrying out our Lord's great commission, and for businesslike methods in the great missionary propaganda. As I heard the stirring addresses that were given, and became acquainted with the results of the movement, I could not help but feel that this is one of the agencies being used of God to carry the knowledge of Christ to the heathen, and prepare the way for the advent message.

There were present in the congress men who had left lucrative business positions in order to give their time without salary to work in the mission field or in behalf of foreign missions at home. There were others who are giving a part or the whole of the proceeds of their business to the cause of missions. When, in this money-loving age, men of great earning capacity will thus dedicate their money and talents to the work of the gospel, surely those who know that the

day of the Lord is near should give their all to his work.

Origin and Work of the Movement

The movement had its beginning at a prayer meeting of laymen in New York, Nov. 15, 1906, on the anniversary of that other prayer meeting held under the shelter of a haystack at Williamstown, Mass., by five students a century before, which led to the development of the American foreign missionary enterprise. In 1907 a commission of sixty-six laymen visited various mission fields at their own expense, to investigate the religious conditions, results of missionary activity, and the needs of the fields. Many of these men have since been actively engaged in giving their testimony to the churches, and have greatly stimulated interest in missionary work.

During the season of 1909-10 a national missionary campaign was conducted throughout the United States. Seventy conventions were held, which aggregated an attendance of 7,408 registered delegates, and the campaign was closed by a national missionary congress in Chicago.

From 1913 to 1915 a great interdenominational campaign was conducted, during which 695 conferences were held. This effort was followed by the second national missionary campaign, which has just closed. Sixty-nine conventions were held, with a total registration of 101,927. Of these meetings, the secretary said:—

"The attendance and the interest in nearly every one of the conventions this year have been unusual. Seriousness of thought has been a characteristic feature. The delegates have seemed to realize the tremendous importance of the situation and the burning needs of the world today. World problems have been frankly discussed, and the solution sought in a prayerful spirit. Those attending have felt that a new call to world service had been sounded, and that the conditions demand a hearty response on the part of every Christian layman. As the appeal has been urged for a larger devotion of life and application of effort to the solving of the many problems connected with the missionary enterprise at home and abroad, there have come a depth of purpose and a new surrender of life to the call of God."

In the work of the movement much emphasis has been given to prayer, sacrifice, education, and finance. Much literature adapted to the needs of men has been circulated, and a periodical, *Men and Missions*, is published.

In regard to financial methods the secretary said:—

"To change the financial methods of the churches, containing a membership of over twenty million people, is no slight task. The old methods already referred to had such a firm hold that at first it seemed almost hopeless to think of supplanting them. But when laymen began to study the conditions that were prevalent and realized how unbusinesslike churches had been in conducting their affairs, and when they saw the absurdity of trying to finance a great world enterprise by means of the methods then in vogue, they responded heartily to the proposed simple yet practical plan.

"This new plan in briefest outline is as follows: A live missionary committee in every church; an annual organized

every-member canvass, preceded by at least a month of intensive educational and spiritual preparation, to secure from every member of the church and congregation a pledge for a weekly offering for the church and missionary budgets, together with the use of a duplex envelope or other collecting device, and a thorough follow-up system. This simple, business proposition appeals strongly to business men, and it is with gratitude that we are able to report its wide adoption."

While these leaders feel very keenly that "the church is still playing with its great task," they are gratified with the results already obtained. According to statistics from fourteen leading denominations, foreign mission offerings have increased 87.5 per cent, but the weekly average per member will seem startlingly small to Seventh-day Adventists. The weekly average per member to missionary and benevolent work is \$.037, against \$.028 ten years ago.

Impressions

Very naturally, in such a congress, the present world conditions received considerable attention. Strong appeals were made to the men of America to shoulder the added responsibilities that must necessarily fall upon the Christian people of the United States, because of the terrible sufferings of the people of Europe, the hatred resulting from the conflict, and the serious economic conditions which will surely follow. A new responsibility rests upon the people of this favored land to take up the work of bringing Christ to the entire world, with a depth of conviction and a strength of purpose never witnessed before.

While the whole spirit of the convention was one of optimism and courage, it seemed to me that I could detect an element of deep disappointment in the minds of these men, and that some readjustment of their processes of thinking has taken place. One speaker referred to the fact that people do not believe today as they did two years ago in regard to the possibilities of God's kingdom on earth, and that whereas we said at first that this would be the last war, we are now preparing for other wars. He said that we must gird ourselves to the task of making the world believe that love will rule.

Seventh-day Adventists ought to realize that the people are now more ready than ever before to believe that the kingdom of God can come to this world only through the destruction of earthly kingdoms and the coming of Jesus, and gird themselves to the task of giving the advent message. Dr. Mathews, after speaking of the impressions made by this war among Christian nations upon the minds of non-Christian peoples, suggested that we must now learn to distinguish between civilization and Christianity.

The message of Mr. Eddy, telling of the great transition taking place in the Far East, which he declared to be greater than the Renaissance, in extent, rapidity, and importance, brought a deep conviction that now of all times is our day and opportunity. He told of a district in Korea where twenty years ago there were seven Christians, and now there are thirty thousand. One church with an attendance of 1,500 has 800 at prayer meeting, and is a center from which forty-two other churches have developed. Mr. Eddy's testimony is that among the

educated classes in the Far East interest to hear the gospel has been increased rather than decreased by the war.

Seventh-day Adventists are not identified with the Laymen's Missionary Movement, but we surely should welcome any effort to arouse the churches from their lethargy and get the people to thinking of, praying for, and giving in behalf of the millions who do not yet know of Jesus and his love.

Surely in these momentous days, Seventh-day Adventists should get a new vision of God's call to service. And while life and material wealth are being so lavishly sacrificed, we should surely be willing to give our children, our means, and our service to herald the dawn of the new day to the ends of the earth.

M. E. KERN.

Educational Department

FREDERICK GRIGGS
W. E. HOWELL

General Secretary
Assistant Secretary

Be Patient, Brethren

LILLIAN S. CONNERLY

Be patient, brethren!

Don't mind that things go wrong that you can't
right,
Results you long to know are veiled from
sight,
That darkness deepens when you long for light.
Be patient, brethren!

Be patient, brethren!

The righteous character you long for so
Is forming, but it takes long years to grow;
Not till He comes, you'll know as he does
know.

Be patient, brethren!

Be patient, brethren!

It matters not what weather on the road
We meet; though heavier grows our heavy
load.
The journey's end is home and rest with God.
Be patient, brethren!

Be patient, brethren!

Christ soon is coming; that we know is sure.
They're only safe who to the end endure;
And patience is for ill the only cure.
Be patient, brethren!

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Week of Prayer in Schools

At the Educational and Missionary Volunteer Convention last summer the following action was taken with reference to a special season of devotion in the spring: "That our schools observe a special week of prayer in the spring of the year, the first week in April being suggested as a suitable time." In our schools of all grades this plan is being carried out more or less generally, and with excellent results. Two reports will be of interest.

From Professor Morrison of Union College:—

"The annual consecration week for the students of Union College has just closed. The general topic considered during the week was the Whole Armor of God, in accordance with the scripture found in Eph. 6:13-17. The subtopics for the different days were: The Girdle of Truth; the Breastplate of Righteousness; the Sandals of Preparation; the Shield of Faith; the Helmet of Salvation; the Sword of the Spirit.

"This institution has for several years followed the plan of having a special

week of prayer near the close of the school year. We have always found this week very profitable and helpful, and this has been especially true in the experience of the week just closed. There was a very earnest, quiet spirit manifested from the very beginning. The general topic of conversation was the uplift and special blessing received at these meetings. The Lord was present in a marked manner upon different occasions. Nearly all our students are church members, but at the close of this week's service the Lord called out some from the remaining few, who went forward in baptism. It was a time of special uplift and rejoicing on the part of many of the weaker ones. These gained a much stronger experience than they had ever known.

"The enrolment this year has been considerably larger than at any time since the foreign departments were separated from the school, and an increase of nearly ten per cent over last year. As we send out a graduating class of more than sixty from all departments, we pray that they may go forth in the spirit and power of Elijah to do the work of the Lord wherever he may call."

From Professor Ashton of Mount Vernon Academy:—

"Our week of prayer was indeed a profitable season for our school. The students seemed to enjoy it even more, I believe, than the regular week of prayer. A number of students who had not heretofore yielded to the Lord, presented themselves as living sacrifices. On the Sabbath closing the week of prayer, we had a beautiful baptismal service in Hiawatha Lake, when eleven of our students were buried with Christ in baptism. I am very much in favor of this special week at the close of each school year."

The one supreme object of our schools is the conversion of our students, and this week of prayer now established in the schools will aid much in preparing our youth for Christian service.

FREDERICK GRIGGS.

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The Rural Schools of the South — A Symposium

A Mission Problem at Home

THERE is a strange problem in a section of the United States. In a country with widespread educational facilities, with compulsory educational laws which are supposed to be of universal application, is found a large number of people, living in practical isolation, with almost no opportunities for gaining an education or for learning anything about the gospel. Their land is poor, their methods are primitive, and they have no market for their produce, so they are poor as well as ignorant.

These people are, nevertheless, equal in physical and mental ability to any others in the United States. They are the descendants of the pioneer settlers of the country,—English, Scotch, Scotch-Irish, Germans, and French Huguenots,—pure European stock of stable quality.

The isolation in which they have lived has made them a difficult class to help. They need to learn how to cultivate their land, how to care for their bodies, how to train their children, how to read and write. They need above all to be taught the gospel. But they do not realize that they need to learn anything, and are sus-

picious of efforts that are made in a direct way to help them.

Experience has proved that the best way to help them is for those who wish to do so to live among them, and gain their confidence by lives of kindly ministry and by efficient work on the land. Devout Seventh-day Adventists have bought land, built simple, healthful homes, and when friendly relations have been established, have started schools for the youth and children, free of charge for tuition. That the need for such schools is great is shown by one case, where there are eighty families within two miles of the school, of whom seventy-five per cent cannot read or write.

These schools are practical. The children are taught the regular school subjects, and with these are given lessons on the cultivation of the soil, cooking, sewing, the care of the body, and other things that will build them up physically and mentally, and that will improve their financial condition. With these things they are taught the gospel message.

These schools are having an excellent influence, are raising the surrounding communities to higher standards of life, and gaining souls for the Lord. But there are not enough of them, and those that have been started are poorly supplied with necessary facilities. They are worthy of encouragement and assistance, for they are doing an important part in the giving of the last warning message in a difficult yet fruitful field.

A. G. DANIELLS.

Qualifications and Training of Teachers and Leaders for the Rural Schools of the South

THE educational situation in the South is peculiar. Before the war a large part of the educational work was done by various religious denominations and by private individuals. The Southern States are just beginning to see the necessity of devoting large sums of public money for operating schools, especially schools in rural districts.

Again, the Southern States are compelled to manage and support two systems of schools, one for white pupils, and the other for colored. This means extra expense not only in wages for teachers, but in erecting school buildings and in equipping and caring for them.

The educational problem presents another very serious difficulty. Extending from northern Virginia, through North Carolina, South Carolina, Georgia, Alabama, and Mississippi, there is a large stretch of country known as the Mountain District. If the rich agricultural lowlands find it difficult to raise by taxation sufficient money to build, equip, and conduct strong schools, it is much more difficult for the scattered population in these mountain districts, with their poor roads and meager income. And yet the rural school is the need of the hour because the population of the Southern States is still largely rural.

There is, however, a very bright side to our educational situation. The Southern people everywhere are awaking to the necessity of good schools, and educators tell us that more interest is being manifested here today than in any other section of the United States. The South is in a position to develop its educational work in harmony with the most advanced

ideas of education. Southern educators are anxious to make their schools practical; they desire to fit the youth better to meet the problems of life. In other words, no section of the United States affords a better opportunity than the South to plant the vital principles of Christian education which we as a people have known so well. We do not have first to reform a well-organized system. We are on virgin soil, and the people are waiting for practical, true education.

It must be evident, therefore, that teachers and leaders in our rural schools must be men and women who are thoroughly in harmony with the principles of Christian education as outlined in the Spirit of prophecy. The United States Commissioner of Education has said that if he had public-school teachers possessed of the consecration and devotion, and with the educational qualifications of some of our rural school-teachers, he could revolutionize the educational work of the United States, and even of the world.

We have been told through the Spirit of prophecy that people of good character, even though they have but a limited education in books, who can do practical things, such as farming, carpentry, cooking, and sewing, will find room for themselves in the South, and that they can do missionary work at much less expense than those who are not thus qualified.

What an opportunity is presenting itself to thousands of our Northern Sabbath keepers who are standing spiritually idle in the market place. It is a field that is inviting them to come, whose people are friendly, who are in a responsive state of mind, and who welcome a school managed by teachers who give the truth not by loud-mouthed oratory, but by well-kept farms, good crops, good stock, model homes with hygienic cooking, etc.

Our rural schools should be operated by a group of workers with varied qualifications. At least two or three families should unite. They should have sufficient means to purchase small farms and equip them in a plain, neat manner.

There should be among these people one or two persons who have ability to conduct a school in harmony with the teaching of the Testimonies. This means that they should have at least a good common school education with some working knowledge of practical subjects. Some of the company may have only a limited education in books, but may be able to teach carpentry, blacksmithing, farming, cooking, dressmaking, and kindred subjects.

There should be people connected with the school who are qualified to do some medical missionary work, and who have an interest in such work. A small treatment-room, with some simple bedrooms, is a great advantage to any rural school. The workers will find sick people everywhere. Some hydrotherapy treatments, together with hygienic diet, fresh air, outdoor life, and rest, can be provided for sick people, who are greatly benefited by contact with such conditions as the school presents. It also gives an opportunity for the workers to live the truth before their neighbors and to present it in the best manner to sick people. Read Isa. 58:6-12 and Matt. 25:31-40.

Naturally the question comes to you, Who is qualified to enter this work? Let us consider some essential qualifications. Some members of each company should be mature in age and character. Much

depends, of course, on the development of character, one's practical experience, the state of his finances, and his obligations to others. I do not advise people to attempt this self-sacrificing, splendid missionary work who are burdened with financial obligations or debts, for there is no opportunity to make money in this work. A good living, however, can be made if the school is properly equipped.

People should not enter this work who have a large family of little children and are struggling to maintain them, without at least first carefully investigating conditions. No one should come here who will be a burden to the community. All must be able to lift.

I do not advise people to enter this work who have poor health. The Southern field has a healthful climate, yet the burdens that rest upon the active laborers in the rural school demand a strenuous life. The workers need vigor and vitality, and should be an inspiration physically, as well as spiritually and mentally, to their associates and to the people in the community.

I never advise any one to enter this work who is not thoroughly rooted and grounded in the truths of the third angel's message. To make a success of this work one must know God and have great faith in the promises of the Bible. His religion should be practical. He must be a leader.

Those who enter this work should be thoroughly in love with the great reforms in which Adventists as a people have been called to lead out. They should be intensely interested in agriculture, health reform, medical missionary work, the distribution of literature, cottage meetings, and in preparing people to accept the third angel's message, which will make them loyal Seventh-day Adventists, eager to help carry the truth to the utmost parts of the earth. Without doubt among these mountain people will yet be found some who may develop into leaders in this last great movement. Are they not the people from the highways, the byways, and the hedges?

To those who do this work there come untold blessings. In the development of character, the strong faith, the courage, we get a greater blessing than do those to whom we go. In other words, more than the South needs us, we, Seventh-day Adventists, need the South just now to prepare us for what is coming on the earth. Let us take courage and give ourselves and our means to promote this phase of the work allotted to us by the Master of the vineyard. Those interested in the preparation necessary to conduct rural schools in the South should get in touch with the training school at Madison.

E. A. SUTHERLAND.

Spirit of Cooperation in the Rural Schools

It is quite well known to our readers that for a number of years there have been carried on in different sections of the South various school enterprises not connected with our organized work. They have generally been started by the investment of private means, and carried on by their own earnings and by funds solicited or donated by friends interested in their work. These schools have been spoken of as independent or self-supporting enterprises, preferably the latter by their promoters. Their aim is to bring Christian school privileges within reach

of the more needy and neglected people of the highland districts, and establish permanent centers of influence for the truth.

As the work of these schools grew, it became evident that there ought to be some plan of cooperation with the organized work. Each school was a unit by itself, carried on with little reference to any other, without any general supervision, and crossing at various points the work of the conference in which it was, as well as drawing funds from various sections of the United States without accounting for their disbursement in any regular way. Accordingly about a year ago a committee was appointed by the North American Division Conference to visit these various schools to become acquainted with their work and draw up a plan of cooperation and supervision to be submitted to the autumn council at Loma Linda.

An institute of self-supporting workers' was held at the Baker Mountain school, near Hildebran, N. C., Dec. 24-28, 1915, with delegates from several States in the South. This gave the first opportunity for presenting the recommendations of the autumn council to representatives of the self-supporting schools.

The result of presenting and considering these recommendations was their unanimous acceptance, in the most hearty spirit, and with mutual pledges of cooperation and loyal support of the terms of the recommendations as fast as they can be worked out in detail. It was generally agreed that the self-supporting schools should hereafter be known as "rural schools," their work being exclusively in the country. The recommendations from the autumn council have been presented in a previous number of the REVIEW.

In response to these recommendations, the North Carolina institute passed the following actions:—

"1. *We recommend*, That as self-supporting workers we acknowledge our appreciation of the actions taken by the North American Division Conference Committee at Loma Linda in reference to the rural schools, and that we manifest our appreciation of the interest and good will expressed in their action by doing all we can to cooperate with our brethren in both the local and union conferences in building up a stronger and more useful work which we hope will be a credit to our people and a glory to God.

"2. *We recommend*, That as speedily as possible the proper officials of the union conference and representatives of the rural schools devise plans for arousing the interest in proper persons in the Northern States to enter this field as self-supporting missionaries, and that ways be devised so that these persons can be established in a manner that will bring the greatest results to all concerned.

"3. *We recommend*, That the — Union Conference select a competent person from one of the rural schools to act in conjunction with the — Union Conference educational secretary in strengthening and developing the self-supporting rural schools."

The effect of this institute upon those present was to inspire new hope and courage for the future welfare of the work in the South, and to gain a clearer insight into how the work of the rural schools may become a strong factor in the winning of souls.

W. E. HOWELL.

Notes from One School

IN the early days in Pennsylvania a lad started to the mill one day. He was on horseback, with a sack tied in the middle, corn in one end and a stone in the other. Part way down the hill a friend accosted him. "Sam, hand me that sack. You are making that horse carry too much." Eying him with suspicion, the lad handed the sack over, and watched while the man took out the stone, divided the corn equally, and placed the sack over the saddle. Riding on a piece, he was heard to remark, as he slid off, took the sack, and fixed it as before, "Pa used to carry it that way, and what is good enough for pa is good enough for me."

There are many all over the country who feel that "pa's" method of carrying on agriculture, religion, and all other lines of business, is to be their method, and look with suspicion on any changes that may be advocated. Our rural schools are teaching these people the truth by developing before their eyes the best methods of farming, and thus gaining their confidence in religious matters.

The extent that they have succeeded is shown by the interest manifested in the closing exercises of one of these schools. The closest attention was given while the children gave exhibitions of their work. Twelve girls, aged eight to twelve years, formed a nurses' class in bandaging. Dressed in regular uniforms, some sat rolling bandages while others gave splendid exhibitions in bandaging the head, jaws, fingers, hands, arms, etc. An improvised stretcher was made by two poles thrust through coat sleeves turned wrong side out, and the coats buttoned. The bandaged boy then was carried out of the room. The parents were especially pleased to see the results in manual work, carpentry, blacksmithing, and broom making.

During the year many new Bibles were placed in the homes, and the children's talk on our Bible themes made the parents study as never before. One of our greatest needs in the way of supplies is second-hand books that can be used by the schools for non-Adventist children.

L. H. Wood.

The School and the Neighborhood

ONE of the fundamental principles of successful rural school work is that the school must meet the needs of the patrons. The children must be educated, and in many instances the parents must be taught new methods through the children. Two great obstacles confront rural school workers,—the poverty of the patrons, and the need for the upbuilding of the community through the activities of educated men and women.

I have noticed that the rural school workers are earnestly endeavoring to meet the needs of the people. They are anxious that no pains be spared to make their schools real factors in the upbuilding of the community. Hardships and privations have no terror for them. That their efforts are appreciated is shown by a little incident that came to my attention a few days ago. One of the rural schools was in dire need of a mule to use in putting in its crops. These workers were almost desperate, and realized that without the mule they would have to close the school, as the farm was their means of support. Rather than see the school

close, the neighbors "chipped in" and bought the mule.

Ease and luxury, and often the common necessities of life, are given up by these workers, especially when the school is being started. The farm on which the workers depend for their support is not up to a high and profitable stage of cultivation. This leads to the exercise of economy. The teaching of economy is one of the corner stones in the conducting of the rural school.

LEO THIEL.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

Massachusetts June 8 to 18
Western New York June 15 to 25
Eastern New York June 22 to July 2
Northern New England.. Aug. 24 to Sept. 3
Maine Aug. 31 to Sept. 10
Southern New England Aug. 17 to 27

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, Madison June 8 to 18
Northern Illinois, Joliet... June 22 to July 2
East Michigan June 22 to July 2
Southern Illinois, Martinsville. 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, Bozeman June 8 to 18
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

SOUTHERN UNION CONFERENCE

Louisiana July 20 to 30
Mississippi July 27 to Aug. 4
Tennessee River, Nashville... Aug. 3 to 13

Alabama, Montgomery Aug. 10 to 20
Kentucky, Bowling Green..... Aug. 17 to 27

SOUTHWESTERN UNION CONFERENCE

North Texas July 13 to 23

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.

S. L. Stafford, Statesville, N. C.

N. D. Ingram, Pilotmountain, N. C. Papers and tracts.

Mrs. Katy Taylor, 8102 Platt Ave., Cleveland, Ohio.

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

Harry Truman, Lima Center, Wis. English and German papers, except REVIEW.

Mrs. A. L. Gallion, Arapaho, Okla. Continuous supply of all denominational literature.

Mrs. August Andersen, 1213 Grand Ave., Superior, Wis. *Signs, Watchman, and Instructor*.

C. R. Spencer, 3051 Grant Ave., Ogden, Utah. *Signs, Watchman, and tracts*. Continuous supply.

C. A. Van Cleve, 1540 N. Front St., Salem, Oregon. Continuous supply of *Signs* (weekly) and *Instructor*.

Mrs. J. L. Holm, R. F. D. 1, Burns, Tenn. Copies of "Christ in Song" (old edition) to be used in church and missionary work.

Wisconsin Conference

THE forty-sixth annual session of the Wisconsin Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Madison, Wis., June 8-18, 1916, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for each fifteen of its membership, or fractional majority. Delegates' credentials should be immediately sent to Frank Hiner, the conference secretary. All the members of our churches are urged to be present at this meeting, and give their assistance in the many important matters which will be presented for consideration. The opening meeting of the conference will be held at 10 A. M., June 9.

P. A. HANSON, *President*.
FRANK HINER, *Secretary*.

Wisconsin Conference Association

THE annual session of the Wisconsin Conference Association of Seventh-day Adventists (incorporated) will be held in Madison, Wis., in connection with the camp meeting of the Wisconsin Conference, June 8-18, 1916. The first meeting will be held at 11 A. M., Tuesday, June 13. Officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. All accredited delegates to the Wisconsin Conference are delegates to the association.

P. A. HANSON, *President*.
FRANK HINER, *Secretary*.

Requests for Prayer

A SISTER in New York whose son is about to undergo a surgical operation asks for prayers in his behalf.

An Illinois sister who is passing through particularly trying circumstances just now, desires our earnest prayers that she may be able to remain steadfast to the truth.

Cumberland Conference Association

NOTICE is hereby given that the ninth annual meeting of the Cumberland Conference Association of Seventh-day Adventists (incorporated) will be held in Charleston, Tenn., in connection with the camp meeting, June 1-11, 1916. The first meeting will be held Tuesday, June 6.

R. W. PARMELE, *President*.
C. R. MAGOON, *Secretary*.

Montana Conference

THE eighteenth annual session of the Montana Conference of Seventh-day Adventists will be held in Bozeman, Mont., June 8-18, 1916. The business of the session will be such as is usual to such conventions.

U. BENDER, *President*.

Montana Conference Association

NOTICE is hereby given that the Montana Conference Association of Seventh-day Adventists, a legal corporation, will hold its regular annual meeting in connection with the Montana Conference, June 8-18, 1916, for the purpose of transacting any business that may be lawfully done by the constituency of said corporation.

The constituency of this corporation is composed of all delegates assembled in the eighteenth annual session of the Montana Conference of Seventh-day Adventists. The first meeting will be held at 10 A. M., Monday, June 12.

U. BENDER, *President*.
T. G. JOHNSON, *Secretary*.

Thirty Nurses Wanted at the New England Sanitarium

To meet the needs of the growing work both in and out of the sanitarium, it is desired that the nurses' class to be formed Sept. 15, 1916, shall be the largest in the history of the institution. Catalogues and full information will be sent to all who desire them. Applicants should be twenty years of age, and have the equivalent of ten grades of school work. Applications are in order now. Those entering the fall class are given preference, during the summer working for wages. Address New England Sanitarium, Melrose, Mass.

W. A. RUBLE, M. D., *Secretary of Faculty*.

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*.

Georgia Conference Association

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*.

Anti-Tobacco Rewards

ANY person, church, missionary or young people's society, or any other organization or society may have any premium we offer on the Anti-Tobacco *Instructor*, just so the papers are ordered according to the proper regulations and to one address. The premiums are as follows: Any single order for 200 copies, furnished for 2 cents a copy, and one of the following books given free: "Stories Worth Rereading," "Tiger and Tom," "The King's Daughter."

Five hundred copies furnished at 2 cents a copy, and a \$2.50 self-pronouncing, reference Bible free. The Bible is 1 by 5½ by 7½ inches in size, red under gold edges, divinity circuit; in every way a first-class Bible.

P. T. S. Messenger

THE youngest messenger in our evangelical literature is the Present Truth Series. It came into existence Jan. 1, 1915, and began an aggressive work immediately, increasing as time passed. It now has a subscription list of more than 62,000, the largest list of any paper published by the denomination. Over three million copies have been ordered during the sixteen months of its life, and at the present time nearly one quarter of a million copies are being ordered each month.

The largest order yet received from one person totals 144,000. This order is only the beginning of large orders for the Present Truth Series. Being so cheap and yet so well adapted to general missionary demands, dealing fully yet concisely with only one topic in each issue,—an ideal and most effective way of presenting the gospel,—it will be more and more used in missionary work as our workers become acquainted with its power when in the possession of the people.

This Series is already an important factor in the usual work of the churches and of individual church members, and it is now planned to use it extensively in connection with tent efforts. The workers believe it will add greatly to the strength of the discourse on any topic, if, at the close of the meeting, the number treating on the subject matter of the discourse is placed in the hands of all who attend.

It will also be used in advertising tent and hall meetings. The workers who are sent out with printed notices of the meetings can take along a supply of these Extras dealing with the subject presented at the previous meeting. When inviting the people to attend, they may say, "This little paper gives an outline of the subject presented last evening [or last Sunday evening, as the case may be]." If the entire community is worked thoroughly in this way in connection with tent and hall meetings, there will be hundreds of people reading the truth presented at the meetings who could not be persuaded to attend, and hundreds of others will become interested through reading and will attend later on in the series. These, having read the numbers

on the subjects already presented, will be somewhat in touch with what has been going on at the meetings.

Another advantage of the series in a tent effort is the opportunity it offers the workers of cultivating liberality in their congregations. The workers give regularly a paper of interest and profit, and when the people's opportunity comes to reciprocate through contributions, the donations will be far greater than they would be without the gift of the papers. The increased collections will be ample to pay for the papers. In many ways the P. T. S. messenger will be a blessing to all tent efforts.

Liberty

WHAT are you doing to place the *Liberty* magazine for the second quarter of 1916 in the hands of your neighbors? It is the most important number yet issued. It discusses great national issues which are of paramount interest to us as a people, as well as to the public. Read some of these stirring articles under the following subjects:—

Shall Americans Permit the Overthrow of the Constitution and the Muzzling of the Press?

Enforced Religion Engenders Immorality.

Three Dangerous Bills Before Congress.

Oregon Sunday Law Agitation.

A Tremendous Parallel Between Rome and the American Republic.

Attitude of Catholics Toward Non-Catholics.

"The Invisible Rulers" are Invisible Foes.

The Tennessee Sunday Law Cases.

Great Struggles for Liberty.

An Illuminating Lesson Concerning the Religious Legislation of the Past.

While the Sunday and press bills are pending before Congress and the whole country is agitated, our people ought to do some telling work with the current number of the *Liberty* magazine, which is so admirably adapted to meet this situation. Let our churches order fifty or more copies, at 4 cents a copy, and sell them in connection with the new *Liberty* Extra while securing signatures for the petitions which appear in the back part of the Extra. No doubt many would like to read more fully on these subjects, and would gladly purchase both together at ten cents, when they sign the petitions. This is our opportunity to educate the public on the principles of religious liberty, and to warn them of the things that are soon to develop the image of the beast, which will result in persecution and the loss of our natural liberties to worship according to the dictates of our consciences.

Desirable Premiums

FOR \$2.50 we will send to any address in the United States the *Instructor* for one year, and a good Bible, 1 x 5½ by 7½ inches in size, self-pronouncing, with references and maps; minion type, divinity circuit, red under gold edges, in every way a good, serviceable, and attractive Bible for young people. This same Bible will be given to any one ordering 500 copies of the Anti-Tobacco *Instructor*. On orders for 200 copies we will give either "Stories Worth Rereading," "Tiger and Tom," or "The King's Daughter."

Books That Produce Results

PROBABLY no books published by this denomination in past years have had such a phenomenal circulation, and have created such widespread comment and favorable consideration, as have the books, "The World's Crisis" and "Armageddon," recently brought out on the present fulfilments of prophecy; and the splendid little temperance book, "The Shadow of the Bottle." Hundreds of thousands of copies of these books have been sold already, and they are now going out at the rate of several thousand copies a week. They are so clear and concise in the presentation of the subjects considered that a profound impression is made on all who read them. They are probably exerting a wider influence in favor of the message for today than any other books, on account of their large circulation. Many testimonials with reference to these books have been received from persons not of our faith. A few days ago the governor of the State of Indiana wrote concerning his impressions of the book "Armageddon." See testimonial herewith.

EXECUTIVE DEPARTMENT
INDIANAPOLIS, IND.
GOVERNOR'S CHAMBER



Hotel Winthrop
Meriden, Conn.
J. F. McAdams & Co.

The book "Armageddon" is an argument to prove that the end of the world is near. It does this by the history of the world, showing how the prophecies of the "last days" and second coming of Christ have one by one been verified by historic events that have occurred in the past centuries as well as those of recent years, even down to the present day. Armageddon is the last and greatest human conflict before the coming of the Lord.

The book is well written and is a remarkably plausible, if not convincing, collection of the biblical and historic proofs of the truth of the ancient prophecies of the end of this world and the establishment of "a new heaven and a new earth"

April 17, 1916.

Samuel M. Calleton

Governor.

May 8-15-
"The Shadow of the Bottle"
is a timely and valuable
contribution to the literature
of temperance and probi-
tarian. It combines text
and illustration in an orig-
inal and effective way,
uniting scientific fact
and human interest, tending
to impart educational knowl-
edge while gripping the emotions.
I can heartily recommend
its general use, speci-
ally among the young.

Richardson Brown Hobbs

There is now published in the World's Crisis Series, the following excellent books, all of which are worthy of a very large circulation, dealing as they do with present-day events:—

	Paper	Cloth
The World's Crisis	\$.25	\$.50
Armageddon .....	.25	.50
The Shadow of the Bottle .....	.25	.50
His Glorious Appearing .....	.25	.50
Helps to Bible Study .....	.25	.50
Our Paradise Home .....	.25	.50

Prices ten per cent higher in Canada. Order from your conference tract society.



WASHINGTON, D. C., MAY 18, 1916

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By the steamship "China," Brother and Sister A. B. Cole, accompanied by their little son, are leaving this week for Japan. Brother Cole has been released by the Review and Herald Publishing Association to respond to the call to take charge of the printing house in Tokio, and to act as secretary-treasurer of the Japan Mission.

SPEAKING again of progress in Europe, in spite of the times, Elder Conradi says in a recent letter: "With fewer workers, our gain in membership has been greater per worker than formerly. With fewer canvassers, our sales have averaged larger. Thus though we do not directly advance as we should otherwise, the outlook is encouraging." He promises to send reports of recent conference meetings.

THIS week, by the steamship "China," sailing from San Francisco, Brother C. E. Weeks is leaving for Shanghai, having accepted appointment to the field missionary secretaryship of the Asiatic Division Conference. Brother Weeks is released by the Northern Union Conference in order to take charge of the circulation of our publications in that vast Asiatic field. Sister Weeks will join him a few months later.

IN a note accompanying an article, Elder J. E. Fulton reports just a glimpse that he has had of the work in the Canton and south China districts. He says: "Everything is full of interest. What a wonderful country! How I wish I might be starting at twenty-one in this country of such wonderful missionary possibilities! I envy the younger men right at the battle front in the regular pioneering work. It is a work thrilling with interest and big with promise."

IN a little booklet issued by the Mechanics and Metals National Bank of New York, it is estimated that the war is costing the nations of Europe more than \$90,000,000 a day. The total cost of the war, if it should still be in progress the first of August, will have been \$45,000,000,000, it is estimated. This, the booklet states, would be six times more than the full amount spent in the Civil War, forty times more than the total amount of our national debt, and one hundred and twenty-six times more than the cost of the Panama Canal.

IT is with sadness that we announce the death of one of our veteran workers and missionaries, Elder J. B. Beckner, who died at the home of his son, Brother Geo. T. Beckner, in Massachusetts. Elder Beckner devoted his earlier ministry to the work in the Southwest, and later spent many years in the West Indies. For several years he has been retired from active service, on account of failing health. Our sympathy is with his bereaved companion and the family. Of his children, three are in other lands,—in Porto Rico, South Africa, and Burma.

OUR workers in some of the troubled war areas have experiences which they cannot well report in print. Sister J. T. Boettcher, who is residing for the present in Takoma Park, had expected to receive word from her husband, Elder J. T. Boettcher, reporting the time and route of his probable departure from the field in which he is engaged. Instead, she receives word that his passport is held up and all letters and papers taken, and he is awaiting further decisions. We are sure our people are not failing to remember to pray for the workers in the regions involved in the great war.

IN a recent communication from Dr. A. B. Olsen, of the Caterham (England) Sanitarium, the doctor says: "You will be glad to hear that the sanitarium is prospering, and that last year was by far the best year of our experience in Caterham, the gross receipts amounting to about twenty-five per cent more than the best of any preceding year. Our main building is full at the present time, and nearly all the rooms of the adjoining villa are occupied. Our receipts during the winter were as much as we were accustomed to receive in the best summer months before the war."

LETTERS coming in, from the mission fields tell of the anxious expectancy with which the workers are watching for the new recruits. The conferences and schools in the North American Division are yielding up a good number of missionary recruits, and we shall soon be announcing departures that will cheer all hearts. Yet fields that need help most urgently will still have to wait for another year unless by some special blessing an extra inflow of mission gifts comes into the mission treasury. In correspondence from the mission fields the workers again and again express their thanks to God for the regular and constant remembrance of their needs on the part of the churches in the older fields.

A LETTER from Elder R. T. Baer, president of the Argentine Conference, mentions the recent meetings in South America for the organization of the new division conference. He says, "We enjoyed the visits of the General Conference brethren very much. The studies given and the counsels were a source of great encouragement to all our workers. We had nearly seventy-five workers present, and this small army went out to their fields better prepared to win the lost for Christ. The organization of the South American Division Conference was a forward move for the work in this country, and I believe that the officers chosen for these responsibilities are men whom the Lord will bless. It does seem good to have other workers come to the field and help to cheer up the missionary who plods along year after year and sees few changes, if any. Our Argentine Conference work is getting on nicely. In 1914 the tithe of the conference was \$8,854; in 1915 it was \$14,298, the largest ever paid into the treasury. Our present membership is 1,084." So the good words come in from the far fields.

A RECENT number of the Elgin (Ill.) *Daily Courier* presents the following figures regarding the ages of those taking part on the side of the Union army in the great American Civil War:—

10 years and under	25
11 years and under	38
12 years and under	225
13 years and under	300
14 years and under	1,523
15 years and under	104,987
16 years and under	231,051
17 years and under	844,891
18 years and under	1,151,438
21 years and under	2,159,798
22 years and over	681,511
25 years and over	46,462
44 years and over	16,071

THE new *Liberty Extra* on Free Speech, Free Press, and Free Church, dealing with the latest press bill and Sunday-observance bill before Congress, is now ready for mailing. This Extra is replete with valuable and most interesting information. Its arguments against this kind of legislation are unanswerable. At least a million copies ought to be circulated. What we do must be done quickly, as Congress plans to adjourn by the middle of June. Let every one begin immediately to secure as many signatures to the petitions in the back part of the Extra as possible, and send them directly to his Congressmen. Rates are \$1 a hundred and \$8 a thousand copies. Order at once. The Lord's business demands great haste.

A Correction

THE date given in the notice of the Educational Day for Rural Schools, on page 2 of the *Church Officers' Gazette* for June, is an error. It should be June 10, as given in the calendar on the first page of the same issue. Let all church elders take notice of this correction. June 3 is the Sabbath School Rally Day. June 10 is Educational Day for Rural Schools. The program for this day takes the place of the regular Second Sabbath Reading. FREDERICK GRIGGS.