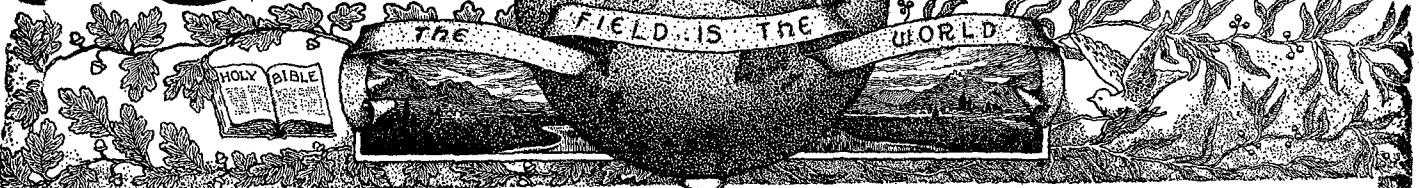


The Advent Review and Sabbath Herald

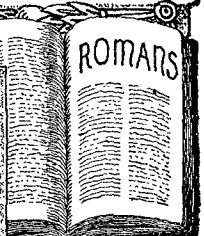


Vol. 94

Takoma Park Station, Washington, D. C., Thursday, February 8, 1917

No. 6

THE GOSPEL TO ALL NATIONS



Sometime We'll Understand

THE mysteries of the Bible should teach us, at one and the same time, our nothingness and our greatness, producing humility and animating hope. I bow before these mysteries. I knew that I should find them, and I do not pretend to remove them. But while I thus prostrate myself, it is with deep gladness and exultation of spirit. God would not have hinted the mystery had he not hereafter designed to explain it. And therefore are my thoughts on a far-off home, and rich things are around me, and the voices of many harpers, and the shining of bright constellations, and the clusters of the cherub and the seraph; and a whisper, which seems not of this earth, is circulating through the soul, "Now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known."

—Henry Melvill.



Note and Comment

Seventh Day Baptists and Church Federation

WE have asked ourselves many times during the last two or three years how our Seventh Day Baptist brethren could consistently hold membership in the Federal Council of the Churches of Christ in America, particularly when we come to consider that one of the objects of that federation is to secure, through legislation, the better observance of Sunday rest. But while questioning their attitude in this matter, we have studiously avoided all editorial criticism of their position. We have regarded them as brethren in Christ, and have honored them for their noble and faithful stand in behalf of the Sabbath of the Lord.

It seems proper, however, now that the position of Seventh Day Baptists is seriously called in question by prominent members of that church, and the *Sabbath Recorder*, their official church organ, is open to the publication of some of these criticisms, that we should reproduce in the columns of the REVIEW a statement from a Seventh Day Baptist published in the *Sabbath Recorder* of Dec. 18, 1916. We publish the article entire:—

"Federation of Churches and Sunday Legislation

"DEAR BROTHER EDITOR: We Seventh Day Baptists have patted ourselves on the back a good deal for the influence we have been able to exert on the inside of the church federation toward preventing Sunday legislation. If we are really having any such influence, it is fine; but I do not hear any compliments or comments regarding our actions and influence, from any one but ourselves. I can't help wondering sometimes how other people look at it.

"The following facts may be of interest to your readers. They are facts that can be substantiated if necessary:—

"The executive council of the church federation were holding a 'clinic session' to lay plans for their work. They asked for a report from the man who had charge of the Sunday bills in Congress. He reported that he had not been able to secure the passage of one bill. They asked the reason why. He said it was because of the pernicious activity of the Seventh-day Adventists. 'They flooded the Congressmen with letters, telegrams, and petitions. There are about three million of them in the United States, and every one of them is a preacher.' In the discussion that followed, the council decided that they must work for the repeal of all exemption clauses, increase of penalty to \$500 fine and six months' imprisonment for all Sunday labor, and lastly for confiscation of property of all Sabbath keepers. One kindly old gentleman objected that this was rather severe, and they at last decided to make it all property over \$2,000.

"The next winter after this council, over one hundred bills were offered to

repeal exemption clauses, but all were defeated. The next year one hundred and thirty-one bills were offered, increasing the penalties as agreed upon, and were all defeated. It remains to be seen whether they will attempt the confiscation scheme.

"This is an 'inside' view of things. I wonder if our Seventh Day Baptist representative was present at that council, and how far Seventh Day Baptist influence went to stem the rising tide of Sunday legislation. It was the outsiders, the Adventists, that got the credit. They had no 'inside influence,' but they seem to have a tremendous amount of outside activity that produces results. Our influence doesn't seem to have impressed itself on the federation as much as the Adventist activity.

"I wonder how long it will be before Seventh Day Baptists realize the false, inconsistent position we are in, in being part of an organization that advocates such measures as these. Let's get on the outside, and fight this Sunday legislation as we ought, instead of pleasantly and agreeably trying to influence the federation from the inside.

"N. O. MOORE."

It is interesting in this connection to place alongside of this statement in the *Sabbath Recorder* a report from William B. Norton in the *Central Christian Advocate* of Dec. 27, 1916, regarding the discussion on Sunday observance in the recent meeting of the Federal Council. Referring to the position taken in the council by Seventh Day Baptists, this writer says:—

"The Seventh Day Baptists then presented a paper showing an exceedingly conciliatory and Christian-like spirit. They reasserted their belief in the sanctity of the seventh day, but expressed entire willingness for the council to go on record favoring Sunday laws in the interest of the best good to the largest number. The result was that without offense to the small body of Seventh Day Baptists or the larger body of Lutherans, the Federal Council diminished in no way its positive stand in favor of Sunday observance."

It is to be regretted that our sister church did not seize the opportunity which presented itself at this time to lodge with the council a strong protest against the evils of religious legislation.

We rejoice in the awakening which is coming to some of our Seventh Day Baptist brethren. We earnestly hope that all will yet recognize that their influence in behalf of the Sabbath of the Lord would be much more potent were they to stand free from every entangling alliance than in the manifestation of an "exceedingly conciliatory" spirit, which, while they feebly contend for the form, leads them, after all, to sacrifice the principle involved in upholding this mighty bulwark of truth.

We commend to our sister church the position taken by one of their prominent men in London, England; namely, Col. T. W. Richardson, pastor of the Mill Yard Seventh Day Baptist church, and editor of a Seventh Day Baptist paper

published in that city. In a leaflet sent broadcast some months ago, under the title "Against Federation," Colonel Richardson states very emphatically his protest against his brethren's uniting with the Federal Council of the Churches in their work. He says:—

"Is it not a spirit of apathy on the part of many, and of overwork on the part of some, that has allowed the articles in the *Recorder* in favor of the federation to go unchallenged? They have grieved me greatly, for I do not believe in such unholy alliances. . . .

"It seems to be undisputed that the Federal Council has Sunday keeping as one of its planks. Put this in other words: The Federal Council has as one of its objects the compelling of men by law to obey the Papacy. . . . The Father's will and commandment is that we keep the seventh day, and make a secular or work day of Sunday. Can you blend oil with water? Can you blend Sabbath keeping with Sunday keeping? Can you blend Christ with Antichrist?—Never! . . .

"Do you think the smoking, drinking parson will lead more souls to Christ than he who does not smoke or drink? Brethren, I don't think you do. Yet the arguments and policy for the smoking parson are practically identical with those for our having fellowship with desecrators of God's Sabbath who scheme to compel men to obey the Papacy in Sunday keeping."

A note appended to this leaflet states: "This article was refused publication in the *Sabbath Recorder*."

We believe that the only consistent thing for the Seventh Day Baptist Church to do is to take its stand squarely upon the platform of no compromise so far as the Sabbath of the Lord is concerned, and in taking this stand we believe that great strength will be imparted to the protest which they make against the invasion of the rights of conscience.

We would not be understood as decrying the many excellent principles for which the federation of churches stands. We are in hearty accord with the efforts of this organization along some lines, but it only makes their influence the more dangerous when they come to combine worthy objects with the unholy object of seeking legislation for the enforcement of the observance of the first day of the week upon their fellow men. This evil principle vitiates much of the good they are trying to do, and must force every consistent Sabbath keeper who recognizes the principles involved, to stand alone and independent in his work, even though there is much in common between his objects and purposes and those expressed by the Federal Council.

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NEVER judge a man by his relations, but rather by his companions; his relations are forced on him, while his companions are his own choosing.—*Franklin*.

The Advent HOLY BIBLE IS THE WORLD And Sabbath **REVIEW HERALD**

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

VOL. 94

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 8, 1917

No. 6

EDITORIAL

A New World

EVENTS of such tremendous magnitude have been taking place during the past two years as to change apparently for all time to come the condition of the world. The world, economically or otherwise, will never be the same as in the past. We are living in a new world. We face a new situation. In the providence of God a sudden change has taken place among the nations of earth. Hereafter statesmen and diplomats must deal with new and far-reaching questions. Events of great import come in quick succession.

I was profoundly impressed that a new era had dawned, not only in the Old World, but in this country as well, as I sat in the gallery of the United States Senate recently and heard President Wilson address this great body on the subject of a lasting world peace. No President had previously appeared in person to speak concerning foreign policy to this legislative body since the days of George Washington. As he laid before the Senate in clear tones and faultless diction the things which he considered essential in bringing to an end the violent and bloody contest of nations which has been waged for many months, and in establishing a permanent peace, lawmakers were amazed. They were taken by surprise, and listened in dignified silence. It seemed that stupendous events were forcing us along a new path toward a new and eventful destiny.

We are not discussing the merits of the plan outlined in the President's speech. As the responsible head of a great government, when the world is passing through a Gethsemane, he is endeavoring to deal with the crisis of the world according to his best judgment. It is not easy to suggest the best way by which a world's conflagration shall be extinguished.

With all proper efforts to bring an end to the dreadful slaughter which is soaking the soil of Europe with the blood of millions, we feel the deepest sympathy. We have no theory about how this may all come out, for we do not know. It may be that the fearful contest will cease only when these bloody

national giants fall from sheer exhaustion. We should be glad to see this tension lessened, and the pall which hangs over the world lifted for a time, that the work of God might be finished, and his people gathered home.

But it seems that we can see in these steps being taken in the efforts for peace the signal for the fulfilment of prophecy. Across the sea the nations at war tell us that they do not want a patched-up peace, but one which will be lasting. Some arrangement is wanted that will make future wars impossible. The President, speaking before the Senate, said:—

"The present war must first be ended: but we owe it to candor and to just regard for the opinion of mankind to say that, so far as our participation in guaranties of future peace is concerned, it makes a great deal of difference in what way and upon what terms it is ended. The treaties and governments which bring it to an end must embody terms which will create a peace that is worth guaranteeing and preserving, a peace that will win the approval of mankind, not merely a peace that will serve the several interests and immediate aims of the nations engaged. We shall have no voice in determining what those terms shall be, but we shall, I feel sure, have a voice in determining whether they shall be made lasting or not by the guaranties of a universal covenant; and our judgment upon what is fundamental and essential as a condition precedent to permanency should be spoken now, not afterward, when it may be too late."

Has this cry for a "lasting" world's peace a special meaning? Why this cry for a world's court, for universal arbitration, for a confederacy of the nations, to put a final end to war? Prophecy is in process of fulfilment. An ancient seer has foretold a great peace-and-safety cry:—

"Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4: 2, 3.

Here is a peace-and-safety cry which will be raised, not by individuals, but by "many nations." We have heard in the past the peace-and-safety cry of a world conversion, but here is a prophecy of the concert of nations to secure peace and safety, and this cry will be so great that all that has been heard before will be but an infant's lisp in comparison.

That events are shaping for the fulfilment of this prophecy seems very clear, and another sign of the end appears before us. But laudable as this all seems, it will never be realized. Men are crying peace, when there is no peace.

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. 8: 12, 13.

No peace confederacy will stand so long as sin is here. Not till the Prince of Peace shall come and destroy sin, can we look for a permanent peace. And it is at the time when men are crying peace and safety that destruction comes.

"Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5: 2, 3.

While the nations are crying peace and safety, God's people are to see in all this a sign of the end, and prepare for the coming of the Son of man. It is when men are crying peace that sudden destruction comes. G. B. T.

Providential Deliverance in the Nicobars

JOHN HAENSEL, a Moravian missionary of a century ago, left on record a clear testimony to deliverance by divine intervention in the Nicobar Islands in the East Indies. The Danish authorities were then administering the Nicobars, and owing to the deadly nature of the climate, found great difficulty in keeping civil officers there. On this account they asked Haensel to act as official resident on the island of Nancowry, knowing that the Moravian missionaries would hold to their post to the last extremity.

The native islanders were friendly, but Malay robbers from the coast often

raided and robbed along the islands. Ill, and suffering the want of many things, and in peril by robbers, the missionaries, Haensel says, cast themselves upon God, and felt his special protection round about them.

On one occasion a Malay robber chief, with canoes filled with savage warriors, had stolen property of the Danish government at Nancowry, and Haensel had told him he would have to report it if the property was not returned. The chief, or *nicata*, became violently angry, and gave it out that dead men made no reports. Haensel says:—

"The natives assured me that it was his intention to kill me; but that they would stay with me for my defense. I replied that though I thanked them for their kindness, yet they, as well as we, were much too weak to withstand the diabolical influence which actuated these murderous people; but that our hope and trust was in God our Saviour, who was infinitely more powerful than the devil."

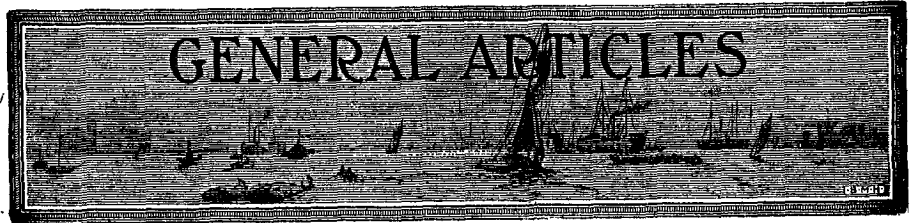
That night, late, Haensel heard a call from without and opened his door. He continues:—

"I was not a little alarmed to see a great number of Malays surrounding the entrance. I cried silently to the Lord to protect us against their evil designs; but though my fears were great, I assumed an authoritative air, keeping my station in the doorway, as if determined not to let them enter. The foremost, however, pushed in, and now the *nicata* himself came up. He treacherously held out his hand; but on my offering him mine, he grasped it firmly, and dragged me with him into the house. The Malays immediately filled all the chairs, and I stood before them.

"I had no other hope but in the mercy of God, to whom I sighed for help in this trying moment. . . . Though I preserved a firm and undaunted appearance, I cannot describe my feelings, for I expected immediately to be sacrificed to their fury. . . . Some of them even drew their daggers, and showed how they were tipped with poison. They looked, indeed, more like a host of devils than a company of human creatures.

"On a sudden they all jumped up, and seemed to rush upon me. I commended my soul to the Lord, and called upon him for deliverance, awaiting the issue in silence, when, to my surprise, they quitted the room, one by one, and left me standing alone, in astonishment at their conduct. I shall never forget the dreadful scene, and think of it at this moment with shuddering. As soon as they were all gone, and I found myself in safety, I fell on my knees, and with tears gave thanks to God my Saviour, who had heard my prayers, and rescued me out of the hands of these savages."—*Letters on the Nicobar Islands.*

Next morning the *nicata's* canoes were at Trincut, miles away. "The people [of Trincut] told us afterward," wrote Haensel, "that the *nicata* said that the Danish resident at Nancowry was 'a very great sorcerer, for he had tied their hands, and they could do nothing with him.' It was not I who tied their hands, but God." W. A. S.



The Great "I AM"

S. N. HASKELL

WHILE the Israelites were in bondage in Egypt, the taskmasters increased their burdens until they cried unto the Lord for help. The Lord heard their cry, and sent Moses down into Egypt to deliver them. The Egyptians were pantheistic in their religion; they worshiped life, and everything that had life, from a cat to the sacred bull Apis.

"Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." This name of God, revealed to Moses, expresses the idea of the eternal presence of the self-existent One. "Before Abraham was, I AM."

To Abraham God said, "Fear not, Abram: I am thy shield, and thy exceeding great reward." Gen. 15:1. David enlarges upon this by saying, "The Lord is my rock, and my fortress, and my deliverer; the God of my rock; . . . the horn of my salvation, my high tower, and my refuge, my savior." 2 Sam. 22:2, 3. In verses 33-36, David continues his speech by saying, "God is my strength and power: and he maketh my way perfect. He maketh my feet like hinds' feet: and setteth me upon my high places. He teacheth my hands to war; so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great." The meaning of the expression, "I AM THAT I AM," is contained in all these scriptures.

All is present knowledge with God; for we read, "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Ps. 90:1-4. "The Great, the Mighty God, the Lord of hosts, is his name, great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings." Jer. 32:17-19. In speaking to his disciples concerning Judas, Jesus said, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am." John 13:19.

There are about one hundred different expressions giving the meaning of "I AM." Isaiah says, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Isa. 58:9. In other words, "I am at your side; what will you have? Take me as I AM, the omnipresent, self-existent

ing God. As you take me, so will I be to you."

Moses looked to God "as seeing him who is invisible." Having none of this world's goods, but armed with the promise of Jehovah that "I AM THAT I AM" would go with him, he went down into Egypt to deliver a race of slaves. He was to bring out three million slaves from among a people having the wealth and power of the mightiest nation on the face of the earth, and armed with six hundred chosen chariots and horsemen.

Yet the Egyptians were spoiled. They gave the Israelites "jewels of silver, and jewels of gold, and raiment" for their sons and their daughters, that lasted them forty years in the wilderness. Ex. 3:22; Deut. 8:4. With this silver and gold the Israelites built the sanctuary. In every Egyptian home, the first-born of man and beast had died. Such a deliverance never was seen before, nor has such been seen since, in the history of this world. Ex. 11:4-6. The song which Israel sang after they had crossed the Red Sea reveals the wondrous power of the great I AM in destroying the army and the iron chariots of the Egyptians. Exodus 15.

Even as Moses accepted the great "I AM," so we may receive him as ours. If obstacles arise, we may ask, "Is anything too hard for the Lord?" It is not a question of probabilities or possibilities from a human viewpoint; it is only the question, "Has God spoken?" The same God who went with Moses into Egypt is our God; this hope is our hope, and the hope of every one who takes the words of the Lord to Moses and makes them his own.

A Short Sermon

H. A. ST. JOHN

"So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Rev. 3:16. Every individual church member should prayerfully and diligently study this message for himself. While ministers and leaders, if they have themselves fully heeded the message, can be a help to others, none should wait for them. No one, though entirely alone, is precluded or cut off from understanding and fully heeding this solemn and important testimony from Jesus. Luke-warmness is defined in the message itself, to consist of five ingredients; namely, wretchedness, misery, poverty, blindness, and nakedness. Any of these is bad enough, but where all exist in one person, what a fearful and distressing condition!

Suppose, dear reader, that on your way to church some Sabbath morning

you should see by the wayside a man who was physically wretched, miserable, poor, blind, and naked. Could you, with a clear conscience, pass him by and go on your way without kindly offering a helping hand? Suppose that when you offer him the helping hand, he resents your intrusion, saying, "Let me alone; I am rich and increased in goods, and have need of nothing." Would you not consider that the self-deception of this man rendered his case all the more hopeless? Now allow me to say that the condition portrayed in this scripture is immensely worse than the condition of the man you met by the wayside. His condition is physical, whereas these others, who think themselves rich and increased with goods and in need of nothing, are in fact wretched, miserable, poor, blind, and naked in a moral and spiritual sense, which is so much worse as hardly to admit of comparison. In the first case, if the condition continues, it will be for only a brief season; while in the second case, if the condition is not removed, it will result in eternal loss.

Oh, how thankful we ought to be that we can implicitly rely on the testimony of the faithful and true Witness! And believing this testimony, we may very soon begin to realize and sense its truthfulness. Then as we zealously repent, we shall realize the blessedness of the help which is so freely proffered, and which alone can heal all our backslidings. The proper sense of our moral and spiritual condition, although humiliating in the extreme, is the first great blessing that can come to us in heeding this heavenly, saving message. It will be the condition of being no longer lukewarm, but cold. Then by zealous repentance, the heart's door, long bolted against the fulness of Christ, will be opened wide, and Jesus will come in and kindle a flame of sacred love.

◆ ◆ ◆ "Shibboleth" or "Sibboleth" — Which?

J. M. HOPKINS

ABOUT the year 1143 B. C. there arose a controversy and a war between the Ammonites and the Gileadites concerning some real estate. The strife resulted favorably to the Gileadites, but the Ephraimites were angry because Gilead had not invited them to participate in the war, and this, in turn, resulted in strife between Gilead and Ephraim. Gilead now took possession of the fords of Jordan, and when the Ephraimites attempted to cross, the Gileadites demanded that they say the word "shibboleth" as a password, to disclose their tribal relation. But according to the record, they said "sibboleth," for they "could not frame to pronounce it right." (Read Judges, chapters eleven and twelve.) In thus failing to pronounce the word "shibboleth," they betrayed themselves: for their speech plainly told to what tribe they belonged, and the revelation proved fatal to many.

A similar instance is found in the case

of Peter in the judgment hall. He was charged with being a Galilean, which he denied—denied his Lord. He was met with the words, "Thou art a Galilean, and thy speech agreeth thereto." "After a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee." Like the Ephraimites, Peter said "sibboleth."

The remnant people of God are looking for a better country. They have been "born again," "born from above." They are new creatures in Christ Jesus. Here they have "no continuing city;" they are "strangers and pilgrims." Their "citizenship is in heaven." Phil. 3:20.

My brother, my sister, if we are really the children of God, what language do we speak? Every nationality is known by its speech or dialect. Do we speak the language of Canaan, or do we speak the language of this sinful world? Our nationality, our "citizenship," is known by our words. Do our sinful words, our idle words, our foolish words, our words of jesting, of criticism, of anger and impatience, of impurity, of fault-finding, of exaggeration, of talebearing—do these betray us? They certainly do, if we use such words. Our language will surely be proved by our "shibboleth" or our "sibboleth." "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37.

Speaking of the remnant people, God says: "Then will I turn to the people a pure language ["lip," margin], that they may all call upon the name of the Lord, to serve him with one consent." Zeph. 3:9. Of the redeemed who stand upon Mt. Zion it is said: "In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5. What a blessed thing it is that there is power in the word of God, in the gospel of his grace, to cleanse the heart and lips so that no evil words will be spoken! No evil in the heart; no evil in the mouth—in the words!

No one need be mistaken about his nationality. He may know whether he is a citizen of this world or a citizen of the kingdom of God. His "shibboleth" or his "sibboleth" will reveal it to him. The world will know by a man's words to what country he belongs—to earth or to heaven. O that we may submit to be taught by the Lord to speak only the pure language of Canaan! Then when we come to the final crossing of the Jordan into the Promised Land, we shall all be able to give distinctly the heavenly countersign, "shibboleth."

Roseburg, Ore.

◆ ◆ ◆ Another Thought or Two—No. 4

J. G. LAMSON

THE father and the mother are building up Zion when they attend properly to their own children. On the other hand, if they do not watch, right over against their own house will be the very place where Zion's walls will be broken

down and the beautiful city of God lose some of its prospective citizens.

Parents do not watch as they should the associations of their children. They do not make it their business to know where their sons and daughters are. They think they know, and are much offended if some one suggests that maybe the children are "elsewhere" or "otherwise." Perhaps right across the road from your house is a movie, which may make a hole in Zion's wall right in front of your door. Did you set a hedge about your children? "It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children."—*Counsels to Teachers*, p. 110. Did you do it? When you sent them forth even to what seemed a proper and necessary place, did you kneel with them and by faith build the hedge about them? Have you taught your children "diligently" the way of God's commandments? Have you talked of them "when thou sittest in thine house, . . . and when thou liest down [evening], and when thou risest up [morning]"? Deut. 6:7.

"Will the Lord of heaven pass by such homes, and leave no blessing there?—Nay, verily. Ministering angels will guard the children who are thus dedicated to God."—*Id.*, p. 110. This kind of work is building up Zion, for we read: "Parents need to reform; ministers need to reform. They need God in their households. They need to build the waste places of Zion; to set up her gates, and make strong her walls for a defense of the people."—*Testimonies for the Church*, Vol. V, p. 321.

Did you, parents, set up the hedge? "Unless great pains is taken to build up around them barriers to shield them from Satan's devices, they are subject to his temptations, and are led captive by him at his will."—*Id.*, p. 329.

Then, does it depend on parents as to whether Zion is rebuilt? Have they any responsibility in keeping the walls of Zion? Is the work of helping their children to revere the commandments of God repairing "the breach" and restoring "paths to dwell in"?

But how about sending them to the schools where in early childhood they are taught myths and fairy tales; where later they learn the folk dances; where still later every natural science is taught through the fog and smoke of evolution; and where in every grade and at every school, the binding force of the law of God as it came from the hand of the Creator himself, is made the topic of sly insinuation, the butt of ridicule, or the object of complete denial?

In the very choosing of the location for a home, parents sometimes have no regard for keeping the hedge about their children. "In choosing a home, they think more of their worldly interests than of the moral and social atmosphere; and the children form associations that are unfavorable to the development of piety and the formation of right characters. Then parents allow the world to encross their time, strength, and

thought; and when the Sabbath comes, it finds them so utterly exhausted that they have naught to render to God on his holy day, no sweet piety to grace the home, and make the Sabbath a delight to their children. They are seldom visited by a minister, for they have placed themselves out of the reach of religious privileges. An apathy steals over the soul. The children are contaminated by evil communications, and the tenderness of soul that they once felt dies away and is forgotten.

"Parents who denounce the Canaanites for offering their children to Moloch, what are you doing? You are making a most costly offering to your mammon god; and then, when your children grow up unloved and unlovely in character, when they show decided impiety and a tendency to infidelity, you blame the faith you profess, because it was unable to save them. . . . You moved your families into places of temptation, and the ark of God, your glory and defense, you did not consider essential; and the Lord has not worked a miracle to deliver your children from temptation."—*Id.*, p. 320.

Then again, suppose the children are sent out from the home after being committed to the Lord in prayer; have you a right to send them where God has plainly said they should not go? Can it be possible, parents, that you really think that God will work a miracle to save your children for Zion when you deliberately go contrary to the counsel of the Lord?

"To many, education means a knowledge of books; but the fear of the Lord is the beginning of wisdom." The Christian school is to be the city of refuge for the youth of our day, and God designs it so. Will you not lay hold to rebuild Zion?

Are We Friends or Brethren?

H. E. HETHERINGTON

It is true that we should at least be friends to every one who comes under our influence. The word "friend" means very much, we must admit. Webster has defined it, "One who is attached to another by affections; opposite to an enemy."

When Christ was here on earth, he was a friend to every one, from the vilest sinner to the proud priests and rabbis; from the humblest and meekest believer to Nicodemus, a member of the Sanhedrin, and the nobleman of Capernaum, whose son he healed. And when he was being reviled, persecuted, and spit upon by his persecutors just before his crucifixion, and as he hung upon the cruel cross, he called upon the Father to forgive them, for they knew not what they did. They did not realize that he was their friend, and would have been something more if only they had let him.

To all these he offered his friendship. Yet there existed a closer relationship between Christ and his disciples, which could be compared only to that relation which exists in brotherhood.

Now it seems that, after having become members of this denomination, this chosen people of God, the remnant church, we should become so closely united in heart and mind that we could address one another as brother or sister. When we address our petitions to our Father in heaven, we say, "Our Father which art in heaven." This is the way Christ taught his disciples to pray. God is the Father of this people; Christ is our Elder Brother. If this be so, ought not we to call one another brother or sister? "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

We may also take for example the life of the apostle Paul. In his many letters to the different churches his usual way of addressing them was, "Brethren." And so all along the way we should drop a cordial "brother" to our fellow brethren in this glorious message.

Whether he is called friend or brother, means much to an individual. One can have no more genuine enjoyment than to have some of our aged pioneers call him brother. It surely is one of the most precious blessings that we can bestow upon one another. So let us remember that we are all brethren, and partakers of God's precious promises in Christ Jesus. Eph. 3:6.

Takoma Park, D. C.

Straight Paths

MRS. F. I. RICHARDSON

"MAKE straight paths for your feet, lest that which is lame be turned out of the way." Heb. 12:13.

Sometimes the followers of Christ do not realize how closely their ways are observed. "We are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. If we step out of the straight path ever so little, the result of that misstep may be the loss of some soul, and perhaps of our own. How careful we ought to be of what we do, what we say, and even what we think, for the Lord says, "As he thinketh in his heart, so is he." Prov. 23:7.

In Prov. 4:26 we are told: "Ponder the path of thy feet, and all thy ways shall be ordered aright [margin]. Turn not to the right hand nor to the left: remove thy foot from evil." The psalmist realized this when he prayed, "Lead me, O Lord, in thy righteousness because of those which observe me [margin]; make thy way straight before my face."

As we draw nearer to the end, we are going to be watched more closely by the world. How guarded we ought to be that the paths we are walking in are straight paths! We are told to make straight paths for our feet. In Jer. 10:23 we read, "It is not in man that walketh to direct his steps." Then if we cannot direct our steps, some one must do it for us. Prov. 3:6 says, "In all thy ways acknowledge him, and he shall direct thy paths." How grand the thought! The Creator, the Redeemer, the One who has all power in heaven

and in earth, says if we will acknowledge him in all our ways, he will direct our paths. Precious promise! Where will he direct them? Ps. 23:3 says, "He leadeth me in the paths of righteousness for his name's sake."

But there is something for us to do if we would make straight paths for our feet. We must commit our way unto the Lord, and trust in him. Ps. 37:5. Again: "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13:5. "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." Ps. 119:59, 60.

We must study the Word of God; hide it in our hearts. Verse 11. "Thy word is a lamp unto my feet, and a light unto my path." Verse 105. "Now therefore thus saith the Lord of hosts: Consider [stop and think; meditate upon] your ways." Haggai 1:5. In Job 23:10 we are told, "He knoweth the way that I take." Then we should pray, as the psalmist did, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24.

We are to take heed unto his commandments and walk in his ways; then, as we are told in Isa. 30:21, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Blessed guidance!

Los Angeles, Cal.

A Crooked "Straight Talk"

W. S. MEAD

MANY seem to be shocked at the growing tendency in the world to disregard Sunday as a holy day. But frankly, how could it be otherwise, when Sunday has no divine backing and no foundation?

I have just read a leaflet entitled, "A Straight Talk," designed to influence shopkeepers to close their places of business on Sunday. Merely as a sample of the logic with which Sunday needs to be bolstered up, I will quote a few sentences:—

"Why do you keep your shop open on Sunday? Is it because you imagine that if you did not do so, you would not be able to make both ends meet?"

Then, after a few words of advice, the writer continues:—

"God's command is plain and unmistakable: 'Six days shalt thou labor, . . . but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work.' " "If you have not tried closing your shop on Sunday [the first day], you are wilfully ignoring your Maker's commands."

It would seem that shopkeepers are supposed to be devoid of common sense and any knowledge of the a b c of logic. The leaflet continues:—

"Has not God said, 'In it [the seventh day] thou shalt not do any work'? Is not this his command? Is it possible

that an absolutely just God should give an order impossible to carry out without starving? Did not Jesus say, 'Behold the fowls of the air; . . . your heavenly Father feedeth them. Are ye not better than they?' If you open your shop on Sunday [the first day] in order to 'make both ends meet,' you are wanting in faith in God's promises."

The principle underlying the argument is excellent, but the whole is vitiated by the bringing in of God's command regarding the seventh day, and then complacently applying it to the first day.

Is it any wonder that the world is growing careless about what they do on Sunday when such halting appeals are made? On the other hand, is it not a matter for real wonder that people often require so long to decide what God would have them do, when he says, "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath. . . . In it thou shalt do no work?" And Christ adds, "Whosoever therefore shall break one of these least commandments, . . . shall be called the least [or naught] in the kingdom of heaven;" and, "It is easier for heaven and earth to pass, than one tittle of the law to fail."

"Blessed is the man that walketh not in the counsel of the ungodly. . . . But his delight is in the law of the Lord." "I delight to do thy will, O my God."

India.

◆ ◆ ◆
Availing Prayer

H. G. BUTCHER

"CONFESS your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:16.

In that helpful little book, "Steps to Christ," page 100, we are told what work we have to do before we may in prayer unlock the storehouse of heaven:—

"When all known wrongs are righted, we may believe that God will answer our petitions. Our own merit will never commend us to the favor of God; it is the worthiness of Jesus that will save us, his blood that will cleanse us, yet we have a work to do in complying with the conditions of acceptance."

Then, step by step, we find our work (pages 99-102):—

1. "One of the first of these is that we feel our need of help from Him."

2. "If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted."

3. "Another element of prevailing prayer is faith. 'He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.'" Heb. 11:6.

4. "When we come to ask mercy and blessing from God, we should have a spirit of love and forgiveness in our own heart." Mark 11:25.

5. "Perseverance in prayer has been made a condition of receiving. We must pray always and . . . continue in prayer."

6. "There is necessity for diligence in prayer; let nothing hinder you. . . . Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God, will be seen in the prayer meeting, faithful to do their duty. . . . They will improve every opportunity of placing themselves where they can receive the rays of light from heaven."

7. "It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. . . . Pray in your closet; and as you go about your daily labor, let your heart be often uplifted to God. It was thus that Enoch walked with God."

The first person to be translated should, in this respect, be an example to us of this last generation.

In the prayer that the Saviour taught his disciples, recorded in Matt. 6:9-13, one finds these very steps, though condensed.

"Christ was to identify himself with the interests and needs of humanity."—*Id.*, p. 16. He is our example in all things. Thus we find Moses, Job, Daniel, and others praying unselfishly for their brethren, their friends, and God's people, as James exhorts us to "pray one for another."

Haddonfield, N. J.

◆ ◆ ◆
Who Will Go?

ELIZABETH MAC HUGH

(Written on reading an appeal for laborers, by Mrs. E. G. White.)

THE need is for men who, faithful to duty,
And true as the needle point is to the pole,
Are willing to work though the task is not
easy,
O'ercoming each hindrance, and reaching
the goal.

For such are demanded by God for his vineyard,

To go at his bidding, not seeking for gain,
To sow in men's hearts the true law of his kingdom,
With words that are like unto showers of rain.

Glenwood, N. C.

◆ ◆ ◆
"MANY a heart is hungry, starving,
For a little word of love.
Speak it then, and as the sunshine
Gilds the lofty peaks above,
So the joy of those who hear it
Sends its radiance down life's way,
And the world is brighter, better,
For the loving words we say."

◆ ◆ ◆
"HE that is down needs fear no fall,
He that is low no pride:
He that is humble ever shall
Have God to be his guide.

"I am content with what I have,
Little be it or much;
And, Lord, contentment still I crave,
Because thou savest such."

Adversity and Its Lessons

JAMES ANDREWS

"CONSIDER the work of God: for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him." Eccl. 7:13, 14.

A proper idea of affliction is necessary in order that we may under trial conduct ourselves as Christians. It is natural for the human heart to rebel against anything that hinders the realization of its ambitions. Affliction and adversity do thwart our plans, and unless we see clearly the Creator's plan for us, we chafe under the discipline.

The wise man says: "Consider the work of God: for who can make that straight, which he hath made crooked?" But how often we first look at the cross in our path, and begin to question why we have to bear it. Then we try to free ourselves, but how often we become more entangled in perplexity and trial. How much better patiently to submit, and to commit ourselves to the Lord and let him set us free!

According to Jer. 10:23; Ps. 37:23, every individual child of God has his way marked out by an all-wise Father. He has a place for every one to fill, but the way marked out may be widely different for different persons. Whatever way the Lord may lead us, we may be sure there will be a cross to be borne. Let us not refuse to bear it.

Sometimes we take a *distant* view of the conditions of others, and seeing nothing in their lot but what appears straight, we are led to make odious comparisons and to reach wrong conclusions. Who would not have thought that Haman's lot was a very pleasant one when the king promoted him to a place of honor? But how soon the tide of affairs turned, and he was degraded! See Esther 3:1-6; 5:9-13.

Sometimes adverse circumstances follow hard one upon another, leaving behind lasting effects. Job 1:13-19.

David had an undutiful son, and Job an ill-natured wife. Abigail had a surly and ill-tempered husband, and Jonathan a furious father. Even Christ's brothers did not believe in him. But all such experiences which may come to us are designed to make us better men and women, to cleanse away the dross, and to refine us, and make us fit subjects for the kingdom of Christ.

Let us therefore trust to his wisdom in all his dealings with us; let us be hopeful and courageous. God has means for the removal of every difficulty, and a way is prepared to bring relief. He can work in a thousand ways of which we know nothing. Our way is not hid from him (Isa. 40:28); he counts our steps (Job 31:4), and puts our tears into his bottle (Ps. 56:8); so let us labor on, holding the beginning of our confidence steadfast to the end (Heb. 3:14).

Sheffield, England.



THE WORLD-WIDE FIELD



Aguadilla, Porto Rico

C. E. MOON

IN our plans for the work in Moca we felt that it would be better if we could raise up a church in Aguadilla, a town of about twelve thousand inhabitants, six kilometers distant on the sea-coast. Accordingly we moved to Aguadilla the latter part of October, and began work by visiting, giving Bible readings, and distributing literature. Many thousands of pages of truth-filled literature were placed in the homes, with the earnest prayer that some honest hearts might be reached.

In July of the present year we had decided to open a summer school in connection with our public meetings, as we felt that the only way that these small churches could be established would be by educating native workers to take charge of them.

So after much opposition, we got permission to erect a temporary tabernacle of canvas, about two blocks from the center of town. Our corps of workers consisted of Brother Steele, who took charge of the work and taught Bible (advanced) and the prophecies; Sister Butler, who had the Bible workers' class; and myself, who gave practical medical studies and instruction in church organization. We also had the assistance of Brother Manuel Mendey, a recent convert, as Spanish teacher; also of Franesia Ramos, a graduate nurse.

We were fortunate in getting a very spiritual class of young people, and we all felt that our school, which was crowned with God's special blessing, was a great success. Yet we found ourselves quite handicapped in pushing the evangelical work, as our time was so fully taken up by the school. So we felt that renewed efforts must be put forth after the school was over.

At the present writing we are in the midst of a series of meetings that give promise of a harvest of souls for the kingdom of Christ. We learned of a young man, José Mortiney, who lived in the town of Isabela, sixteen kilometers farther up the coast. He was interested in the truth; so we made several trips there in our little automobile, and held studies with him and his wife. We found him a very earnest young man, who had spent ten years preaching, and is now owner of a printing office. He is awaiting baptism. His is an interesting experience, surely, and shows how God works in wonderful ways in behalf of his people.

It is with sadness that we mention the death of Entemio Colon, one of the most faithful members of the Moca church. After being sick about two weeks with

tropical fever, he seemed to be much better; but on Sunday, December 31, toward evening, he was suddenly taken with a chill, and developed pneumonia, which soon proved fatal. He died like a warrior. He was buried the next day, and the whole town seemed to be in mourning. His was perhaps the longest funeral procession ever witnessed in Moca. The schools were closed, and all the children followed the remains. There was none of the boisterous behavior with which funerals are usually celebrated here, but quietness prevailed during the services, and at the grave some ringing testimonials were given by the president of the school board and the head principal. "He being dead yet speaketh;" and others are interested to know the God of Entemio.

South Africa

IN a recent letter from Brother W. B. White, we glean the following items concerning plans for advancing the work in South Africa. His letter bore date of September 26:—

"We are recommending that two months each year be given to all our mission school teachers to attend what we call in the States a summer school. Many of our teachers are thirsting for more knowledge. We must provide for them some good normal training. They have but very little of this, and are sent out without much knowledge of how to teach or what to do. This must be changed. In Nyasaland the Malamulo Mission calls in its outschool teachers and gives them two months each year at the home school, carrying them forward a little farther in their work, telling them how to conduct their schools, how to teach the Bible, etc.

"Brother Stockil leaves for North-western Rhodesia about the middle of next month, to take charge of the Pemba Mission in the absence of Brother Anderson.

"We are now building a good house for a white missionary on the Shangani Reserve. I think Brother and Sister Hubert Sparrow will take charge of the work in that mission.

"Brother Frank Macdonald, who for a number of years has wished to connect with our native work, has been invited to connect with the Emmanuel Mission, as Brother George Hutchinson is leaving the school for a time.

"Brother Raubenheimer's people are now with Brother Sparrow, on the Maranatha Mission.

"Brother Sturdevant is working in Umtala. He has been selling books in order to get into the homes of the people. He has had splendid success, and

I think is now beginning some Bible work.

"Sister Tarr, from the Tsungwesi Mission, is now with us at the sanitarium. Her health is much better, and we hope she will recover sufficiently to be able to live in Rhodesia.

"We have just finished work on the Dutch 'Early Writings,' and it is now going out to the field. We are beginning work on the Dutch 'Steps to Christ.' We have the plates here, and can easily print an edition of the book. Our canvassers will use it as a help among the Dutch people.

"We have also decided to print in the Zulu language a little book issued by Brother W. N. Glenn, of the Pacific Press, some time ago, called 'Things Foretold.' We may add a few chapters to make the book a little more complete and a little larger. This will sell all through Zululand and Matabeleland.

"We are also planning to issue a book covering the general features of our faith, which Sister Hankins prepared some time ago. This will be in the Kafir language.

"We have decided to issue a special of *De Wachter* (the *Sentinel*) in January, and call it 'The Armageddon Special.' This will go out in the Dutch and English to thousands of our readers."

The Mosquito Country and Its Inhabitants

J. G. SMALLEY, M. D.

THE Mosquito Coast extends from Trujillo, in Spanish Honduras, to Bluefields, Nicaragua, on the Atlantic side. In the days of Morgan, Kidd, Wallace, and such other pirates or buccaneers as made this part of the world famous by their crimes and bloodthirsty deeds, Jamaica became the isle for the spending of their spoils, while the Bay Islands and the Mosquito Coast became their places of refuge. Here they established their forts, and as far as the rest of the world was concerned, were quite out of reach.

The Zambos and Zumos lived along the coast, and held to the policy of befriending the pirates. As the pirates attached themselves to these Indians, who gave them a place to secure their plunder in case of pursuit, they also left "their imprint in the blood to such a degree," says Dr. Hullmann, "that a pure-blooded Zambo or family in the Mosquito tribe is now a rarity," while English names, such as Thompson, Wilson, Smith, and Morrison, are common.

Perhaps the reason that this section is practically unknown is owing to the fact that the lands adjacent to the sea are to a great extent swampy, and the swamps as well as the lakes afford good breeding places for the immense swarms of mosquitoes which infest this region, and from which it derives its name. It rains almost every month in the year on this part of the mainland, which makes the climate quite cool and agreeable.

In this entire region the vegetation is rich and varied. As one penetrates into

the interior twenty to forty miles, the scene changes. The mosquitoes are less troublesome, and sixty miles from the coast the pests are few. The verdure changes with the elevation.

Mahogany and cedar trees; sapodilla trees, from the sap of which are made rubber and chewing gum; various palms, and trees yielding many varieties of fruits, comprise the immense forests of this region. The banks of the rivers are covered with banana groves, planted by washes from the tropical rains perhaps centuries ago. Here is the home of the orchid family, of lilies, begonias, ferns, and all kinds of flowering plants and vines. All kinds and shades of perfume and color greet one. Macaws and parrots, with brilliantly colored feathers, tell us of their presence by their discordant screams, while other birds awaken us with their melody. On the tree top one may see several families of monkeys. One of them is an amusing creature with a white face.

Here, where the white man never hunted and where the Indians with their meager facilities hunt only for their food, one finds plenty of tropical game. Here are the jaguar, called tiger by the settlers; and two varieties of mountain lion, the black panther and the spotted wild cat; and tapirs may be seen almost any time. There are two kinds of deer, and almost numberless herds of wild boars. Of the winged creatures, one will find the curassow, a bird about the size of the wild turkey, and in winter there come great flocks of wild ducks from the north to the swamps and lakes, where food is plentiful and their enemies are few. Turtle and fish abound in the streams. It is in this paradise that the Mosquito Indian lives.

The Payos occupy the territory around the Plantin and Black Rivers, with the hill country toward Olanchito. The Zambos live along the coast from Evan's Lagoon and as far as the Segovia River, which divides the republics of Honduras and Nicaragua. The Zumos live along the lesser streams emptying into the Caratasca.

The religion of these tribes is very rudimentary. They have no conception of what becomes of the soul of man after death. The Indian here will tell you that the medicine man catches the spirit and puts it away, but where it goes they do not seem to know or care. The medicine man, or *suquia*, is a great personage among them. They have the spiritual medicine man, and also the regular one, who uses his herbs and decoctions just as did those farther north in the early periods of American settlement. However, it is the spiritual medicine man that directs all the affairs of the people, not by recognized authority, but by working upon their superstition. The *suquia* sends word that during such and such a month no one must eat the flesh of this or that animal, and not an Indian will eat it.

A courier may come from a certain famous *suquia*, bringing word that upon a certain day a tremendous storm will sweep over the country and destroy vil-

lages, rice fields, forests, and game unless every Indian sends him one dollar, in which case he will use his influence to avert the disaster. Every Indian obeys, and when the day turns out fine, the word is passed around, "He did prove a tremendously powerful medicine man indeed, for instead of the storm we have a beautiful day." And some Indian friend will ask, "Is it not worth a dollar?"

When any one dies the great *suquia* reaps a harvest. After the body of the dead has been buried, it is supposed that the spirit haunts the place where he used to live, and every day food is

are happy from the *chiclia*, and are dancing to the sound of tom-toms. The real ceremony begins in the evening, when the *suquia* enters the dance, chanting in a low voice the language of the spirits, which none of the bystanders know until he translates it, imparting what the spirit wishes to demand. For instance, the spirit has left on his plantation one hundred coconut palms, which must be felled. The house he lived in must be torn down. If a woman, her sewing machine (for they use small lap one's) must be broken up.

At times (with an eye upon the food supply) the spirit is not caught the first night, because the departed is at "outs" with some member of the family; and then the ceremony is repeated till the food is nearly gone, when the spirit is caught and carefully wrapped up in a piece of cotton batting, and taken by the medicine man to the grave, where it is deposited and admonished to go to the place where spirits belong, and never to return. That ends the ceremony, and all, especially the relatives, feel released from the obligation of feeding this invisible spirit. The *suquia* carries away with him whatever money he has collected.

The Indians themselves are very docile and reasonable. They are polygamous. To contract a marriage, the Indian will ask the father of a six- or seven-year-old girl to give her to him for his wife. This complied with, she is advised of the fact that he is her husband, and that she must obey him. She stays with her parents until her new husband sends to her home a part of the products of the chase, as well as bananas and some clothing. He visits her whenever he sees fit, until later they make a home for themselves.

What a chance here for missionaries! These Indians greatly desire to become Christians. They already imitate the white man by baptizing their children, although they do not know the meaning of the rite. They are still better pleased if they can get a white man to perform this ceremony, for he says something that they do not understand, and therefore it must be "good medicine." Shall we not try to lift up these children of nature? They learn quickly, and their obedience and respectfulness and orderliness are something wonderful. How long shall we neglect these people? Just now is our opportunity. Shall we permit others to take up the work because of our negligence?

Bay Islands, Honduras.

◆ ◆ ◆
"THE soul that prays holds God by the hand."

Prisoners of War, Postcard.

Nothing is to be written on this except the date and signature of the sender.

Sentences not required may be erased.

If anything else is added the Postcard will be destroyed.

To avoid delay in delivery, correspondence addressed to Prisoners of War should be written in English, and on Postcards.

I am quite well.

~~I have been admitted into hospital.~~

~~(and am going on well.)~~

~~(and hope to be discharged soon.)~~

~~I have received your~~ { (letter.)
(telegram.)
(parcel.)

Letter follows at first opportunity.

I have received no letter from you lately. (for a long time.)

PRISONERS OF WAR CAMP,

AHMEDNAGAR, INDIA.

Date. November 28th 1916.

Bruno Ohme. Signature.

Here is a facsimile of a communication received at the Mission Board office recently from Brother Ohme, in prison camp in India. He was taken from mission work in East Africa, where, naturally, his heart interests center. Let us remember in prayer such, as bound with them, and pray that the gospel interests in the East African field may not be wholly left to suffer retrenchment.

brought him, just as if he were alive. In the evening the food is thrown away, for the reason that the invisible spirit has taken all the nourishment out of it, so that what is left is no more fit for food. This feeding of the spirit is persisted in until the *suquia* makes his appearance and the spirit is caught by him and put away.

It takes a great deal of supplication to get the *suquia* to come. Certain conditions must be complied with; for example, on certain days wild hog is good medicine, but bad on others. Domestic fowl is good at times, while at others only fish is to be eaten. Several barrels of *chiclia* (the fermented sap of sugar cane) must be there.

On the day appointed for the cere-

mony, there is a crowd of Indians. They



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.

Give God the Best

I. H. EVANS

GIVE God the best! thus honor him,
With seraphim and cherubim,
Who worship at his feet.
Our Lord is rich, no need he knows;
He takes our gifts, and then bestows
More blessings than we seek.

Give God the best! to thee he gave
The best of heaven, thy soul to save,
Nor asked for gold or praise.
Thine alabaster box then bring,
While heart and soul together sing,
And hallelujahs raise.

Give God the best! he e'er will hold;
No thief can steal, nor rust nor mold
Consume thy gifts so dear.
And thou shalt not forgotten be;
The sparrow's fall his eye doth see;
Thou hast no need to fear.

Give God the best! for what is thine
Was his. Then pour upon his shrine
The best thou hast to give.
Count not its worth by weights of men:
For love transmutes all gifts again:
And they with thee shall live.

Don't Forget Your Rubbers!

MRS. WALTON C. JOHN

"OH, Betty dear! be sure to put your rubbers on!"

"Yes, mother," came the bored answer.

It was almost automatic; you heard the reply start as the mother was finishing "bers on."

The outer door closed, and a woman with a worried frown opened the door from the living-room.

"I hope she didn't forget them." She raised the lid of the hall seat, looked inside, then lifted her head with a relieved sigh. "She wore them."

"O mums!" spoke up the fifteen-year-old Louie. "Betty's twenty-four, and she's never been sick all these years. And she's been in that office for three years, going down six days a week, with nothing off but vacations. Doing big work, mother, bigger every year! Why do you worry about her and her rubbers?"

"Why, I don't know, Louie; only she might forget them."

"Well, if she did, and her feet were getting wet, she'd go and buy another pair." Then Louie picked up her books and started for school.

"Your rubbers, Louie!" It was a rainy morning, and the thought of rubbers predominated in the mother's mind.

"I thought of it first, mums,—got 'em on," rang back the laughing answer; and Louie was gone.

At dinner that evening, the mother looked at her two daughters proudly. Her girls! Where were there finer?

"And, mums [Betty had adopted Louie's name for their mother], Mr. Mayne was in today. He's just back from Europe. He's had the most exciting experiences on that investigating board. He said—"

"Pardon me, Betty. I did not hear you. I was wondering—your feet, Betty—did you get them wet today?"

"No, mother."

"If the office was cold, I hope you remembered your sweater."

"Yes, mother."

"Did you get something warm for lunch? It is too long to go all day with nothing warm."

"Yes, mother."

A silence fell, and the dinner was finished without Betty's concluding the account of Mr. Mayne and Europe.

At last the mother looked up fretfully. "I don't see why you girls are so uncommunicative. You never tell me what you are doing while you have been away all day."

Betty looked up, with pity and an indignant sparkle in her eye at the same time.

"Mother, do you know that you're not interested in what we're doing?"

"Why, Betty! how can you?"

"It's true, mother dear. When we start to tell you anything, it's interrupted with, 'Don't forget your rubbers,' 'Remember your sweater,' 'You had better take your umbrella.' Why, those things are so natural to us that we do them almost without thinking. If it's a cloudy day, we snatch our umbrella from the corner of the hall as we go through. If it's drizzly, we stop and put on our rubbers. If it's cold in the office, so cold that I have to shiver, the shiver makes me hunt my sweater. So why waste time in asking us all these questions, when we might be having such interesting talks about such interesting things?"

Care of Hosiery

MRS. D. A. FITCH

MANY pieces of hosiery are discarded for the simple reason that they were not properly repaired when the first break appeared. Then, too, hose which

cost the least at the time of purchase are not usually the cheapest in the long run. Learn the kind that gives the best service for a certain amount of money, and rest satisfied with it.

Shoes should be carefully examined to see that there is no roughness to cause unnecessary wear. Often calloused feet and carelessly trimmed toe nails cause needless wear. Both these conditions are easily remedied.

As thin places appear in the stocking, repair them, thus preventing holes from making their appearance. Usually two threads of the common darning cotton are better than the four in which the skeins are wound, as these latter make a heavy darn, which not only hurts the feet, but causes breaks in the surrounding material. The darning cotton should not be tightly drawn, but left loose enough so that the near-by material will not give way easily. One can learn to do good work by noticing the results of what has been done.

Sometimes it is the part of wisdom to patch well-worn stockings instead of darning them. To this end the good-parts of cast-off hosiery may be preserved and utilized. If a new heel is to be set in, it should be the same shape as the old one, and large enough to cover all thin portions. It is not well to turn under the edge of a patch, thus making a heavy seam to hurt the foot, and by its weight cause the main goods to break sooner than it would if a cross-stitch or catstitch were used.

It is better for the feet, and the hosiery requires less mending, if there are frequent changes.

From a Father's Viewpoint

A CERTAIN lawyer who had previously been so preoccupied that he had held his children somewhat at arm's length, found that his only son was getting beyond the control of his mother; and fearing that if longer deferred, counsel would be too late, he resolved to "get acquainted" with his own boy, aged fifteen, by taking him as a traveling companion on a business trip. He did not treat him as a boy to be watched, however, but as he afterward said in the hearing of the writer:—

"I treated him as an honored guest, and I was surprised, as the habitual restraint wore off, to find how many good points my own son had, and how companionable he could be withal. After we had been together almost constantly for days, I was surprised as well to feel the years slipping away from me, and to find myself living over my half-forgotten boyhood.

"I had not premeditated reaching the heart of my boy by that means, however," continued the man, who was well along in years before he had a child, and who had grown gray as a jurist, "but my confidence had that effect. After I had told how I had once narrowly escaped being led into what would have ruined my character, my son, who had listened with incredulity as well as relief written on his face,

cried: 'O dad, I'm so glad you haven't forgotten how boys feel, and what they have to fight against, for now you'll understand!'

"Then freely, as if talking to a chum, my boy told me of his own temptations, and how they had nearly mastered him, because, feeling that his mother could not see from the viewpoint of a boy, he would not confide in her. And judging as well that my youth had been faultless, he had naturally come to the conclusion that I could have no sympathy with his fight against temptation.

"But," cried my boy, as he looked me full in the face, after bringing to view what had been a heartbreak to bear alone, 'I feel as if I can face anything now. But say, why didn't you tell me sooner, dad? for it would have saved me more than one falldown if I could have made a clean breast of everything as I will now that I see you'll understand.'

"That was five years ago," added the lawyer, with glistening eyes, "and never since that day has the boy given his parents an anxious hour. For no matter how pressing have been legal duties, I have always taken time to strengthen the growing confidence on the part of my son. Consequently, he comes to me fearlessly, knowing that sympathy as well as counsel awaits him under all conditions. . . .

"I should be slow to condemn in others what I was so long guilty of myself, but I am firm in the belief that had I not won the confidence of my son just in the nick of time, he would soon have drifted beyond my influence. Experience has convinced me that fathers make a grave mistake in giving their sons to understand that perfection is expected of them, or that 'like as a father pitieth his children' does not apply to this age."
—*Western Recorder*.

Extract from a Mother's Letter to Grandma

* * *

THE busy day is over. The evening stories have been told, and the little prayers said. Good-night kisses have been given, and promises made to "be better children tomorrow."

And now, as the three dear little folks are sweetly sleeping, I am thinking—thinking about the little troubles, perplexities, and many joys of the day just passed. My heart cries out for more patience and tact in caring for the little lambs given me. I want to put myself in their place, and see as they see. How often I forget they are *babes*, and I a grown-up! It takes so little to make them happy, and a very little to give them sorrow. A kiss on a bruised finger, and it is "made well." And how they love to help do things about the house! often making more work, it is true, but so happy while trying to "help mamma."

Tonight, I have before me a collection of things found in our little four-year-old boy's overalls' pockets when I emptied them before washing the garment: one safety pin, one mouth organ,

one rubber ball, one lead pencil, one pocketbook, one round mirror, two handkerchiefs (dirty), two empty spools, one pocketknife, two small keys, two large wads of string, one "Vote California Dry" button, one suitcase buckle, three marbles, one doll arm, two large nails, one washer, three buttons, one thermometer chain with safety pin, one piece of white tape, one rubber band, two marbles well wrapped in paper, one flash light (broken), one tiny piece of red chalk (wrapped), twelve small pieces of tin, two straight pins, three rolls of yellow paper, two dress samples.

As I examined the string, pencil, mouth organ, etc., I could not help wondering what was in the little man's mind when he placed them so carefully in his six pockets. "Just like a dear little boy," I found myself saying; but when I asked him why he put so much in his pockets, the answer came quickly, "Why, because I have so many pockets!"

Surely there are no more perfect days on earth than those we spend with the children, ministering to their needs, directing their abounding energies, teaching them, and learning the precious lessons they teach us.

Nutriments from Nuts

BULK for bulk, nuts contain more nutriment than any other food substance, and their food value is even more concentrated than cheese. But to eat nuts at the end of a meal or between meals is entirely wrong. That practice places a new burden upon an already full stomach, and is often the cause of very serious indigestion. Nuts should form an item on the menu of the meal, and not a sort of postscript to it. Nuts, too, should always be peeled, as the covering is quite impervious to the gastric juices, and will not digest.

Almonds contain a highly digestible fat, which accounts for over half the weight of the nut, the other half containing valuable protein, for body building, and carbohydrates, which are "energizing."

It is stated that whole-meal bread, spread thinly with honey and a powdering of ground almonds, is intensely nourishing, and puts no strain whatever on the digestive organs. Almond butter, too, is far more nourishing than ordinary butter, and with the addition of a little water, makes an effective substitute for milk.

Walnuts are liable to cause colic if not peeled, as the husk contains an acrid substance. The fat in a walnut represents sixty-two per cent of the nut, comparing with fifty-four per cent in an almond, and sixty-six per cent in a hazel or filbert nut.

Chestnuts, if not baked, should be blanched and steamed, and then eaten with salt and milk, in the French fashion.—*Answers*.

"If you sow a hygienic habit, you reap health; reap health, and you attain longevity."

A Mother's Transformation

"WHAT makes you look so much older than Mrs. Ober, mother?" was the somewhat startling question propounded by a little girl to a woman whose face was still young and pretty, and whose figure had lost its youthful curves only through neglect.

Mrs. Maynard's tired face at once assumed a thoughtful expression. But she kept on with her sewing, merely observing, "Mrs. Ober probably has more time to take care of herself than I have."

"She has two little girls, same as you have," Helen ventured, timidly. "I wish you would make yourself look as young and pretty as Muriel Ober's mother. I know you could."

Long after her daughter had left her, the mother pondered upon her words. Was she really growing old? She had not noticed it—perhaps she had been too busy. Then she laid aside a dress of Helen's, on which she was working, and consulted her mirror.

The hair, which was drawn smoothly back from her face and knotted tightly at the back of her head, as being less trouble to arrange, showed not a line of gray. Her face displayed no wrinkles. What could Helen mean? Then she glanced at her dress, a plain, dark gingham without a frill or a ruffle, not even a pretty neckband to relieve its severity, for the day was hot, and she had wanted to finish Helen's dress for the school exercises.

"I suppose the child wants me to dress up like Mrs. Ober," she mused, all the while keeping her eyes fastened upon the face which looked back at her from her mirror. "If I had time, I could make myself look just as young as she does," her thoughts ran on. "I've a mind to try it," she said aloud, a sudden yearning for her little daughter's admiration seizing her.

It is astonishing how a slight attention to one's personal appearance will transform even a plain face, and a naturally pretty one is rendered doubly attractive by it.

When Helen Maynard came home from school the next afternoon, she almost held her breath. Her mother sat at the same window, doing the same work as on the day previous, but how different she looked! Her hair was arranged loosely, with a few wavy curls over the forehead, and she was dressed in white, with a touch of pink at the throat, which gave color to the clear skin. Not much of a transformation, to be sure; but the mother was repaid for the little time it had cost when she heard Helen's delighted exclamation, "O mamma! You look just as young as Muriel Ober's mother, and ten times prettier! I wish you would dress up every day."

Parents are often slow to realize how much firmer hold they would have on their children by giving more attention to their everyday toilet. And as children are born imitators, they will soon be trying to take as much pains with their dress as their mothers do; and their pride in her will often hold them to the path of duty.—*Helen M. Richardson*.



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



The General Meeting in Cuba

At the suggestion of the General Conference Committee I attended the general meeting in Cuba, which was held at San Marcos January 6-11, preceded by a colporteurs' institute of five days.

A five months' school, under the direction of Brother and Sister E. R. Johnson, had just closed, and quite a proportion of the students remained to have the benefit of the institute and the meeting following it. There were over sixty in attendance during a part or the whole of the meeting, nearly all remaining throughout the entire time. Among those present was Brother Pedro Cruz, the first Sabbath keeper in Cuba, who received the truth under the labors of Brother E. W. Snyder. The following workers of the Cuban Mission contributed to the success of the meeting: F. G. Lane, director; S. E. Kellman, secretary-treasurer; H. C. Goodrich, J. E. Anderson, H. S. Mould, E. R. Johnson, R. N. Studt, C. P. Martin, E. W. Thurber, and Sister A. F. Burgos.

Elder J. L. Shaw, the assistant secretary of the Mission Board, and Brother H. H. Hall, of the Pacific Press, who had been in council with the West Indian Union Conference Committee in Jamaica, were with us during the greater part of the institute, and rendered excellent help. We regretted that they could not remain during the general meeting.

The reports rendered by the treasurer and the evangelistic workers were encouraging. The tithes and offerings were both larger than in 1915. The goal for the Thirteenth Sabbath Offering in September was one hundred dollars, and the amount received was a little over ninety-six dollars, being an average of about seventy cents for each believer in Cuba. This same average throughout the denomination would mean an offering of nearly one hundred thousand dollars, as Cuban money has the same value as United States money.

Evangelistic efforts have been carried forward during the past year in Havana

and Santiago, the largest cities of Cuba, and at two or three other small places. Definite plans were made at this meeting for conducting aggressive evangelistic work with a new tent which had just arrived, and also for opening up work in at least two other new places, besides continuing the work in Havana and Santiago. There are so many in San-

tiago who speak English that regular meetings are held for them, with a good interest.

Much interest was manifested in the Bible studies, which were a leading feature of the meeting. The purpose of these studies was to quicken the spiritual life of each individual, and to show that the gospel message for this time finds its center and its circumference in the person of Christ and in his mediatorial work in the heavenly sanctuary. New light was thrown upon old truths, and new views were obtained of familiar themes. On the last Sabbath a

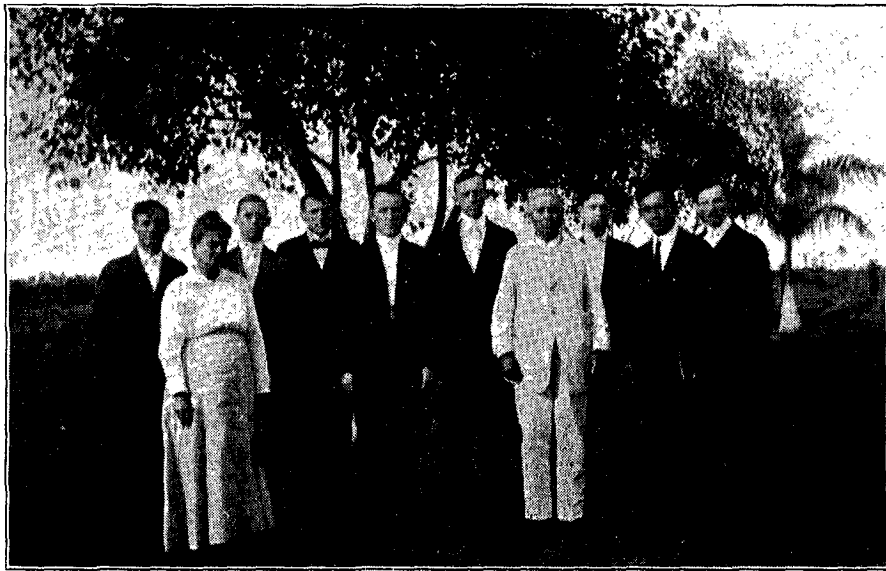
E. R. Johnson, E. W. Thurber, and C. P. Martin, were transferred to Cuba during 1916, and their help has been a great encouragement to the small force of workers in Cuba.

The Cuban Mission Committee held a number of meetings, in which I was glad to join, in the study of the field and its needs. Among the actions of general interest was the adoption of the scholarship plan for the benefit of those who desire to attend the school, which will continue for six months during 1917-18. A small monthly paper, *El Mensajero Cubano* (The Cuban Messenger), has proved helpful in the work, and will be continued.

The workers in Cuba will give a hearty welcome to Elder R. W. Parmele, the newly elected superintendent of the Northern Latin American Missions field, and only regret that he could not have been with us during this general meeting.

I shall hope to learn of more rapid progress than ever in the Cuban field during the year 1917.

W. W. PRESCOTT.



EVANGELISTIC WORKERS IN CUBA

From left to right: Brother C. P. Martin, Sister A. F. Burgos, Brethren H. S. Mould, J. E. Anderson, F. G. Lane, R. N. Studt, H. C. Goodrich, E. R. Johnson, S. E. Kellman, and E. W. Thurber.



THE CUBAN COLPORTEURS AND SOME GENERAL WORKERS

The Huntsville (Ala.) Institute

It was my privilege to attend the institute for the colored workers in that part of the Division Conference east of the Rocky Mountains, at Oakwood Manual Training School, near Huntsville, Ala., January 3-10. Elders G. B. Thompson, C. B. Stephenson, and Meade MacGuire were in attendance a part or all of the time. It was a great pleasure

to see practically the entire colored working force at the first meeting. This itself gave courage to those who were to conduct the studies, as well as to those who had long been planning for the success of the meeting.

Elder Thompson and the writer led in the studies. Elder MacGuire spoke several times after his arrival. From the very beginning, it was evident that those in attendance desired to derive the utmost possible benefit from the institute. They entered into all the studies with enthusiasm and earnestness. We have not had the privilege of meeting a more earnest, consecrated, devout working force than attended this institute.

A portion of each day was devoted to round-table talk. Various plans of work were discussed,—methods of advertising, and how to secure attendance at tent meetings and hall lectures. The educational needs were thoroughly discussed. In fact, every phase of our work passed under review, and every one seemed anxious to contribute what he could to the upbuilding of the cause.

At the consecration services every worker in attendance gave himself anew to the Lord. The institute closed the evening of the tenth, with a splendid social meeting. All hearts were greatly cheered by a closing poem, read by Elder C. M. Kinney, concerning the work among his people. One thing especially impressed the writer, namely, a resolve that they would undertake to increase their membership four hundred per cent in the next five years. A membership of ten thousand within five years is to be the slogan of our colored workers. This means hard work, but our colored brethren seem fully determined in this, and we believe they will succeed.

The eleventh of January was spent with the Oakwood Manual Training School Board. There were in attendance the presidents of the Southern, Southeastern, and Southwestern Union Conferences, together with quite a good many of the presidents of the local conferences, and many plans were studied for the upbuilding of the Oakwood school. Every one felt that it did not have sufficient capacity to train the workers that are needed for the field. There is a desperate, crying need for more evangelists, and it was resolved that we would undertake to raise fifty thousand dollars during the next three years to enlarge and equip the Oakwood school. The brethren petitioned the North American Division Conference to change the school name to Oakwood Junior College Training School; and the board and the colored brethren present recommended that it undertake to carry fourteen grades. This will be submitted in due time to the North American Division Executive Committee for action.

All in all, this was one of the best institutes that it has been my privilege to attend. I enjoyed it from first to last. As we sang at the closing meeting, "God be with You till We Meet Again," the song seemed a heart cry to God for Pentecostal power to help finish his work; and we parted, each to go to his respective field of labor with a heart consecrated to the work of God.

Elder Stephenson has worked untiringly for the upbuilding of the work among the millions of colored people in this Southland, and he is seeing the reward of his efforts. He has the confi-

dence of his brethren in the work he is doing. While speaking of his faithful labors, we must also commend the Union and local conference presidents in these fields, who seem to rally with one heart to give this work a new impetus.

We believe that from this time on there will be seen more rapid growth and development in the work among the colored people in the Southland. It is a great work we have undertaken, and we solicit the prayers and sympathy of our people everywhere for the blessing of God on the message among this people.

I. H. EVANS.

Our Work in Canton, China

ELDER A. G. DANIELLS has quite fully reported concerning our party and trip to Shanghai and Manila. At the latter place I parted company with him, and was joined by Elder R. C. Porter. So I will only say that my trip was quite uneventful, unless it might be for the discovery, after leaving Manila, of a hundred pounds of dynamite under the berth occupied by Mrs. Knox. For a number of days I had been trying to force one of our steamer trunks under the berth, but without full success, and finally, upon investigation, I found an obstruction consisting of two packages of dynamite, which I immediately consigned to the deep. One of the stewards was trying to smuggle this dynamite into Hongkong.

Our journey to India was broken by a stop at Hongkong of five days, where we waited for a steamer to carry us to Colombo, which we expected to reach the fourteenth, after a stop of one day at Singapore. The time spent at Hongkong was utilized in getting acquainted with our work at that place. Sabbath morning, in company with Elder B. A. Meeker, I visited our chapel in Kowloon, where one of our native workers was conducting a Sabbath school and preaching service for the natives. I found the chapel centrally situated for those whom it was desired to reach. The services were attended by a number of believers and a few unbelievers. I was told that until recently there had been a good interest among the Chinese at this place; but the native evangelist became ill, and it was found necessary to send him away on a furlough. This resulted in a marked falling off in the attendance at the chapel.

Kowloon is a beautiful suburb of Hongkong, situated on the mainland, being utilized as a residence town by many foreigners engaged in business in Hongkong. There is also a large Chinese population.

In the afternoon I attended services in our rented hall in Hongkong, where I met our regular company of Sabbath keepers, small in number, but faithful and devoted in their service. It appears as if the work in this city; where the Chinese are coming in close contact with large numbers of foreigners, progresses more slowly and unsatisfactorily than in those cities where the population is more fully confined to the natives. In addition to his other work, Elder Meeker, with his associates, is carrying on a very satisfactory work with the Harvest Ingathering *Signs of the Times*, having collected between \$300 and \$400, largely from the Chinese.

Two days were spent in visiting Canton and our work in and near that city. While I look forward to seeing many things in these Far Eastern countries that will appeal to and stir my heart, I shall never forget the impressions made upon me as we crowded our way through the streets of this old city, with its population of over 2,500,000. The streets are only narrow lanes, not more than eight feet wide, that cannot be traversed by even a jinrikisha, so narrow are they, and so crowded by the city's teeming population. All transportation of every character is on the shoulders of men and women who look to be but little if any better than beasts of burden, and in whose faces one looks in vain for any ray of hope of future betterment. Surely, if there is any city in this wide world that needs the gospel of Jesus Christ, it is Canton. To obtain a glimpse of the hollowness and hopelessness of their religion, one needs but to visit their temple of five hundred idols, the only purpose of which, as it seems to the casual observer, is to play upon the superstition of the people and prey upon their meager earnings.

Many things in the city arrest the attention and interest of the visitor, among which may be mentioned the many house boats, housing, it is said, not less than 350,000 people, with a government of their own.

Canton is the headquarters of our South China Mission, which consists of the three provinces of Kwang-si, Kwang-tung, and Fukien. One of the difficulties confronting our brethren in southern China is the six languages spoken by its inhabitants. But as my itinerary includes a detailed visit to this field at a later date, I will now write only of our work at Canton.

In the city proper we have two chapels, one owned by the mission, and one in rented property; we also have a school for boys, with an attendance of about thirty. There is an advanced class of twelve, all of whom are in training for either evangelistic or colporteur work; and as one looks into their faces, he at once contrasts their bright, purposeful countenances with those of their countrymen whom one meets on the streets.

Two or three miles from the city the mission has secured about three acres of ground, upon which have been erected a school building with dormitory for a girls' school, and two neat and comfortable homes for the foreign workers. The school has an attendance of about thirty-five students, who appear to be making good progress in their work, all, with one exception, being converted to the gospel of Jesus Christ. This property is nicely and conveniently situated, and with the expenditure of a little money and labor in planting trees and shrubs, could be made a very beautiful spot.

The work in and about Canton is under the charge of Brother A. L. Ham. He has a number of capable-looking native workers to assist him as teachers and evangelists, and in the school for girls he has in Sister Thomas a capable and painstaking helper. It is the purpose of the brethren, as soon as possible, to erect on this property a school building with dormitory facilities to accommodate the boys' school now in the city, the necessary money for which is partly in hand.

The work in Canton can be accomplished only by the power of God, and certainly demands the heartiest assistance of our people in America through their prayers and means.

W. T. KNOX.

Maritime Conference

THE marches and battles, the victories and defeats, of another year are now in the past, and the new year holds for us greater opportunities, more strenuous conflicts, and more brilliant victories. It is with courage and greater faith and trust in God and in this great message that the workers in the Maritime Conference enter upon the sacred work entrusted to them.

The Maritime Conference embraces what is known as "the provinces down by the sea"—Nova Scotia, New Brunswick, and Prince Edward Island. These provinces are but one seventy-second part of the area of the Dominion of Canada, yet one eighth of its population lives along the streams and lakes, bays and coves, which abound throughout the country and rugged coast lines. It is the most easterly conference in the North American Division, and reaches out far into the Atlantic. The general sentiment of the people is closely bound to the prevailing customs of the Old Country, and one may see evidences on every side that we are at war, and that the old Loyalist spirit still is characteristic of the inhabitants. While the conditions are quite unsettled, and the attention of the people is centered upon the great issues of the war, God's work progresses, and the lesson is taught us that while worldly enterprises may look discouraging, God's people can move on with perfect confidence; for success will crown their earnest efforts. As time passes, conditions may become more difficult; but we shall work the harder and more courageously, and expect to triumph with the message when Jesus comes. We are strengthening our ministerial force, and have secured an energetic field secretary to push forward the canvassing work, which has a promising outlook for this year.

The Williamsdale Academy has struggled under financial stress and a small enrolment, but the present year we have the largest attendance in the history of the school. In spite of the high prices paid for provisions, the school is doing well financially. Provision has been made to clear off all the original indebtedness of the academy. A new water system is being installed, funds for which were kindly donated by the friends of the school. This furnishes the students with clear, sparkling water from a brook fed by the springs which have their source back in the hills and forest above the school. The teachers are bending every energy to make the school a success, and we have some very promising young people who should develop into workers in the Master's vineyard.

The membership of our conference is growing from year to year, and the report of the treasurer for the past year shows that the Lord has blessed his people financially in their efforts for the advancement of his kingdom. As a result of all taking part in the Harvest In-gathering campaign, the Maritime Conference collected nearly three times her share of the \$100,000, and over \$200 more than last year. Our gifts to mis-

sions exceeded the total of last year by more than \$300, and were \$240 over our twenty-cent-a-week quota. The tithe this year was higher than that of any year since the conference was organized, the gain being more than \$400 over the previous year.

As a conference we take up the burdens of the new year with Christ as our yokefellow, knowing that there are greater heights to reach; but side by side with our Master, we wish to go all the way, and only lay down our burden over in the kingdom of God.

The far-removed Maritime Conference is close to all God's people in the bond of labor and love, and desires a part in their intercession at the throne of grace.

GEO. H. SKINNER.

In the Philippines Again

As it had been arranged that Elder J. E. Fulton, vice-president of the Asiatic Division, should unite with me in holding general meetings in the Far East, he joined our company at Shanghai. We were all given a most cordial welcome by our workers and believers in Manila. We found them all well except one, and all working to the limit of endurance. It was a great privilege to visit again our fellow workers and brethren and sisters in the Philippine Islands.

Elder R. C. Porter, president of the Asiatic Division, had come over from Hongkong to counsel with us regarding important matters before leaving with Elder W. T. Knox for India. We had twenty-four hours together, which gave us an opportunity to study and settle a number of important questions relating to the general meetings we were to hold, and also in regard to the Asiatic Division Conference to be held next April.

As soon as Brethren Knox and Porter left us, we began making preparations for the work we had come to do in the Philippines. Brother C. E. Weeks, secretary of the Publishing Department of the Asiatic Division, was present to look after the interests of that branch of the work, and Brother C. C. Crisler was with us to study the field from the standpoint of the denominational literature that should be immediately provided.



BROTHER AND SISTER J. S. BARROWS

Relatives and personal friends of our missionaries in the Philippines will be glad for a few remarks regarding these workers, I am sure.

Brother and Sister L. V. Finster, who are in charge of the field, are both in good health. They have been here eight years. There was not a believer in our message in the islands when they came. Now there are eight hundred and forty-six baptized members. The blessing of the Lord has surely attended their efforts, but for a long time they have been seriously overtaxed. Our failure to send needed help as the work has grown, has left them with burdens too numerous and too heavy.

Brother and Sister C. N. Woodward and their daughter Mary, who have recently come from Shanghai to help carry the burdens in Manila, are in excellent health. They love the people and



BROTHER AND SISTER R. E. HAY AND THEIR CHILDREN

the work in the great mission fields of the Far East. It is very impressive to see the strong attachment that is silently but surely formed between our missionaries and the various peoples of these lands. In the interviews I have had with business men in the Philippines I have not found any such bond of union. They usually speak unkindly and harshly of the natives, and treat them in like manner.

We found Sister W. E. Lanier so poorly that the doctors had advised her return to the States. This counsel was accepted by the Asiatic Division Committee, and Brother and Sister Lanier are leaving on the "Empress of Russia" for Seattle. They were very sorry to leave the people and the publishing work in this field. The book work has prospered under Brother Lanier's efforts during the last three years.

We were glad to find Prof. and Mrs. Irving Steinel delighted with their new field. They have recently come here to take charge of our educational work in the Philippine Islands. A good building has been erected for the academy, and a very pleasant home has been provided for Brother and Sister Steinel. A strong bond of sympathy has already been established between them and our Filipino people.

They are assisted in the school by Prof. and Mrs. O. F. Sevrens, who came out with them. Brother Sevrens is a nephew of Sisters J. I. Tay and Geo. A. King. After his graduation from Maine University, he came to the Philippines as a teacher. Here he accepted the third angel's message, and returned to the



BROTHER AND SISTER O. F. SEVRENS

States to become better acquainted with our work and people. After spending a year in Pacific Union College, he was chosen by the Mission Board to connect with our educational work in Manila.

Soon after our arrival the missionaries in charge of the outstations began coming to Manila to attend the general meeting to be held here. Brother and Sister Elbridge Adams came with their two children from Iloilo, in the south. They brought with them a number of bright, earnest natives who have embraced the message under their labors. Brother and Sister Adams show the effects of constant warm weather and heavy, taxing work. As they were needing a change and rest, it was decided that they should go to Baguio, the hill station in Luzon Island, for a time. They are of excellent courage in their work, and have no desire to change their field of labor.

Brother and Sister R. E. Hay, with their three children and a company of native workers, came down from their Ilocano Mission field. Since coming to



ELDER E. E. ADAMS AND FAMILY

the Philippines they have made their headquarters in the town of Vigan, several hundred miles north of Manila. They are both in excellent health, and are thoroughly devoted to their work.

Dr. Carlos Fattebert and his wife, with a number of their converts, came from the island of Cebu, far to the south of Manila. While they may be called well, yet like Brother and Sister Adams, they show the effects of steady heat and hard work under the various disadvantages in which they are placed, but they love their field and are planning to stay in it until the work of the Lord is finished.

In later reports we will tell about the work being carried forward by these missionaries in their stations, of the success that they are having, and of the pressing needs of their fields. It is a source of great satisfaction to find almost the entire force in the Philippines in what may be said to be good health, and all of them deeply attached to their fields. No gospel worker can succeed unless his heart goes out in warmest love to the people with whom he is associated and for whom he labors. May I solicit the prayers of the reader for these workers and their work?

A. G. DANIELLS.

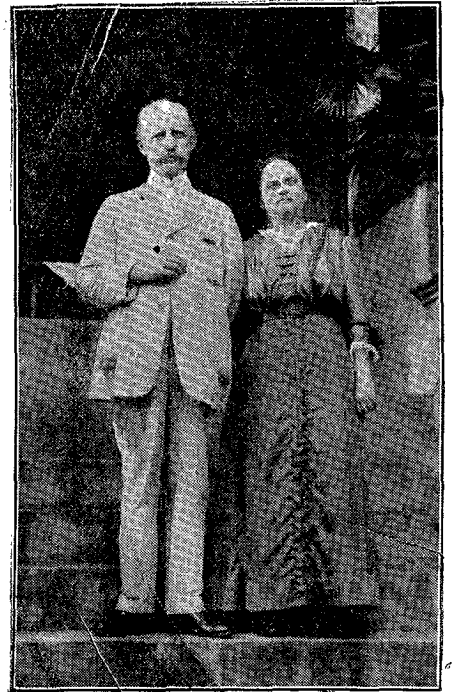
Organization of the Central-Southern Luzon Conference

Report of Proceedings

ON the arrival in the Philippines of Elders A. G. Daniells and W. T. Knox, president and treasurer respectively of the General Conference, a meeting of the Asiatic Division Committee and the members of the local mission was held in Manila. Consideration was given to the interesting and important work which has developed in the Philippines, especially in the Tagalog field,—that portion of the island of Luzon of which Manila is the capital and center, and to the necessity of a fuller organization to meet the needs of a rapidly growing work. As a result of these deliberations, it was voted that if, after visiting the churches and making a fuller investigation, it was seen to be advisable, a conference should be organized in that part of the field where the greatest number of Sabbath keepers was to be found. Three weeks were spent in making a tour of the churches and companies in the following places: San Pablo, Santa Rosa, Cavite, Malolos, Baiwag, Nasagarray, and Calumpit. There are also several companies that make up the church in Manila. As a result of these visits, the conviction was strengthened that there was a sufficient membership for a conference organization, and that such a step would be beneficial to the work. The brethren greatly appreciated the instruction Elder Daniells gave at this time.

A general meeting had been called to convene December 14, to consider the work of the Philippine Mission. Missionaries and native brethren from the several local mission stations were present. We feel sure that the readers of the REVIEW will be glad to read the proceedings of the first local conference organized in Asia. The following are the main items of interest, as recorded in the minutes:—

"On Thursday, Dec. 14, 1916, at 2 P. M., there assembled in the new church



The Treasurer of the General Conference Afield. ELDER AND MRS. W. T. KNOX

building at the corner of Bambang and Oroquieta Streets, Manila, a goodly number of believers from various parts of the Philippine Islands. In response to a call from the superintendent of the Philippine Mission of Seventh-day Adventists, two hundred and forty-two church members, representing eleven churches with a membership of eight hundred and eighty-three, were in attendance at this general meeting.

"In addition to all the general workers from the Philippine Mission, there were present Elder J. E. Fulton and Brother C. E. Weeks, representing the Asiatic Division Conference; and Elder A. G. Daniells and C. C. Crisler, representing the General Conference.

"At the hour appointed for opening, Elder L. V. Finster called the meeting to order. After the singing of an appropriate hymn, prayer was offered, invoking the presence and blessing of the Lord.

"Voted, That Elder Finster act as temporary chairman.



AT LEFT, MR. AND MRS. ROBERT STEWART AT RIGHT, DR. AND MRS. FATTEBERT

"Voted, That Brother C. N. Woodward act as temporary secretary.

"The chairman stated that after a careful study of the situation in the Philippine Mission of Seventh-day Adventists, by members of the General Conference Committee and of the Asiatic Division Conference Committee, with members of the Philippine Mission Committee, it had been decided to recommend the organization of a local conference in the Philippine Islands.

"Elder A. G. Daniells, president of the General Conference of Seventh-day Adventists, outlined briefly some reasons that lead groups of believers in mission territory to organize themselves into local conferences when conditions for such organizations are favorable. Among other conditions, he named the following as important:—

"1. A sufficient membership to give strength and solidarity to an organization.

"2. The accessibility of the members in a given territory, making it possible for them to carry on a concerted action.

"3. The development of different lines of work to a point of efficiency and strength.

"4. The willingness and ability of the believers to make such an organization effective, and a real blessing to their field.

"5. A readiness and an ability to aid in the financial support of a conference.

"Others spoke concerning the desirability of taking such a step, and all seemed clear in the conviction that the time had come for organizing a portion of the Philippine Mission of Seventh-day Adventists into a local conference. It was therefore unanimously—

"Voted, That the church members present proceed to organize themselves into a local conference embracing the central and southern portions of Luzon Island, with some adjacent territory."

A constitution modeled after our State conference constitutions was adopted. The following standing committees were appointed:—

"Plans and Recommendations: J. E. Fulton, C. E. Weaks, I. A. Steinel, Bibiano Panis, Leon Rhoda, Estalita Talog, Fausto Jornado.

"Nominations: Roy E. Hay, Dr. Carlos Fattedbert, E. Manalaysay, W. E. Lanier, E. Wenceslao.

"Licenses and Credentials: A. G. Daniells, E. M. Adams, O. F. Sevrens, C. N. Woodward, R. A. Caldwell.

"Credentials of Delegates: Bibiano Panis, E. Manalaysay, L. V. Finster, E. M. Adams, Leon Rhoda, Dr. Carlos Fattedbert, Roy E. Hay, Guillermo Dionisio."

The following are some of the recommendations passed:—

"With pleasure we place on record our deep gratitude to God for making known to us the gospel of salvation as presented in the threefold message of Revelation 14, and we hereby express our unbounded confidence in this message as set forth by Seventh-day Adventists.

"We further express great appreciation of the earnest, consecrated services of our European and Filipino laborers in the ministry, the Bible work, the printing office, and the colporteur work, and our gratitude for the success that has attended their efforts.

"WHEREAS, The work of God in this field has been greatly advanced through

the sacrifices of our beloved brethren in America and Australia, in—

"1. Sending ministers and other gospel workers to us, bringing to us the message of truth and gladness.

"2. Establishing a printing office for the publication of our papers, tracts, and books in the languages of these islands.

"3. Providing a school for the training of native laborers.

"4. Sending means for the erection of a commodious church building in which to hold our conference and general meetings as well as regular services, and in bestowing many other gifts, great and small; therefore,—

"Resolved, That we hereby express to our dear brethren across the waters our heartfelt appreciation of their loving sacrifices which have brought us untold blessings, leading us into the brotherhood of this great message. And having now entered with our brethren into the common faith, we pledge ourselves to cooperate with them in carrying to the millions still unwarned the glorious message we have so recently received; and, with them, we look forward to the glad meeting when the work shall be finished and the victory won.

"We express our loyalty to this cause, and our determination to join our brethren throughout the world in proclaiming this message to all nations, thus helping speedily to finish the work of God in this generation.

"WHEREAS, It is plainly and explicitly set forth in the Scriptures that a tenth of our income should be given for the support of the gospel ministry; and,—

"WHEREAS, God's signal blessing has attended his work and his people wherever tithing has been faithfully carried out; and,—

"WHEREAS, A heavy responsibility now rests upon the Filipino people of this new conference heartily to support the work of proclaiming the third angel's message to the many unwarned people of these provinces; therefore,—

"Resolved, That we unite with God's people in the plan of devoting to his cause an honest tithe of all the increase that comes to us in wages, and from our business enterprises and the products of our farms and gardens.

"WHEREAS, Our rapidly increasing constituency of Tagalog-speaking believers makes it advisable that we have some regular medium for communicating with our churches,—

"We recommend, That a monthly church paper of not less than four pages be started in that dialect at an early date, at a price of not more than twenty-five centavos a year, and that our people be encouraged to subscribe.

"We recommend, That earnest and persistent efforts be made by the Sabbath school secretary of the Central-Southern Luzon Conference, aided by all the officers and workers, to encourage—

"1. Every Sabbath keeper in the conference to become a member of the Sabbath school, and to urge the children to attend.

"2. The daily study of the Sabbath school lessons; and to urge the parents to assist their children in the study of the lesson.

"3. The teachers to become so familiar with their lesson study that they will not be dependent on their lesson pamphlets or Bibles as they stand before their classes.

"We recommend, That consecration services be held in all the Sabbath schools at least once a year.

"WHEREAS, There are in our ranks in the Philippine Islands many young people for whom earnest efforts should be put forth to instruct them in the gospel, and lead them to give themselves to the work of the third angel's message; and,—

"WHEREAS, Many hundreds of young people have been saved to this cause through the organized young people's work; therefore,—

"Resolved, That special attention be given to the organization of a young people's department in the Central-Southern Luzon Conference, and that some suitable person be elected to act as Missionary Volunteer secretary of this conference, whose duty it shall be to promote the welfare of this important department of our work, and to organize local societies in our several churches as soon as it may be deemed advisable; and,—

"Be it further resolved, That this organization be effected in harmony with the plans of the Missionary Volunteer Department of the General Conference.

"WHEREAS, The General Conference has been liberal in releasing the president to attend our general meeting in Manila, at which the organization of the first local conference in Asia has been effected, and at which he rendered valuable help and counsel,—

"We hereby express our sincere gratitude to the brethren for this valuable help.

"In view of the great responsibility resting upon our church membership to unite their efforts with those of ministers and missionaries in the giving of the message,—

"We recommend, That monthly home missionary programs be prepared for use in all our churches, and that they be placed in the church paper.

"We further recommend, That our conference laborers and church elders give careful study to these programs and unite in carrying them out on the days set."

The committee on delegation reported that there were 242 delegates present, representing eight churches in the new conference, with a membership of 752.

The committee on nominations reported as follows: President, L. V. Finster; vice-president, Bibiano Panis; secretary-treasurer and auditor, J. S. Barrows.

Executive Committee: L. V. Finster, Bibiano R. Panis, J. S. Barrows, Emilio Manalaysay, I. A. Steinel, Benito Burgos, Emilio Brion, and the field missionary secretary.

Sabbath school secretary, Mrs. L. V. Finster; Missionary Volunteer and educational secretary, Prof. I. A. Steinel; field missionary secretary, the Philippine missionary secretary.

The committee on credentials and licenses reported as follows: For ordination and credentials, Bibiano R. Panis, Emilio Manalaysay, Leon Rhoda; for ministerial license, Guillermo Dionisio, Victorio Arevalo; for missionary license, Juana San Augustin, Victoria Javier, Paciencia Molimbayan, Marcelino Pelejo, Augustin Panaga, Isaac Enriquez, José Emeralino, Melcher Elauria.

The following-named persons were granted colporteurs' license: Tomas G.

Salvador, Isaac Mendoza, Antonio Zerati, Rafael Salazar, José Umali, Geruacio de la Cruz, Dorotes de Leon, Apolonia de Jesus, Daniel Balayo, B. Cupino, Jeronimo Nicolas, Sisonando Sison, Marcus Comilang, Pedro Magsalen, Matias Legaspi.

To be present at and take part in conference proceedings was a new thing for our Filipino brethren, most of them so recently brought out of the darkness of Romanism. But it was truly gratifying to note the deep interest taken by them in the discussion of every recommendation. Many intelligent questions were asked by the delegates, and great satisfaction was expressed for the work done among them.

On the last night of our meeting, after a talk by Elder Daniells on the work of the gospel ministry, in the presence of a large congregation in the new church, three native brethren, Bibiano Panis, Emilio Manalaysay, and Leon Rhoda, were ordained to the work of the gospel ministry. As the service was about to close, a request was made that on returning to America, Elder Daniells should take to the brethren and sisters in the homeland the Christian greetings and brotherly love of the believers in the Philippine Islands. This request was approved by a rising vote of the entire congregation. Thus closed this interesting and important meeting.

J. E. FULTON.

Medical Missionary Department

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

Medical Evangelistic Work in the Philippines

OUR work in the Philippines differs somewhat from that in other fields. I worked two years in the town of Argao, which is a sample of those in all the provinces,—a small town with a large population living in the surrounding country. There are 45,000 people in the district, but only 2,000 in the town. They are not really poor, as all have some kind of produce to fall back on, but they have little money. The houses, even in the mountains, are set up on stilts, and so are cleaner, without any effort to keep them so, than in many countries.

From the first, medical work opened the way for our work in Argao, as it would have been difficult to get a footing there by any other means. The earnings from this work the first two years paid about thirty-five per cent of all mission expense. During that time we were learning the language, writing tracts, and editing and translating an abridgment of "Thoughts on Daniel." For the past five months we have spent half the time in evangelical work outside of the district. I baptized a Chinaman last month—the direct fruit of this medical work. Nine have been baptized so far.

As the book work created so much interest near Cebu, we found it necessary to move here, and from now on we shall devote more of our time to evangelical work. While this is a large city,

the government does so much medical work free that ours will not be so much needed. But even so there is no time for idleness, for the evangelical and the book work are so pressing that we cannot attend to all. For several months I gave Bible readings in a town eight miles away. As soon as my wife came here, we held street meetings three times a week, with an attendance of about two hundred every night. The weather being changeable, we saw the need of a tent, so at once asked permission to have one made here, as it would take months to get one from the States. There was no doubt of Brother Finster's willingness, so we anticipated that, and got the tent-makers ready to begin. Consent came on Monday, and on Friday the tent, 24 x 40 feet, was stored away, and on Tuesday it was set up and seated. The cost of all, with lighting, was \$113. The attendance has continued about the same, and last night ten said they were keeping the Sabbath. They will need much instruction. We expect others will join us before we close the meetings. It is by this means that we shall have to reach all the towns on the island, one at a time. Our rainy season here is any time, so we cannot dodge it. When we get native workers, we shall need another tent.

My wife has just finished a three weeks' Bible school with four natives,—one a teacher, one training for the Bible work, and two ready for high school. Four men are canvassing for "Thoughts on Daniel," and one for tracts. We shall get out a thirty-two-page quarterly to be sold by those who cannot handle books. I am also expected to get out a three-hundred-page medical book, by compilation or otherwise, to be translated into the various dialects. This will add to the work of this field. We must continue our language study, as we need to be our own authority on the subject, there being few who can claim to be so here.

CARLOS FATTEBERT, M. D.

Missionary Volunteer Department

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

The Senior Bible Year

Assignment

- Feb. 11. Num. 1-3: A census; order; redemption money.
- Feb. 12. Num. 4-6: Separated for service.
- Feb. 13. Num. 7-8: Princely offerings.
- Feb. 14. Num. 9-11: Following the cloud; murmurings; punishment.
- Feb. 15. Num. 12-14: Jealousy punished; the reward of unbelief.
- Feb. 16. Num. 15-16: Sin and punishment.
- Feb. 17. Num. 17-19: Aaron honored; support of priests and Levites.

Lessons from the Types in Numbers

"It is pretty generally known that in the Old Testament there are typical persons, things, times, and actions; but it is not, I believe, so generally known how remarkably these types vary in character, and how beautifully they have been divided and arranged by God himself under different classes, if I may so speak; each one distinct from the others, and each one having something

characteristic. The books of the Old Testament are God's divisions; each of them may be called one of God's chapters; and in each of these books we find something different as respects the character of the types it contains. The general notion of the types is that they are merely sketches. This is very far short of the truth. So far from being rough sketches, they are one and all most perfectly finished by a master's hand. Christ is indeed the key to them all: he is the key of the types, and the key to the Bible. Of him God has given us more than sketches; the Word from end to end is full of him. In the Word we have a whole Christ presented to us: Christ in his offices, in his character, in his person, in his relation to God and man; Christ in his body the church; Christ as giving to God all that God required from man; Christ as bringing to man all that man required from God; Christ as seen in this dispensation in suffering; Christ as seen in the next dispensation in glory; Christ as the first and the last, as 'all and in all' to his people. The different books are but God's chapters in which he arranges and illustrates some one or more of these or other aspects of his Beloved.

"Those who are so far acquainted with the earlier books of the Bible as to be able to carry their general contents in their memories, will at once recollect how very different in character some of these books are from others; some, as for example Genesis, being throughout simple narratives; others, like Leviticus, being from first to last a series of ceremonial observances. Each of these books is, as we find from the New Testament, *typical*. There is, however, a great difference in the character of their types.

"Generally speaking, the difference is this: The types of Genesis foreshadow God's great dispensational purposes respecting man's development. The types of Exodus bring out, as their characteristic, redemption and its consequences; a chosen people are redeemed out of bondage and brought into a place of nearness to God. Leviticus differs from these, dealing in types connected with access to God. Numbers and Joshua are again perfectly different, Numbers giving types connected with our pilgrimage as in the wilderness; Joshua, types of our place as over Jordan, that is, as dead, and risen with Christ.

"Numbers—giving the history of Israel in the wilderness, their services, their trials, and their failures there—brings out, I cannot doubt, repeated types of the Christian's experience and pilgrimage in the world as in a wilderness. Israel's history, as well as Israel's ordinances, was typical. Their coming out of Egypt was typical; their sojourn in the wilderness was typical; their entering the land was typical; and the details of each of these portions of their history, will show how perfectly the pictures are finished by the hand of One who well knew what he was describing.

"In Numbers, then, we get types connected with the wilderness. Here the world is viewed not as the house of bondage, but as the place of trial, the scene of pilgrimage, through which Israel must pass to Canaan."—Andrew Jukes, in "The Law of the Offerings."

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"FORGIVENESS is man's deepest need and highest achievement."

Educational Department

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

The Ministerial Reading Course

THE General Conference Ministerial Reading Course has already entered upon its fourth year. It was begun Jan. 1, 1914. The course is laid out in detail only one year at a time, but it has been planned from the beginning to conduct a course of five years. Readers are asked to register with the General Conference Educational Department so that we can keep in touch with their work, keep a record of completed reading, and issue each year an annual credit card when the work for that year is completed. In order to carry out this plan it is necessary for each reader to report to the Educational Department the completion of each book. The plan has worked well so far.

The extent to which this course is being appreciated and patronized may be seen from the fact that up to the close of 1916 we had registered one thousand and two different readers. At the beginning of 1917 we had already enrolled about two hundred members for the new year, a record which far surpasses the beginning of any other year since the course was started. In the month of December, 1916, forty-seven new members were added to our roll, not to mention renewals. This shows a very substantial appreciation of the value of keeping up the systematic reading of books and other matter especially selected by the General Conference Committee.

At the end of the first year we opened what we call our charter roll. This includes the names of all who have completed the reading of the first year of the course, 1914, regardless of whether they did the reading in that year or not. The total number of names now on this roll is three hundred and forty-nine. This roll will remain open to the end of 1918, when the five-year course will be completed, and the Reading Course certificate issued to all who have completed the five years' reading.

Recently we have been making a very special effort to have readers who have registered at any later date than the first year, go back and read up from the beginning. This offer is meeting with a good response, as up to date eighty-two have already enrolled for back courses, and have expressed their determination to catch up with the current course either by the end of the present year or at least by the end of 1918. This will place their names on the charter roll, as well as secure to them the Reading Course certificate at the end of the five years.

One difficulty that has stood in the way of our workers' taking this course has been a financial one. Most readers like to own their own books, and those who can, get the greatest permanent benefit from the reading. On the other hand, some of our conference committees have been so deeply interested in having all their workers take this course that they are maintaining a circulating library at the conference office, keeping

the Ministerial Reading Course books on hand so that laborers may obtain and read them by paying the charges for postage only. Some conferences are even paying half the expense of the course, allowing the laborers to retain the books. One or both of these plans make it possible for every gospel worker, especially ministers and Bible workers, to become readers of the excellent matter that is prescribed year after year.

The goal that has been adopted by the promoters of the course, and which they hope all the conferences will adopt for themselves, is *Every minister a reader*. We have testimonials continually coming into the office, expressing a keen appreciation of the benefits of this course. It is our hope that every one of the one thousand and two readers who have already enrolled will complete the work, and that before the five-year course is completed, every one of our fourteen hundred English-speaking ministers in the world may have a share in it.

W. E. HOWELL.



Higher Standards for Teachers

THERE is no question in the minds of educational men of today but that much progress has been made within the last two decades in systematizing and standardizing the various grades of schools. This has not only made confident the strong, but has spurred up or driven out the weak. However, the educational machinery does not yet operate so well in every detail as to strengthen or eliminate all weaknesses.

This has been true in a measure in the educational system of Seventh-day Adventists, but it is true in a far more marked degree in the schools for the general public. Under the fostering care of the state and the jealous laws which guard the professional schools, and under the efforts of men who regard commercial standards as all-important, great pains have been taken to find all weaknesses. The searchlight is almost always ready to be focused upon any given point, and compel the defect to be remedied.

The wise man said a long time ago, "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished." In the past, little has been done to check up the work in the schools of Seventh-day Adventists, and in some cases very inferior work has been done. This has been due partly to lack of facilities and partly to weaknesses in the teaching force. The part of prudence for the present will be to come up on the standards, rather than pass on and "be punished." It may be better to say, Come up to the standards, for Seventh-day Adventists have standards high enough for all present requirements, but they are in too many cases ideality instead of reality.

From the experience of the past, little is to be feared from the state authorities; but when ecclesiastical authorities take hold of the civil authorities, a different state of affairs will exist at once.

This is well illustrated in a recent experience at Brantford, Ontario. A Roman Catholic truant officer served summons on two of the parents who sent their children to our church school. The first hearing was adjourned, and at the next hearing the teacher was called to the witness stand. Elder M. N.

Campbell's account of the trial and the outcome is as follows:—

"Miss Myrtle Patten, the teacher, was put under oath and sharply questioned concerning her qualifications as a teacher and the character of the work carried on in the church school. She answered all the questions without hesitation, and was prepared to demonstrate both her own qualifications as a teacher and the high grade of work being done in the school. In spite of the effort to overthrow our work, every charge was refuted, and the opposition silenced. The judge was disposed to dismiss the charges and throw the case out of court then, but at the earnest request of the truant officer and police chief it was adjourned until Wednesday, November 1. At the close of the hearing I had a personal talk with the judge, explaining to him our educational system and the reason we maintain schools of our own, and gave him a copy of our General Conference Bulletin No. 14, which outlines the curriculum of the elementary schools. This conversation had a favorable effect on his mind, and the character and extent of our educational work was an evident surprise to him.

"I attended the third hearing Wednesday morning, and we found that a wonderful change had come over our opponents. They withdrew all objections to our school, and the judge promptly threw the case out of court."

If there had been manifest weakness in the teacher and in the system of which she was a part, no doubt the effect would have been far different.

C. L. STONE.



In Comfort and in Distress

THERE is much comfort in reflecting upon the growth of our educational work, especially as an evidence that God's hand is with us as we seek to develop it on principles he has marked out for us. In forty-two years it has increased from one school, of one kind, with less than a hundred students, to eight distinct types of schools—college, academy, local church school, correspondence school, medical evangelistic, nurses' training school, mission school, and mission training school—embracing, all told, an enrolment of some thirty-two thousand students. Comparing this number with the latest report of the total membership of the denomination, it represents more than one fifth as many people under instruction in our regular schools as we have members in the church. While it is true that many of this large student body, especially in the mission schools, are not church members, yet it is safe to say that, allowing 10,000 for the mission schools, at least 95 per cent of the 22,000 remaining are or become members of the church. Further, it is putting the matter fairly to say that of the 10,000 or more under instruction in our mission schools, as large a percentage, and probably larger, ultimately come into the church, as of those who come under any other form of gospel instruction.

It is proper to mention in this connection two other kinds of educational work conducted by the Department of Education.—the Ministerial Reading Course, with a registration ranging from 400 to nearly 700; and the Teachers' Reading Course, with a membership of some 500 or more. Not under the direction of the Department of Education, but closely

affiliated with it, are the educational features of the Missionary Volunteer work, with its regular weekly lessons, its reading courses, and its Standard of Attainment; and the Sabbath school work, with its weekly lessons, its reading course, and its far-reaching influence upon young and old. Then come also our colporteurs' institutes held yearly at our schools, and our ministerial and gospel workers' institutes held at various times and places; as likewise a limited amount of evening school and home school work.

It is gratifying, let me say again, to contemplate this large amount of teaching and training that is being carried on quite systematically by our various departments. We could rest satisfied to a degree with what is being achieved were we not obliged to hear ringing in our ears night and day that significant question —

But Where are the Other Half?

Returning now more strictly to our school work, we are compelled to acknowledge that as nearly as it can be estimated with the information at hand, only half of our boys and girls of school age are in our own schools. Where are the rest? — Either in the secular schools or not in school at all. The situation varies considerably in different parts of the field. One local conference reported last year a local school for every church having six or more children of school age. Another local conference had thirty churches with an average of fifteen children each of school age, yet with not one school among them.

Away off in the heart of China, there is a single province whose director of mission work reported about a year ago an increase during one tour of the churches, of five local schools above the two they already had, and the prospect of adding three more within a month — making a total of ten schools for sixteen companies of believers! If the importance of this work could thrill our church members at home as it does the converts direct from heathenism, we should not have to admit that our Chinese brethren in this province have outstripped one fourth or more of our home conferences; for we have nearly a score of local conferences with less than ten schools, and some of them with only two.

Where are the Teachers?

If with some rod of Moses we could bring forth twenty more schools in the land today, they would have to be teacherless so far as any present supply is visible. There is still a school here and there, at this late date, already arranged for — except the teacher! One call for a teacher came in today's mail, with some others already on hand. The educational secretary of one of our larger Unions wrote recently that he fears the necessity of having to reduce the number of their schools unless more teachers are forthcoming, when in reality they ought to establish fifty more in the Union.

Surely it is fitting that every one who reads this article should pray the Lord of the harvest to send forth his Spirit upon the believers to stir them up to the importance of establishing more local schools, and to send forth more teachers to man the schools that are or may be established. We have had too many evidences of the Lord's prospering hand in the educational efforts we have

already made, to slow down now, or to lose sight of the truth that the growth of our school work ought to go on in an increasing ratio.

There are still thousands of Zulus and Hakkas and Tamils awaiting the advent of the mission teacher, but it can be said that with an equally grim reality thousands of American boys and girls in Seventh-day Adventist homes are still without access to a Christian school.

W. E. HOWELL.

Clinton German Seminary

THE first months of the present school year have been full of rich blessings for both students and teachers. There seems to be a greater desire on the part of all to prepare for service than ever has been manifested before.

Our students are not only studying theories and effective methods of labor, but are carrying on organized work in the city. They are conducting family Sunday schools, are holding meetings, and are helping to care for the poor and the sick.

The mission bands, which meet after the Friday evening praise services, are a special feature of the school program. Brother John Schmidt, who has returned from South America, has charge of the band studying that field. This band already has a membership of eighty, and from the interest that is manifested one can see that its goal of one hundred members will soon be reached. Mrs. R. E. Hoen has charge of the band that studies the Eastern countries. The members of this band also take a great interest in the fields they are studying. A large majority of the students in these bands have definitely decided to be foreign missionaries, and therefore take special interest in these studies.

We have been especially favored this year by visits from several of our ministers. The talks and admonitions they give create within us new desires to do all in our power to enter the work. Pray for the success of the young people in our schools.

F. R. ISAAC.

News and Miscellany

Notes and clippings from the daily and weekly press

— The Democrats of the Senate have named Senator Willard Saulsbury of Delaware to be president pro tem, to fill the place left vacant by the death of Senator Clarke of Arkansas.

— Alonzo A. Loper, one of the founders of the Republican party, and said to be the last of the notable group present at the birth of that organization, in Ripon, Wis., in 1854, died January 2.

— Modern system and labor-saving methods have not reduced the cost of war. On the contrary it now costs \$20,000 on the average to kill a soldier, while in Caesar's day it cost only about a dollar.

— Some time ago London experienced a fog which is said to have been the most dense in fifty years. From early morning until a late hour the city was in the darkness of night. People on the streets were obliged to carry torches.

— The Library of Congress, at Washington, D. C., now contains about 40,000 printed volumes of rare Chinese works. Among these are said to be the three largest books in the world. Some of the volumes listed were printed nearly 500 years ago.

— Publishers in Great Britain are co-operating with educational authorities in protecting the eyesight of children by using for printed books paper that does not have gloss. It has been found that the reflection from glossy paper injures the eyesight of the reader.

— Despite the lively campaign against liquor which advocates of prohibition, led by Billy Sunday, the evangelist, had been carrying on in Boston, Mass., the city recently voted by one of the largest majorities in its history to remain "wet." Only two wards voted no license, it is said.

— The isolation of the scarlet fever germ by Dr. Mair, an English bacteriologist, was announced recently. It is hoped that his discovery will lead to the evolution of methods by which this disease, which frequently leaves its victims with defective vision or hearing, tumors, ulcers, or other chronic ailment, may be combated successfully.

— The Treasury estimates of government expenses for the coming fiscal year, running from July 1, 1917, to June 30, 1918, make a grand total of \$1,655,000,000. The estimates for the next year are the greatest in history, and are \$87,000,000 above the record-breaking total of last year. It was only a few years ago that "billion-dollar Congresses" were denounced as criminally extravagant.

— On January 8 the Supreme Court of the United States upheld as constitutional and valid the Webb-Kenyon law, prohibiting shipments of liquor from wet to dry States. It also sustained West Virginia's recent amendment to her law prohibiting importation in interstate commerce of liquor for personal use. This is the most far-reaching decision upholding prohibition laws yet given.

— A relief map of Europe's war zone is being prepared at Howell's microcosm, in Washington, D. C. It is modeled on a true section of the globe which if continued would make a sphere over ninety feet in diameter. Whenever the map is used in a lecture, each of the important cities can be illuminated by a tiny incandescent lamp, and an electric enunciator can be used to assist in locating the different places referred to. When finished, it will be the largest map of Europe ever made.

— For the benefit of public schools throughout the State the department of education of Iowa some time ago established what is believed to be the world's first moving picture library for purely historical purposes. At present the library contains some two hundred reels showing various local happenings of importance in the past few years. This supply is constantly being added to, and years hence students will be able to familiarize themselves as in no other way with the history of their State. Arrangements have been made with film companies to turn over to the library all films of historical importance after they have become commercially valueless.

Publishing Department

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

Correction of November Report

THROUGH a mistake on our part, the November report of Southern New England was one thousand dollars short. We are giving this credit in the report for December. W. W. EASTMAN.

Our Summary for December

THE summary for the last month of 1916 is herewith given to the readers of the REVIEW. The gain for the month in our world-wide sales is small, yet we are thankful that it shows some increase in the distribution of literature by our faithful colporteurs.

The total gain for the year in all lands is about \$120,000. There has been a slight falling off in sales abroad, while in the homeland there has been a gain of a little over \$150,000. We trust we shall see a much larger work accomplished the present year.

W. W. EASTMAN.

Comparative Summary of Foreign Periodicals

JANUARY, 1915, 448,128 copies, value \$13,166.23; January, 1916, 375,259 copies, value \$13,774.74.

February, 1915, 403,134 copies, value \$11,357.55; February, 1916, 577,282 copies, value \$14,480.57.

March, 1915, 467,626 copies, value \$18,243.92; March, 1916, 350,291 copies, value \$35,029.10.

April, 1915, 418,884 copies, value \$10,001.96; April, 1916, 365,373 copies, value \$11,086.68.

May, 1915, 595,740 copies, value \$18,200.94; May, 1916, 196,084 copies, value \$6,803.98.

June, 1915, 215,051 copies, value \$7,974.76; June, 1916, 349,164 copies, value \$12,985.33.

July, 1915, 561,531 copies, value \$11,627.60; July, 1916, 451,581 copies, value \$12,985.33.

August, 1915, 451,249 copies, value \$11,301.47; August, 1916, 197,383 copies, value \$6,073.76.

September, 1915, 220,834 copies, value \$7,848.51; September, 1916, 333,167 copies, value \$10,391.33.

October, 1915, 410,917 copies, value \$10,454.20; October, 1916, 379,671 copies, value \$10,042.66.

November, 1915, 359,241 copies, value \$11,944.78; November, 1916, 423,840 copies, value \$12,921.65.

December, 1915, 383,210 copies, value \$10,329; December, 1916, 295,844 copies, value \$8,309.74.

HOLLOW trees are always the stiffest; but the mightiest oak, if sound, can bend. The more exalted a man is by station, the more powerful should he be by kindness. There is no policy like politeness, since a good manner often succeeds where the best tongue has failed. Politeness is most useful to inspire confidence in the timid and encourage the deserving.—*Magoon.*

Colporteurs' Summary for December, 1916

UNIONS	Books				Periodicals			
	AGTS.	HRS.	VALUE 1916	VALUE 1915	NO. COP.	VALUE 1916	VALUE 1915	
ATLANTIC								
Maine	4	211	\$ 80.25	\$ 582.30	1429	\$142.90	\$ 11.10	
N. New England	6	271	369.75	213.60	265	26.50	80.60	
Massachusetts	11	818	901.80	370.05	3442	344.20	388.00	
S. New England	10	458	1635.45	314.05	1065	106.50	186.00	
New York	11	662	777.80	1115.31	386	38.60	116.00	
W. New York	10	372	420.76	296.25	223	22.30	36.00	
Gr. New York	10	612	512.30	370.75	2475	247.50	173.40	
Totals	62	3404	4698.11	3262.31	9285	928.50	991.10	
COLUMBIA								
Ohio	30	2866	3311.80	1050.10	1494	149.40	218.40	
Virginia	8	283	433.75	388.65	380	38.00	65.00	
Chesapeake	8	353	323.45	439.50	506	50.60	46.80	
W. Pennsylvania	12	1495	1588.60	1480.35	1050	105.00	34.00	
E. Pennsylvania	6	303	220.70	471.60	250	25.00	190.80	
Dist. of Columbia	8	262	558.45	588.95	2385	238.50	109.30	
West Virginia	10	832	1412.80	1754.90	305	30.50	97.00	
New Jersey	3	56	52.40	216.95	1335	133.50	79.00	
Totals	85	6450	7901.95	6391.00	7705	770.50	840.30	
LAKE UNION								
Indiana	11	635	291.30	781.80	126	12.60	87.10	
S. Illinois	18	1324	1199.45	2292.70	515	51.50	45.10	
N. Illinois	11	558	654.49	292.10	1631	163.10	81.50	
S. Wisconsin	9	976	634.50	53.60	208	20.80	63.00	
N. Wisconsin	3	169	119.40		70	7.00		
N. Michigan	10	536	378.65	257.40	359	35.90	28.00	
W. Michigan	4	306	185.38	653.55	135	13.50	20.50	
E. Michigan	10	345	356.20	330.40	1305	130.50	157.00	
Totals	76	4849	3819.37	4661.55	4349	434.90	482.20	
EASTERN CANADIAN*								
Ontario	1		373.70	357.85	1530	153.00	117.10	
Quebec				14.20	156	15.60	10.00	
Maritime				242.95	375	37.50		
Newfoundland								
Totals	1		373.70	615.00	2061	206.10	127.10	
SOUTHERN								
Louisiana	8	401	248.20	271.60	2609	260.90	65.50	
Alabama	17	684	352.80	146.25	581	58.10	99.00	
Kentucky	18	1333	1174.20	1221.13	475	47.50	36.30	
Mississippi	15	917	143.25	195.20	120	12.00	82.50	
Tennessee River	6	446	322.55	536.75	55	5.50	47.00	
Totals	62	3781	2241.00	2370.93	3840	384.00	330.30	
SOUTHEASTERN								
Cumberland	6	495	2110.37	426.00	550	55.00	60.00	
Georgia	11	973	675.06	373.75	502	50.20	83.70	
North Carolina	8	906	449.94	447.40	612	61.20	67.50	
South Carolina	5	454	375.38	415.86	245	24.50	22.50	
Florida	17	1094	950.85	1599.52	700	70.00	31.90	
Totals	47	3922	4581.60	3262.53	2609	260.00	265.60	
SOUTHWESTERN								
Arkansas	14	980	1043.46	508.25	10	1.00	8.10	
Oklahoma	14	1092	1920.30	418.75	380	38.00	61.60	
W. Texas	5	322	438.90	394.85	50	5.00		
S. Texas	11	498	382.75	128.45	1183	118.30	165.50	
N. Texas	25	882	813.70	187.50	350	35.00	59.00	
New Mexico	2	140	146.80	100.40	550	55.00	59.00	
Totals	71	3914	4745.91	1738.20	2523	252.30	353.20	
CENTRAL								
Missouri	6	509	877.60	1232.85	540	54.00	77.00	
Colorado	5	494	470.00	780.65	120	12.00	50.00	
Nebraska	2	114	145.95	566.20	200	20.00	7.50	
Wyoming	2	118	137.15	157.30	30	3.00	12.00	
Kansas	6	496	422.70	1405.99	225	22.50	82.50	
Totals	21	1731	2053.40	4142.09	1115	111.50	693.90	
NORTHERN								
Iowa	6	262	797.60	315.95	1660	166.00	298.00	
Minnesota	4	511	580.25	394.35	2776	277.60	290.70	
South Dakota	4		134.85		210	21.00	38.60	
North Dakota	6	262	356.93	165.10	1006	100.60	44.50	
Totals	20	1035	1869.63	875.40	5652	565.20	671.80	

PACIFIC							
California-Nevada	5	311	\$427.15	\$325.75	462	\$ 46.20	\$ 35.80
Arizona	1	157	407.50				30.00
S. California	8	344	490.15	991.00	1700	170.00	328.50
Central California	4	120	165.00	182.20	80	8.00	23.50
California	5	170	543.79	562.70	2335	233.50	339.50
S. E. California	1	28	156.60		100	10.00	
Inter-Mountain	5	318	431.25	596.70	105	10.50	5.50
N. W. California	4	226	250.00				
Totals	33	1674	2871.44	2658.35	4782	478.20	762.80
NORTH PACIFIC							
W. Oregon	7	130	143.60	992.20	450	45.00	64.50
S. Oregon				227.50	180	18.00	9.00
S. Idaho	2	114	119.00	849.05	140	14.00	25.20
W. Washington	16	263	638.40	166.50	1355	135.50	127.00
Montana				529.90	600	60.00	103.50
Upper Columbia	18	180	449.80	350.70	175	17.50	54.00
Totals	43	687	1350.80	3115.85	2900	290.00	383.20
WESTERN CANADIAN							
Alberta				188.75	42	4.20	5.50
Manitoba				561.75	780	78.00	58.50
British Columbia					256	25.60	84.00
Saskatchewan				427.50			51.50
Totals				1178.00	1078	107.80	199.50
Foreign and miscellaneous					5533	553.30	606.20
Mailing lists					45056	4505.60	4120.60
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian	76	6192	11207.00	11744.82	2848	398.06	
British	27	2967	2041.85	1127.47	118981	2459.32	5403.92
Scandinavian				6279.84			252.13
Latin	11	1682	1753.51	672.01	5827	176.29	217.73
East German	48	4415	1863.06	1840.19	68976	2029.21	1493.49
West German	60	6096	3002.91	1966.47	69698	1842.82	1637.90
Danube	12	1357	681.02	478.82	636	18.48	2.69
Central European	49	4753	2393.17	2123.06	20538	677.79	702.68
Levant				117.00			
Canary Islands	1	6	4.41	10.62			
South African				1313.02			37.45
India	4	194	363.28	185.66	3743	147.56	
Korean	30		11.76	49.75	2904	72.60	68.00
Japan	7	939	47.42	92.55	1518	43.27	157.60
Philippine	25	2262	1209.15	338.92			46.50
Hawaiian	1	60	272.50	302.25			50.00
Guatemala				96.20			1.50
Salvador	1	50	96.54				
N. Honduras			153.33			4.00	
S. Honduras	2	66	482.50		175	17.50	
Jamaica				138.56			207.00
Porto Rican	10	472	1163.45	450.95			
Cuban	7	204	320.80	666.00			5.60
W. Caribbean	6	334	1490.80			344.10	
Brazilian	41	6947	3218.45	2833.69			
Austral Union	30	1567	2776.74	2045.92		78.74	44.81
Totals, foreign	448	40563	34553.65	34873.77	295844	8309.74	10329.00
Totals, N. Am.	515	31447	36506.91	34272.11	98488	9848.80	10722.90
Grand totals	963	72010	\$71060.56	\$69145.88	394332	\$18158.54	\$21051.90

Comparative Book Summary

	1911	1912	1913	1914	1915	1916
Jan.	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58	\$60,418.25
Feb.	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61	74,298.80
March	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23	92,431.51
April	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96	94,066.35
May	81,923.78	94,166.15	101,640.01	87,024.10	107,987.69	106,602.30
June	135,888.76	137,838.38	137,373.06	153,480.96	151,199.10	174,415.86
July	127,256.86	156,166.90	140,576.24	199,116.62	170,546.02	192,033.15
Aug.	91,810.46	103,165.69	111,660.64	105,391.65	118,773.18	143,185.26
Sept.	86,001.72	67,551.70	73,732.14	74,359.96	78,364.70	96,001.38
Oct.	81,367.89	70,219.70	84,015.90	60,357.25	76,102.53	85,128.41
Nov.	67,600.00	77,424.87	73,949.68	57,388.95	69,660.16	86,248.56
Dec.	58,386.24	57,291.91	59,749.92	57,496.17	69,145.88	71,060.56
Totals	\$976,218.80	\$1017,684.13	\$1049,943.46	1083,110.29	1088,890.64	1275,890.39

Comparative Summary of American Periodicals

	1914	1915	1916	1914	1915	1916
January †	152971	170760	177107	July	211040	150880
February	242627	134619	222470	August	171451	152273
March	224757	341059	154019	September	164860	130465
April	162027	183280	98217	October	174182	123027
May	168934	158114	117917	November	142040	98174
June	189897	159635	154701	December	143190	107229
Totals	2147976	1909515

* Report for two months.

† Multiply number of magazines in any month by ten cents to get value.

"The Daily Program"

"THE one priceless gift dealt out to all men equally and impartially is time." How differently it is utilized! Some cherish each moment and make it contribute toward a worthy object in life; others allow the moments to slip by in activities which point nowhere in particular, and bring no accomplishment worth while.

Each person in the manner he uses his time, particularly his spare time, determines what his future shall be.

The March issue of *Life and Health* (ready about February 1) will have a symposium on this subject.

Symposium Topics

- "The Daily Program."
- "Efficient Use of Time."
- "Physical Exercise in the Daily Program."
- "Recreation an Essential to the Balanced Program."
- "Time of Meals."
- "Rest and Sleep."
- "Practical Religion Essential to a Perfect Day."
- "Man's Worst Enemy—Drink."

Life and Health has as its new subtitle, "How to Live;" and it is the aim of the editors to treat in an efficient, practical manner some phase of this important topic in each issue. In February it was "The Cost of Living;" in March it will be "The Daily Program;" in April, "Home Treatment of Simple Diseases;" in May, "Rational Diet;" in June, "Prevention;" in July, "Babies and Their Care." Thus each month some one topic of unusual interest will be treated.

You cannot afford to be without each issue of *Life and Health*. If you are not acquainted with this magazine, send 10 cents in stamps for a sample copy; or better, order a year's subscription through your tract society.

You will not be disappointed.

LIFE AND HEALTH,
Takoma Park, Washington, D. C.

OBITUARIES

SMITH.—Mrs. Mary T. Smith, *née* Joseph, was born July 17, 1836. She died in Corona, Cal., Dec. 28, 1916. Her husband lost his life in the Civil War, and she was left with three small children, whom she struggled to support. Nearly two years ago her health began to fail. She died triumphant in the Lord. One daughter is left to mourn.

W. F. MARTIN.

CAPPS.—Martha J. Pumpelly was born Nov. 29, 1837, in Maysville, Ky. In June of 1863 she was married to John H. Capps at Bloomington, Ill. Three sons and two daughters were born to them, and after the death of her husband she made her home with them, dying suddenly at the home of her daughter, in Monmouth, Ill., on Sept. 22, 1916. Interment took place in Topeka, Kans. Sister Capps was an earnest member of the Seventh-day Adventist church.

W. H. CLARK.

SNAPP.—Madison Snapp was born in Memphis, Tenn., Feb. 26, 1832. He was one of the early settlers in Kansas. He made his home near Ozawkie in 1860, and in this vicinity spent the remainder of his life. Feb. 29, 1854, he was united in marriage with Miss Martha Ann Francis. In 1890 he became a member of the Seventh-day Adventist church, and remained faithful until called by death, Sept. 21, 1916. Four of his seven children and one brother and one sister survive.

W. H. CLARK.

STEVENS.—Mrs. Sarah J. Stevens died at the home of her daughter, in Rock Hall, Md., Jan. 16, 1917, aged 67 years. A son and a daughter mourn; also five brothers and two sisters.
M. L. JUDEFIND.

LINE.—Neola Marguerite, daughter of Mr. and Mrs. J. W. Line, died suddenly at their home, near Sutherlin, Ore., Jan. 4, 1917, aged 3 months and 7 days. The sorrowing family are comforted by the hope of a soon-coming Saviour.
J. M. HOPKINS.

TULANE.—Alonzo Arthur Tulane was born in Richmond, Va., June 15, 1863, and died, as the result of an accident, Jan. 21, 1917. During an illness of about two months he gave his heart to God. An aged mother and three sisters mourn.
W. C. MOFFETT.

HYATT.—Mrs. M. E. Hyatt was born in Battle Creek, Mich., in 1866, and died Jan. 18, 1917. Sister Hyatt and her husband went as missionaries to South Africa in 1902, remaining in that field for nine years. She was faithful until the end of her life. Her mother, two sisters, and one brother mourn.
C. S. WIEST.

SETTLE.—Lena May Settle was born May 14, 1896, and died Oct. 21, 1916. She became a member of the Seventh-day Adventist church at Wagoner, Okla., in 1906, and remained faithful during her long illness. Her parents, two sisters, and three brothers mourn, but they have the assurance that she sleeps in Jesus.
C. H. MONTGOMERY.

WHEELER.—Mary E. Cole was born in Coldwater, Mich., March 7, 1874. She was married to Baldwin Wheeler. Eighteen years ago she accepted the third angel's message, uniting with the Tennessee conference church, of which she remained a faithful member until her death, which occurred Jan. 17, 1917. Her husband and two sons survive.
I. C. POUND.

VERMAAS.—Jennie Brethouwer was born near Cedar Grove, Wis., Sept. 9, 1871. She was married to Martin Vermaas, in Holland, Nebr., in 1889. To them were born thirteen children, ten of whom are living. For sixteen years Sister Vermaas was a member of the Seventh-day Adventist church, active in the service of her Lord. Her death occurred near Firth, Nebr., Jan. 7, 1917.
B. L. HOUSE.

BROWN.—Severree Brown was born near Newark, Ohio, Oct. 31, 1841; and after an illness of about two weeks passed peacefully away Jan. 15, 1917, in College View, Nebr. April 7, 1867, he was married to Eliza Ann Brown. Five of their ten children, also two adopted sons, are left to mourn. For the last thirty-five years of his life Brother Brown was a faithful member of the Seventh-day Adventist church.
B. L. HOUSE.

ENBANKS.—Mrs. J. D. Enbanks was born in Livingston County, Kentucky, March 8, 1857, and fell asleep Jan. 21, 1917. Most of her life was spent in the city of Paducah, Ky. Two years ago she heard and accepted the third angel's message, since which time her life has been a beautiful witness to its power. She bore long weeks of suffering with unbroken patience, "the blessed hope" sustaining her. Three daughters survive.
I. C. POUND.

BENSON.—Abigail Bisbee Hall was born in Onondaga, N. Y., May 31, 1827. At the age of twenty years, she was married to Jerome B. Benson, and six children were born to them. From New York they moved to Minnesota, and from there to Oregon. She was left a widow in 1909. Sister Benson began the observance of the seventh-day Sabbath sixty-six years ago, when this message was in its infancy. She gave unsparingly of her means and time to help the cause, and has received nearly every copy of the REVIEW published. She remained earnest and steadfast until her death, which occurred at the home of her daughter, near Newberg, Ore., Dec. 23, 1916. Three children and one sister mourn.
CALVIN WELLS.

COLE.—Maria T. Cole died at the home of her only daughter, in Port Townsend, Wash., Jan. 10, 1917, aged 83 years. For twenty-two years she was a devoted Seventh-day Adventist. She is survived by one daughter.
DANIEL NETTLETON.

BLOSSER.—Joseph Blosser died suddenly, near Newmarket, Va., Dec. 25, 1916, aged 61 years, 9 months, and 21 days. He was a member of the Stanley Seventh-day Adventist church for thirty years. Words of comfort were spoken by the writer.
R. D. HOTTEL.

MORRISON.—Mrs. Penina Morrison was born in Indiana County, Pennsylvania, April 20, 1832, and died near Huntingdon, Jan. 5, 1917. She was a member of the Huntingdon Seventh-day Adventist church for more than twenty-five years, and sleeps in hope of a part in the first resurrection.
FRANK W. DAUGHENBAUGH.

HOEL.—John Otis Hoel was born in Pennsylvania, Dec. 22, 1857, and died in Carthage, Mo., Jan. 11, 1917. He accepted present truth several years ago, while living in Colorado, and remained faithful until death, serving as elder of his local church for several years. He is survived by a wife and one son.
H. E. REEDER.

FOOTE.—Grace E. Foote was born in Ft. Wayne, Ind., in 1883, and died in Battle Creek, Mich., Jan. 15, 1917. Sister Foote accepted the third angel's message at the age of thirteen, and remained faithful to the close of her life. Her death is mourned by a husband, one son, and one daughter; also by her parents, three brothers, and one sister.
C. S. WIEST.

TUPPER.—Ardent Calvin Tupper was born in Scotts Bay, Nova Scotia, June 23, 1843, and died in the town of his birth Jan. 3, 1917, aged 74 years. His faithful companion, one son, and three daughters survive. Brother Tupper was an earnest believer in the third angel's message, and for thirty years did his utmost to lead others into the light of truth.
GEO. H. SKINNER.

COLE.—Catherine A. Luce was born in Huron County, Ohio, Jan. 1, 1842. In 1863 she was united in marriage to Wallace W. Cole. They were charter members of the Mount Pleasant (Mich.) church. Sister Cole's life was fragrant with unselfishness and love. She died at her home, in Mt. Pleasant, Dec. 28, 1916. Her husband, three sons, and one daughter survive.
C. A. RUSSELL.

GRICE.—Margaret Ann Barnes was born Aug. 12, 1837, near London, Canada. She grew to womanhood in Laporte, Ind., and when twenty years of age was married to John Grice, of Delaware County, Iowa. Later they moved to Kansas. For many years she was a faithful member of the church in Spivey, Kans. Her death occurred Jan. 2, 1917. Five children mourn.
E. E. DUNHAM.

MCCOURT.—Died at the home of her daughter, in Armstrong, Iowa, Nov. 29, 1916, Mrs. Agnes McKeand McCourt, aged 90 years, 9 months, and 13 days. She was born in Glasgow, Scotland, and in 1844 became the wife of James McCourt. Nine children were born to them, six of whom survive. More than fifty years ago Sister McCourt became a member of the Seventh-day Adventist church, and she rests in hope, awaiting the call of the Life-giver.
* * *

HUNTER.—Marion Delia Palmer was born near Battle Creek, Mich., March 31, 1852. Her life was one of close communion with God from early youth, and at the age of twenty she became interested in present truth. May 2, 1875, she was married to R. C. Hunter, and soon afterward they were both baptized. In 1894 the family came to Oregon, and she died at their home, in Monitor, Jan. 7, 1917. There are left to mourn a devoted husband, three sons, two daughters, and three brothers.
L. K. DICKSON.

OAKS.—Isabella Oaks accepted the third angel's message in 1906. She remained loyal to her Saviour, and fell asleep in hope of his soon coming, Dec. 31, 1916.
LELA RUBISAILLE.

BURNESON.—Andrew J. Burneson was born in South Hill, N. Y., April 11, 1853. He was twice married, and was the father of three boys and five girls. For some years he was an earnest believer in the third angel's message, and died in the hope of the soon coming of his Saviour. He fell asleep Jan. 2, 1917, in Santa Rosa, Cal. Two sons, two daughters, and one sister mourn.
S. DONALDSON.

WHITE.—Sophia A. Neitzert was born in Neiwite, Germany, June 13, 1833. At the age of fourteen she came to America. She was married to Seth C. White, and for years they lived on a homestead near Florence, Mo. After the death of her husband, Sister White made her home with a daughter, in Cole Camp. About eight years ago she became a member of the Seventh-day Adventist church, and Jan. 1, 1917, fell asleep in hope. Nine of her twelve children survive.
D. U. HALE.

Elder M. B. Miller

MADISON BOTTFIELD MILLER was the eldest child of Hickman and Elizabeth Miller. He was born in Carroll County, Ohio, May 31, 1844. In March, 1857, his parents, through reading and a careful study of the Bible, began the observance of the seventh-day Sabbath.

In December of the same year, at the invitation of Hickman Miller, Elders Samuel Rhodes and G. W. Holt held a series of meetings in that vicinity, explaining the doctrines taught in the Scriptures, as held by the Seventh-day Adventists. Though but a boy of thirteen years, our brother was deeply interested in the Bible truths taught by these ministers, and from these meetings dated his religious experience.

In 1862 the family moved to Burlington, Calhoun Co., Mich., and the same year Brother Miller was baptized by Elder J. H. Waggoner, and became a member of the church at Burlington. It was at this time that he became acquainted with Anna S. Leonard, who was also a member of the Burlington church. To her he was united in marriage Aug. 17, 1867, Elder J. N. Loughborough officiating. Two daughters were born to them,—Vesta and Lillis, at present known respectively as Mrs. E. P. Hawkins, of Montrose, Minn., and Mrs. J. G. Crawford, of Battle Creek, Mich.

From the beginning of his Christian experience Brother Miller was active in local church work, and the brethren recognized in him a gift for larger service. Through the influence of Elders John Byington and D. H. Lamson, he was led to engage in evangelistic work, and was granted his first license in the autumn of 1872. This license bore the signatures of Elders James White and Uriah Smith. He was ordained to the gospel ministry in the summer of 1877. His compensation at this time was so small that often his family was in real need, and his relatives helped to care for his children. But his love for the work led him to go forward without complaint; salary occupied but a small place in his thoughts.

His ministerial labor was largely in Michigan, and he was associated with such men as Elders Fargo, Root, Van Deusen, Van Horn, Kenyon, Griggs, Lamson, and Burrill. Brother Miller was very successful in his chosen work, and many of the churches of Michigan were recipients of his faithful labors. He was appointed pastor of the Battle Creek church in 1904, which position he held successfully for the greater part of two years. He was afflicted with ill health much of his life, but his determination not to yield kept him up until 1910, when he and his companion went to Colorado in the hope of bettering his condition. They lived not far from Denver. But here the altitude proved too

high, so they soon removed to western Nebraska. In 1913 they accepted the invitation of their daughter, Vesta D. Hawkins, to go to Minnesota, where they made their home at Montrose.

Brother Miller was a man of deep piety. My personal interviews with him during the last year of his life, deeply impressed me, for they revealed to me a heart greatly enriched by grace, and ripened off in the love of truth. His one thought was to be right,—right for right's sake. The unconscious influence of his life was such as to make others hungry for better things, and undoubtedly he will reap an abundant harvest in the kingdom of God.

His illness — tuberculosis — filled his last hours with suffering; but his one prayer was to be patient and uncomplaining, and thus exemplify his Lord. He fell asleep in the blessed hope at 1:30 P. M., Monday, Jan. 8, 1917, aged 72 years, 7 months, and 7 days. His devoted wife and daughters live to mourn their loss.

Services to his memory were held at both Montrose, Minn., and Battle Creek, Mich. At the latter place the writer was assisted by Elder C. S. Wiest, pastor, and Elder L. McCoy, an old friend and coworker. A large circle of friends met to extend sympathy. Burial took place in Oak Hill Cemetery.

C. L. TAYLOR.

With our growing work and added facilities, we desire to enter a larger and stronger class than ever before. We solicit correspondence with thoroughly consecrated Adventist young people of mature age who are interested in this line of missionary service. Applicants should have completed at least ten grades of school work. Address correspondence to Helen N. Rice, R. N., Superintendent of Nurses, Sanitarium, Cal.



Loma Linda Sanitarium Nurses' Training School

THE nurses' course of the Loma Linda College of Medical Evangelists for 1917-18 will begin Aug. 15, 1917. Unusual advantages are to be had at Loma Linda, as we have a large medical faculty, in addition to a varied experience in field, sanitarium, and hospital work.

Students should be over nineteen years of age, and should have had ten grades of regular school work. Applications are now coming in. Those who are planning to enter this course should write early for calendar and application blank, addressing Superintendent of Nurses, Loma Linda Sanitarium, Loma Linda, Cal.



Publications Wanted

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

this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

Nathaniel Krum, Kensett, Ark.

Mrs. H. T. Moor, Formosa, Fla.

B. E. Wagner, 131 Park Ave., Lexington, Ky.

Mrs. M. C. Nelson, 121 Ledwidge St., Hot Springs, Ark.

G. H. Reese, El Paso, Tex.

Wade Young, N. E. Cor. Broad and High Sts., Columbus, Ohio.

W. S. Fulbright, Cleveland, Tenn., desires to thank those who have sent him literature, and he asks for a continuous supply.

B. H. Palmer, Black Duck, Minn. German, Scandinavian, and Bohemian literature wanted, especially the latter, on the Sabbath question and the second coming of Christ.



Requests for Prayer

THOUGH widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job, when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests:—

A YOUNG girl in New York, who is about to enter the City and Town Home, asks our prayers. She has neither home nor friends.

Appointments and Notices

St. Helena Sanitarium Nurses' Training School

THE St. Helena Sanitarium and Hospital Training School for nurses is now organizing its annual class, to enter training April 1, 1917.

"Sketches of Bible Child Life"

A popular account of the lives of the children of Bible times, beautifully told and abundantly illustrated. The twenty-seven chapters tell the inspired stories of child life of both Old and New Testament,—stories that are always new to children. This book is not so well known as some of our juvenile books, and yet it takes second place to none. 144 pages. Blue cloth cover, with brown and silver stamp. 75 cents. Ten per cent more in western Canada.

"My Garden Neighbors"

A book of birds and small animals, written for young people. It is well to create in young children a love for the animal kingdom. Nothing is more pleasing to children than real stories of real animals. "My Garden Neighbors" fosters this love of animal life. There are many pictures of birds in natural colors to aid in identifying our feathered neighbors. 256 pages. Light-blue cloth covers with white stamp. \$1.00. Ten per cent more in western Canada.

"Our Little Folks' Bible Nature"

Many books for young children are too difficult for them because of the use of large words and long sentences, and the failure of the author to repeat new words until they become familiar. In this book these mistakes have been avoided, with the result that from cover to cover it is adapted to the needs of the child. To these features are added lessons in script, frequent review exercises, and beautiful animal and nature pictures, many of them in colors. 159 pages. Cloth, 50 cents. Ten per cent more in western Canada.

"Friends and Foes in Field and Forest"

A fascinating book of natural science for children. The author has the story-telling gift to a remarkable degree, and these stories of insect life never fail to interest the little folks. The conversational method is used in describing the habits and relating interesting observations of these smaller members of the animal kingdom. Beautifully written, attractively illustrated, and substantially bound. 245 pages. Cloth, \$1.00. Ten per cent more in western Canada.

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WASHINGTON, D. C., FEBRUARY 8, 1917

WE regret very much that in consequence of circumstances beyond our control we are compelled to omit the Bible study from this number. The studies will be resumed next week.

EMERY LORNTZ, who has spent five years in mission work in Abyssinia, North Africa, passed through Washington last week. Brother Lorntz, owing to war conditions, was forced to leave the country. He desires to return to Abyssinia as soon as conditions make it possible for him to do so.

IN answering a further call from Cuba for help in the colporteur work, Brother George W. Saether, laboring in Colorado, left New Orleans last week for Havana. On account of the thriving sugar industry in Cuba, this is an opportune time to circulate our truth-filled books containing the important message for this time.

THIS number of the REVIEW might almost be considered a Philippines number, as we have three instructive articles on this very interesting field. The article from Elder A. G. Daniells, and the report of the organization of the conference, by Elder J. E. Fulton, together with the report of medical missionary work given by Dr. Carlos Fattebert, will be read with interest.

ELDER R. W. PARMELE spent two days last week in counsel with the Mission Board regarding work in the Northern Latin American Missions field. Brother Parmele has been released from the presidency of the Cumberland Conference to take the superintendency of these missions, which include Cuba, Haiti, Porto Rico, Mexico, Guatemala, North and South Honduras, and Salvador.

WE have received a letter from Elder Daniel Isaak, dated "Saratov, Russia, November 21." Brother Isaak has been laboring in Riga, but was compelled to leave there. He says: "As you see, we are not in Riga, but in Saratov at present. Arrived here all well last Friday. Will go farther after having secured my passport, which was taken from me and was to be sent to this place. As I had right to choose a place to go, outside the war region, I took Saratov. After some time it was decided that I must also leave this region, but will be free in all other parts of Russia. The staff finally took my case in hand, and all went well. Through the American Consul in Riga it was decided to give us about a week in which to get ready to leave. We took some things with us, and the rest will be sent where we locate. As Russia is big, we shall stay in the country if possible."

A LETTER from I. G. Knight, of British Guiana, brings the encouraging word that recently thirty were baptized in the Georgetown church, and twenty others expect to receive baptism in the near future. This ingathering is the result of a tent effort held last summer by Elders M. B. Butterfield and I. G. Knight.

A LETTER from Elder Guy Dail, secretary of the European Division Conference, dated "The Hague, December 27," says: "It may be of interest to you to know that the November record of canvassing, as shown by the report of our largest European house, is very encouraging, showing over \$3,000 more sales than the same month of 1915. We had no extra number of *Herold der Wahrheit* this year. One year—in December, 1913—there were one hundred colporteurs in the field, and then we were able to sell about a thousand dollars' worth more of publications than in this November. This record in sales seems to me almost a miracle, for you must not forget that most of our brethren have been taken for service, so that by far the largest number of colporteurs are sisters now."

Another Sunday Bill Introduced in Congress

REPRESENTATIVE HEFLIN of Alabama, on January 22, introduced the following bill into Congress, viz., H. R. 20357:—

"A BILL

"To prevent work on streets and buildings on Sunday in the District of Columbia.

"WHEREAS, Work on streets and pavements and in the construction of buildings is carried on in the city of Washington on Sunday the same as any other day in the week; and,—

"WHEREAS, The city of Washington, the capital of the nation, should be a model city, at least in the observance of the Sabbath day; therefore—

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That on and after the passage of this Act it shall be unlawful for any person or persons to engage in and carry on the work of constructing pavements or sidewalks or buildings in the District of Columbia on Sunday, except where an emergency makes it necessary.

"Section 2. That before engaging in the character of work mentioned in Section 1 of this Act, it shall be necessary to obtain permission from the chairman of the Board of Commissioners for the District of Columbia.

"Sec. 3. That any person violating the provisions of this Act shall be deemed guilty of a misdemeanor and be fined not less than \$50 and not more than \$500."

It would be a good thing for our people to write a letter of protest to their representative in Congress against this kind of legislation and this particular bill. It is too near the close of Congress to get petitions out for circulation. Five Sunday bills are now pending before Congress. If a crisis arises before March 4, be prepared for quick action upon notification. C. S. LONGACRE.

ELDER W. H. ANDERSON, from the Barotseland Mission, South Africa, is spending a few days in Washington. Brother Anderson went out to Africa in 1895, and has labored in that field continuously during the past twenty-two years. During that time he has spent on two previous furloughs only fifteen months in the homeland. He plans to return to South Africa as soon as the condition of Mrs. Anderson's health makes it advisable.

IN a personal letter to her mother, Mrs. Sarah E. Burroway of Dover, Del., Miss Della Burroway writes as follows of her work in India: "When Sister Leach returned from the hills, we decided to go out on a tour to collect for the Harvest Ingathering. We went into the coal mines. The managers and assistants are men sent out from England and Scotland. They receive large salaries. There are many of these men in the coal districts. We worked eleven days among them, and collected Rs. 1,000 or \$333. All the money we raise in India on this fund goes to build a hospital in Karmatar. My girls were so glad to see me. I really love them very much, and they love me, I know. We shall soon open our boys' school right here in the same compound. The girls will room over in the school building, and the boys will occupy the girls' dormitory. The girls will cook for the boys, as the boys will sell literature to pay their way. Their school work will be entirely separate. I shall again take the English studies with the girls, and Sister Burgess will take Bible and English with the boys."

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