

The Advent Review and Sabbath Herald



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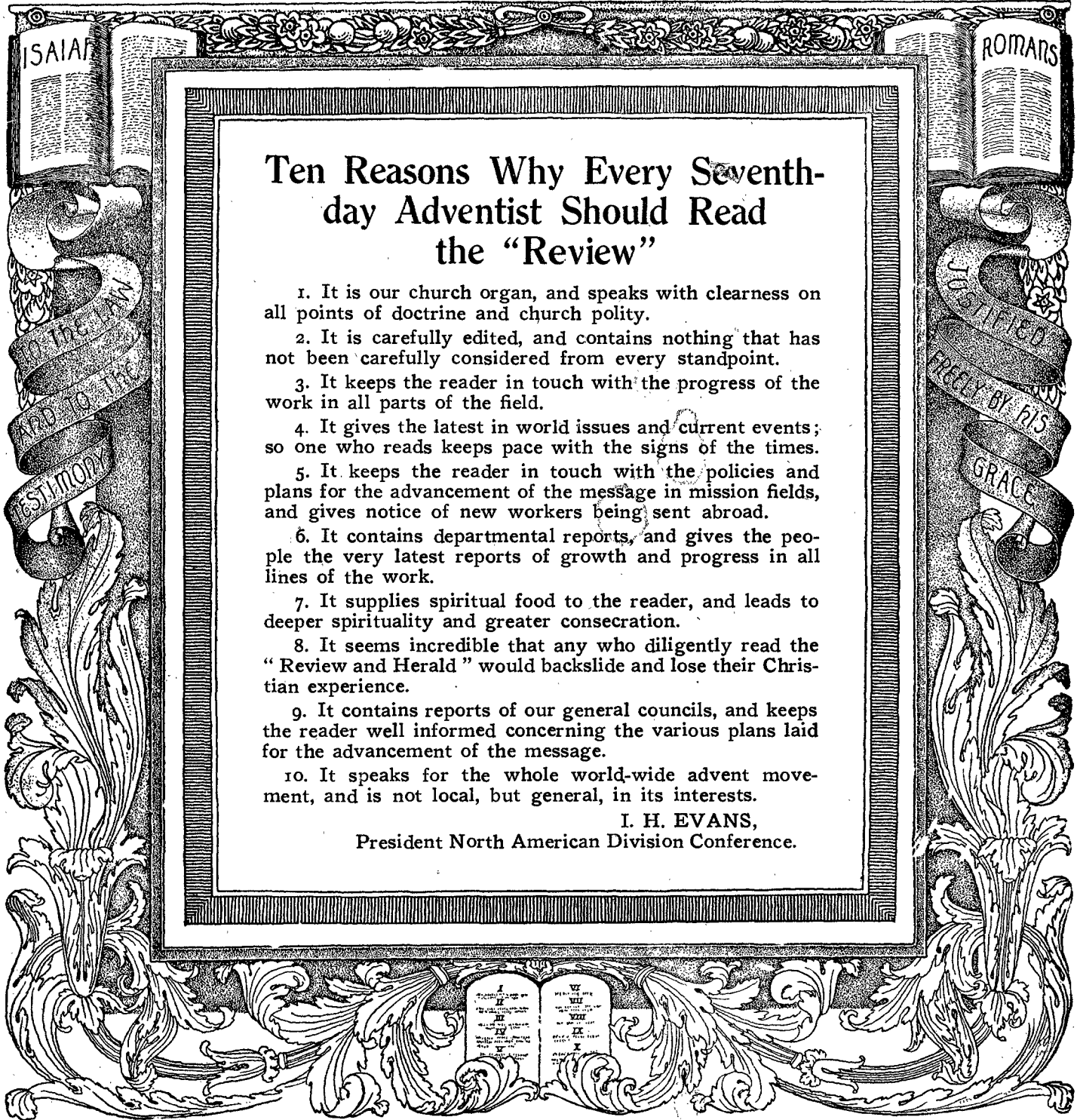
No. 60

THE GOSPEL TO ALL NATIONS

Ten Reasons Why Every Seventh-day Adventist Should Read the "Review"

1. It is our church organ, and speaks with clearness on all points of doctrine and church polity.
2. It is carefully edited, and contains nothing that has not been carefully considered from every standpoint.
3. It keeps the reader in touch with the progress of the work in all parts of the field.
4. It gives the latest in world issues and current events; so one who reads keeps pace with the signs of the times.
5. It keeps the reader in touch with the policies and plans for the advancement of the message in mission fields, and gives notice of new workers being sent abroad.
6. It contains departmental reports, and gives the people the very latest reports of growth and progress in all lines of the work.
7. It supplies spiritual food to the reader, and leads to deeper spirituality and greater consecration.
8. It seems incredible that any who diligently read the "Review and Herald" would backslide and lose their Christian experience.
9. It contains reports of our general councils, and keeps the reader well informed concerning the various plans laid for the advancement of the message.
10. It speaks for the whole world-wide advent movement, and is not local, but general, in its interests.

I. H. EVANS,
President North American Division Conference.



Note and Comment

A Time for Calmness

THAT time is surely the present. If we look out into the great world of thought and action, we see much from a human standpoint to cause disquietude and anxious foreboding. It was fondly hoped that 1916 would bring a settlement of the great European war and the adjustment of many other national and international complications. But the year seems destined to come to an end with a more ominous outlook than that with which it began. While rumors of coming peace have persisted for months, peace seems no nearer realization than one year ago. Indeed, with the changed and changing conditions on the war frontiers, and with the advantages which each side of the conflict feels have been gained, it is to be questioned if it is in the purpose of any of the warring rulers of Europe to seek for early cessation of hostilities. The war apparently has settled down to a war of attrition and exhaustion, and the contending states are far from this condition at the present time.

As this state of affairs continues in Europe, new and increasing complications, as a result of the war, are occurring in nearly every country outside of the war zones. In the United States President Wilson, at the beginning of his second term of four years, must face some very perplexing questions both from a national and an international standpoint. The relation of this country to Mexico and to the nations of Europe, and the industrial situation in the country itself, which insists on assuming more ugly proportions than ever before, will greatly tax the wisdom of the present administration. Speaking of these conditions, the *Washington Post* of November 21 says:—

"The industrial peace of the nation may depend upon the developments in Washington in the next few weeks. There have been few periods so fraught with danger or demanding more skilful statesmanship.

"Not only the industrial peace of the nation, but the preservation of peace with foreign nations may depend upon the outcome of present deliberations. The Mexican situation is again critical. The Mexican commissioners persist in regarding their own country as the aggrieved party, whereas all the grievances which need a cure are those presented by the United States. Upon the manner in which the negotiations are handled at Atlantic City may depend the question whether this country is to remain at peace with Mexico or ultimately go to war.

"The submarine situation, while it has been discussed very little of late, nevertheless has grown acute. . . .

"While these ominous foreign problems are pending, the railroad brother-

hoods and twelve federated unions have reached a working agreement to fight any bill for the suspension of strikes during the period of public investigation, and report on the issues involved.

"The employers of the country, feeling that no concessions can be expected from the employees, are organizing. Class prejudice and class lines, instead of becoming less discernible, have become more marked.

"These problems that confront the nation affect not merely its present prosperity, but its whole future. It is a time when all patriotic citizens should discard prejudice and passion, and support real leadership."

The child of God, more than the politician or the statesman, should keep calm in the stress and storm which are upon us. It is for him to look beyond the transitory things of this world, and fix his mind on the eternal realities. Among the warring elements which exist on every side, God is working out his great and eternal purpose. The message of his soon coming is going to the world. A people is being developed from every nation, kindred, tongue, and people, to greet him at his appearing.

Let us be calm and hopeful and courageous, for soon the dark night of earth's history will give place to the glorious dawning of eternal day. While many of the conditions existing in the world today are deeply to be regretted, we must view them in the light of fulfilling prophecy, and dark though they may appear, as harbingers of the coming day. And we must not be content to see them in this light for ourselves, but must be diligent in giving to others a knowledge of the meaning of these things which are coming on the earth. Let us be faithful to the task to which God has appointed us.



Worldly and Sensational Advertising

THE loss of spiritual power on the part of the Christian church has always been attended by an appeal to the spirit of worldliness and to worldly elements. It required the employment of no sensational methods on the part of the Master to draw men to listen to the preaching of the word; and throughout the ages the heralds of the cross who have had a living message to bear could secure a hearing without resort to worldly or sensational advertising. It is admittedly a confession of worldliness when the church today must resort to such methods.

Recently a great church in the city of New York advertised a "baseball" service, resulting in crowding the church edifice to overflowing. The editor of *Zion's Herald*, although dealing with a question which concerned a church of his own denomination, sounds this note of warning against the employment of such methods:—

"The first remark that we would make in answer to the query raised by this whole grotesque business, is that it must ultimately fail of doing the very thing which it sets out to do. It is like the drug habit. A little answers at first, then more and more, until it defeats its own ends. A congregation drawn together by thrillers will call constantly for new thrillers, and by and by will find its senses so jaded that no minister, however vigorous, will be able to satisfy the unnatural craving.

"The voice of warning must be raised in this connection. Not that this particular service that has just been held is any worse—or any better, for that matter—than any other of the kind that might be mentioned, but because, heralded from one end of the country to the other, it is liable to receive and lead others to think that that is the road to spiritual success. It would be a calamity unspeakable—whatever may be the case in New York—if these grotesque methods were to become at all dominant. They justly invite ridicule from the daily press, and they repel sober-thinking men and women. Let the gospel be made as attractive as possible, let the singing be of the best, let the atmosphere of the church be of the most cheerful, and in it all and through it all let congregation, laymen as well as minister, be devoted whole heartedly to the work, and it will not be necessary to drag the pulpit down to the arena of the clown with joke-telling ministers, or to turn the service into a vaudeville performance, with public entertainers talking platitudes on being good and playing the game on the square.

"We call upon our ministry and laity everywhere to rally firmly and squarely against the dangerous tendency toward the bizarre and grotesque that is threatening the church. It spells ruin. The gospel preached with the demonstration of the power, and the sane, intelligent use of modern methods in church work, will attract the people. Of that there can be no doubt. Moreover, success is not to be measured by the mere gathering of thousands. The purpose of their coming together and the message they receive are of importance."

I WAS twenty-three years old when I first saw the REVIEW AND HERALD. From that time till now I have been a constant reader of the good paper. I do not read it only in part, but I read it from cover to cover. I am now seventy-four years old, lacking three weeks. Its weekly visits have been better to me than a dear, loving friend. The good instruction, the admonition, and the cheering reports that come from afar have been a great blessing to me, to cheer me on my way. How glad I am that the work is moving onward! My earnest prayer is that the work will go much faster. How impossible for me to get on without the REVIEW AND HERALD! Speed on, dear, loving friend, with your mission of love, until Jesus comes. Those who do not read the REVIEW AND HERALD are meeting with a serious loss. How easy it would be to backslide, if one did not read this good paper! We are fast nearing the end. May God help us to get ready.

MRS. O. A. OLSEN.

The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND Sabbath HERALD

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

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No. 60

EDITORIAL

The Nature of Christian Experience

SOME Christians, through a misconception of the nature of Christian experience, are led into great discouragement as they view their own experiences. Some very conscientious persons are even caused to question whether they really are Christians at all. These forget that perfection of character is the goal, not to be attained at once, but only through a continual, lifelong struggle. "The formation of a noble character is the work of a lifetime, and must be the result of diligent and persevering effort."—*Patriarchs and Prophets*, p. 223. The gifts of the Holy Spirit have been given to God's people to aid them in reaching this goal, being given, as the apostle Paul says, "for the perfecting of the saints, . . . till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:12, 13.

The entrance of the believer into the Christian life is spoken of as a birth. Christ told Nicodemus, "Except a man be born again, he cannot see the kingdom of God." John 3:3. The child at birth may be perfect, as a child, but he must grow into perfect manhood. Should growth fail to ensue, that which was considered perfection in the child would become a lamentable deformity. So also the apostle Peter exhorts those who have experienced the new birth: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2.

As a good, healthy growth in the children is a great cause of rejoicing to the parents, so Paul rejoiced when he saw the growth in Christian experience of the believers in Thessalonica. This growth was so manifest that he said, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." 2 Thess. 1:3.

What joy it affords the parents when the little child begins to walk alone! There are few children, however, who gain this ability without a few tumbles and even some serious falls. Parents,

while doing what they can to minimize the dangers to the child in this experience, encourage him not to become disheartened, but to get up from each fall and go on. Even after the art of walking has been acquired, the child may, through carelessness, stumble and fall. But if he gets up again promptly, why be discouraged?

The growth of Christian experience in its quiet development is compared in the Scriptures to the increasing light of the rising sun. Solomon tells us, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

Instead, then, of claiming a present perfection of life, let us say, with the apostle Paul, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil. 3:12. And instead of becoming discouraged at past failures and mistakes, let all have the apostle's experience when he says, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

L. L. C.

Clinging to Sin

THE terrible consequence of clinging to sin is illustrated in the life of Judas. The name of Judas is a hissing and a byword because of his dark treachery and deliberate, wilful hypocrisy. The stigma of the words, "Judas, . . . who also betrayed him," will never be effaced so long as time lasts. But why this dark stain? Judas was once an innocent child in the arms of his mother, who hoped he would grow up to be a man honored and beloved. He grew up as other boys. He played in the street, and his innocent laughter was mingled with theirs. He was endowed with many natural abilities which would enable him to fill a place of usefulness and service to his fellow man. He had a commanding appearance. The rainbow of promise glowed in the sky for him. He came

within the reach and influence of the Master, and for three years sat under the instruction of the greatest Teacher the world has ever known. He was taught by Him who spake as man never spake. He filled a position of trust and honor among the chosen twelve. He was treasurer; he carried the bag.

But all this time he wore a mask. He appeared to be what he was not. As he sat at the feet of Jesus and listened to his instruction, he was not insensible to the power and influence of the Spirit. But his heart did not fully respond. He hardened his heart by clinging to sin. He refused to yield up that which he knew was wrong. He was covetous. He loved money. He fell, and the bag held him down.

"When Judas joined the disciples, he was not insensible to the beauty of the character of Christ. He felt the influence of that divine power which was drawing souls to the Saviour. He who came not to break the bruised reed nor quench the smoking flax, would not repulse this soul while even one desire was reaching toward the light. The Saviour read the heart of Judas; he knew the depths of iniquity to which, unless delivered by the grace of God, Judas would sink. In connecting this man with himself, he placed him where he might, day by day, be brought in contact with the outflowing of his own unselfish love. If he would open his heart to Christ, divine grace would banish the demon of selfishness, and even Judas might become a subject of the kingdom of God."—*The Desire of Ages*, p. 204.

Judas had admirable traits of character, which might have been used to bless and help others. The Saviour knew his covetous disposition, and longed to help him. But Judas was unyielding.

"Instead of walking in the light, Judas chose to retain his defects. Evil desires, revengeful passions, dark and sullen thoughts, were cherished, until Satan had full control of the man. Judas became a representative of the enemy of Christ.

"When he came into association with Jesus, he had some precious traits of character, that might have been made a blessing to the church. If he had been willing to wear the yoke of Christ, he might have been among the chief of the apostles; but he hardened his heart when his defects were pointed out, and in pride and rebellion chose his own selfish ambitions, and thus unfitted himself for the work that God would have given him to do."—*Id.*, p. 205.

What a warning! His sins made him a complete failure. The same evangelists who tell of his ordination have left on record the statement that he was a betrayer. Luke speaks of him as a traitor. John goes even farther, recording the words of Jesus that he was a devil. John 6:70. A terrible biography this! and all because he clung to sin.

I have read that at Schuylerville, N. Y., on the ground where General Burgoyne surrendered in Revolutionary times, there stands a monument, beautiful and expensive. In a niche on one side is a figure of General Schuyler; on the other the figure of another general. On the third side in a similar niche is another general. The fourth niche is vacant. It is said that Benedict Arnold might have filled that niche had he not been a traitor.

The history of Judas is much like this. He might have been honored of God and approved through all eternity if he had only yielded his heart wholly to God; if by prayer, faith, and consecration he had gained the victory over his mean, covetous disposition. Instead he fills a niche in the monument of infamy for all time to come. He might have been true and faithful; but instead he stands convicted, by his words and by the clinking silver, as a betrayer of innocent blood, and must come forth to meet the fate of the impenitent at last.

He had every chance to be a better man. Jesus longed for his salvation. He was with the Saviour at the Last Supper. He came and mingled with the disciples even after he had bargained with the priests and scribes to betray the Master for a price. The Saviour washed his feet. Even at this late hour he might have confessed his sins, and yielded himself unreservedly to the Saviour, but he made a different choice. He turned from the prompting of the Spirit. He clung to his sins. Then he went out, and "it was night"—night outside, and night in his heart.

We read that after Judas received the sop, Satan entered into him. The figure is a strong one. It suggests that up to a certain time the deceiver had been as it were hovering over him, and by his insinuations causing him to fall beneath his power, perhaps occasionally. But now Judas reached the place where he surrendered himself wholly to Satan's control. Then followed the betrayal, the traitor's kiss, and later, despair and suicide.

Suppose instead of a hypocritical kiss Judas had thrown himself on the mercy of Jesus, had told him how he had sold him for a paltry sum, but that he repented now in sorrow, and asked forgiveness for every sin. How different the story would have been! He who came to save, who is able to reach to the utter-

most depths and lift up lost souls, would have saved his disciple even then. But Judas did not do this. He clung to his sin, and lost all.

The experience of Judas contains a terrible warning for all, showing the danger of allowing any evil thing in the heart to control the life. Our only safety lies in breaking with sin, and welcoming into the heart the principles of righteousness.

G. B. T.

About the Case of John James

OUR "History of the Sabbath" gives the essential facts regarding the martyrdom of John James, one of the old-time Sabbath keepers of England. However, interest attaches to any historical statements regarding this matter, even though they may add no essential particulars.

The case of John James illustrates the ease with which religious intolerance makes use of political prejudice to bring accusations. Stirred by religious prejudice, the Jewish leaders brought political charges against Jesus in order to secure his condemnation. Just so those who found fault with the doctrinal teaching of John James made use of political charges to secure his condemnation.

Masson, in his "Life and Times of Milton," tells of the conditions of those days of 1661, following the collapse of the Commonwealth and the restoration of the monarchy in England under Charles II. After speaking of characteristic enactments to punish political leaders of the Commonwealth period—even bodies of some who had died being exhumed to hang on gibbets—Masson says:—

"Equally symptomatic in another way had been the hanging, drawing, and quartering, on the twenty-sixth of December [November], 1661, of John James, a preacher of the 'Seventh-day Baptist' denomination, for what was called treasonable language in the pulpit. They wanted an example from among such preaching sectaries, and had dragged this poor man, as suitable for the purpose, out of his conventicle in one of the city alleys, where detectives had been catching his words."—*Vol. VI, p. 228.*

In his trial, John James disavowed any sympathy whatever with the acts of Oliver Cromwell. Those who were not of the popular Puritan sects had by no means received any favors under that administration. But victims were demanded by the spirit of the times, and John James, with his Sabbatarian principles and his preaching of the coming of Christ's everlasting kingdom, was taken. How churchmen looked at the matter is shown by the following from a pamphlet printed in 1661, entitled, "The Speech and Declaration of John James, a Weaver, in the Press Yard at Newgate, on Sunday Last." This apol-

ogist for government-regulated religion wrote:—

"Blessed be the name of God forevermore, we have the word preached among us faithfully. We need not go into corners and holes to hear the word of our blessed Lord and Saviour taught. It abounds, through the great hand of Providence, in a most miraculous way, to all liege and loyal subjects, and the conduit pipes of heaven we see apparently opened, from whence descends the fountain of living water. God in his great mercy continue the powerful influence thereof. And if there be some (and I suppose too many) that have a design to soar beyond their capacities and undertakings, let them learn that good and Christian lesson of the holy apostles, Submit yourselves to the higher powers. . . .

"In one of their private conventicles at Whitechapel, on Saturday, Oct. 19, 1661, John James, a pretended preacher to that society, a silk weaver by trade [mind that], took his text out of the eighth psalm and second verse; the words these, 'Out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.' From whence he raised several doctrines, which alluded to seditious and rebellions, as appeared by the testimony of some witnesses, who being then present, departed the place, and acquainted the next justice of the peace with it; upon which information the said justice sent for some officers, and immediately came to the place where this conventicle was, where they found the aforementioned John James in the full height of his seditious exercise."

The chief witness who testified to hearing seditious sentiments was a "Mr. Tipler, a tobacco-pipe maker," a man of thoroughly unreliable repute. Members of the congregation testified that they had never heard John James express the seditious sentiments which this man and other like witnesses claimed to have overheard.

The effort of Mrs. James to secure the intervention of King Charles II just before her husband's execution, is thus told in Palgrave's "State Trials," under the year 1662:—

"His wife, by advice of some friends, endeavored to make address to the king, to acquaint him with her husband's innocence, and the condition of this loose person who had falsely accused him.

"With some difficulty at last she met the king as he came out of the park, going into the gallery [of St. James's Palace], where she presented him with the paper, which on the back side was indorsed, 'The humble request of Elizabeth James;' acquainting him also by word who she was, to whom he, holding up his finger, said, 'Oh, Mr. James—he is a sweet gentleman!' but following him for some further answer, the door was shut against her; which was all she could obtain at that time. The next morning she came again to the same place, where she had not long been before the king came out of the gallery to go into the park, whom she followed down the stairs, imploring his answer to

her request; he then replied 'that he was a rogue, and should be hanged.' One of the lords attending him asked her of whom she spoke; whereupon the king answered, 'Of John James, that rogue: he shall be hanged, yea, he shall be hanged.' And so she came away, satisfied in her conscience that what she had done was but her duty."—*Vol. III, p. 475.*

Bogue, in his "History of the Dis-senters," adds, with reference to the king's remark: "For once the king remembered his promise, and Mr. James was sent to join the noble army of martyrs."—*Vol. I, p. 155.* W. A. S.

◆ ◆ ◆ Patient unto the Coming of the Lord

REPEATEDLY in the Scriptures the church of Christ is exhorted patiently to wait for the coming of the Lord. The apostle James declares that in the same way as the husbandman waits for the maturing of his harvest, and "hath long patience for it, until he receive the early and latter rain," so Christians also are to be patient, stabilizing their hearts, for the coming of the Lord draweth near. James 5:7, 8. The Master admonishes his followers to watch because they know not what hour the Lord will come. Matt. 24:42. He then cites the illustration of the good man of the house being surprised and overtaken by the thief because, not knowing at what hour the thief would come, he had neglected to keep faithful vigil, and then he draws this conclusion: "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

Whether the coming here has particular reference to the coming of the Son of man to judgment as marked by the close of probation, or to his coming in the clouds of heaven, makes no particular difference. The two are so intimately connected that the principle is true as applied to either event. We cannot figure out by any method of calculation when the Lord will come. We cannot say with assurance that he will come next year, five years hence, or ten years hence. Nor is it proper that we should predict that the Lord will come within any specified period. Indeed, the Scriptures plainly declare, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

The Master does give us certain signs by which we may know his coming is near. He tells us of phenomena which will be witnessed in the heavens, of conditions which will exist in the physical, social, political, industrial, and religious worlds. When we see these conditions existing, we may know that his coming is near, even at the door, the same as we may know that summer is near when we see the trees putting forth their leaves. We may even go so far in our assurance

as to state, upon the authority of the Scriptures of truth, that the generation which sees these conditions shall not pass away till all things are fulfilled. Matt. 24:32-34; Luke 21:25-32. But it is not for us to seek to set the bounds of the generation. The Bible affords no definite data as to the exact length of a generation. And even if it did, there is no data by which we may tell when "this generation" spoken of by our Saviour in Matt. 24:34 definitely begins.

If we can be led to fix our eyes upon the time and to begin conjuring dates so that we shall forget the great purpose of the movement with which we are connected in the salvation of mankind, Satan will be well pleased. This was the temptation placed before the church of the first century. Their eyes were fastened upon the *time* of the kingdom rather than upon the *work* of the kingdom. And this was true even after the resurrection of the Lord. The disciples came to him and said, "Lord, wilt thou at this time restore again the kingdom to Israel?" The Saviour in his answer seeks to turn their minds away from the consideration of the time to the work he had given them to do. "He said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 2:6-8.

The lesson is for us who live today. The Master has given us a knowledge of the times in which we live. He has given us specific signs by which we may know that his coming is near; but he has not revealed the day nor the year nor the decade of his coming. He has revealed only the generation, and he has given us no data by which we may determine its exact beginning. We only know this, that we are living in the generation of which he speaks, and that men and women living on the earth today will behold the coming of the King in majesty and power. Let us not seek to go beyond that which is written, and make predictions which may bring to us at a future time confusion and shame.

By no course of reasoning or of conduct are we to say, even in our hearts, "My Lord delayeth his coming." Let us be careful not to be drawn into the false security of this deception. The signs of that great day are rapidly fulfilling all around us. The great prophetic periods pointing to Christ's return have nearly all reached their complete fulfilment. It is our privilege to lift up our eyes and rejoice, knowing that our redemption draweth nigh; knowing that those connected with this movement—those who

have begun the work of restoration—will live to finish the work. Zech. 4:9. This confidence should prove our joy, and should bring into our lives inspiration and earnestness.

The only way we can hasten the coming of the Lord is by hastening the performance of the work committed to us. In our love for souls, in our eagerness to win them for God, let us learn to love the labor rather than the resting, even as the Lord Jesus in his love for humanity preferred a life of suffering to the glory of heaven, in order that he might be able to ransom lost men and women. Let us be patient unto the coming of the Lord, rejoicing in the work which he gives us to do.

F. M. W.

◆ ◆ ◆
ELDER F. A. ALLUM reports from Szechuan, China: "In spite of difficulties, God's Spirit is gathering out from the darkness of heathenism persons who, we think, are going through to the kingdom of God. A church is being built up which will, we believe, stand the 'test of fire.' Our present church membership is fourteen. This number could have been much larger had we baptized all who were desirous of baptism, but we have tried to receive into the church only those who manifest that the Spirit of God is working upon their hearts and changing their lives. Another class, of perhaps six or seven, will shortly go forward in baptism. None of these have been members of any other church, but are those who formerly bowed down to heathen idols. We have recently secured a new chapel, in the center of Chungking, on a very busy street. Day by day the hall has been crowded to its utmost capacity with interested listeners. As we have appealed to them to give their hearts to God and receive salvation through Christ's atoning sacrifice, many have given in their names, stating that they were desirous of studying further the gospel message. We hope to see some become true, loyal Christians. We have chapels in two other towns where good interests are being developed."

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THE Central European Union Conference, which comprises the very heart of Europe, including German Switzerland, southern Germany, and Austria (except Galicia), received into fellowship last year 723 members, increasing its membership to 4,414. The tithe amounted to more than £10,600.

◆ ◆ ◆
FIFTY persons were baptized in Japan last year, and added to the twelve churches in that field.

◆ ◆ ◆
A GERMAN church of twelve members has been organized in Los Angeles, Cal.



Life-Blessings Unnumbered

WORTHIE HARRIS HOLDEN

DROP by drop the rain descending
Brightens, livens everything;
In the scale of worth 'tis lending
Tons of blossoms to the spring.

Grain by grain the sands are drifting
All unseen beside the sea,
But a mount is slowly lifting
By the tide of years for me.

Sun-kissed clouds adorn each morning,
Bowers veil the noontide ray,
Evening flaunts its regal warning,
Closing the accounts of day.

So unmeted and unnumbered
Come life-blessings, one by one,
Reckoned not till they are sundered
At the setting of the sun.

Lo, thy cup is overflowing!
See each laden moment bear
Treasures, far beyond thy knowing,—
Tokens of the Father's care.

A Short Sermon

H. A. ST. JOHN

"CURSE ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5:23.

Why? What had Meroz done?—Nothing. Cursed bitterly for doing nothing! Its inhabitants would not hearken to the call of the Lord to come up to his help against the foes of Israel. Probably their proximity to the scene of conflict, or the opportunity they had of rendering some special assistance, made their refusal peculiarly blameworthy.

We have come to the time when the true Israel of God are entering upon the last conflict with all their mighty foes, with the powers of darkness. This final struggle will be short, but sharp and severe. The Lord is now calling upon every true Israelite to come up to his help against the mighty. Those who come not up, who heed not the call, but remain indifferent and lukewarm, will be cursed bitterly in the end, when there will be no chance to reform, no time to redeem the past. Such can have no part in the final triumph of the true Israel of God.

But how can you come up to the Lord's help against the mighty?—By consecrating body, soul, and spirit to the Lord as a living sacrifice. Cleanse yourselves from "all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Be filled with the Holy Spirit; then you will be filled with divine love and light and truth; then you will be burning and shining lights in the world, living temples of the living God; then you will have come up to the help of the

Lord against the mighty. Then he can and will use you as efficient instruments in closing up his work triumphantly and gloriously. That triumph and glory will be eternal, and in it you will share.

Hasten, dear reader, to find your place in the Lord's glorious cause, and maintain it until you hear the inspiring words, "Well done." Then you will enter into the joys of the Lord, to be with him and with all the redeemed saints forever.

Sanitarium, Cal.

Workers with Christ

MRS. E. G. WHITE

(From the REVIEW of Jan. 19, 1886.)

A GREAT work has been committed to the followers of Christ. Every one may do something to strengthen and build up the church, and to enlighten those who are in darkness. But there must be a feeling of individual responsibility. Each must seek to maintain a close connection with God, that he may have strength to aid and counsel others. "God is light, and in him is no darkness at all." The heart in which his Spirit dwells, will be a channel of light to others. It cannot be otherwise.

Those who do not preserve a living connection with God themselves, will have little interest in the salvation of others. They have no light from heaven to reflect to the world. If these careless, irresponsible ones could see the fearful results of their course, they would be alarmed. Every one of us is exerting an influence upon some other soul; and we shall each be held accountable for the effect of that influence. Words and actions have a telling power, and the long hereafter will show the results of our life here. Yet how few consider these things! The members of the church listen to the word of God, spoken by his servant, and then one goes to his farm, another to his merchandise; and by their absorbing interest in the affairs of this life, they declare that eternal things are of secondary importance to them.

We should prayerfully study the Word of God, and ponder it in our hearts, and we shall be better prepared to obey it in our lives. We must each have an experience for ourselves. The work of our salvation lies between God and our own souls. Though all nations are to pass in judgment before him, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being on earth. At the final day, we shall be approved or condemned according to our works. The Judge of all the earth will render a just decision. He will not be bribed:

he cannot be deceived. He who made man, and whose are the worlds and all the treasures they contain—he it is who weighs character in the balance of eternal justice. . . .

The young, as well as those of more advanced age, are accountable to God for their time, their influence, and their opportunities. They have their fate in their own hands. They may rise to any height of moral excellence, or they may sink to the lowest level of depravity. There is no election but one's own by which any may perish. Every person is a free moral agent, deciding his own future by his daily life. What course, then, is it wisest for us, as rational beings, to pursue? Shall we live as becometh candidates for eternity, or shall we fail to fulfil the great end of our creation? . . .

We may be assailed by powerful temptations, for we have a powerful, cunning foe; but these temptations are never irresistible. He who struggles against them in the strength of Christ, will overcome; but God will never deliver those who will not strive to free themselves. The Christian must be watchful against sins of the flesh, watchful against sins of the mind. Says the apostle, "Gird up the loins of your mind." The thoughts and feelings must be restrained with a firm hand, lest they lead us into sin. How many have become the willing slaves of vice, their physical and mental powers enervated, their souls debased, because impure thoughts were allowed to dwell in the mind, and to stain the soul. "Unto the pure all things are pure." To those who are pure in heart, all the duties and lawful pursuits of life are pure; while to those whose heart and conscience are defiled, all things are impure.

Another sin of the mind is that of exalting and deifying human reason, to the neglect of divine revelation. Here, too, we must gird up the loins of the mind. We are living in an age when the minds of men are ever on the stretch for something new. Rightly directed, and kept within proper limits, this desire is commendable. God has given us in his created works enough to excite thought and stimulate investigation. He does not desire men to be less acute, less inquiring, or less intelligent. But with all our aspirations, and in all our researches, we should remember that arrogance is not greatness, nor is conceit knowledge. Human pride is an evidence not of strength, but of weakness. It reveals not wisdom, but folly. To exalt reason unduly is to abase it. To place the human in rivalry with the divine, is to make it contemptible.

How can man be just with God? This is the one great question that most concerns mankind. Can human reasoning find an answer?—No; revelation alone can solve this all-important problem, can shed light upon the pathway of man's life. What folly, then, to turn from the great Source of light, the Sun of Righteousness, to follow the feeble and uncertain light of human wisdom!

Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books be opened, when, with Daniel, every individual must stand in his lot at the end of the days.

Oh, that Christ's followers might realize that it is not houses and lands, bank stock or wheat fields, or even life itself, that is now at stake, but souls for whom Christ died! We should ever remember that the men and women whom we daily meet are judgment bound. They will stand before the great white throne, to testify against us if we are unfaithful to duty, if our example shall lead them away from the truth and from Christ, or to bear witness that our fidelity has encouraged them in the path of righteousness. These souls will either live to offer praise to God and the Lamb through ceaseless ages, or they will perish with the wicked. Christ suffered and died that they might enjoy a blissful eternity. What sacrifices are we willing to make for their salvation?

An Arithmetic Lesson

T. H. JEYS

Do you remember the old school days? Can you recall the explanations and analyses? And do you think the exercises of the mathematics class have no reference to life's great problems? Let us consider an arithmetic lesson which touches one of the vital problems of Christian life:—

TEACHER: Class in decimal fractions, take your places. T. Payer, you may recite first. Please solve this problem, and announce your result: A man has a farm of forty acres, on which he raises wheat, 15 bushels to the acre, which he sells at \$1 a bushel. He pays \$60 for fertilizer and \$40 for hired help; what should his tithe be?

T. PAYER: Forty acres of land yielding 15 bushels of wheat an acre would make a total yield of 600 bushels. This, at one dollar a bushel, would give \$600. His income is \$600, less the expense and hired help. This equals \$100. Six hundred dollars less \$100 equals \$500. The tithe of \$500 equals \$50. Therefore he should pay \$50 tithe.

TEACHER: Your reasoning and answer are correct. T. Dodger, you may recite. What should be the tithe of a man who runs a grocery store, and does a \$4,000 business during the year?

T. DODGER: A man who thus deals, loses much by bad debts and accounts, his money is tied up in his business, and he can't tell what he should pay. He should simply pay tithe on what he can spare, or not at all.

TEACHER: Dodger, your reasoning and answer are both wrong. They show that you have not yet got hold of the real principle of tithe paying. You may go to your seat and study your lesson. I. N. Different may now recite. What would be your answer to the question?

I. N. DIFFERENT: Why, I don't think it will make any great amount of difference. If a man does the best he can, that is all he can do.

TEACHER: I see that you, too, have wasted your time. You and Dodger have doubtless been sitting together, and you have been studying how to avoid the necessity of tithe paying, rather than seeking the truth with reference to it. You, too, may pass to your seat. B. F. Aithful, you may answer the question.

B. F. AITHFUL: The man should average his per cent of profit. If he sells on an average of twenty-per-cent gain, he has gained 20 per cent of \$4,000, or \$800. Therefore he should pay one tenth of \$800, or \$80.

TEACHER: You are right. That student who says he doesn't know what the tithe should be, shows that he has not got his lesson. X. P. Ditious, you may quickly tell what is a man's income who pays \$2.50 tithe a year.

X. P. DITIOUS: If he pays an honest tithe, \$2.50 will be one tenth of his whole income. If \$2.50 is one tenth, ten tenths will be ten times \$2.50, or \$25.

TEACHER: Correctly answered. I see that Q. U. Eary's hand is up. Did you wish to ask a question?

Q. U. EARY: Yes; how can it be possible for a man to live and support a family on \$25? Is there not room for supposing that the man has failed to pay a full tithe?

TEACHER: A very just observation. But you will notice that the answer was, "If he pays an honest tithe."

I. N. DIFFERENT: [Aside in a whisper to Dodger] I wish the teacher would pass over this subject. I'm in a hurry to get to interest, or taxes, or profit and loss. I don't see any use in spending so much time on this.

DODGER: [Also in a whisper] Yes, I'm sick of hearing all this long talk and analysis. I don't see what good will come of it anyway.

TEACHER: [Noticing the dark looks and disorderly conduct] If you would each spend more time in diligent study of the lesson, you would soon be more proficient in your recitations. [To the entire class] This is a subject of the greatest importance. Upon its proper understanding depends a proper doing; and thereupon hangs either the enjoyment or the loss of the greatest blessings. See that you diligently prepare your minds to know the truth, for thus only can you make real advancement. If you neglect this matter, you run a very great risk of a dismal failure in the final examination.

I will now give you a problem in profit and loss to study over until the next recitation: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

You came into the world to serve your brethren, not to lord it over them; you are called to work and to suffer, not to gossip and take your ease. This world is a furnace in which men are tried like gold.—*Thomas a Kempis.*

Freedom's Song

N. W. VINCENT

OUR Saviour, 'tis to thee,
Who died to make us free,
To thee we sing.
We seek thy love-lit face,
O boundless is thy grace!
Just, equal, all thy ways,
Our Life, our King.

Omnipotent thy hand—
Rule thou in ev'ry land:
Thee we adore.
Uplift the sad and poor;
When tried, help us endure;
Make our salvation sure
Forevermore.

Supreme on land and sea,
Our Prince and glory be,
Our joy and song.
In tempest and in calm,
Our shield from sin and harm;
Beneath us be thy arm,
So kind and strong.

Thy gospel we receive,
Thy promises believe.
Thy word is true.
With thee in sweet accord,
We shed thy light abroad.
Come soon with thy reward,
Our home make new.

Caney, Kans.

The Two Covenants

C. J. BUHALTS

Do we understand the old covenant to be the old law, and the new covenant to be the new law?—No; the law is the basis upon which the covenants were made. The law existed first, and the covenant is an agreement to keep the law. The law was spoken, and the people said, "All that the Lord hath said will we do, and be obedient." Ex. 20: 2-17; 24: 7. Then the agreement, contract, or covenant, was written, and was sealed with blood. Ex. 24: 7, 8. In Hebrews we read: "Finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." Chap. 8: 8, 9.

The new covenant is a new agreement, based upon better promises to keep the law,—on God's promises, instead of man's. It is not a new law, but a new covenant to keep the law. It is the same law, for God said it was to stand fast forever. God, instead of breaking the law or altering it, writes it in the heart. "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Heb. 8: 10, 11. So the difference between the old and the new covenant in relation to the law, is that the old covenant rested upon the people's promise to keep the

law, which of themselves they were unable to do; whereas the new covenant is based upon better promises, in that God writes his law in the heart of the Christian so that he can keep it. It is not written on tables of stone, but in the heart. "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3:3. This is far from abolishing the law. It is made surer than before. To accept Christ by faith does not make the law void. Rom. 3:31. Paul says the law is holy, just, good, and spiritual. Rom. 7:12, 14. The difficulty is not with the law, but with the unconverted, carnal heart. When one accepts Christ, and allows the law to be written in his heart, he is then a doer of the law, and "the doers of the law shall be justified." Rom. 2:13.

Abelene, Tex.

◆ ◆ ◆ "Wells of Salvation" Isa. 12:3

ADOLPHUS SMITH

THE wells of salvation may be thought of as the many different books in the Holy Scriptures. See Luke 24:25-27; John 4:14; 5:39; Acts 4:8-12.

We naturally associate the thought of drawing water from a well with the "old oaken bucket" of our childhood days. The water of life, however, which we may obtain by searching the Scriptures, need not be drawn to the surface by a bucket, moss covered from very age, iron bound by creeds and traditions; but, responsive to the touch of faith, the water of life springs forth in copious streams, like the waters of Meribah, to quench the thirst of perishing souls.

When the Scriptures are committed to memory, the well is transferred from the printed page to the memory and heart of the individual, and becomes the source of ever-flowing streams of salvation.

◆ ◆ ◆ What Constitutes a Christian?

C. P. WHITFORD

"WHAT shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. 6:1, 2. The apostle Paul answers this question in verse 14: "Sin shall not have dominion over you: for ye are not under the law, but under grace."

These scriptures and many others we might cite lead us to ask the question, What constitutes a Christian?

A real, genuine Bible Christian is an individual whose profession and life correspond with the teachings and with the example of Christ. A Christian will live the same life in kind that Christ lived. He lives the life that Christ lived because he loves that kind of life. A person who does not like the principles lived out in the life of Christ, does not like Christ, and therefore is not a Christian. He may belong to the church; he

may outwardly keep the Sabbath, and observe all the ten commandments in form; but if the law of God has not been written in his heart so that he has a real love for every principle contained therein, it would not be safe to take him into the kingdom.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. 3:1-3. This scripture teaches that the Christian is dead. Sometimes we hear professed Christians say, "I am exceedingly sensitive, and oftentimes I get very angry." Are dead people sensitive? "How shall we, that are dead to sin, live any longer therein?" Col. 3:3.

You may say all the good things you can think of over the grave of a dead person, and there is no response. He will not be exalted by words of commendation. You may say all the bad things you can think of, and there is no response. So it is in the case of the Christian. Gal. 2:20.

In many scriptures we are taught that the Christian is dead to sin, and dead to the world. It may be of interest to speak of some things a dead person will not do: A dead man will not get angry and abuse his wife and children; he will not be offended when men do not speak well of him.

There are many people who call themselves Christians, in whose lives the Christian graces do not appear. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance characterize the life of a Bible Christian. Gal. 5:22, 23.

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

The humble heart in which dwells the spirit of Christ has no desire to make a display by wearing costly apparel, but chooses "the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

Does the Bible mean what it says when it speaks of the Christian as being "dead"?—Yes, it means just what it says, and we shall find it so when we come to meet our life's record in the judgment. It is sad to see that some do not seem to believe what the Bible says on this point, but go right on patterning after the fashions of the world.

Let us all ask ourselves the following questions: Am I dead? Has the world lost its charms for me? Do I love God more than I do the things of this life? Am I converted to God, or to a theory of the truth? Am I ready now to meet the record of my life in the judgment? Am I dead?

If we find that we are not dead to sin, what must we do?—Make the experience portrayed in Col. 3:5, 12-16,

ours. To mortify means to die. If we are not dead and want to die, the thing for us to do is to will to do God's will; and it is his will that we should die to sin and become alive to him; and when we have reached this place in our Christian experience, the sins we have mentioned will not appear in our lives.

Orlando, Fla.

◆ ◆ ◆ The Family Altar

MEADE MACGUIRE

"THE parents of little Willie were not Christians, but they were respectable people. His mother taught him the Lord's Prayer. She also taught him, 'Now I lay me down to sleep.' Then the boy would repeat after his mother, 'God bless papa. God bless mamma. God bless Willie, and make me a good little boy.'

"One evening as he was kissing his mother good night, he looked up into her face, and said: 'Do you pray, mamma?' 'No, darling.' 'Does papa pray?' 'I never heard him pray.' 'Why do you make me pray?' 'That you may be good.' 'Don't you want to be good, mamma?' 'Oh, yes; I want to be good.' 'Then why don't you pray, and papa pray?' 'We've got out of the spirit, I guess.' 'Well, mamma, maybe God will hear my prayer. But don't you think you and papa are expecting too much of a little boy like me? Do you believe that God wants me to do all the praying for this whole family? Seems to me you and papa might help a little.'"

Much has been said and written on this important subject of family prayer, and yet how many homes there are where it is still neglected! Many professedly Christian homes are even worse off than the one in the story; for they not only do not have family worship, but they do not know whether or not their children pray. How sad it is that any parent should not heed the solemn injunctions concerning this matter found in the Bible and the Testimonies!

"If ever there was a time when every house should be a house of prayer, it is now."

"In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for his protection during the night, and to ask him for his help and guidance and watchcare during the day! How fitting, also, when evening comes, for parents and children to gather once more before him, and thank him for the blessings of the day that is past."—*Testimonies for the Church, Vol. VII, pp. 42, 43.*

How many children are hungry for just this kind of help in the home!

A little girl was left with her grandparents for several weeks. They were a devout old couple, and their morning and evening prayers made a deep im-

pression upon the child's mind. Finally the mother returned, expecting to find her little girl lonely and eager to go home. But she was surprised and somewhat hurt to find that the child did not care to go.

"Why, Nellie," said the mother, "don't you love papa and mamma any more?"

"Oh, yes; of course I do," she replied, "but you know, mamma, we haven't any God at our house, and I love to stay in a home where they have a God."

Amid the deadly perils to which children today are constantly exposed, what a comfort it is to know that we can provide a protection for them!

"By sincere, earnest prayer parents should make a hedge about their children. They should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power."—*Jb.*

Sometimes parents say they are so pressed with work they cannot get time for family worship. Here are some questions such people may well consider: Could you not manage to have worship if you knew that as a result of its omission some member of your family would be very sick? or that you would suffer heavy financial loss? or if the law of the land commanded you to do so? or if you received one hundred dollars every day it was faithfully performed?

Let us remember that the issues dependent upon family devotion are more important than mere temporal matters. They are of eternal interest. Will not all parents connected with this message give their children the help and protection of having "God in their home"?

Health and Healing

DAVID PAULSON, M. D.

God's attitude toward this question is stated in 3 John 2, R. V.: "I pray that in all things thou mayest prosper and be in health."

I know some, especially those who are sick, will say, "I can't understand it." They should remember that the Bible cannot be studied as any other book. Miners do not go down in a mine and dig up silver in large chunks; they discover a vein of ore and then keep following that vein. So the way to get harmony out of Bible study is to trace a certain vein of truth all through it. That is the great secret of making Bible study interesting. It is hard work, but it is worth while.

If God's thought for his children is health, then what about all this sickness and misery? God is not to blame for it, although he often succeeds in working great good out of it. "He doth not afflict willingly nor grieve the children of men." Lam. 3:33. On the contrary, he not only forgives iniquities, but heals diseases. Ps. 103:3.

I can set a broken leg, but God has to unite it. I can create favorable conditions for the cure of gastric ulcer, but God must heal the ulcer. I can wash and apply certain remedies to wounds, but God has to heal them. God is not

only the world's great healer, but also the great maintainer of health. We can cooperate with him, remain inert, or work squarely against him.

Different Remedial Measures

God recognizes different methods of cooperation in the sickroom. When Hezekiah was on his deathbed, he prayed earnestly to the Lord, and Isaiah prescribed a fig poultice. Isa. 38:21. In that instance both prayer and external remedies were used.

There is another class of invalids who need something more than prayers and poultices. They will never recover until they begin to do something for somebody else, instead of trying to have others do everything for them. Some people have the invalid habit, just as others have the morphine habit; and they will never feel well until they become interested in others who are worse off than they themselves are; until they begin to deal their bread to the hungry, to bring the outcast poor to their own houses, and when they see the naked, cover him.

I know a good woman who lost her only child. She put the child's little stockings away in the bureau drawer, and every day or two she cultivated neurasthenia by taking those little stockings out, looking at them, and then having a good cry. One day she saw a little child on the street with no stockings and scarcely any shoes. Then God told her to put those stockings on the poor child's feet. She obeyed, and a great peace came into her heart. There are many of our sacred relics that could be better turned to some equally good use.

One day Napoleon went into a church that contained twelve silver statues of the apostles. Napoleon observed them and asked, "What are those things?" He was told, "Why, those are the twelve apostles." He said, "Well, take them down, send them to the mint, run them into money, and let them go around doing good as their Master did."

There was a woman who used to go out every day to her husband's grave to weep. She was rapidly falling into a decline. But her sister died and left a four-year-old child for her to care for, and then she had no time to go out to weep on any one's grave. In three months' time she was perfectly well. That child saved the woman's life.

The instruction in Isaiah 58 does not set broken legs; neither will it cure headaches that are caused by eyestrain. It will not remove gastric ulcer that is due to vicious eating. It is Christian psychotherapy mingled with practical good sense that thousands of sick people need, and they will never be permanently well until they discover that fact. Then, and not till then, will their health "spring forth speedily." Isa. 58:8.

Salve and Hydrotherapy

One day Christ met a blind man. In that particular instance he did not heal him by a word or by a touch. He made a clay ointment, and then commanded the man to go and bathe in a certain

pool, and following this second treatment, his sight was restored. John 9:6, 7.

Christ could certainly have healed him without the ointment or the bath, but he used these remedies so that no faint-hearted person could ever have any good reason for believing that God was opposed to the use of suitable, simple remedial measures.

Internal Remedies

In 1 Tim. 5:23 we have some wonderfully interesting instruction. Paul, the greatest evangelist in the history of the Christian church, advised Timothy, the young missionary, "Drink no longer water only, but use a little wine for the sake of thy stomach, and thy frequent maladies."—*Conybeare and Howson's Version.*

Paul had been up in the third heaven, and had received more divine instruction than perhaps any man since Christ's day, and yet he did not suggest special prayers for Timothy's spells of indigestion. Instead, he advised fruit juice, thus showing that there are certain cases that need regulation of diet rather than any spiritual or physical measures.

The Greatest Remedy of All

We are still working the same vein of truth; each case is not a contradiction of the others. It is the same ore; it just glistens with a little different color; and now the end of our search is in sight, and last but not least, we dig out this beautiful and inspiring truth: "Is any among you suffering? let him pray. Is any cheerful? let him sing praise." James 5:13, R. V. Some people prefer to complain when they suffer, rather than to pray. Others, when they are feeling good, would rather indulge in foolishness than praise God.

Furthermore, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." In the old time when any one was set aside for a holy work, he was anointed with oil. When the sick man is willing to pay the price of such a dedication of his life, it is appropriate to have him anointed with oil; otherwise it is a mockery.

"The prayer of faith"—not the prayer of presumption. There is a vast difference between the two: the prayer of faith is in harmony with all God's known requirements; the prayer of presumption pays no attention to his requirements.

I have been called to unite with others in prayer for the sick, and when I wanted to know whether the patient was ready to give up tobacco, dispense with the juicy beefsteaks that had helped to create the disorder, the tea and coffee that had wrecked the nerves; whether he was willing to have his stuffy bedroom ventilated, he became impatient. But the Bible says, "He that turneth away his ear from hearing the law, even his prayer [not only is not answered, but what is worse] shall be *abomination.*" Prov. 28:9.

So reform always goes hand in hand with the prayer of faith. What then? "The prayer of faith shall save the sick." The most important thing is to get saved. I know many healthy people who are not saved, and I am glad to say that I also know a goodly number of sick people who are thoroughly saved. The most important thing that can happen to a sick man in answer to prayer is to have his soul saved; then, if necessary, he can get along with a sick body.

Infirmities Sometimes a Greater Blessing Than Health

But that is not all: "The Lord shall raise him up." That may be instantly, or it may be gradually, or it may not be until over in the next world. I hear some one ask, "Do you mean to say that there are some cases—even after such prayer, if we have faith enough—whom God is not pleased to restore instantly?"—Precisely so. Paul had a serious trouble. He said it was a veritable messenger of Satan to buffet him. Did you ever have a wretched trouble which always came upon you when you wanted to do something—a miserable sickheadache, for instance? Paul had something worse than that.

In our English translation it is called a thorn in the flesh, but the original thought suggests being impaled. That is the way criminals were sometimes killed. A stake was driven through them and into the earth, and they were left to die by degrees. Think of Paul doing his wonderful evangelistic work with such a misery! It so burdened him that he specially asked the Lord three times for its removal so he would not be handicapped in this wretched way. Did God remove it?—By no means. He permitted it to remain to prevent Paul's being spoiled by self-exaltation as so many wonderful preachers in our day have been spoiled. He merely comforted him by saying, "My grace is sufficient for thee: for my strength is made perfect in weakness ["infirmity," Young's translation]." 2 Cor. 12:9. When Paul realized the mission of his infirmity, he said, as we may say, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

In view of this, we ought always to pray, "Not my will, but thine, be done." We need not hesitate to avail ourselves of nature's remedies in connection with our earnest prayers; but after we have done all that we can, if the Lord does not deliver us from our infirmities we ought cheerfully to say, Most gladly will I glory in my infirmity.

I believe if we cooperate intelligently with God in the restoration of health, making use of such opportunities as are within our reach, discarding such things as the Lord has shown us are wrong, that God will give us all the health that he sees in his infinite wisdom we shall make good use of in this life; and he will bless to our good and to the good of his work whatever infirmities he permits us to retain, just as he did in Paul's case; in other words, he will make them work together for our good.

Standing by the Minister

ERNEST LLOYD

Soon after the death of a hard-working minister, some friends called on the bereaved widow to express their sympathy. They spoke warmly of the loving deeds performed by the pastor, and tried to tell how much he would be missed. Through her tears, the good woman thanked them, and then exclaimed, "Oh, why did you not tell him these things while he was alive?" Ah, how slow we are to speak the word of approval and encouragement! We seem to forget that our ministers and workers need and appreciate words of sincere commendation; and more than mere words—some one to come along and help them lift a bit, some one who can help do things.

Let me emphasize some of the things we can all do to assist our ministers, and thus cooperate in building up the church of God. We can all help our ministers by not criticizing them. "We would not think of going to others with criticisms of our parents or brothers and sisters. If there is anything we dislike in those we love, we may tell them so, if it will help them; but we never tell any one else. And the same rule of family honor ought to include our ministers." We should never listen to or repeat one word of gossip or criticism regarding them.

"We can pray for the minister in his work, in the presentation of his sermons while he is preaching to us, in his special public efforts, in his work among the homes, in his own discovery of truth, for his own soul and for ours. We can render him invaluable help by prayer. Even if by reason of sickness or inability we can do nothing else to help him, we can in this way do more, perhaps, than in any other way."

We can help to prepare people to be won to Christ and his service. We can talk with them and get them ready for the minister's message and appeals. We can provide them with our literature. The influence of the silent messengers cannot be overestimated. Perhaps, by God's grace, we can win individuals to the Master, and bring them to our minister for reception into the church. Be assured that in so doing we shall share the minister's reward. Remember, the minister is not to be the only Christian worker in the church. He is the leader of others in the work of soul-winning; but we are "workers together."

"We can be on hand promptly, with as many others as we can bring, at the church services and prayer meetings. Being there in the spirit of love and prayer is in itself a great work. It is the accomplishment of something. It is a positive cooperation. Whoever brings a true and open soul to a gathering of Christians, helps them all to see the truth more clearly, and to draw nearer to the minister."

We can help by never refusing to do what we are asked to do, and by not waiting or neglecting to do what we ought to do and what we can at least

help in doing. If we are called upon for any service, we can help by saying at once, "Of course I shall be glad to do it."

We can help by giving what we can to the work of the church. It may not be much, but it cannot be less than a little; and it is the collection of the many little things that makes the much.

The church is accomplishing great things today, not through the large gifts of the few, but through the moderate gifts of the many. Let no one lightly esteem the influence of small means. Every stone is essential to the strength and symmetry of the bridge. Some of the most important stones in a structure are often quite out of sight. Thus many obscure members are the real strength and power of a church. Let us fill our niche faithfully and gladly, no matter how small or obscure that niche may be. "I am only one, but I am one. I cannot do much, but I can do something." Whoever will say that and act upon it, will be a real assistant to the minister, and a builder of the kingdom.



Why the Sabbath Cannot Be Changed

F. N. SATERLEE

A FACT cannot be changed, or altered. Now what is a fact? The word "fact" is taken from the Latin word *factum*, which means, a thing done, or made; retrospective. To illustrate: A man may build a house; that house may be destroyed by fire or storm, but that does not change the fact that that house was once built. A man may go to a certain place and immediately return, yet his returning does not change the fact that he went. A man may tell me something and then deny it, yet his denying it does not change the fact that he said it.

So the seventh day became the Sabbath; and how so? "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. The seventh day became the Sabbath after the Lord had rested upon it, and because he had rested upon it; therefore his command is to remember to keep it holy, that we may not forget, but keep in memory his creative works.

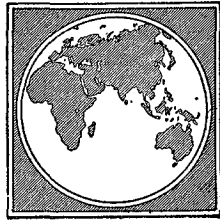
"God spake all these words, saying, I am the Lord thy God." Ex. 20:1. Again he says, "My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 89:34. God cannot deny himself. Of himself he declares: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6.

The Declaration of Independence was signed on the fourth of July. Can that be changed to the third, or fifth, or to any other day?—No, never; for that is a fact,—a thing done, or made, which cannot be changed, or altered. No more can the Sabbath be changed from the seventh day to the first, or to any other day of the week.

Deansboro, N. Y.



THE WORLD-WIDE FIELD



Experiences in the Indian Work

F. A. STAHL

I AM glad to report progress in our part of the field. There is a good interest in all the places where our workers are, and other calls are still coming in. The prefecto, with the mayor and head school director, paid us a visit the other day, and stayed overnight. More than one thousand Indians met them, and the prefecto was very much surprised to see so many clean Indians. He remarked over and over that had he not seen it, he could not have believed it.

The visit of the prefecto will do our mission much good. He told us to go on with the good work, and that he would do all he could for us. He was much impressed with the school work, and said that he was glad that we had started a work in Peninsula. He wrote each of our four teachers there a card of encouragement.

He told us to make a town here at Plateria, for it would be a help to other people to see a town run on the Christian plan. The people of the towns about us do not know what to think of this visit of the prefecto, and the Indians all about have taken a great deal of courage from this visit. They are now saying among themselves that even the authorities are favoring this work. I tell them that the head authorities do favor Indians' leaving off their drunkenness, and vices.

I had quite an experience at one of the largest towns a few weeks ago. I received a call to attend a very sick man one night about midnight. Horses had been sent for me to use. I felt impressed to go at once. We made the eighteen miles in three hours and a half. As I entered the door of the patient's house, I was met by a man who told me that it was the vicario, the head priest, who was very ill, and he hoped that I would not refuse to help him.

I told him I should gladly do all I could for the sick man. I was introduced to him, and I must confess that I was surprised, for I recognized in him a priest who had tried to do our work much damage, only a few weeks before having incited the Indians to kill us.

I went to work at once, however, to relieve him, and by the blessing of God had him out of pain in a short time. I then advised him to go to Arequipa for surgical attention. He and his friends were rather surprised at this, but said if it was necessary he would go. I told them that it was necessary, and that delay would be fatal. They at once sent out men to gather about thirty Indians, as the priest would have to be carried thirty-eight miles to Puno, the nearest railway station.

While they were making preparations, I was very busy treating others, and I cared for over twenty-five. I was sent for by the best people of the place, and went from house to house as they called for me.

In the last house, where I was called to treat a very sick woman, I received another surprise. As the servant opened the door, a man approached me and asked if I remembered him. I confessed that he had the best of me, that I did not remember ever having met him before. "Well," he said, "I am Mr. —. Five years ago I was subprefecto in Puno, and you and another man called on me." I did remember him then, but he had greatly changed in looks as well as in actions. He was the man who shook his fist in the face of Elder Westphal and myself about five years ago. We had called on this man in the interests of our Indian work, and he became very angry and told us that he would do all he could to hinder our work for the Indians. I had lost sight of him all these years, as he was removed from his post shortly after our visit with him. When he told me who he was, I was very much surprised, and told him so.

He said further, "I am the man who refused you help at that time and got out petitions against you and your work." I nodded, for I remembered well. He went on and told me a great many things that I did not even suspect he was guilty of. Finally he said, "Now I know better. In fact, for a long time I have wanted to tell you how sorry I am, and have wanted to visit you, but each time my courage has failed me, and I have gone by your house." He finished by hoping that we would not entertain hard feelings toward him, as he was our friend now, and had been for some years. I assured him that I was glad to meet him as a friend. I told him that naturally at the time I felt sad, but God had prospered our cause, and now I was glad to find in him a good friend. He then told me how very ill his wife was, and asked me to help her. I left medicines and an outline of treatments to be followed, and have since heard that the woman is better.

As I returned to the house of the sick priest, I gave thanks to God for his loving-kindness in thus turning the hearts of the people to help his work. The priest asked me to do him the special favor of accompanying him on his journey to the railway station, adding that he would pay me well. I told him I would help him and go with him to see him safe on the train, but that I was not after his money. "O well," he said, "that is all right, but it is no more than right that I should pay!"

We made seventeen miles the first day,

the Indians carrying him on their shoulders. The next day we stopped at our mission, as we had to pass by it. He spoke to all our workers and wished us success. After a little rest we went on, arriving late, having made the journey of thirty-eight miles over the rough roads in less than two days. As we passed through the villages on our way, the people stared at us in open-mouthed astonishment, to see the hated evangelist with the vicario, and even riding his horse. They could not understand it, and some wondered whether I was the prisoner of the priest, or whether the priest was my prisoner.

As I helped the priest into the train, I heard people remarking what a wonderful thing it was that the evangelist was helping the priest. I afterward received a letter from this man, saying that he was better and had arrived just in time to receive help, and that the doctors had verified my diagnosis.

These experiences are encouraging to us, and we are thankful that the Lord is turning all to the advancement of his work.

Colombia, South America

B. E. CONNERLY

WHILE I cannot give much of a report of what has been accomplished here, I rejoice that the Lord has held right on to us, and that we are not discouraged. The work looms high before us, but we believe that the Lord has sent us here to begin it, and he will not allow us to fail. Our confidence is in the Lord, not in what we can do.

This is the most delightful and the hardest field in which I have ever worked. Medellin is the second city in the republic,—one of the most neglected towns, in the most neglected province, in the most neglected country of the Neglected Continent, in point of Protestant effort. It is a clean, cool, pleasant town, populated by 70,000 of the most fanatical Catholics I have ever seen; but in spite of their fanaticism they are a genial, polite, delightful people to meet, and I am pleased with the field, and only anxious to know how to get the work started. Rent and living expenses are extremely high, and as I am trying to make our way by selling books, it is more discouraging than many imagine. I have had some experiences which have perplexed me to the uttermost at times.

I am glad that we are here, and can pray for this dear people, and love them. I can truly say that I am glad for the trials that have brought me on my knees again and again to inquire of the Lord the reason of things, and I have found always that it is that he may give more grace to help us bear our trials.

I am of good courage, and believe that God has a great work to be done here, in which I shall have a part.

In the kingdom of God the reward of a great service is the opportunity to render a still greater service.—*Lyman Abbott.*

In the Cantonese Field

B. L. ANDERSON

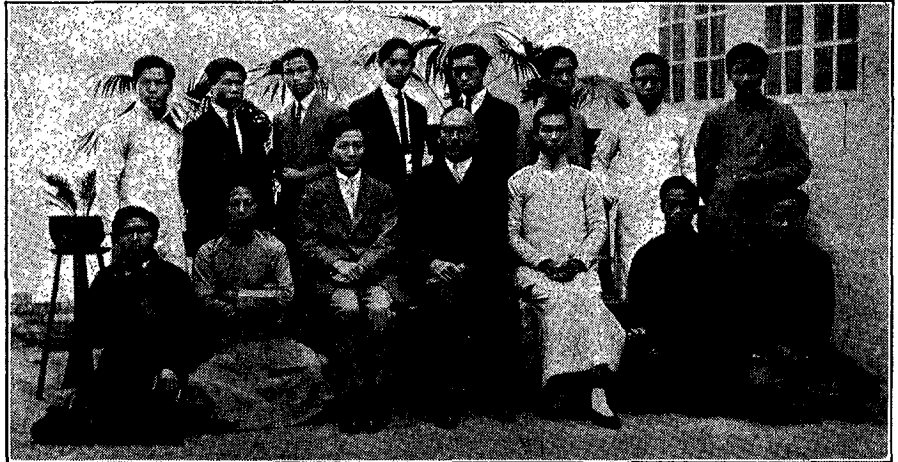
THE annual meeting for the Cantonese field was held in Canton, May 31 to June 4. From the beginning the attendance was large, and a good interest continued to the close, though every day was crowded full of meetings of one kind or another. All departments of our work received attention, and nearly every one present had a part on the program. Besides the regular Bible studies and preaching services, time was given to the hearing of reports from the different stations. The evangelists rendered very encouraging reports, and the general tone was one of progress and courage.

Several hours were devoted to the consideration of the educational work. Brother P. V. Thomas gave a good talk on the subject in Chinese. The native teachers in the Boys' Training School gave short interesting talks on important topics. Bethel Girls' School was also well represented. Not only did Sisters Wilbur and Thomas give some interesting studies that were supplemented by the native teachers and the Bible women, but the students also rendered special music and gave recitals in concert. Judging by the large exhibit on the last day of the meeting, it is evident that the girls in Bethel School are receiving a training of the hand as well as of the heart and mind. Weaving cloth, sewing, and embroidery have been introduced as industrial work. Already the cloth woven by the girls is on the market, and orders for garments made from the same are being received.

All were interested in listening to six of the more advanced students in the Boys' Training School deliver short talks

Good progress is being made in this branch of the Lord's work in the Cantonese field.

Sabbath, June 3, was observed as rally day. Sister B. A. Meeker gave an interesting talk on the progress that is being made, giving comparisons in the different fields from year to year, and holding before the people the importance and aims of the Sabbath school. Dr.



CLASS OF YOUNG MEN IN TRAINING FOR WORKERS IN THE CANTONESE FIELD

Law Keem, who was present throughout the meeting, not only rendered good help at the church services, but also gave special help in the Sabbath school work, in which he is much interested. For the study of the lesson the school was divided into a score of classes, and when the offering had been taken, tellers counted the money and announced that \$27 had been received.

On the last day of the meeting, after a sermon in Chinese by Elder Meeker, eighteen believers were received into the church by baptism. There were fifteen others who desired to be baptized, but as they had only recently come to a hearing knowledge of the gospel, it was thought best that they wait, and in the meantime continue the study of the Word.

There was a spirit of love, peace, and harmony, and the Lord added his blessing to the efforts put forth by Elder A. L. Ham and his associates in the preparation and conducting of this meeting. At the close all felt that this was one of the best meetings which they had ever attended.



WRITING of the joy felt in southern China in welcoming several new missionaries, Elder B. L. Anderson reports also the urgent need in some parts still unsupplied. "Our people in the Swatow field," he says, "shed tears because they received no foreign worker at this time."

The Joy of Service

R. A. CALDWELL

PASSING through the rice fields on a recent Sunday, within sight of the mountainous province of Benguet, P. I., I decided once again to contribute to your thirst-quenching columns; for "as cold waters to a thirsty soul, so is good news from a far country."

I found myself singing, "O, there'll be joy when the work is done!" and the thought came to me, "Yes, and there's joy in doing it."

In my provincial work, I have many times been accommodated by American teachers, who are, on the whole, very pleasant persons, and some are of a serious mind. I informed one of them of the recent arrival in China of forty-two missionaries for our work. He thought that there was much to do in the needy home field in preference. I remarked that in privileged countries the majority have heard the gospel more than once, and almost all have had it in printed form; but here were multitudes without such opportunities, some of whom would probably accept it when presented. I said, "If I had a hundred lives. I would gladly spend them all here."

One case I met on this trip was encouraging. A purchaser of "Patriarcas" of five years ago, remembered me at sight when I introduced "Conflicto de los Siglos" (The Great Controversy). He asked concerning my faith. On my replying, he said, "Oh, Sabbatista." He indorsed all I said on the question, and quoted Matt. 5: 17. He is also convinced of the unconscious state of the dead. I feel thankful for the privilege of service in disseminating such literature.

One municipal president told me we were correct, but he said he was the only one in town of that opinion. I told him to stand alone, like Luther.

Before reaching my journey's end on this September morning, I was singing "One more day's work for Jesus." It is just twelve years since I first left Australia for the Orient, and they have been strenuous years; yet it is still my constant prayer and desire for more opportunities—always one day more. It is a fact that there is no drudgery in God's service.



GRADUATING CLASS IN GIRLS' SCHOOL AT CANTON, CHINA

on important Bible subjects. It was evident that they have some ability, and had received careful training supplemented by experience. The students in this school have an excellent opportunity for development in practical missionary work in the large city of Canton, under the instruction and direction of their Bible teachers, while carrying forward their literary training.

Brother A. Mountain was present, and gave special instruction to those who are engaged in the sale of our literature.



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.

Sing

THERE are cares and woes a plenty

In all lands beneath the sun,
Trials to bear and loads to carry,
Ere the victor's crown is won;
But the day is always brighter,
And the clouds are lined with gold,
When there's music round the fireside,
Songs of cheer from young and old.

Much — ah, much! — will be forgotten,
Toll to the consuming years,
Admonition and instruction,
Disappointment, bitter tears;
But the songs you sing at nightfall,
With the children gathered near,
To life's end will be remembered
By the ones you hold so dear.

Silence is the law for prisons
And the dark and dismal tomb,
Not for souls who know the sunlight,
All earth's fragrance and its bloom.
Sing! for you should go rejoicing
Through the swiftly passing day;
Sing! and others, hearing, heeding,
Will be cheered along the way.

MRS. I. H. E.

Music in the Home

CLEMEN HAMER

MUSIC may be made a great blessing in the home, as well as a pleasure, or it may become just the opposite. It all depends on whether it is regarded as a gift from God, to be used to his glory, or merely as a means for the gratification of self.

Fathers and mothers, should you see in your child the gift of music, do not deny him the privilege of cultivating it as far as possible, lest by so doing you may be held accountable for burying a talent. But all the time seek to impress upon the young mind that this gift comes from God, and show how it may be used in his work.

There is always need in God's service for consecrated musical talent, and it will be available if the right standard is held up before the youth in our homes.

Let us keep the standard of our music high. We are careful to choose the purest, most elevating literature for our homes. Shall we not be just as careful to have in them only such music as will elevate and refine, and lead to purer, nobler thoughts and better lives? The cheap, commonplace sheet music, the sentimental and often vulgar songs that many sing for a little while and that then drop into the oblivion they deserve, should find no place in the Christian home. The greater part of the popular music of the present day is to pure music

what the yellow-backed novel is to good literature.

Music may be the means of binding the hearts of the members of the home together, of helping to make it the most attractive place on earth. Father, do not lose patience if your daughter sings or plays when you, perhaps, have come home tired, and desire to rest. How thankful you should be that she is with you, and that she is light-hearted enough to sing!

How much happier is the home that echoes the voice of song than the one where strife and contention are heard! What pleasanter picture can be imagined than a comfortable home, with father, mother, sons, and daughters gathered to welcome the Sabbath, lifting their voices not only in prayer, but also in songs of praise to their Maker. Though the boy you love so well may sometime wander away for a time from such a home, and from the God you serve, the memory and influence of the prayers and songs which went up from your family altar will never leave him.

Let us make music one means of binding the home together, and of drawing us nearer to God, who gave us voices with which to praise him.

Her Daughter's Music

I HAVE often wondered at the patient unselfishness of fathers in regard to their daughters' music.

When little Margery is eight years old, mother says, "It's time we had a piano. I don't see how we're going to get it while we're still paying for the place, though; but if she's ever going to learn to play, it's time to begin."

The very next time father comes home from work, he says, "I stopped in at Westermann's on my way home. We can get a piano for ten dollars down and ten a month. I guess we'd better try it."

Mother's fear of debt comes to the front when she faces the possibility of undertaking a few hundreds more. "But I don't see where it's coming from. We're living pretty close right now."

Father fears debt, too, but his love for his little woman-child makes him determine to go without some new tools he needs, to work over hours for more pay, and to wear his old overcoat another winter.

That is how our American daughters mostly come by their pianos.

Father, who knows dozens of tunes, looks forward to the day when Margery will play for him evenings as he toasts his feet before the fire.

The stumbling little "pieces" and the endless scale work, the phrasings and the strivings after expression, the ceaseless din of practice, the constant strain of reminding Margery of practice time, are all in the background, against which stands out the day when Margery will play and sing for him. That playing and singing by his little girl becomes his secretly cherished dream.

As she advances, music costs more; lessons cost more; his pay remains the same, and the old overcoat sees another winter's service.

Margery's friends begin to come in evenings. Other girls play amazing pieces; they play duets with Margery; sometimes they sing; but the songs are not the songs he knows. His fifteen-year-old Margery and her friends flutter through a lot of "modern" music that makes her mother look uneasy and that he dislikes.

If he ventures to interrupt his daughter with, "Margie, play 'Marching Through Georgia,'" or, "Margie, sing 'Jerusalem the Golden,'" Margie blushes and looks uneasy for fear her friends will notice how old-fashioned father is.

I know a mother who kept it before her little girl from the time she began to take lessons that she was to learn to play to please and comfort her father. The father was not musical, but the mother knew he counted on his daughter's playing and singing for him some day. He didn't dream it could be otherwise, and the mother couldn't bear to see him disappointed. She led him to make pleased comments about the child's work, and then reported them to the little girl for her encouragement.

All through her young ladyhood this girl played and sang to her father. She hunted songs to please him. He liked march music, and though she preferred a beautiful study, she hunted up splendid marches for him. He liked old hymn tunes, and from the time she could play her first pieces, her mother had the teacher give her a hymn for each lesson in addition to her other work.

The father is a trembling old man now, and often through my window at night I hear the daughter break off from some exquisite study, and play a march for her father, or lift her voice in some old-fashioned hymn. She has never resented entertaining him with her music, or blushed before her friends because of her father's choice of music. She was trained to respect his wish for her comforting music, and to respect his choice.

Sometimes she and her young friends take turns playing their favorites, and then the loyal daughter exclaims, "Now, daddy, this is for you. Listen, girls!" And a heavy cane keeps solemn time to Smith's March. I have even known this girl, after an evening with her boy and

girl friends about the piano, to throw up the window and play a march for her father, who was resting on the porch.

It is all in the training. If mothers, who know the sacrifices fathers make to give their daughters an education in music, will quietly but persistently keep it before them that father must find pleasure and comfort in their music, it will be the natural thing to consider father rather than to accept his sacrifices and ignore his taste in music or be ashamed because it differs from the carefully educated taste of themselves or of their friends. Their own respect for their father will compel that of young friends who might perhaps think father's choice "queer."—*Goldie Robertson Funk, in American Motherhood.*

Mother Problems

The Practice Hour

"I AM puzzled to know how to help the children get the most good from their practice periods," says a busy mother, who is making a real sacrifice to spare the money for her daughters' lessons. "Agnes has some taste for music, and is very anxious to study it. She is willing to practice—in anticipation—but far from zealous in performance. Many and trivial are the things that constantly interrupt the study hour, and occasionally cancel it entirely. Often she spends more than half the time playing anything and everything except the lesson assigned. Her sister, from the very first, has frankly rebelled against practicing, and never touches the piano for her own pleasure. Getting her through the practice hour—broken into four parts to save her nerves, but adding much strain to mine—is a daily contest. Is it worth while? How can the ordinary mother in the ordinary home so arrange matters as to have the children gain the maximum benefit from the daily practice hour?"

A father and mother who have given a good deal of thought to the questions propounded in the foregoing paragraph, and who have met with a fair measure of success, have kindly written out the following suggestions, embodying the general plan followed in their home:—

The children are required to practice one hour each day during the school year, and two hours during vacation.

Not more than one hour is required at any one period.

The practice hour occupies a definite period each day—as definite as the dinner hour.

It is arranged for as early in the day as possible, and at a time when the room is quiet, so that the child will not be disturbed or tempted to waste time.

It does not come at the time of proper work hours; for it is not a proper education for the child to have the mother do his work while he is practicing.

It is used only for the regular lesson. Other playing is done outside the practice period.

It does not come at a natural play or visiting hour, which would be unnecessarily unpleasant to the child.

Practicing is never required as a punishment, or as a means of keeping a restless child "in hand" or employed.

It is not, and should not be, required of children who are sickly or nervous, or who for any reason might be injured by it.

When, after a fair trial, a child shows no interest in getting his music lesson, the privilege might be withdrawn for a time. By the exercise of tact, the mother may sometimes lead the child to see the benefits and happiness that come through music, and to be willing to make the effort necessary to become proficient in it.

MRS. I. H. E.

The Bible as Literature for Your Child

MRS. WALTON C. JOHN

PATRICK HENRY, that noted Virginian orator, statesman, and patriot, the one-time governor of his State, said, just before his death, when found by a friend reading the Bible: "Here is a book worth more than all other books which were ever printed, yet it is my misfortune never to have, till lately, found time to read it with proper attention and feeling."

The Bible may well be called the mother of books. It has been the source of inspiration for many books, poems, dramas, and lyrics.

The strong, forceful, picturesque style of the English Bible has kept our language vigorous. The books that have been printed about the Bible, as explanatory texts, as illustrating gems of thought, and as reference books, added to the many thousands of copies of the Bible printed every year, make it the most widely published book in the world.

The love of the child for God's Word is as important as the regard of the keenest Bible student; yet in many homes the Bible is robbed of the love that children should have for its perusal. Being compelled to learn some portion of it as a penance, forced to spend time daily in the preparation of the school Bible lesson, perhaps listening while it is read through from cover to cover,—a breathless passage through history, genealogy, lamentations, and admonitions,—the child may receive the idea that the Book of books is a means of punishment in the hands of father and mother, a lesson that must be daily learned, something that must be listened to every day. The beauty of the Bible passes him by. He sees nothing beautiful in it; to him it represents only a task.

There is much in this Book that is grand and noble, and that reaches the splendid heights of eloquence and pathos; but in enforcing the moral truths, the sublimity of the Bible and its power to grip the imagination are often lost sight of. It is a book containing some of the highest flights of imagery, as a study of the writings of the prophets will show. Beauty is revealed through the Gospels especially. The flowers and fields and birds, the splendor and steadfastness of the mountains, the placidity of lake and sea, bring before our eyes

vistas of loveliness. "He hath made everything beautiful," and surely that includes the words that came from his own lips.

For the smaller children, the story of Joseph, of Ruth, of Moses, of David, Samuel, or Elijah should be read as biography, and connectedly. This will impress the narrative upon the young mind as a disconnected perusal can never do. The story of the Shunammite's son, of the raising of Jairus's daughter, of the little serving maid, of Esther, and many others are of unfailing interest to children. These stories, read and illustrated, if you can obtain copies of the paintings made of these different subjects, will impress the children, and awaken in them sympathy and understanding.

For the older children there are some magnificent odes that should deepen their love for God's Word, and will surely arouse their enthusiasm. Note the songs of Moses and Miriam (Exodus 15), the song of Deborah (Judges 5), and the song of David (Psalm 138). These, read through by the teacher at school or by the parents at home, unmarred by comments, will leave a lasting impression of the power and beauty of the Bible.

After the reading, the music of the sentences, the onward sweep of the rhetoric, and the splendor of the imagery may be pointed out; also the many hidden beauties to be found not only in the portions referred to, but in many other parts of the Bible.

The Old-Fashioned Nap

It is an interesting fact that quite one half of the naughtiness of children is due to fatigue—practically all cases of fretfulness, very nearly all quarrels, almost every fit of sulks. This being the case, it would seem that mothers would almost instinctively see to it that their children are provided with longer rest periods. Why is this not done?

I think one reason is that the nap, except for babies, has so largely gone out of fashion. Time was when every child under six years of age took a nap regularly every afternoon, and occasionally in the morning also. At the present time, when so many children over three years old attend kindergarten, all small children seem, as one of my friends recently said, "older than children of that age used to seem." The result is that the nap has been given up. It might well be resumed. The result would be happier, healthier, and better-behaved children.

But children are not the only persons for whom naps have gone out of fashion. Mothers take naps less regularly than was once the case. The consequences are as serious as in the case of children, and, if one may say so, very much the same. Many a mother falls a victim to these consequences; she may escape them almost entirely by taking regular naps. Why should she not revive the nap for her children and incidentally for herself?—*Home Progress.*

The "Review" Campaign

"Review" Week

ALL Seventh-day Adventists should read the denominational paper, the REVIEW AND HERALD. All do not, however. Dec. 16-23, 1916, has been set apart as REVIEW week, when every lover of the "good old REVIEW" will be asked to do his little to help increase its influence. Do you know a Seventh-day Adventist who does not take the REVIEW? Will you show him a copy? Will you tell him the good you receive from its weekly visits? Will you do your best to secure one or more subscriptions to the REVIEW during REVIEW week?

The present is an especially opportune time to subscribe to the REVIEW. Those who begin their subscriptions now will get the beginning of that splendid series of articles running through the year 1917, setting forth clearly the doctrinal points of our faith. Those who subscribe before Jan. 1, 1917, will save money, as on that date the rates will be increased.

The subscription blank found in this issue may be convenient to use. Get as many subscriptions as possible, and send them promptly to your conference tract society.

The "Review" for 1917

WE have many good things planned for the readers of the REVIEW during the coming year. We cannot enumerate all of these, but will give a little idea of some of the things which will be presented during the next twelve months:—

1. Articles from the pen of Mrs. E. G. White. Some of the most soul-stirring articles ever written by Sister White were published in the REVIEW AND HERALD about twenty years ago, back in the eighties and nineties. We shall reprint some of these excellent articles in the REVIEW during 1917. We shall also reprint a number of articles from Sister White which some of our readers have especially requested.

2. Elders A. G. Daniells, W. T. Knox, N. Z. Town, and F. Griggs will furnish us with articles regarding the development of the work in the great Asiatic Division. Some of these brethren are visiting this field for the first time, and they will have many new impressions to give us as to the character of the work which is being done. Elder Daniells's articles will be illustrated by photographs of our institutions and workers. These brethren will also send us reports of the important meetings which will be held in that field, together with the report of the general meeting of the Division in Shanghai next spring.

3. We are receiving every week reports from our missionaries throughout the world-wide field. These relate many thrilling incidents of the manner in which the Lord is going before our workers and opening to them doors for the entrance of the truth. These reports will constitute a regular weekly feature of our paper.

4. It will be our aim to cover during the year the principal doctrines constituting the message for this day and generation. Some of our best Bible writers have prepared studies on these topics.

These studies will embrace a series of articles on each of the following topics: The second advent, the prophecies, the law and the Sabbath, the sanctuary, religious liberty, the nature of man, temperance, church relationship, and the home. These studies will be found particularly helpful to those who desire to obtain a knowledge of present truth. They should be studied regularly in every Seventh-day Adventist home.

5. Some of our ablest Bible students and pioneers in the message and leading workers will contribute regularly to the columns of the REVIEW, in general articles, in reports of labor, etc.

6. The excellent instruction which has been given in the Home department will be continued next year, making this department of value to every member of the family.

7. The departmental secretaries of the General Conference—the Publishing, Medical, Educational, Religious Liberty, Missionary Volunteer, and Home Missionary—will tell of the progress of the work of which they have the oversight.

8. The editors of the REVIEW will endeavor to keep in touch with the great world field, pointing out the dangers which threaten us, and the opportunities afforded us in passing on to others a knowledge of the times in which we live.

These and other features too numerous to mention will serve to make the general church paper for 1917 one of the most valuable volumes we have ever issued. Let us not be content with reading our church paper by ourselves alone, but let us see to it that every member of our church has access to this great newspaper of the denomination.

The Value of the "Review"

THE REVIEW is worthy of the utmost confidence of our people. It is doing a grand work, and fills a position in the denomination that no other paper can fill. Its subject matter covers a vast field, and its circulation is world wide.

We always await the coming of the REVIEW with great interest. We love to read it on the blessed Sabbath. In it we find an account of what is being done in every one of our mission stations all over the world. It also covers the vast home field. All the important meetings held and all the important business done in our glorious cause are chronicled in its pages. Here the deaths of our church members are recorded. Here are inspiring articles from the most earnest believers and some of our best writers. In the REVIEW just what is going on in this cause is found week by week. Many of the greatest events happening in the world are here mentioned. The great dangers which threaten our prosperity are brought to our attention, and every hopeful and encouraging omen, circumstance, or event is narrated for our edification. The REVIEW AND HERALD uncovers to us all, week by week, the very heart and body and life of our work.

The servant of the Lord has spoken in regard to the importance of reading the REVIEW, plainly saying that every

Seventh-day Adventist able to do so ought to take it. And not only that, but where members are too poor to take it, those better off should make up a fund and furnish the deserving poor with the paper free. We feel very certain that such a move would be praiseworthy, and meet the mind of the Spirit of God. Every Seventh-day Adventist ought to have the REVIEW, and read it too.

Dear brethren and sisters everywhere, don't fail to take our oldest denominational paper, which for all the time of our existence as a people has faithfully given us its warnings, counsels, admonitions, cheering messages, and heavenly, spiritual, soul-inspiring calls for better service and nobler aspirations. We can't afford to be without it.

GEO. I. BUTLER.

Gives No Uncertain Sound

THE REVIEW AND HERALD has visited me regularly since I first subscribed for it in the winter of 1854. I had been keeping the Sabbath about one year, but had not been receiving the REVIEW, when Elder Bates secured my subscription. For sixty-two years I have been a reader of the REVIEW. Personally I could not do without it.

I have noticed, in visiting our brethren in this country and in foreign lands, that their interest in present truth is shown largely by the interest they take in reading the REVIEW AND HERALD. There is no paper published by Seventh-day Adventists that can take its place. No one who understands the English language and is at all interested in present truth can afford to be without it.

It reports every advance move of present truth in both foreign and home fields, bringing to every believer information that cannot be obtained from any of our other publications.

Some forty or fifty years ago, when the tract and missionary work was carried on as a separate organization, it was understood that the tract society should see that every family in the conference had the REVIEW. If any were so poor that they could not afford to pay for it, a fund was raised to send it to them.

When individuals become interested in the truth by lectures or missionary work of any kind, the REVIEW should at once be placed in their hands, as it gives them an intelligent knowledge of our position, and of our work both at home and abroad. This is its mission, and it gives no uncertain sound. It is our only general church paper.

As we near the time of trouble, the mission of the REVIEW AND HERALD will become more and more important. It should be in every English-speaking family interested in the work of the third angel's message.

S. N. HASKELL.

A Mirror of the Lord's Workings

THE REVIEW is the church paper that keeps us in touch with the advent movement throughout the world. It is the only eminence I know of from which really to catch a glimpse of the advent people marching through this world to the borders of Canaan. If, in traveling, I miss the REVIEW for a month or six weeks, I feel out of touch with the

world-wide work until I have found the back numbers and caught up with the reports of progress. Continually it mirrors before us what the Lord is doing in finishing his work in these momentous days, and the progress of his work is the most definite sign of the nearness of the end.

"Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Ps. 107: 43.

W. A. SPICER,
Secretary General Conference.

Invaluable to the Church

THE REVIEW AND HERALD comes into the home each week, laden with news from those who have left their pleasant homes and are laboring in the midst of heathenism to bring the light of the message before millions who sit in darkness, and it tells us what success is attending their efforts. The REVIEW contains articles each week from the pen of some of our ablest and most experienced workers and writers, sounding a clear note on the fundamental truths of the message, and setting forth the high standard of Christian living which should be seen in the lives of those who claim to believe this truth. It sounds the note of warning against apostasy, and exhorts God's people to cling to the pillars of the message. It contains articles gathered from the writings of Sister White, setting forth warning and giving to the remnant people of God the most solemn admonitions for these uncertain times. It has a department devoted to the home life, and departments giving reports of how the Lord is blessing in the circulation of our literature, of the progress that is being made in our schools in training workers, of the efforts put forth in behalf of the youth, of the steps being taken to destroy the Constitutional guaranty of liberty in this nation. All this and *much more* comes to us each week, and all for a little more than four cents a week. For about what it costs to mail two letters, we can get all this valuable instruction brought to our homes each week.

No Adventist home can afford to be without this valuable periodical, that through all the years of this work has stood in defense of the message. Its instruction was never needed more than at the present time. Almost any one spends much more annually for things that he could do without than the price of a year's subscription. Each family should make any sacrifice necessary to obtain the good old REVIEW. I consider it invaluable to the church just now.

G. B. THOMPSON,
Sec. N. Am. Div. Conf.

An Evangelizing Journal

It is a great pleasure for me to say a word in behalf of the old family paper, the REVIEW AND HERALD. It was in the year 1868 that I first began to read the REVIEW. At that time I had not accepted the precious truth of which this organ has been a faithful herald from its beginning. I read from the pen of Elder Uriah Smith several articles published in the REVIEW about that time on "Man's Nature," showing clearly that eternal life can be bestowed only upon those who accept Christ. These articles *so charmed* me with the reasonableness

of all that grows out of the plan of salvation that I began to study the fundamental principles of the third angel's message, and soon took my stand as a result of my investigation.

Hence I owe it to the REVIEW AND HERALD more than to any other agency that I was ever led to become a Seventh-day Adventist. I have been a constant reader of the REVIEW from that day to this. After beginning my ministry over forty years ago, I always felt it a great privilege to introduce the REVIEW AND HERALD to every Sabbath-keeping family. I felt confident that if I could place with them the REVIEW AND HERALD, with a few of our standard books, such as "History of the Sabbath," "Thoughts on Daniel and the Revelation," and some of the writings of Mrs. E. G. White, I should not be disappointed in their becoming stanch church members, faithfully advocating the soon coming of Christ and taking an active part in the organized efforts to extend this message to the uttermost parts of the earth.

R. A. UNDERWOOD,
Pres. Central Union Conf.

Contends for the Faith

I SHALL do everything in my power to increase the circulation of the REVIEW in our Union. Those of our brethren who take this paper are able to keep abreast with the development of the message. I believe there is no other paper or factor in our work that means so much for substantial progress in the field and real spiritual growth as the REVIEW. Its missionary reports are excellent and very encouraging. Its warnings are timely and needful. We are especially pleased with the REVIEW because it faithfully contends for the faith once delivered to the saints. It helps us to cling to the old-time gospel simplicity, and to retain the spirit of the advent message in its early years. The REVIEW needs no testimonial. All our people love it. The one thing needed is to give it a larger circulation.

L. H. CHRISTIAN,
Pres. Lake Union Conference.

One of the Necessities

THE REVIEW AND HERALD is the paper which has visited the homes of Seventh-day Adventists for approximately sixty years. It gives the message in its true setting, and also its progress in the field. Those who read its pages keep familiar with the workings of the denomination, and are conversant with the efforts put forth in all the world. It should be the ambition of every member of the church to become thoroughly acquainted with the work and workers in all parts of the world, and through the REVIEW this can be done. The accomplishment of this will not be a difficult task; it will mean the reading of only a few pages each week.

This paper is unlike most church papers in that it does not fill its columns with worldly advertising matter. Therefore its expense to the publishers is greater, and its profits are less. It is an excellent church paper, one of the best, at a very low price. In these times when most families figure closely to keep expenses within the income, papers which are not actually needed are most likely

discarded; but the REVIEW AND HERALD is a paper that is needed. It is of more value than any other. Accordingly, in our discarding, the REVIEW AND HERALD should not be set aside, but should be considered among the necessities.

S. E. WIGHT,
Pres. S. Union Conf.

Relation of Workers to the "Review"

FOR about thirty years I have been a constant reader of the REVIEW AND HERALD. For twenty-eight years I have been connected with this cause in a public way, and during this time have watched carefully the results following the reading of our church paper. It has seemed to me that as a rule the constant readers of the REVIEW are not among those whose confidence grows weak in the principles of present truth, or who say in their hearts, "My Lord delayeth his coming." Being constantly in touch with the development of this message in every part of the world, and acquainted with every advance move which the REVIEW chronicles, they recognize God's leadership in the movement, and become thoroughly grounded in the faith.

There are, of course, exceptions to this rule; but I believe the exceptions do not prove that this is not the legitimate fruit of the continuous reading of our church paper. I do not see how it is possible for one to continue to be intelligent with reference to the advancement of this cause and not be a reader of the REVIEW AND HERALD. NOT ONLY does it contain the reports of the progress of the work throughout all the world, but its pages are also filled with most excellent spiritual counsel. I believe that the Lord has in a special way guarded this paper throughout the years, and has helped to make it a mighty factor in the preparation of a people for the coming of the Lord.

It seems to me to be a very important duty of every laborer in this cause to do all in his power to place this paper in the hands of every one who has newly come to the faith, and to encourage him to become a regular subscriber to the same. The instruction this paper contains from week to week is essential in building a strong Christian character, and in preparing the new convert to take his place in the ranks of God's people, to do the work that the Lord expects of him, and thus prepares him to stand in the judgment.

E. E. ANDROSS,
Pres. Pacific Union Conf.

A Shepherd of the Flock

THE REVIEW AND HERALD has ever been the denominational church organ for the Seventh-day Adventist people, and therefore should be in the home of every church member. It contains matter vital to keeping pace with the journeyings of the advent people, and it is united effort that makes the progress against the enemy most effectual.

Among the wealth of literature published by this people, I regard the REVIEW AND HERALD of paramount importance. It is a shepherd to the flock, a pastor to the believers, and the source of information and encouragement concerning the development and progress of the third angel's message in all lands. You can depend upon my influence being

used to encourage its weekly visits to the homes of all our believers in the Northern Union Conference.

CHAS. THOMPSON,
Pres. N. Union Conf.

Affords Security and Confidence

SOME time ago a number of the officers of the Atlantic Union Conference were considering the question of what could be done to bring the greatest blessing and most permanent help to the members in all our churches. It was decided that the most valuable service we could render at this time would be to devise some plan by which the REVIEW AND HERALD and a full set of the Testimonies could be placed in every Seventh-day Adventist home in this Union. This is now our goal, and we are working steadily toward it.

It has been our observation that few people backslide who are regular subscribers to the REVIEW AND HERALD. Its spiritual influence and practical teachings we all need, and the weekly reports from our laborers in the world-wide field help us to keep abreast of the times. In traveling from place to place we are frequently in the homes of our people, and whenever we find the good old REVIEW, its presence gives us a feeling of security, and confidence that those who take it are true and loyal and are moving forward with the message as it advances.

R. D. QUINN,
Pres. Atlantic Union Conf.

Holds the First Place

AMONG the many religious periodicals published by Seventh-day Adventists I regard the REVIEW as the one that should hold first place. Those who read its pages faithfully each week rarely become discouraged or lose their hold on the truth. Each issue is filled with soul-stirring reports from the uttermost parts of the earth, as well as from the home field, of what great things God is doing through his servants.

It is through its pages that we hear the echo of the loud cry, which is now resounding around the entire earth. It frequently serves to warn us of dangers and heresies which the enemy would delight to bring in to accomplish our destruction, and thus it wields a mighty influence in preserving the unity of the church.

I believe that our people should endeavor to have in their homes as many of our publications as possible, but especially the REVIEW AND HERALD. No Seventh-day Adventist home is complete without its weekly visits and blessings.

W. H. BRANSON,
Pres. S. E. Union Conf.

Its Readers Up-to-date Believers

FOR twenty-six years I have been a reader of the REVIEW, and can fully appreciate the sentiments which make the term "good old REVIEW" so popular among Seventh-day Adventists.

The blessed uplift in spiritual matters which thoughtful readers of this paper have experienced, has kindled a feeling of genuine affection for it in their hearts. Those who have had the REVIEW in their homes and have carefully

read it are very loath to dispense with its regular visits.

Each week when the REVIEW reaches me, I start in at the last page and go through it to the first, carefully scanning its pages for the helpful thoughts and encouraging reports which I am sure to find. The up-to-date believers among us are to be found among those who take the REVIEW, and when a member gets on the background, it can be set down as almost a certainty that he is not a subscriber to our good church paper.

It is practically out of the question for any to keep step with the advancing message who deliberately deprive themselves of the means through which our denominational plans are conveyed to believers. I hope to see the REVIEW subscription list greatly increased in the Eastern Canadian Union.

M. N. CAMPBELL,
Pres. E. Canadian Union Conf.

A Unifying Agent

EVERY society needs an official paper in which the principles, aims, and progress of the cause are kept before its members.

The Seventh-day Adventist denomination has as its church organ the REVIEW AND HERALD. The strength and vitality of the work are measured by the number of members who keep up to date and in touch with the organization. Experience has shown that very few Seventh-day Adventists who read the REVIEW regularly, ever backslide. If asked what single instrumentality has contributed most to the unification and building up of the message, I should unhesitatingly say, The REVIEW AND HERALD.

While we publish many splendid papers and magazines representing various departments of the work, they cannot take the place of the REVIEW. Every Seventh-day Adventist should read the

REVIEW AND HERALD and the Union Conference paper, and then as many others as he can.

C. F. McVAGH,
Pres. W. Canadian Union Conf.

The Source of Success

THIS is specifically the reading age of the world. The mature thought of the age speaks through type. Men and nations reach conclusions more by reading than through all other sources of information combined. When important and reliable information is wanted today, the press is the source of aid. In knowledge and general information, the world's universal recourse seems to be established upon the thesis of Christ expressed in the short sentence, "It is written." This being the development and general status of the age, who knows of—

A successful Farmer who does not take a Farm Journal?

A successful Physician who does not take a Medical Journal?

A successful Lawyer who does not take a Law Journal?

A successful Merchant who does not take a Trade Journal?

A successful and up-to-date Seventh-day Adventist who does not take the denominational paper—the REVIEW?

December 16-23 will be REVIEW week. During this week every reader of the REVIEW is asked to render needed service to those who are vainly attempting to keep pace with the rapid growth of the message without the REVIEW, by persuading them to provide themselves with this world-wide voice of the denomination.

IN renewing his subscription to the REVIEW, Brother W. W. Crandall writes: "I have read the REVIEW the greater part of the time for sixty years. I have walked miles to see the paper when I could not take it."

Blank for "Review" Subscriptions

(Fill out and forward to your tract society)

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Inclosed find \$..... for which send the REVIEW AND HERALD to the following:—

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Yours truly,

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Subscription Rates, Good to Jan. 1, 1917, only

One year \$2.00 Six months \$1.00

Three months \$.50



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



"Go, and Sin No More"

FRANCIS M. WILCOX

INTO the holy presence of the Christ.
They hale the breaker of the sacred law.
Most heinous was the sin against her charged,
With shame of face, and weeping, downcast
eyes,
She waited for the Lord to speak her doom.
"This woman," spoke the righteous Pharisee,
"Was taken in great sin; such should be
stoned,
So says our sacred law—what sayest thou?"

With searching glance the Master swept the
face
Of culprit and of her accusing foes,
And then he spoke, "The one who has no sin,
Let him be first to cast at her a stone."
Lowly he bent, and wrote upon the sands;
Wrote plainly there the sin of priest and
scribe,
Who, sharply pricked at heart by conscience'
spur,
No longer urged their charge, but one by one
They silently withdrew. Before her Judge,
Trembling, she stood alone, in dark despair,
"Where, friend, are thine accusers?" Christ
inquired.
"Hath no one cast a stone?" "No one," she
said.
"Then I condemn thee not; go thou in peace,
And sin no more," the Master made reply.

With joy unknown before, the guilty soul
Found freedom in the Lord's redeeming love.
Her life, transformed by Heaven's pardoning
grace,
Reflected forth the righteousness of him
Who gave release from galling yoke of sin.

This word to you, poor sinner, is proclaimed:
"Go forth, and sin no more. I came to save
Poor fallen man from sin's defiling grasp.
There's victory through my grace for every
soul
Who wills to break from Satan's cruel power."

Gleaning in the Byways

A LITTLE more than a year ago two brethren who were living in the Pampa Central, Argentina, learned that there were several Russian families living in Porvenir, near Paysandu, Uruguay. They were very anxious to go there to teach them the truth. They sold their possessions, and without knowing what they would meet in this new place, they went there with no other purpose than to do missionary work for their countrymen. Some months afterward we heard that some of the families had accepted the truth, and these brethren were calling for help. I was unable to notify them of my coming; but as they live near the station, I had little difficulty in finding them, and I was warmly welcomed to their homes. Then I learned the following history of their experiences:—

When they arrived at Porvenir with their families, there was no one to meet them, for no one knew that they were coming. But some Russians of the neighborhood were at the station, and when they heard our brethren talking in their tongue, they made themselves known. They asked, "Where are you going?" "We don't know," was the answer. "What are you going to do?" they were asked. "We don't know," was the reply.

"Well, then you would better come home with us." This invitation was accepted; but when they arrived at the house, they found that six families were already occupying it. Fortunately the house was the largest one in that neighborhood, and the only available place where these people could live until they could build houses of their own on land that they had bought of the government.

It was not long before it was known that the newcomers were of a different religious belief, and upon making comparisons it was found that the differences were vital. For two months they remained there, and night after night, sometimes until nearly morning, they studied, discussed, argued, and sometimes waxed eloquent in debate, but somehow always maintained their good feeling. By that time their houses were built, and each family was on its own *chacra*.

For a time it seemed as if the efforts of our brethren were in vain; but one Sabbath while they were having Sabbath school, one of these neighbors came in and joined in the study of the lesson. Afterward he was asked if he had decided to keep the Sabbath. He answered, "I have already kept one Sabbath, but I kept it at home last week." Imagine the joy of these brethren when they saw the first fruit of their labor. They were encouraged to believe that God was guiding, though moving had cost them dear, and prospects were none too bright for the future. A few weeks and another family decided in favor of the truth, then another, and later still another. The week before I arrived the fifth family came to the Sabbath school, and all are very hopeful of seeing the remaining two families join them before long.

The missionary spirit of these brethren was contagious, for no sooner had the first two families accepted the truth than they desired to return to a Russian colony in Brazil where they formerly lived. Brethren Sualo and Gordienko tried to dissuade them, but to no avail. They said, "You left your homes in Argentina against the wishes of the brethren there to teach us the truth, so you ought not to impede us now when we want to do the same thing." There was no appeal from this argument, and they were encouraged to follow their convictions, believing that the Lord would bless them. Letters from them tell how already they, too, have a great interest among their neighbors, and need some one to come to instruct them more fully. Brother Henry Meyer, of Rio Grande do Sul, has been notified of this, and doubtless some worker will be sent there soon.

These brethren who went to Uruguay to give the message to their fellow countrymen told me how Brother Klatt heard of them in Argentina, and drove many leagues in his wagon to teach them, and because of his zeal they are obeying the Lord. So we see how the work begun by a faithful brother in Argentina was extended to Uruguay, and then reached

over into Brazil. Who knows how much farther it will go?

On the Sabbath of our visit to these believers in Uruguay we had two meetings. No one had visited them before, so these services were a feast to them. A brother who had recently moved over from Entre Rios interpreted for me, and our simple service was abundantly blessed of the Lord. Only he and the two brethren from Pampa Central understand Spanish, but this did not hinder our having a good meeting.

J. T. THOMPSON.

Battle Creek, Michigan

THE fourteenth Sabbath of the third quarter, 1916, was a blessed day for the Battle Creek Sabbath school. During the entire year the Lord has especially blessed, and the response at the end of each quarter has borne evidence of this, the offerings showing a steady increase. While the goal set for each quarter has been \$500, the offerings have thus far exceeded that amount. The membership at the beginning of the year was about five hundred. The first quarter showed a gain of 175 members, the second quarter closed with a membership of 728, but the third quarter ran somewhat less, especially during the months of July and August. Schools were closed, and many of the children, as well as others, were out of the city for their vacations. The annual camp meeting was also held during the month of August, and that took most of the officers and many of the members away for two Sabbaths. But during September the attendance gradually increased, until on the fourteenth Sabbath the membership was 606, with an attendance that day of 499.

Early in the quarter the subject of the offering on the fourteenth Sabbath was taken up. The Missions Quarterly was thoroughly studied, and the subject matter presented to the school each Sabbath. The story of the carrying back of the stone made a deep impression on the minds and hearts of all, and at the close of the session, on the day on which this was presented, a brother passed in one dollar as a nucleus for a fund for this purpose, and while such a fund would require a larger amount than probably can be raised here, yet our efforts have made a beginning.

September 30 dawned bright and beautiful, with a good attendance. After the opening exercises, a very interesting program was presented. The primary department sang the Jewel Song and, "A Hint from the Kindergarten" was given by little Florence Judd. "Let Her Alone" was well rendered by Mildred Griffin. Messrs. Canright and James presented the dialogue between the superintendent and teacher, and then followed the "Missionaries' Farewell Song." About six hundred copies of this song had been printed, and were distributed among the members, all of whom joined heartily in the singing. The hour was then given over to the consideration of the lessons of the past quarter. The division secretaries had been instructed to see that the offerings were taken up early in the classes and brought to the office, so that the total amount could be announced at the close of the session, as is the custom here on each thirteenth Sabbath. It might be added that, in order to prevent any who might have been tardy from being left out on the

gifts, the collection boxes are passed at the close of the class period.

It was a busy time in the office, as the division secretaries began to report, not only once, but some several times. Finally all was in and totaled; and after the various divisions had reassembled in the auditorium, and the officers had again taken their places on the rostrum, Brother E. L. Smith, the superintendent, arose to meet the eager questioning in each countenance, with an announcement of the amount of the offering. But hardly had he begun speaking, when the attention of the congregation was drawn to something above his head. Soon all eyes were fastened upon a strange bird slowly descending through the air. As it approached, it was discovered that it was a bird from South America. That its mission was one of peace was evidenced by its friendly bear-

Union College and the Harvest Ingathering for Missions

UNION COLLEGE has taken a very active interest in the Harvest Ingathering campaign this year, and up to November 15 has paid \$329.53 in cash on this fund, or nearly twice as much as last year. But this total is increasing every day, as the Harvest Ingathering is still a live issue.

There are two points that deserve special mention in connection with this report. One is that in College View and Lincoln there are more than one thousand Adventists, so territory for the Ingathering operations is somewhat restricted. The other is that almost without exception every dollar of the amount raised came from actual solicitation with the Ingathering Signs.

Tuesday, October 10, was the general

interesting experiences related. One automobile load of five received the following amounts: \$3.73, \$4.05, \$3.30, \$3.45 and \$6.10. This was the first experience in this work for the young woman receiving the last-mentioned sum.

Another automobile load of four or five young men received even better returns, one young man bringing in over ten dollars. He introduced his experience by remarking that he was surprised at the large number of dollars lying around, and suggested that somebody ought to go out after them. He found one man who had given another solicitor a dollar the day before for the same purpose, but gave him a dollar also.

One young woman who had set her goal at ten dollars came back from her day's work with but \$5.15, but going to a lady in the sanitarium who had promised her a gift, she received five dollars more. This was also her first experience.

Two young women told of walking out into the country in different directions. Each received several dollars, and one of them found a mother and several children who had come into the truth by reading, and had been keeping the Sabbath for some time, but had not come in touch with any of our church members.

One of the lady teachers found a woman who had been wanting to find some Adventists for some time, but did not know how to go about it. Her name was given to the pastor of the Lincoln church.

Another told of having met several Catholic families in succession, and of receiving a gift from every one of them. Lutherans, Presbyterians, ministers of the gospel, business men, Masons, were mentioned in the experiences as having contributed to missions. Seventeen persons received over three dollars apiece for the day's effort, and five over ten dollars apiece.

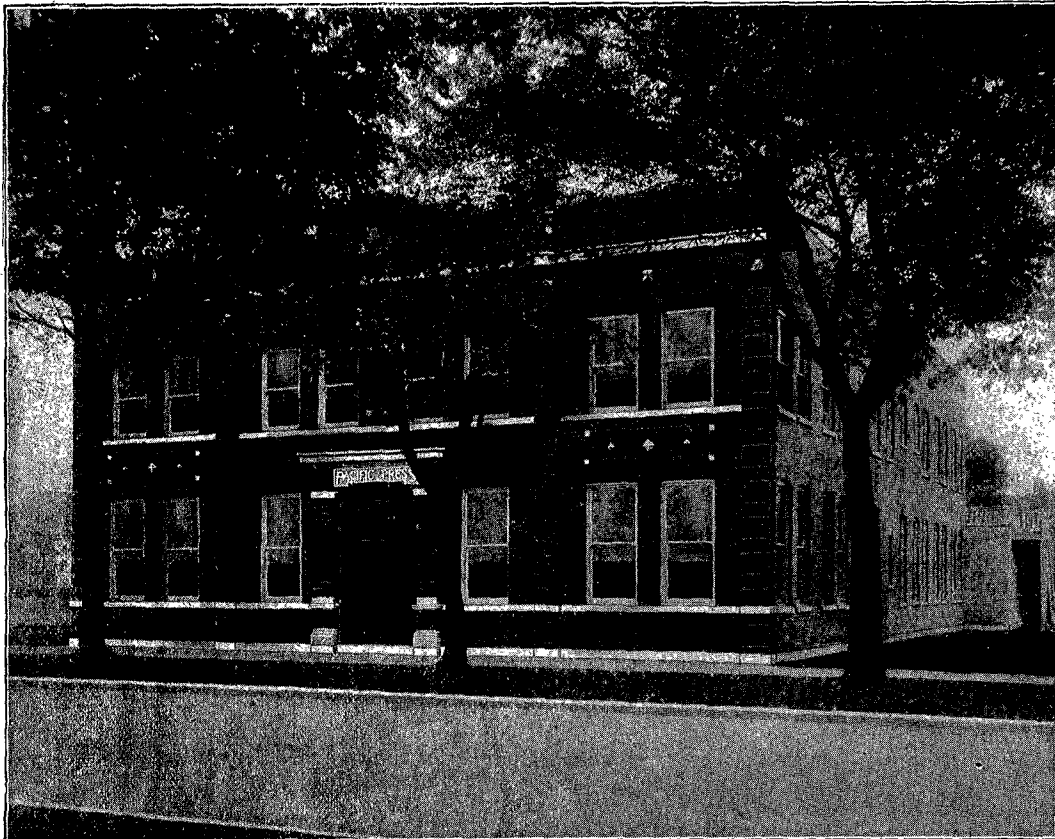
The work is still going on, and the results are greater than ever before. By the close of the year the sum total received by the young people here will doubtless reach the \$400 mark, which will make a very substantial gift to missions, to say nothing of the value of the experiences in the lives of the students, which cannot be estimated by any mere money value. M. E. ELLIS.

Field Notes

THE baptism of six persons is reported by Elder L. L. Hutchinson from Globe, Ariz.

AT Sutton, Quebec, a new church was recently organized, with a membership of twenty-four.

ELDER C. E. ANDROSS reports the organization of a new church with a membership of fifteen at Lancaster, Southern California. The baptism of seven persons is reported from Oakland.



INTERNATIONAL BRANCH OF PACIFIC PRESS PUBLISHING ASSOCIATION AT BROOKFIELD, ILL.

ing; and upon further investigation, it proved to be one of mercy also; for bound to its neck was a small package labeled South America, and upon inspection, this package was found to contain fifty dollars in gold, dedicated to the spread of the gospel in that field. Instantly the mute appeal of this messenger of mercy was understood; and since this was the field to which the offerings of the day were to go, we added our contribution to the precious package of gold, making \$319.13, and sent this bird on its way rejoicing, and we praised God that his people had responded so generously to this appeal.

After singing "Praise God, from whom all blessings flow," Elder Wiest offered a fervent prayer that many souls might be born into the kingdom of heaven as the result of the day's work. The offerings for the first three quarters of the year have amounted to \$1,846, and we feel sure that we shall reach our goal of \$2,000 for the year.

FRANCES L. CASE,
Secretary.

field day, when the school was dismissed for the main effort in the campaign, and all the morning street cars carried groups of students going to their assigned territories. It is true that in many cases a calm exterior covered shaking knees and trembling hearts, but the courage was greater than the fear, and the students went to their work with good cheer and smiling faces. They had results accordingly.

One automobile load took in several towns southeast of College View. Another one went into the country east of College View. The college president and his wife went south on still another road. More than one hundred took the street cars to territory in the city of Lincoln and its suburbs, each having a card with his territory plotted; and a few went into the country on foot. Practically every member of the faculty and a majority of the students took part in this effort.

The following morning, the chapel period was given to an experience meeting, and the money received was handed in. We can mention but a few of the

Educational Department

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

Southwestern Junior College

THE transfer of Prof. F. R. Isaac, who was principal of Keene Academy last year, to the principalship of the German Seminary, made it necessary to call Prof. W. E. Nelson, formerly head of the science department of Walla Walla College, to take the presidency of the Keene school, which has been rechristened Southwestern Junior College. In a recent letter Professor Nelson sends the following encouraging report:—

"Our school is increasing; our enrollment at present is one hundred and seventy above the eighth grade, and the young people are taking hold of their work in an enthusiastic way, and we are looking forward to a splendid year. We have about twenty-five taking work above the twelfth grade.

"Our Friday evening meetings are an inspiration to our students, and we are having a full attendance at these devotional exercises. We have our school divided into prayer bands, which meet every Wednesday morning at the chapel hour, where most of the students are divided into small groups for prayer. We organized a foreign missionary band about two weeks ago, with a membership of about forty. The students are planning definitely to enter some branch of the Lord's work as soon as their preparation is sufficient."

Pacific Union College

THE Pacific Union College opened this year with the largest attendance in its history. Students have enrolled gradually since the opening, until, at the end of the second month, two hundred and seventy-five have matriculated in the academic and collegiate grades. More than one hundred of these are taking work in the college grades. Fifty-five have applied for graduation from the various courses, from the academic to the collegiate, inclusive.

About one hundred and seventy students are living in the school dormitories. Every room in the ladies' dormitory is filled. The two dormitories for young men are both full, and several men have been placed in rooms outside of the dormitories.

The students manifest an earnest spirit, and hard work and good conduct have characterized their effort thus far.

One hundred and thirty-five have signed the Missionary Volunteer membership cards, and a live interest is being taken in this society, which meets every Wednesday morning at the chapel hour. A foreign mission band, a literature and correspondence band, a ministerial and Bible workers' band, and several prayer bands are being conducted as features of the Missionary Volunteer Society.

Owing to our proximity to the College of Medical Evangelists at Loma Linda, a large class of young men and women are taking the medical preparatory course.

The ministerial department is well represented by a large number of earnest young men who are seeking a preparation for the ministry. The normal course is also larger than usual.

Work is steadily progressing on the new college building, which we hope will be under cover before the rainy season begins. Steady work will be carried forward on the building, with the hope that it may be in readiness for the opening of school in the fall of 1917.

C. W. IRWIN, *President.*

Publishing Department

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

Our Publishing Work

THE publishing work of Seventh-day Adventists exists for the one purpose of proclaiming, or making known, the truth of the gospel as revealed in the Scriptures, and as understood by this people. We believe that to make known our message, whether in printed form or otherwise, is to bring salvation to the recipient of that knowledge.

To know God and Jesus Christ as revealed in the Scriptures is to find eternal life, for it is written, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. Therefore said Jesus, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39.

The prophet, looking forward to the time when the saving truths of the gospel would be proclaimed even to the most remote sections of earth, gave utterance to these words: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation."

In the very earliest days of the third angel's message the Lord through his servant urged upon his people the importance of putting the truth into printed form. Beginning small, and advancing under great difficulties, the publishing work developed, and a publishing house was erected, very properly and significantly the first institution of any kind to be established among us. Then as the truth was published, the message was made known, and believers were added to the church, thus creating a demand for sanitariums and schools.

Ministers and believers were very properly urged to circulate the publications, the number of which was continually increasing. But the ministers were occupied with preaching, raising up churches, and caring for believers, hence could distribute literature only in connection with their regular work. Believers likewise could devote but a small portion of their time to this work, as a support for themselves and families must be earned at their regular vocations. Consequently, the publications, not being circulated, were accumulating in the publishing houses. Then came the following instruction:—

"Some things of grave importance have not been receiving due attention at our offices of publication. Men in re-

sponsible positions should have worked up plans whereby our books could be circulated, and not lie on the shelves, falling dead from the press. . . . Books that ought to be widely circulated are lying useless in our offices of publication, because there is not interest enough manifested to get them circulated. The press is a power, but if its products fall dead for want of men who will execute plans to circulate them widely, its power is lost. While there has been a quick foresight to discern the necessity of laying out means in facilities to multiply books and tracts, plans to bring back the means invested, so as to produce other publications, have been neglected. . . . By judicious calculation they can extend the light in the sale of books and pamphlets. They can send them into thousands of families that now sit in the darkness of error."—*Testimonies for the Church*, Vol. IV, pp. 388, 389.

Instruction was also given, urging that the message be prepared in subscription book form, and that a class of individuals be selected and trained to devote their time to selling these books in the homes of the people. This has resulted in the development of our colporteur work. Through this Heaven-sent agency the light has been extended into thousands of homes, and as a result many are rejoicing in the light.

Our subscription books have some advantages over other forms of literature as agencies for conveying the message. They give a fuller exposition of Bible truth, also a connected, continuous presentation of the system of reform truths, in permanent form. Illustrations that appeal to the eye, making the truth more attractive, are also an advantage. But best of all, in placing the publications in the homes, at least two visits of the human agent are necessary,—the first to secure the order, and the second to deliver the book. In soliciting the order, a brief but comprehensive heart-to-heart discourse is given on the message contained in the book, thus combining the living ministry with the printed page. Often these appeals reach the heart in a special way, and leave impressions upon the mind of the hearer that can never be effaced. None of us can doubt for a moment the presence and aid of the Holy Spirit and of holy angels as the colporteur lifts his heart to God, praying that he may be enabled so to speak to the heart of the individual as to arouse in him a willingness to buy the truth in printed form, and then lead him to search the Scriptures with the aid of the book, and to accept the truth of God for these last days.

Of the truth of the statement, "The same ministry of angels attends the books that contain the truth as attends the work of the minister," the following affords a beautiful illustration:—

About twenty-seven years ago a group of canvassers was sent from the United States to England. A minister bought a book from one of them, and later moved to the United States. Twenty-five years swiftly passed, and in the meantime a baby boy was born into the home and grew to young manhood. One day while seeking something new to read from his father's library, his eye was attracted to the title of a book, "The Great Controversy Between Christ and Satan," and he took it down to read. Before finishing the first chapter, he was convinced that it was no uninteresting book he had

Medical Missionary Department

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

A Sanitarium Banquet

THE St. Helena (Cal.) Sanitarium has recently completed its annex. In order to give the local business men an opportunity to inspect the new building, and to get better acquainted with the work and workers of the institution, the sanitarium gave a banquet the evening of October 26. It is nearly a year since Brother C. E. Rice took the business management of the St. Helena Sanitarium. Building operations and an unprecedented heavy patronage have kept him so busy that he has not had opportunity to get acquainted with the busi-

ness men of the town. The completion of the new building gave an excuse for a public gathering that would give opportunity to meet the business men of the community.

main building, and there are porches fourteen feet wide and seventy-five feet long. The first or lower floor, which is on a level with the second floor of the main building, is devoted to X-ray and electrical departments, and also to the pharmacy and laboratory. The second floor is used for treatment-rooms for men, and the third floor is devoted to treatment-rooms for ladies. The fourth, or top floor, is occupied by physicians' offices and special treatment-rooms.

It is generally true that the local community is not well informed regarding the work of a sanitarium. Often false impressions prevail, which sometimes prove a great disadvantage to our work. The local standing of an institution is important, and a little outlay in means and labor to get in friendly touch with the people of the community, brings good returns.

The banquet was a success in demonstrating to the guests that the sanitarium

found. He read on, with the result that other literature, including a copy of "Daniel and the Revelation," was obtained through advertisements found in the book. Finally, while reading the chapter on the seventh seal (to use his own words), "The Holy Spirit gave me power to accept the truth," and the next morning for the first time he sought the Seventh-day Adventist church, and has obeyed the truth ever since; and although persecuted by relatives and friends, scoffed at by his pastor, and forsaken by his fiancée, he could not give up; for, he says, "I had found something which gave me great peace." He left a lucrative and prominent position, and today is engaged in evangelistic canvassing, and like hundreds of others in the same work, he hopes to see the fruits of his labor in the kingdom of heaven.

The work of the colporteur must, of necessity, be regarded largely as pioneer work. Like seed in soil unmoistened and unwarmed, the printed page may lie for a season with no apparent results, but the time comes when conditions change and the seed springs forth and ripens into fruit. We cannot, therefore, expect the same immediate results from this work as from the work of the minister and the Bible worker. Yet we believe there is a higher plane for the conduct of our colporteur work, not yet reached, which should bring greater and more immediate returns in believers than have yet been seen.

The Lord never intended that our publishing work should exist simply to furnish a job for the unemployed, nor as a money-making affair, either for our institutions or for the colporteur in the field, but rather as a ministry. It was to be used as an evangelizing agency. Concerning those who should engage in this work we have the following instruction:—

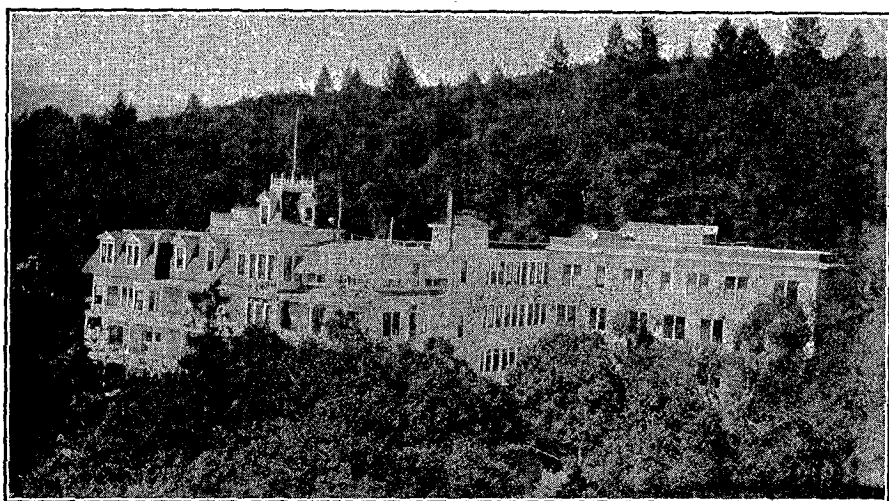
"As much care and wisdom must be used in selecting the workers as in selecting men for the ministry." And of those who engage in it from the right motive it is said: "The intelligent, God-fearing, truth-loving canvasser should be respected; for he occupies a position equal to that of the gospel minister." And again, "The work is a good one, the object high and elevating; and there should be a corresponding dignity of deportment."

Thus the colporteur is, in God's order, the connecting link between the publishing house and the people who read the product of the author's pen. It has been said that the big end of our publishing work is the field end; and this end of our publishing work needs to be greatly strengthened and kept strong till our work is finished and probation closes.

May God give us a keener and clearer appreciation of the great good accomplished by our publishing work, and especially by the noble colporteur, who braves the heat of summer and the storms of winter to meet the people in every clime and of every nationality, to open to them around their firesides the truths of God's Word as revealed in the printed page.

W. W. EASTMAN.

WHEN we have practiced worthy actions awhile, they become easy; when they become easy, we take pleasure in them; when they please us, we do them frequently; and then, by frequency of act, they grow a habit.— *Tillotson.*



SAINT HELENA SANITARIUM, SHOWING NEW ADDITION ON THE RIGHT

ness men of the town. The completion of the new building gave an excuse for a public gathering that would give opportunity to meet the business men of the community.

About sixty of these men, with their wives, responded to the invitations. Arrangements were made for comfortable and prompt transportation of such guests as were not provided with conveyances of their own, the sanitarium automobile service being quite equal to the demand. The employees received the visitors and showed them about the institution, and did their part in entertaining them.

After a half hour spent in getting acquainted, the visitors were escorted to the roof of the annex, which has been fitted up as a roof garden. Here they were entertained by selections from the sanitarium band, after which they were shown through the building. Workers were stationed at various places to explain the treatments and to demonstrate the appliances. The questions asked and the general interest shown by the visitors, proved the value of giving them an opportunity of seeing and knowing what the institution affords.

The new wing is forty feet wide and eighty feet long, and is of steel and concrete construction. It represents an outlay of a little more than \$25,000. The cost of furnishings was approximately \$10,000, and it cost \$5,000 more to make the necessary changes to connect the wing with the old building. Each floor of the new wing is connected with the

fare allows of variety and abundance. The following menu was served:—

Menu	
SOUPS	
Cream of Corn	Soup Sticks
RELISHES	
Bell Olives	Iced Celery Hearts
ENTREE	
VEGETABLES	
Hot Nut Sandwiches — Butter Sauce	
SALADS	
Stuffed Potatoes	Carrots and Peas in Cream
Asparagus — Sauce Hollandaise	New Lima Beans
Macedoine of Fruit	Waldorf Salad
DESSERTS — FRUITS	
Sliced Hawaiian Pineapple	
Spitzenberg Apples	Casaba
SALTED ALMONDS	
Royal Anne Cherry Sauce	
Muscata Grapes	Luncheonette Cakes
Vanilla Ice Cream	Coconut Cream Pie
BEVERAGES	
Bruck's Zinfandel	Fruit Punch
Caramel Cereal Coffee	Yogurt Buttermilk

During the banquet the sanitarium band, which was stationed on the veranda, rendered appropriate selections. At the close, a number of the business men made short speeches, expressing their appreciation of the sanitarium and its work. The toastmaster recalled some of the early history of the institution, re-

ferring to the time of its establishment in 1878, when it was called Crystal Springs. He spoke of the original building, twenty-eight by seventy-two feet in size, two stories in height, and affording accommodations for only fifty guests, and contrasted it with the present institution having accommodations for two hundred guests.

Dr. G. E. Klingerman, medical superintendent of the sanitarium, and Brother Rice, responded in behalf of the institution. Their remarks were well received. It is the general feeling that the gathering was highly satisfactory, both to the men of the city and to the institution and its interests.

Such gatherings may be held to advantage on various occasions. Local or county medical societies, W. C. T. U. conventions, and other public gatherings offer the sanitarium workers a good opportunity for showing hospitality and for getting better acquainted with people.

L. A. HANSEN.

Missionary Volunteer Department

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

The Bible Year

Assignment for December 10 to 16

December 10: Titus.
 December 11: 2 Timothy.
 December 12: Jude, 1 John 1, 2.
 December 13: 1 John 3 to 5.
 December 14: 2 John, 3 John.
 December 15: Revelation 1, 2.
 December 16: Revelation 3 to 5.

The Epistle to Titus

"This epistle was written by Paul, A. D. 64, to Titus, his own son after the common faith. Titus was the son of Gentile parents, and was converted to Christianity by the apostle's ministry. He accompanied Paul in several of his journeys, and was with him during a portion of his second imprisonment at Rome. When this letter was written, Titus was in the island of Crete (Candia), being left there to 'set in order the things that were wanting, and to ordain elders in every city.' It is probable that this island was visited by Paul after his first imprisonment at Rome, when a Christian church was established.

"The special object of this epistle is to exhort Titus to great ministerial faithfulness and zeal, to warn him not to give heed to Jewish fables and commandments of men, and generally to give directions concerning the regulation of the churches in Crete, where Titus is supposed to have remained a considerable time, in fact, to have died there at an advanced age. After a loving salutation, Paul explains the cause for which he was left in Crete, describes very fully the qualifications for elders, and gives cautions concerning the Judaizing teachers. He then gives important counsels respecting aged men, aged women, and young men, urging Titus himself to set a pattern to the believers in doctrine and conduct, declaring the fullness of the salvation in Christ, and

that in purity and righteousness of life the believer should be 'looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.' Obedience to rulers and gentleness of spirit are then enjoined, in connection with some important doctrinal teaching, cautions against foolish and unprofitable disquisitions are given, and the epistle closes with sundry requests and salutations. The style of this epistle is very similar to the first epistle to Timothy, plain, pointed, and earnest.

"Note especially the minute directions as to morals and doctrine for the young evangelist's guidance; also, the allusion to the coming of the Lord as the church's blessed hope."—*J. Anderson.*

The Second Epistle to Timothy

"This epistle was written by Paul to Timothy about A. D. 65 or 66, under very solemn circumstances. The apostle was now a prisoner at Rome, expecting martyrdom, and the special object of his writing this letter was to inform his dearly beloved son of the position in which he was placed, requesting him to come and see him. But in the uncertainty of life, owing to impending martyrdom, he takes the opportunity of giving Timothy a number of important counsels, charges, and encouragements for the more efficient and faithful discharge of his responsible ministerial duties, alluding in the most touching manner to his own personal experience in reference to the past, and his bright hope for the eternal future. . . .

"The style of this letter is similar in many respects to the first epistle, but more tender and affectionate perhaps, written, as it was, in prospect of a painful death daily expected. Note especially the prediction of the perilous times of the last days, the absolute declaration of the divine inspiration of all Scripture, and the allusion to the Lord's appearing."—*Id.*

Jude

This brief but important epistle is usually attributed to the Jude who was the brother of Jesus, and also the brother of James who wrote the epistle bearing that name. Probably Jude "is addressing the same audience that James addressed,—the depressed Jewish Christians, whom he urges to hold fast to the faith in spite of false teachers and many temptations."

Adam, Cain, Enoch, Moses, Korah, and Balaam are mentioned, together with the destruction of Sodom and Gomorrah and the deliverance from Egypt, thus indorsing the Old Testament record of these persons and events. The vital subjects of translation and resurrection are introduced; Enoch's beautiful prophecy of the second advent is here alone preserved to us; the believers are exhorted to keep themselves in the love of God, and to work for others; and finally "glory and majesty, dominion and power, both now and ever," are attributed to him who "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." This brief letter abounds in beautiful figures of speech, used not to decorate but to emphasize the great truths presented.

First John

"This, 'the most independent of place and time and circumstance of all the writings of the New Testament,' is an

appendix to the Gospel of John, being a further unfolding of many of the unique truths there set forth. John probably wrote it at Ephesus toward the close of his long life; that is, in one of the last years of the first century. It was quite certainly written for the churches in Asia, to which the apostle ministered."—*Wells.*

Second John

"This very brief letter repeats some of the teachings of the first epistle. It is addressed to 'the elect lady and her children,' by which some think John meant the church, and others think he meant an actual person. Neither explanation is wholly satisfactory. Date and place of writing are also unknown, though probably the same as those of the first letter."

Third John

"Several persons named Gaius or Caius are mentioned in the New Testament, but none of these can be identified with the person to whom John wrote this letter. There is no reason for assigning it to a date or place different from those of the first two epistles."—*Wells.*

If we would have God hear what we say to him by our prayers, we must be ready to hear what he saith to us by his Word.—*Matthew Henry.*

A New Missionary Series

BEGINNING Jan. 1, 1917, the REVIEW AND HERALD Extras will be gradually merged into a new series under the name of *The Present Truth*. The topics of the new series will be the same, and will appear in the same order as given in the old REVIEW AND HERALD Extra series. The *Present Truth* will be issued as a regular publication, and will have all the advantages of second-class matter. It will be a one-topic bi-monthly, with the single subscription price of only 25 cents a year. In bulk orders, 25 copies will be 20 cents; 50 copies, 35 cents; 100 copies, 60 cents; and 1,000 copies, \$5. These prices will also apply on the REVIEW AND HERALD Extras after January 1.

The issuing of *Present Truth* No. 1 will cancel No. 1 of the old *Present Truth* Series. *Present Truth* No. 2 will cancel *Present Truth* Series No. 2, and so on throughout the year, the old series being gradually replaced by the issuing of the corresponding numbers of *Present Truth*. All orders for the new series should be for *Present Truth* with the serial number desired; as, *Present Truth* No. 2, or *Present Truth* Nos. 1-24. Orders for the old series should be in the name of *Present Truth* Series, with the number of the issue desired, bearing in mind that every month of the year replaces two issues of the old series; or, in other words, two numbers of the old series are absorbed by the new series every month, beginning in January with No. 1.

Beginning with the first number of the new series, January 1, we will mail a full set of this series (one copy every two weeks) to the list of names we are now receiving for all classes. Names for this list should be sent in as early as possible. It will close January 1. We are now sending the old series to over thirty thousand of our relatives and friends, and much good is resulting. It was impossible entirely to close this list in any other way than to begin a new list January 1. This list is now open. We hope for another thirty thousand names for it. There is no more effective way to do missionary work than to send regularly a paper like *Present Truth* to an individual for a period of time. Many at first refuse to read it, but its continuance wins in many cases. Many people can be reached in no other way. Names for this list should be sent in between now and January 1. After that, names cannot be entered upon this January list.

OF INTEREST TO YOU

“THERE is nothing like good books. Of all things sold incomparably the cheapest, of all pleasures the least palling; they take up little room, keep quiet when they are not wanted, and when taken up bring us face to face with the choicest men who have ever lived, at their choicest moments.”—*Samuel Parker.*

“He is a happy man who enjoys his books, and to whom the day does not seem long enough for reading. For books are friends who never quarrel, never complain, are not false. . . . Good books take us away from small troubles and petty vexations into a serene atmosphere of thought, nobleness, truth.”—*James Freeman Clark.*

“Character in books is needed as much as in men. . . . Let us insist upon it that the books which we admit into our lives shall first of all be pure and clean.”—*Rev. David Gregg.*

The best men of all ages have appreciated good books. The apostle Paul, when sending for his cloak because of approaching winter, also mentioned specifically his books. When writing his charge to Timothy, he said, “Give attendance to reading.”

This is the season of the year when people are planning on giving and receiving holiday greetings in the form of gifts. What can be better than a good book, something which is not only uplifting and ennobling in its influence, but which carries with it the seed of gospel truth which may germinate and bring forth a harvest for the kingdom of God. Select your gifts from the following list of excellent books. Some of them will be raised in price after January 1, so this is a good time to order for your own library as well as for gifts.

Health Books

The Practical Guide to Health, cloth.....	\$3.00
Home and Health, cloth.....	3.00
A Friend in the Kitchen, cloth.....	.50
Ministry of Healing, cloth.....	1.50
Colds; Their Cause, Prevention, and Cure; white leatherette25

Historical Books

Religious Liberty in America, cloth.....	1.00
The Printing Press and the Gospel, leather.....	.60
The Waldenses, cloth.....	.50

Prophetical Books

Daniel and the Revelation, cloth.....	3.00
Story of Daniel the Prophet, cloth.....	1.50
Story of the Seer of Patmos, cloth.....	1.50

Especially Timely Books

The World's Crisis in the Light of Prophecy, cloth50
The Shadow of the Bottle, cloth.....	.50
His Glorious Appearing, cloth.....	.50
Our Paradise Home, cloth.....	.50
Armageddon, cloth.....	.50
The Vatican and the War, cloth.....	.50
The Other Side of Death, cloth.....	.50
Capital and Labor, board.....	.75

Books for the Youth

Out-of-Doors, cloth60
Christ Our Saviour, cloth.....	.75
A Man of Valor, cloth.....	1.00

My Garden Neighbors, cloth.....	1.00
Elo the Eagle, and Other Stories, cloth.....	1.00
Easy Steps in the Bible Story, cloth.....	3.00
Best Stories from the Best Book, cloth.....	.75
Making Home Happy, cloth.....	.75
Making Home Peaceful, cloth.....	.75
The King's Daughter, cloth.....	.75
Happy School Days, cloth.....	1.25
Uncle Ben's Cobblestones, cloth.....	1.00
The Man that Rum Made, cloth.....	.75

Books for Children

Gospel Primer, No. 2, cloth.....	.50
New Testament Primer, cloth.....	.50
Gospel Story, cloth.....	.50
Friends and Foes in Field and Forest, cloth.....	1.00
Our Little Folks' Bible Nature, cloth.....	.50
Sketches of Bible Child Life, cloth.....	.75
Boy Wanted, cloth.....	1.00
The Boy Puzzle, cloth.....	.75
Tiger and Tom, and Other Stories, cloth.....	.75
The Girl Wanted, cloth.....	1.00

Very Spiritual Books

Steps to Christ, cloth, gilt.....	1.00
Thoughts from the Mount of Blessing, cloth.....	.75
The Ministry of the Spirit, cloth.....	.75
The Ministry of Angels, cloth.....	.75

Special Christmas Books

Our Father's House, cloth.....	.50
Shams, cloth50
Blessed be Drudgery, cloth.....	.50
Pen Pictures of the Face of Jesus, cloth.....	.50

PRICES TEN PER CENT HIGHER IN CANADA. ORDER FROM YOUR TRACT SOCIETY



WASHINGTON, D. C., DECEMBER 7, 1916

WILL you not assist in the campaign to place the REVIEW in the home of every Seventh-day Adventist?

THIS week Elder W. A. Spicer is booked to sail for Europe by the Holland-America line, hoping to attend some of the winter conferences there, and to confer with the workers regarding mission interests.

SINCE last week's announcement of appointments to mission fields, some additional acceptances have been received by the Mission Board, as follows: Elder W. E. Baxter, president of the Arkansas Conference, to Venezuela, South America; R. N. Studt, of Colorado, to Cuba.

WE have been pleased to greet Dr. W. C. Dunscombe, recently of South Africa, who spent several days in Washington. He returns to this country by invitation to connect with the medical work in the North American Division. His family, now in South Africa, will join him in this country a little later.

ONE of the most encouraging features of our work is the growth of the Morning Watch idea. The high standards of Christian living to which God has called us, and the great work to be accomplished in our day, demand that God's people advance upon their knees. The Morning Watch Calendar for 1917 is an excellent number. It is based upon that great devotional book of the Bible—the Psalms. The poem on the front cover, by Archbishop Trench, expresses truths which every child of God should know by experience. This calendar has proved to be a great help in establishing the habit of daily devotion. It is a most excellent gift for our Christian friends. Order from your tract society. Price, 5 cents.

Contents of This Number

Do we need to call the attention of our readers to the excellent variety of matter presented in this number of the REVIEW? A brief enumeration of the articles will suffice to indicate their wide range.

The editorials deal with questions relating to Christian experience, Sabbath observance, and the coming of the Lord.

The General Articles department contains contributions from twelve different writers. These deal with questions relating to Christian experience, tithing, the two covenants, family worship, health and healing, relation of the church members to the ministry, change of the Sabbath, etc. The article in this department furnished us by Dr. David Paulson a short time before his death, contains some excellent suggestions.

In the World-Wide Field department Elder F. H. Stahl tells some thrilling experiences in his Indian work; Elder B. E. Connerly of the work in Colombia; Elder B. L. Anderson of the work in the great

Chinese field; and Brother R. A. Caldwell of the work in the Philippines.

Our Homes department this week is devoted especially to the question of music in the home. The practical suggestions made by these writers are well worthy of careful consideration.

The excellent reports in our Field Work department and in the Educational department, the articles contained in the Medical and Publishing departments, together with the suggestions for Bible study in the Missionary Volunteer department, will be read with interest.

Nor do we believe that the three pages devoted to the REVIEW campaign will be passed by, even by the busy readers. Note some of the good things which will be found in the REVIEW during 1917. Read the witness borne to the value of our general church paper by some of the pioneers in this message and by brethren who are leading out in the movement today.

And as you note all these excellent things in this number,—a fair sample of our church paper as it goes out from week to week,—will you not join in this campaign to place the REVIEW in every English-speaking Seventh-day Adventist home? For the good of the general movement, and for the good of every member of the church, this purpose should be accomplished. Will you not assist us in its realization?

Important Announcement

OUR readers are not ignorant of the fact that the paper and other materials entering into the printing of the REVIEW AND HERALD have greatly increased in cost. The situation was clearly set forth in the issues of June 15, Aug. 10, and Nov. 2, 1916.

The increased cost of materials would not make it possible to continue the publication of the REVIEW on the present basis, except at great loss. What to do to meet the situation has been carefully considered by the Review and Herald Board and by the members of the General Conference and North American Division Committees while they were in session at the time of the Autumn Council.

To help meet the situation it was voted to increase the price of the REVIEW slightly. The present rates are:—

One year	\$2.00
Six months	1.00
Three months50
Beginning Jan. 1, 1917, the rates will be:—	
One year	\$2.25
Six months	1.25
Two years	4.00

Between now and Jan. 1, 1917, new subscriptions or renewals to present subscriptions will be received at the \$2 per year rate. No matter when your subscription will expire, you have the privilege of extending it, between now and Jan. 1, 1917, at the old rate.

The Review and Herald could print twice as many papers as it now does, and it would cost no more for editorial work or typesetting than it now does. Therefore the larger the subscription list the less the cost for each paper. One way those who love the REVIEW can help us to meet new conditions is to get some new subscriptions. Will you be one who will do something during REVIEW week,

December 16-23, to help increase the circulation of the REVIEW? If convenient, use the blank which appears in this issue of the REVIEW. Send all subscriptions promptly to your conference tract society.

“Review and Herald” Campaign Week

THE REVIEW AND HERALD, our general church paper, in the home of every Adventist believer every week, is our slogan. Nothing short of this is ideal, and we certainly have reached the hour when this ideal should prevail.

It has been decided to make December 16-23 REVIEW Week, and at this time to ask every lover of this great cause—every leader especially—to put forth most earnest efforts to swell our regular subscription list. We feel that the precious instruction, the live, up-to-date reports, the general information given in this mighty, unifying medium, should be enjoyed by all our people.

Perilous times are upon us. None can feel but that the great crisis is near. We must make every possible sacrifice and every effort to keep abreast of this rapidly growing and fast-closing work. The REVIEW AND HERALD will keep us informed regarding these developments, and therefore should be subscribed for and read by every believer. We ask that every possible and legitimate effort be made to realize our ideal,—this faithful pastor of the flock a weekly visitor to every believer's home. Subscription price unchanged till January 1; after that an increase of 25 cents. Now is the time to subscribe. F. W. PAAP.

The Advent Review and Sabbath Herald

General Church Paper of the Seventh-day Adventists

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

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