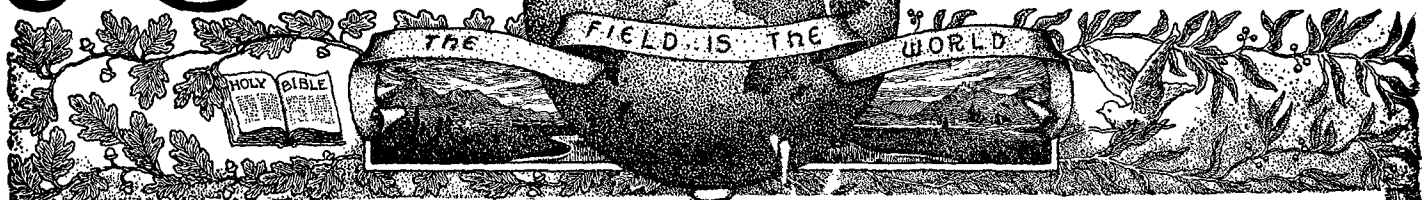


The Advent Review and Sabbath Herald

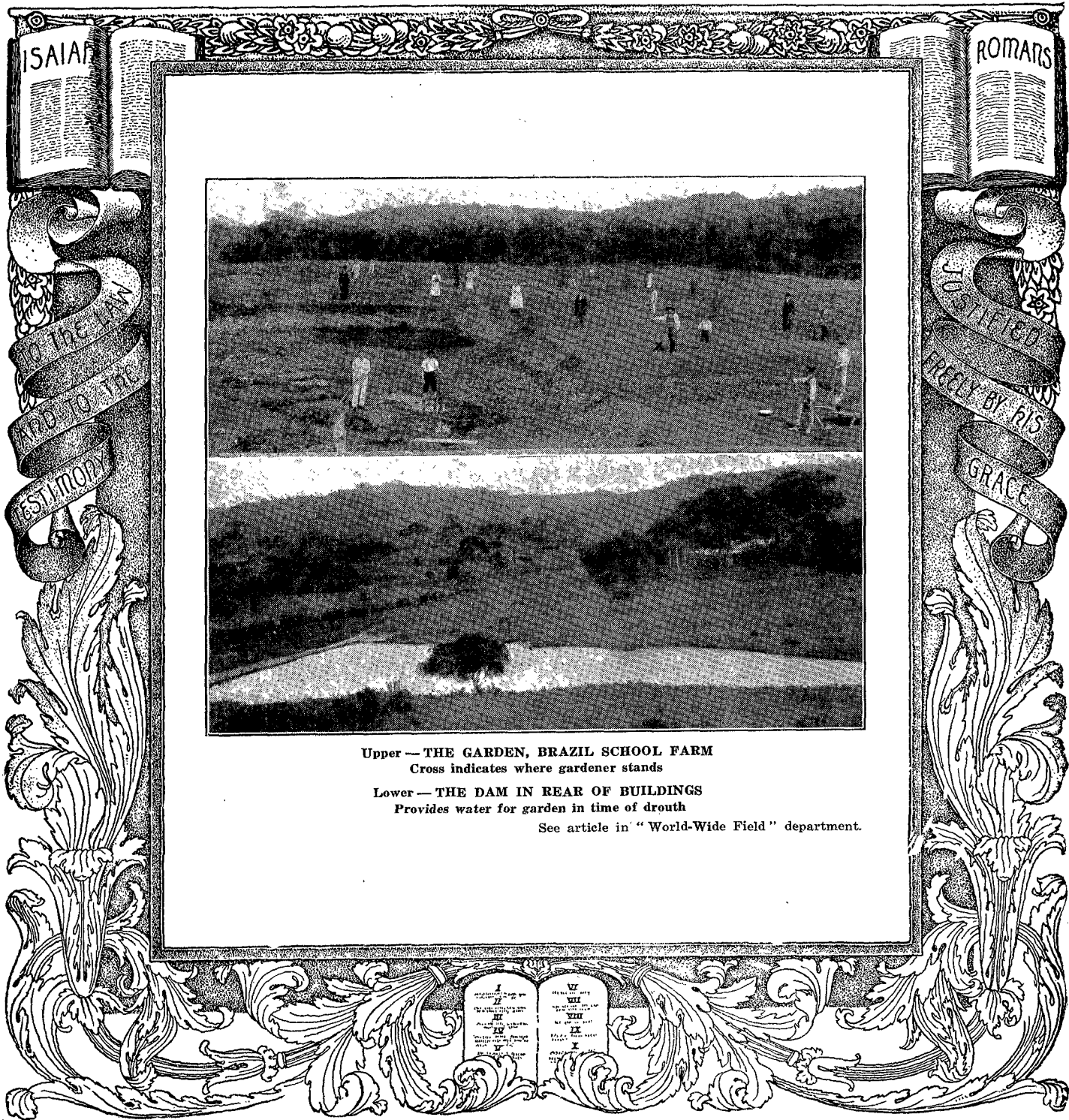


Vol. 94

Takoma Park Station, Washington, D. C., Thursday, February 22, 1917

No. 8

THE GOSPEL TO ALL NATIONS



Upper — THE GARDEN, BRAZIL SCHOOL FARM
Cross indicates where gardener stands

Lower — THE DAM IN REAR OF BUILDINGS
Provides water for garden in time of drouth

See article in "World-Wide Field" department.

Note and Comment

Prohibition Advances

THE advocates of the legalized liquor traffic continue to lose ground in both the United States and England.

United States

On January 8 the Supreme Court of the United States handed down a decision that the Webb-Kenyon law is Constitutional. This law was passed near the close of the Presidential term of William H. Taft, and had as its purpose the stopping of the shipment of liquor from wet States into dry States under the protection of interstate laws. President Taft vetoed the bill as unconstitutional. Congress immediately passed the law over the Presidential veto, and now the Supreme Court has ruled that the law is Constitutional.

On January 9 the Senate of the United States, by a vote of fifty-five to thirty-two, passed a bill to make the District of Columbia dry. And on January 11 the same body passed by a substantial majority a bill excluding liquor advertising from mails in dry territory. These two bills must pass the House before they become law; but it is generally conceded that they will pass, if they come up to a vote.

A new phrase in the prohibition campaign is now showing itself in the United States. The Prohibitionist latest slogan is "bone dry." Concerning this phrase the *Washington Star* of February 5, says:—

"This is the latest prohibition cry; and it is very expressive. States have gone, or are going, 'bone dry.' No half-way enactments, or halfway or half-hearted executions of enactments, but the real thing. When 'dry' is ordered, 'bone dry' it is, or will be.

"Reports of the past few days have shown great and significant gains for the cause. They cover a wide sweep. Oregon has gone 'bone dry.' Tennessee will go 'bone dry' March 1. The governor has signed the bill, and will enforce the law. Alaska will be 'bone dry' by act of Congress. The Senate bill passed the House without a roll call. Indiana will be 'bone dry' in April of next year. The bill passed both houses of the legislature by large majorities.

"Oregon, Indiana, and Tennessee are solid and progressive States, inhabited by people who are alert and up to date. Alaska is a rich territory, just 'coming out of the woods,' and Congress is showing a disposition to help her in every way in her development.

"Well, whether one believes in prohibition or not, all should welcome this 'bone dry' aspect of the contest. Let it be understood what is in the balance, and what a victory will mean. If prohibition on a nation-wide scale is to be tried, let it be tried in the open, so to say, and for all it is worth. The way to prohibit is to prohibit."

And with the Constitutionality of the Webb-Kenyon law assured, it should

now be easy for a State desiring to be "bone dry" actually to be so.

England

Public opinion in England is rapidly drifting toward prohibition. "A whirlwind of sobriety, in theory if not in fact, has swept over Britain, and almost every newspaper, in both its editorial and advertising columns, is advocating 'prohibition for the period of the war' or the immediate state purchase of the liquor trade. Shortage of food seems to have influenced the situation, and many journals of prominence have published spirited protests against the conversion of badly needed grain into intoxicants."

The *London Spectator*, in reviewing the English situation, prints the following paragraph at the head of its columns:—

"The shortage of food remains the question of the hour. 'We are a beleaguered city.' Yet we continue to turn foodstuffs into intoxicants. Does such a state of things satisfy the nation? It certainly does not satisfy us."

It then proceeds to outline its policy. We quote only a short extract:—

"The liquor problem has developed with extraordinary rapidity in the last three weeks, and is now, we believe, ripe for solution. If it is solved now, the nation will greatly benefit, both in war and in peace. If, owing to want of courage and consistency in our leading politicians, it is not solved, the prosecution of the war must be seriously delayed, and we may be placed in a position of danger from which our statesmen could and ought to have preserved us. Moreover, we shall be forced to face the future bowed down with a heritage of trouble from the past.

"The *Spectator* policy provides, we believe, the best method of solving the problem. It is a winning policy and a just policy. It can be stated, like most things that are worth anything, in a very few words:—

"(1) Prohibition for the war; (2) the elimination of private profit from the manufacture and sale of intoxicants after the war.

"The instrument for obtaining what we desire is, in both cases, state purchase on just terms."

The *London Times* clearly states its belief that prohibition is inevitable:—

"The liquor traffic is one of those domestic concerns which have been profoundly affected by the war; and, like others, it will be still further affected as the pressure increases. Those who are interested in it will do well to recognize the signs and be prepared to accept the inevitable. It touches the conduct of the war in two respects: one is the food supply, and the other the efficiency of our war industries. Both are of such supreme importance that no regard for sectional interests can be allowed to stand in the way of any measures which may be called for to strengthen the national effort."

While the *Times* favors state purchase and not prohibition, some papers declare themselves openly for prohibition, and

state their opinion that the people are ready for this step. The *London Daily News* is among these:—

"What we have not, and to our national shame seem incapable of acquiring, is the resolution to decree that the prohibition of the consumption of alcohol for the period of the war shall be absolute and universal. There have been times when such a step would have provoked a storm of opposition. Today we believe it would be greeted with whole-hearted approval by the solid mass of the population."

It is surely a subject worthy of earnest effort that out of the present world calamity some blessing should come to the people, and that not merely for the time of the war, but for the subsequent time of peace toward which all hopes turn. If the nations of the world can free themselves from the throttle grasp which alcohol has upon their manhood, they possibly can cope with the stupendous debts which the present war is fastening upon them. Otherwise the struggle would seem hopeless.

L. L. C.

Heart Religion

THE gospel according to God inculcates submission to the will of God and uncompromising obedience to the commandments of God as found in his Word. The gospel according to man substitutes the will of man for the will of God and the traditions of men for the commandments of God. This is the religion of human nature, which finds its fullest expression in the Roman Church, but asserts itself in the experience of every individual, no matter what his church connection, if he does not know the difference between religion as a doctrine and religion as a life. Well worth meditation are the words of Clayton Sedgwick Cooper in the *Christian Herald* of November 1:—

"If we study the life of Jesus closely, we find that he was a breaker of traditions that had grown up about men and had bound them hand and foot. The Master brought the world back to reality, to God, to the inner laws of personal righteousness. He said to the Jews, who were sticklers for the letter of the law, that to eat with unwashed hands defileth not a man, but that the evil thoughts, the false witness against one's neighbor—these come forth out of the heart, and these defile the man. We need to examine ourselves in the hours of meditation, to find if our religion is simply doing as some one else does, and always being like the Pharisees, perfectly regular in obeying certain man-made rites; or if religion is deeply rooted in a pure heart and a right motive."

A life of unbroken fellowship with God in Christ leads one to inquire daily for the way of the Lord as revealed in his Word without being turned aside from sound doctrine or trustful obedience by mere tradition—even our own tradition.

w. w. p.

The Advent REVIEW AND SABBATH HERALD

HOLY BIBLE
THE FIELD
IS THE WORLD

"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., THURSDAY, FEBRUARY 22, 1917

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EDITORIAL

Let Us Avoid Jingoism

It is to be regretted that in times like these there are found so many men and women throughout the country, and so many newspaper editors, who delight apparently in creating false issues and in stirring up a spirit of class hatred and racial animosity. Judging from some of the statements we have read, it would appear to be the one desire of some of these misguided individuals to plunge this nation into war.

It is difficult for one in the ordinary walks of life to realize the pressure which is brought to bear upon men occupying high positions in the state by these untoward influences. Certainly the earnest efforts of President Wilson are to be commended in seeking as far as possible to effect a conciliatory settlement with Germany, and the prayers of the children of God should arise daily that the Lord will give to him and to men occupying high positions of responsibility in every government, wisdom that they may know how to rule in moderation.

We must remember that the United States has a cosmopolitan population. There is no distinct American nationality. Either we ourselves or our forefathers came from the nations of the Old World. Germany as well as England and the other states of Europe has contributed in no small measure to the stable citizenship of the United States. The members of our own church as well as the members of other churches have gathered men and women of every blood. We need in our thoughts and words to cultivate feelings of amity and good will toward all men.

While we deplore the spirit of political jingoism manifested by newspaper writers, let us seek to avoid this spirit in our own personal experience. We have seen several Seventh-day Adventist workers (but we are glad that they are very exceptional) who have felt a special burden to discuss the national merits of the present European conflict, and who have shown strong partisan feeling over the question. This is unfortunate. Such talk either in the pulpit or out of it can never make for the spirit of peace and good will. If the people of this country,

as they have been several times exhorted by President Wilson, ought to preserve the spirit of neutrality and good will in a political sense, how much more important is it that the ministers of Christ should do this.

These are times when we cannot afford to indulge in wild talk. God's judgments are abroad in the land. We are in the throes of earth's final struggles. We need to think seriously and soberly, and to talk wisely and discreetly.



A Sobering Sense of Responsibility

THE present world situation must bring a sobering sense of responsibility to every Seventh-day Adventist who recognizes its significance.

What Is the Situation?

A great war, such as the world never saw before, in which fifteen nations are engaged, has been waged relentlessly for the last two and one-half years. Four million men have been buried on the battle fields in unmarked graves. Four million others have been taken prisoners, while fourteen million have been wounded, many of them to remain helpless invalids, gruesome living objects of war's terrible ravages. The national indebtedness of the nations involved has been increased by nearly fifty billion dollars. Peaceful countries have been ravaged, fruitful fields desolated. Never has the world witnessed such desolation, such appalling frightfulness, and on such a huge scale, as this conflict has produced.

We who live in the United States have been unfavorably affected only indirectly. Indeed, so far as material blessings are concerned, this country has benefited by the sorrows of the Old World. The rapidly diminishing gold supply of Europe has flowed in unceasing streams into American coffers. This country has witnessed an unparalleled era of financial prosperity. But in the midst of this great prosperity American statesmen have recognized that sooner or later this country will be brought face to face with the terrible specter of war, the same as the nations of the Old World. During the last few months a

great wave of national preparedness has swept over the country, marking the canvass of both leading political parties in the recent Presidential contest. In every quarter it has been recognized that the United States must prepare for an inevitable conflict in the future, that the logical trend of events will draw the nation into the world's great maelstrom.

In preparation for possible eventualities the first session of the present Congress appropriated more than two thirds of a billion dollars for naval armament, a sum larger than all the nations of earth spent for naval preparation for the ten years prior to 1914.

In connection with this preparation a new note has been struck in the American program, and that is the cry for universal military training. This has been recommended by Gen. Hugh L. Scott, the chief of staff of the United States Army, in his last report to Congress, and it is being voiced by a large majority of newspapers throughout the country, and by such men as ex-President William Howard Taft.

Already a bill has been introduced into the Senate providing that every young man of the age of nineteen shall receive six months' training in military tactics, looking toward the creation in nine years of a trained citizen army of more than three million men. Added point is given to these preparations by the strained relations now existing between the United States and Germany, reaching the stage where direct diplomatic relations have been broken off.

Speak with One Voice

To one acquainted with the prophecies of the Word these conditions speak with one voice. They proclaim that we are living in the closing days of earth's history; that the last great struggle between the nations of earth is rapidly drawing near; that the scenes of Armageddon will soon be enacted; that the judgment of the last great day is near at hand; that Christ will soon come to take his children home.

The growing acuteness of the relations of the United States to the world situation tells us that we in this country will soon be brought into the same difficulties, the same trying places, as have many of our brethren in the Old World. We can no longer comfort ourselves with the thought that the days of su-

preme trial are far distant. We are living amid the troubles and trials of the last days, and the future promises no lessening of the intensity. Rather will the darkness of earth's night increase and the dangers thicken as we near the close of earth's history.

Guidance in Perplexing Situations

The significance of these things should give to us a sobering sense of our solemn responsibility. The personal relationship we should sustain to many of the varied and perplexing issues which confront us, every one must largely determine for himself. The Word of God deals for the most part with great principles. It does not tell us in clear detail just what we should do in every situation that may arise. The Lord knew that the dangers confronting his church would become so complex, so multitudinous in form, that it would be practically impossible to instruct his disciples in detail as to how they should relate themselves to every phase of the situation. But he did give the Holy Spirit as a guide, and he tells us that when we shall be brought into these dark and trying experiences, when we shall be brought before kings and governors to answer for our faith, it shall be given us in that same hour the words we should speak, "for," he says, "it is not ye that speak, but the Spirit of your Father which speaketh in you." See Matt. 10: 16-20.

This emphasizes the need of every believer's sustaining that personal relationship to the Lord that will enable the Master to guide him in judgment and in wisdom in every trial.

Our Duty in the Present Crisis

But while we may not understand clearly at this time just how we should relate ourselves as individuals to some of these perplexing situations, we may understand without a doubt or question what God requires of us as a church in the crisis which confronts us. He has made his church the conservators of the everlasting gospel. He has given to it a knowledge of the meaning of these things that are coming upon the world. Upon the church there is laid the duty of disseminating this knowledge, of calling the attention of earth's inhabitants to present conditions, not as events of political significance merely, but as signs of the day of God. It is our duty to study conditions in the world as related to fulfilling prophecy; and it is no less our duty, as well as our blessed privilege, to give to others that which Heaven in mercy has given to us.

We may not be able to go forth and preach the word, but in the providence of God there has been prepared an abundance of literature dealing with these vital, living questions. Every member of the church can take part in distributing this literature. As never before, the

people of this country will read. The spirit of inquiry is abroad in the land. From every quarter is arising the question as to what will be the outcome of this growing disquietude, this conflict among the nations of men. What do these stirring events portend? Where may their significance be learned?

The Hour of Opportunity

It is in our power to answer these inquiries. This is our time of rare opportunity. God has connected us with this movement for such a time as this, and woe to us if we are unfaithful to this solemn responsibility. We have passed the hour in the history of this movement when we can afford to be careless or indifferent, when we can afford to go on with the careless, ungodly throng. These times demand a new and unre-served consecration.

May the things taking place around us be a clarion call to duty to every Seventh-day Adventist. May every man and woman in our ranks seek as never before to realize that God has a work for him to do in helping to warn the world; in seeking the lost and endeavoring to save men and women for whom Christ died. In laboring to save others, each must work out his own salvation. May a sobering sense of our solemn responsibility rest upon us in this hour of opportunity.

F. M. W.

The Restraining Hand

SOME one has said that the record of early missionary achievement in the South Seas should be written in letters of starlight. Wonderful transformations were wrought in those island fields by the power of the gospel. Again and again the hand of God was stretched forth to save his servants from enemies who could not understand why they were powerless to carry out their savage purposes.

Mission work on Aneityum, in the New Hebrides, was begun by native teachers in the early forties. One of them has told, in his simple way, how God delivered him and his associates while on a visit to the heathen in the inland districts. They were met in the forest by a party of warriors with clubs and spears. The account continues.—

"They said that they had heard of us; they well knew what we were trying to do; they knew that their gods were as true as ours; and that they were come out to kill us.

"One of our party, who well knew their language, told us they were quite sincere in their intentions, and inquired what we should do. 'Shall we fight with them,' he asked, 'and thus try to defend ourselves?' 'To which I replied, 'No, friend; let us do nothing. Let not our hands be upon them. God is with us; let us trust in him, and he will either save us out of their hands or strengthen us to bear the trouble.'

"While we were thus talking, some of the heathen party ran upon us—five or six of them upon each of us. Only one of our party made any resistance; the other two sat still upon the ground. The heathen soon became afraid; they were as children—yea, like dead men before us. Being thus left uninjured, we praised God, and proceeded on our journey. God's power and love were with us that day. We thought of his word, 'He is a present help in trouble.' He was our refuge and shield. He alone is God; there is none else."—*"Gems from the Coral Islands," Gill.*

In those same days some Rarotongan teachers were set ashore on Efate, in the New Hebrides. Some time before, wicked sailors had robbed and killed some of the islanders, and in retaliation a party of twenty-one stranded sailors had shortly before been killed and eaten. But for the love of souls the teachers were willing to be left among these savages. Gill's account tells of opposition that quickly developed:—

"Determined to prevent the further spread of the 'new religion,' thirty armed savage warriors came from a distant settlement, in the bay, to the place where the teachers resided, and, in company with a few of the most daring there, determined to put an end to their lives. They were as lambs among wolves, but an invisible hand was their defense, and not a hair of their head was then injured. For many days the warriors continued their schemes and experiments to strike the fatal blow, but all without success; and they returned home, declaring it a wonderful thing, and as an evidence of a power that they could not understand, that the teachers, without weapons, should escape from their hands. Again and again these wicked men came in contact with the teachers—more than once they actually raised their hatchets; but their arms were restrained, they trembled, and could not strike.

"Some time after, another party from another district set out on the same bloody errand, and determined that they would not suffer a defeat, as their neighbors had done. Many canoes were fitted out, in which not less than sixty of the most savage of heathen warriors set off on their murderous expedition. Could we have seen them, skirting the shores, passing quickly along to the spot of their expected conquest, we should have heard their profane war song, already chorused with shouts of victory; we should have seen them whirling their paddles and their spears in the air, dancing about as the limits of the canoe admitted, with diabolical fury, as their bloodthirsty desires seemed even already gratified. . . . But God was near to save. The party had not proceeded more than two thirds of their journey before they were overtaken by a storm; their canoes were dashed in pieces, and the whole company returned to their homes, more unsuccessful and more humbled than those who had gone before."

The scene shifts to New Caledonia. Teachers were settled upon the island, and converts were increasing. Chief Mathuku, of the neighboring Isle of Pines, or Kunie, one of the wildest and most powerful chiefs in Polynesia, had

again and again sent word to New Caledonia that the Christians must be driven out. Finally he sent the message, "If you do not kill the teachers, I will come and kill them, and you too." He came with canoes full of warriors. Taunga, the leading teacher, wrote:—

"The people of our settlement wished us to flee to the mountains and hide ourselves; but we said, 'No; Jesus is our mountain, and we will fly to him.' On the day appointed, it was arranged that nine or ten of the heathen savages should come to the teachers' house, and commence an angry discussion about the resurrection of the dead. As the discussion advanced, one of the party, pointing to some graves near, demanded of the teachers in an angry tone of voice, 'When will these men live again?' With mingled positiveness and kindness, the teachers replied, 'They will live again at the end of the world. Jesus, the Son of God, will come, and all who have lived will live again, and will be judged; those who love him will then live with him in heaven forever, but those who love him not will live in everlasting fire.' 'By this we know you are deceivers,' rejoined the heathen; 'and we are going to kill you.'

"Upon this four men rushed forward armed with hatchets, and one of them seized Noa's right arm in his left hand, and raised his hatchet to strike the fatal blow. Another stood behind Taunga with his weapon over the head of his intended victim. The teachers bowed their heads and calmly resigned themselves into the hands of God. All was ready. It was as though the deed was already done. But strange to relate, the man at whose nod the hatchets were to fall, silently signified, 'Not yet;' and the solemn crisis turned in favor of the devoted teachers. A positive, yet unseen, Power was there. The company dispersed, and the 'men of Jehovah' were left under the experience of emotions similar to those of him who said in former days, 'Now I know that God hath sent his angel, and hath delivered me out of the hand of Herod.'—*Id.*

No wonder these faithful converts to Christianity who placed their lives in daily jeopardy for the love of Jesus, came to know that their God Jehovah was able to deliver. "He alone is God," they said; "there is none else."

W. A. S.

False Systems of Belief

FALSE systems of belief have been prevalent in the world ever since man first turned from God and the truth which is in him. As a result of apostasy from God, ignorance of divine truth came upon the great mass of mankind. Many in their blindness, feeling that instinctive desire to worship, which seems inborn in the human heart, made themselves gods of wood and stone and worshiped these dumb idols. Even the most gifted among the heathen could not find God by searching for him. But God, in his infinite mercy, granted a revelation of himself to mankind,—first in his dealings with the patriarchs and with

the Jewish nation, and then in the visible embodiment of himself in Jesus of Nazareth. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . In him was life; and the life was the light of men." John 1:1-4.

It seems strange indeed that those who have received this revelation should turn from it back to ideas and theories which do not spring from divine inspiration, neither are in agreement with it. Yet in our day we see many new fads and "isms" appearing even among Christians,—false doctrines which, when received, sweep the recipients from their former moorings in the truth of the Bible. The very conditions which we see all about us were foretold by the apostle Paul, and given by him as a sign of the times in which we live. In the fourth chapter of the first epistle to Timothy we read:—

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Verse 1.

We must not, however, suppose that because an idea or teaching is new to us, it is necessarily wrong. There is many a hidden diamond, deep down in the mine of the divine revelation, which may be found by the painstaking searcher. These jewels, when polished, serve but to adorn with still greater luster the diadem of truth. How then shall we distinguish the false from the true?

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Christian Science

Of the new teachings which we find spreading at the present time, one of the most interesting is Christian Science. Its appeal is especially strong to the sick and the afflicted,—those who feel that there is no human remedy for their ills. The ranks of its adherents are largely recruited from those who themselves have received physical benefits or whose friends have received such help from Christian Science practitioners. Few, if any, well persons have been converted to it simply through careful study of its doctrines. In our consideration of these doctrines we shall present quotations only from recognized Christian Science authorities.

Two difficulties immediately present themselves as obstacles to a fair discussion of the doctrines of Christian Science. One difficulty is that the system of belief is so contrary to all human experience that it was impossible even for Mrs. Eddy, the founder of Christian Science, in that textbook of the faith, "Science and Health, with Key to the Scriptures," to be consistent in her presentation. The other difficulty is the peculiar diction used in Christian Science

literature. Words are used with novel meanings; and the capitalization, the punctuation, and the construction are unusual. Speaking of her doctrine and some of the terms she uses, Mrs. Eddy says:—

"I named it Christian, because it is compassionate, helpful, and spiritual. God, I called Immortal Mind. That which sins, suffers, and dies, I named mortal mind. The physical senses, or sensuous nature, I called error and shadow. Soul I denominated Substance, because Soul alone is truly substantial. God I characterized as individual entity, but His corporeality I denied. The Real I claimed as eternal; and its antipodes, or the temporal, I described as unreal. Spirit I called the reality; and matter, the unreality."—"*Retrospection and Introspection*," edition 1891, p. 90.

Mrs. Mary Baker Eddy tells of her discovery of Christian Science, in the following words:—

"In the year 1866 I discovered the Christ Science, or divine laws of life, and named it Christian Science. God had been graciously fitting me, during many years, for the reception of a final revelation of the absolute divine Principle of scientific being, and healing."—"*Science and Health*," edition 1906, p. 107.

Without going into any discussion of the life of Mrs. Eddy, or the validity of the experiences she went through as she recounts them in her own published works; without calling into question the sincerity of the woman, or even the actuality of the healing she says she experienced, let us consider how she says she gained the Christian Science doctrines. 'She says:—

"The Bible was my textbook. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus' teaching and demonstration, and the Principle and rule of spiritual Science and Metaphysical Healing,—in a word, Christian Science."—"*Retrospection and Introspection*," p. 33.

"I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master, and the lives of prophets and apostles. The Bible has been my only authority. I have had no other guide in 'the straight and narrow way' of Truth."—"*Science and Health*," p. 126.

This seems a direct challenge to compare the teaching of Christian Science with the teaching of the Bible. If the two are found to be out of harmony, the true Christian will know which to reject.

L. L. C.

SMALL kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than a great display of talents and accomplishments.—*M. A. Kelly.*

Bible Studies

The Saints' Inheritance

E. K. SLADE

SALVATION is for eternity, and its rewards are to be everlasting. Those who cherish the blessed hope, and who choose the lot of the "saints" here, are justified in cherishing a deep interest in that which is promised and provided for their eternal happiness. "The way of the righteous is made plain." We are not left to guess and speculate, nor need there be any degree of uncertainty regarding the time, place, and nature of the saints' inheritance. Men will spend their lifetime here in seeking accurate and definite knowledge concerning matters of only temporal value, and neglect to learn that which is so vital to their eternal welfare and happiness. It is the privilege of the Christian to have a clear and vivid understanding of "the reward of the inheritance."

Purposes of God Not to be Defeated

At the time of the creation, as recorded in Genesis, this earth became a fixed part of God's kingdom. It was not an experiment, nor was it a temporary arrangement subject to change or defeat. "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45:18. It was given to man, whom God had made in his own image. "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." Ps. 115:16. The record of the gift to man and the dominion he was to have, is as follows: "God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:27, 28. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Gen. 2:8. Regardless of subsequent events, we are warranted in believing that God could not be turned from this purpose of his concerning the earth, which he had "established."

The Dominion Lost

Through disobedience, Adam yielded himself and the dominion into the hands of Satan. The claims of the rival ruler concerning this part of God's kingdom which Adam lost by choosing obedience to him rather than to God, are recorded thus in Luke 4:5, 6: "The devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will

I give it." For a time, Satan claims the world as his dominion, and we are in the enemy's land. He is recognized as prince of this world by Christ, who said to his disciples, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." John 14:30. He who was placed in Eden to have dominion over all the earth became a slave to the usurper. As a subject of Satan, he was expelled from Eden. So God "drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:24. Through Adam's fall the dominion was lost, not to him only, but for the time being it ceased to be the kingdom of God and became the realm of a rival ruler.

The Dominion to be Restored

This apparent failure in the purpose of the Creator concerning this earth is overcome by the plan of redemption. An all-sufficient ransom price has been paid by Christ, "who gave himself a ransom for all." 1 Tim. 2:6. The plan of salvation is designed to redeem and restore that which sin has wrought. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. Christ wins back and restores to the saved the lost dominion. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem." Micah 4:8. No one will question that the former dominion is this earth which was given to Adam. The following statements from the book of Daniel indicate that the plan of redemption gives to the saved this earth renewed, to be their future home: "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:14, 27. This is sufficient to show that the present world is to be redeemed and given to the redeemed from among its inhabitants.

The Promise to Abraham Yet to be Fulfilled

We have considered some of the prophecies concerning the redemption of the lost dominion and its restoration as the home of the saved. We will now give attention to some of the promises relating to the future abode of the redeemed. God's promise to Abraham should be understood. "The Lord said

unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. 13:14-17. Many centuries have passed since this promise was made, and it is certain that neither Abraham nor his descendants have come into possession of the land. It is also certain that the earth is as much in the hands of the enemy as it was in the day that this promise was made. In the promise made to Abraham and his seed, it is evident that the seed cannot be his natural descendants. The promise relates to a future time and to those who are born into the great family of God through faith. "Know ye therefore that they which are of faith, the same are the children of Abraham." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:7, 29.

That Abraham and his natural descendants did not receive the inheritance in this world, and that it is still future, is clearly shown by the words of Paul: "By faith Abraham, when he was called to go into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." Heb. 11:8-10, 13, 14.

In harmony with this great fundamental truth so clearly and positively stated in the promises to Abraham and his descendants, are all Bible declarations relating to the reward of the righteous. Christ, through whom the inheritance is made possible, said to his mountainside hearers: "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. The thirty-seventh psalm contains the following repetition of the promise: "Those that wait upon the Lord, they shall inherit the earth." "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." "Such as be blessed of him shall inherit the earth." "The righteous shall inherit the land, and dwell therein forever." Isaiah mentions the inheritance of the righteous: "They shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Isa. 60:21.

Time and Place Made Known

Vague and indefinite views are held by a vast majority of Christians regarding the time that the saved enter into their reward, and the place and nature of their eternal inheritance. Heaven is spoken of as a place to which the soul goes to spend eternity, and it is difficult for the mind to grasp anything tangible, real, or enjoyable in such a conception.

There is no Scriptural foundation for the theory that the reward immediately follows death. This belief is based on the popular teaching that man is immortal, and that the undying part passes to its reward at death. But since man is mortal, and death is a state of unconsciousness, or "sleep," there must be an awakening from that condition before a reward can be realized and received. Christ speaks of the time of reward: "Thou shalt be recompensed at the resurrection of the just." Luke 14:14. Job said, "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee." Job 14:14, 15. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." 1 Cor. 15:22-24.

These and many other scriptures plainly teach that the reward follows the resurrection, and that the resurrection comes at the second coming of Christ. The rule of Satan is then at an end, and the kingdom is rescued and restored, to become the home of the saved. Thus the time of reward is clearly taught.

It has already been clearly shown by many scriptures that the earth restored is to be the home of the saved. Every promise points to such a reward. The saints of all ages have looked forward to a "better country" and to a "city which hath foundations, whose builder and maker is God." In harmony with this belief, is the promise, "Behold, the righteous shall be recompensed in the earth." Prov. 11:31.

All Things New

The Jewish church, and even the followers of Christ, took great pride in their church, their nation, and their achievements. On one occasion, "one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!" Mark 13:1. This betrays the pride they felt for Jerusalem and the temple. They felt that the Master must become the king of their nation and make their earthly kingdom his realm. It has always been the tendency of mankind to set the heart upon earthly kingdoms and human achievements. At the first advent, it was thought by the followers of Christ that he would then become the king of their nation and subdue their enemies. Another error regarding the kingdom of Christ and the home of the saved, is held by a large class today who believe that Christ is soon to become this world's king. Great

advanced movements are expected to prepare the nations for that time. It is felt that mankind and the present nations of earth are to be reformed, and that the kingdoms of this world are to become the kingdoms of our Lord, and of his Christ, in the sense that he is to become the ruler over this present world.

When the promise to Abraham is fulfilled, there is to be a new order of things. Only the man with a new heart will be a subject of God's kingdom. The nations of earth become "like the chaff of the summer threshing floors." They are wholly destroyed, and no place is found for them. He who comes to be our King says, "Behold, I make all things new." The kingdom restored is to be a new heavens and a new earth, with a new Jerusalem as its capital. Isaiah records the promise thus: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. 65:17-19, 21, 22.

That which was promised through Isaiah, was revealed to John for our encouragement, and the following beautiful description has been a comfort to many weary pilgrims: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:1-4, 7.

This, dear reader, is the Christian's hope. These are some of the scriptures forming the basis of our belief in the purpose of God concerning this earth and the redeemed.

Questions

1. Are the righteous left in doubt as to the certainty and character of their reward?
2. Do men as a rule seek for facts and definite proof concerning the future of this earth as they do in other lines of knowledge?
3. For what purpose did God create the earth?
4. To whom does the earth belong? and into whose hands was it given?
5. How extensive was Adam's dominion?

6. Tell how Adam lost the dominion.
7. Who claims the earth now, and on what grounds?
8. What ransom is paid for the lost man and his home?
9. Who wrests the former dominion from Satan?
10. Who are they that will possess this dominion and kingdom in the future?
11. Give the promise made to Abraham and his seed.
12. Who are included in this promise?
13. Have any to whom this promise is made entered the inheritance?
14. Give other promises relating to the reward of the righteous.
15. Where are the righteous to be rewarded?
16. When are they to be rewarded?
17. What becomes of the old world?
18. Under what conditions does Christ become king?
19. What does Isaiah say about the new heavens and earth and the city?
20. Tell of conditions described by John.

Going Home

DELLA BURROWAY

BEFORE I left India, my people wrote me that they would go from Canada, Oregon, and Indiana to Canton, Ohio, to greet me at my home-coming. Though the Atlantic was unusually rough, I was strengthened to bear the seasickness by the thought of loved ones and home. Arriving in New York, I received at least a dozen letters from different members of the family, all telling me that brothers and sisters were with mother awaiting my return.

As the train sped from New York to Canton, every frame house, every red barn, every woman with a sunbonnet on, the little dandelions, the clover fields, all cried, "Home, home, home and loved ones."

Feeling that the meeting was too sacred for the public to gaze upon, the family sent my brother and brother-in-law to the station to escort me home, where the family were all gathered to greet me. Boys and girls who were babes when I left, came rushing toward me, while brothers, sisters, and mother each tried to be first to greet me, tears of joy mingling with the embraces and words of greeting. Glorious home-coming!

As my mind goes back to that family reunion, to the loved ones whom I never expect to greet again on this earth, my heart cries out, "Home, home, eternal home! I must win it at any cost."

The day is soon coming when the work will be finished, and we shall go home. Father is waiting for us. Our Saviour is waiting for us. Angels are waiting for us. The redeemed who have been resurrected and translated are waiting for us. The journey is almost over. The heavy trials just ahead can be lightened by keeping the mind fixed upon the home-going. Soon life's rough sea will be crossed, and we shall be at home.

Brethren, sisters, let us not delay to get ready, or the loved One will come and we shall not be present at the greatest family reunion that the world is ever to know,—a family reunion which will continue throughout the ceaseless ages of eternity.



"Cannot Come Down"

MRS. E. G. WHITE

(From the REVIEW of July 6, 1886)

"I AM doing a great work," said Nehemiah, "so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

God's people should not relax their watchfulness, or their vigilance, for one moment. Satan is upon our track. He is determined to overcome God's commandment-keeping people with his temptations. If we give no place to the devil, but resist his devices, steadfast in the faith, we shall have strength to depart from all iniquity. Those who keep the commandments of God will be a power in the land, if they live up to their light and their privileges. They may be patterns of piety, holy in heart and in conversation. We shall not have ease, that we may cease watchfulness and prayer. As the time draws near for Christ to be revealed in the clouds of heaven, Satan's temptations will be brought to bear with greater power upon those who keep God's commandments; for he knows that his time is short.

The work of Satan will be carried on through agents. Ministers who hate the law of God will employ any means to lead souls from their loyalty. Their hearts are fully determined to make war against those who keep the commandments of God and have the faith of Jesus. This class feel that it is a virtue to talk, to write, and to act out the most bitter hatred against us. We need not look for fair dealing, or for justice, at their hands. Many of them are inspired by Satan with insane madness against those who are keeping the commandments of God. We shall be maligned and misrepresented, all our motives and actions will be misjudged, and our characters will be attacked. The wrath of the dragon will be manifested in this manner. But we should not be in the least discouraged. Our strength is in Jesus, our Advocate. If we, in humility and humble trust, hold fast to God, he will give us grace and heavenly wisdom to withstand all the wiles of Satan, and to come off victors.

It will not increase our influence, or bring us into favor with God, to retaliate or come down from our great work to their level in meeting their slanders. There are those who will resort to any species of deception and gross falsehood to gain their object and deceive souls, and to cast stigma upon the law of God and those who love to obey his commandments. They will repeat the most inconsistent and vile falsehoods, over and over, until they make themselves believe that they are truth. These are the strongest arguments they have to use

against the Sabbath of the fourth commandment. We should not allow our feelings to control us, and divert us from the work of warning the world.

The case of Nehemiah is presented before us. He was engaged in building the walls of Jerusalem, and the enemies of God were determined that the walls should not be built. "But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it."

In this case, a spirit of hatred and opposition to the Hebrews formed the bond of union, and created the mutual sympathy among different bodies of men, who otherwise might have warred against each other. This will illustrate what we frequently witness in our day in the existing union of men of different denominations to oppose the present truth, whose only bond seems to be that which is dragonic in its nature, manifesting hatred and bitterness against the remnant who keep the commandments of God. "Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them."

We are in constant danger of becoming self-sufficient, relying upon our own wisdom, and not making God our strength. Nothing disturbs Satan so much as our not being ignorant of his devices. If we feel our dangers, we shall feel the need of prayer, as did Nehemiah, and like him, we shall obtain that sure defense that will give us security in peril. If we are careless and indifferent, we shall surely be overcome by Satan's devices. We must be vigilant. While, like Nehemiah, we resort to prayer, taking all our perplexities and burdens to God, we should not feel that we have nothing to do. We are to watch as well as pray. We should watch the work of our adversaries, lest they gain advantage in deceiving souls. We should, in the wisdom of Christ, make efforts to defeat their purposes, while, at the same time, we do not suffer them to call us from our great work. Truth is stronger than error. Righteousness will prevail over wrong.

The Lord's people are seeking to heal the breach which has been made in the law of God. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy

day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

This disturbs the enemies of our faith, and every means is employed to hinder us in our work. And yet the broken-down wall is going steadily up. The world is being warned, and many are turning away from trampling under their feet the Sabbath of Jehovah. God is in this work, and man cannot stop it. The angels of God are working with the efforts of God's faithful servants, and steadily the work advances.

We shall meet with opposition of every description, as did the builders of the walls of Jerusalem; but if we watch and pray, and work as they did, God will fight our battles for us, and give us precious victories. Nehemiah "clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him."

Messengers were sent repeatedly, soliciting a conference with Nehemiah; but he refused to meet them. Bold threats were made of what they proposed to do, and messengers were sent to harangue the people engaged in the work of building. They presented flattering inducements, and promised them freedom from restraint and wonderful privileges if they would unite their interest with them, and cease their work of building the walls of Jerusalem.

But the people were commanded not to engage in controversy with their enemies, and to answer them not a word, that no advantage of words might be given them. Threatenings and ridicule were resorted to. They said, "Even that which they build, if a fox go up, he shall even break down their stone wall." Sanballat "was wroth, and took great indignation, and mocked the Jews." Nehemiah prays, "Hear, O our God; for we are despised: and turn their reproach upon their own head."

"And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand."

We shall receive the most fierce opposition from those who oppose the law of God. But like the builders of the walls of Jerusalem, we should not be diverted and hindered from our work by reports, by messengers desiring discussion or controversy, or by intimidating threats, the publication of falsehoods, or any of the devices Satan may instigate. Our answer should be, We are engaged in a great work, and we cannot come down. We shall sometimes be perplexed

to know what course we should pursue, to preserve the honor of the cause of God, and to vindicate his truth.

The course of Nehemiah should have a strong bearing upon our minds, as to the manner of meeting this kind of opponents. We should take all these things to the Lord in prayer, as Nehemiah made his supplication to God while his own spirit was humbled. He clung to God with unwavering faith. This is the course we should pursue. Time is too precious for the servants of God to devote to vindicating their character blackened by those who hate the Sabbath of the Lord. We should move forward with unwavering confidence, believing that God will give to his truth great and precious victories. In humility, meekness, and purity of life, relying upon Jesus, we shall carry a convincing power with us that we have the truth.

We do not understand the faith and confidence we may have in God, the great blessings which faith will give us, as is our privilege. An important work is before us. We are to obtain a moral fitness for heaven. Our words and our example are to tell upon the world. Angels of God are actively engaged in ministering to the children of God. Precious promises are upon record on condition of our obedience to God's requirements. Heaven is full of the richest of blessings, all waiting to be communicated to us. If we feel our need, and come to God in sincerity and earnest faith, we shall be brought into close connection with Heaven, and shall be channels of light to the world.

The warning needs to be often sounded, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."



Another Thought or Two—No. 6

J. G. LAMSON

SOMETIMES those who are doing all they can to keep Zion strong and pure become frightened at the terrible indifference and laxity of the watchmen. Sometimes the "rank and file" are led to doubt and distrust and become perplexed over the course of some of the officers and leaders in the organized guard of Zion's army. Would it be possible to say truthfully that those lieutenants, and captains, and colonels, and generals have never given occasion for this perplexity?—Hardly. But suppose it be granted—that occasion has been given; will the Commander in chief of the church militant excuse any one for remissness in duty because others, even leaders, get out of their place? God will require the blood of the innocent, slain because of betrayal of trust, at the hands of the unfaithful watchmen. But how about the one who was not innocent? You and I cannot charge our crooked course to the erratic ways of others. If we had sense enough to judge that some other person had gone wrong, we by that very judgment showed that we had sense enough to know that if we followed him, or did as he did, we should be wrong.

Then again, what some one else does, must never be allowed to make us do wrong, even if the "some one else" is a leader in Zion. The leaders were going absolutely wrong when they put the ark upon a wagon drawn by oxen, instead of upon the shoulders of certain priests. The oxen stumbled, and it looked to Uzzah as if the ark was going to fall; but God never gave him the job of holding the ark on the wagon. Some of the leaders were guilty of disregarding God's plain instruction; but Uzzah knew *he* had no right to touch the sacred chest, and the fact that even the generalissimo of Israel's armies had charge of the procession and was first guilty of transgression did not seem to be sufficient reason in the sight of God for sparing Uzzah's life. He did mercifully spare the life of the leaders, and afterward they went at the work in God's own way, and were abundantly blessed as they carried out God's plans.

The whole "conference committee" that were running things at Jerusalem the day when Jesus stood there by the chests and watched the people cast money into the treasury, were at that very moment using the funds of the temple to oppress, and exceedingly unworthy men were getting their salaries out of the funds drawn from those chests; but when the widow came along and put in her two mites, she was commended for her faithfulness. While the record does not so state, yet it is believable that her widowhood might have been made more harrowing by the very men her two mites helped to feed. Jesus could have said, "Now, sister, you would better keep that money yourself. You need it much more than those blind guides who get it." But no; he looked with gladness and joy and commendation upon the woman who loved the Lord so much that she gave all her living to the cause of God. What a rebuke that is to those who withhold their tithes and offerings because something does not seem just right! One woman says, "Why, those preachers dress better than we do, and they have rugs on their floors, while I am too poor to have even one in my home; so I will just not pay tithe any more." And the poor soul loses the blessing.

When the records for those who have a name to live in Zion are made up, will the Lord accept as an excuse for our delinquency the old complaint? "Well, Lord, Brother — looked crossways at me the other day when I met him, so I am not going to occupy my seat in the New Jerusalem;" or, "Sister — told Sister — that I wasn't a very good Adventist or I wouldn't do thus and so. Now if she feels that way about me, I'm just going to remain away from the church after this."

What a foolish thing to let another person's wrong act lead me to take a wrong course! It is a fine thing to let the right example of a leader encourage us to more care in our own case. It is a grander thing to let the treachery and traitorous conduct of others, even though they are bright "stars," lead us to more fervid zeal, more correctness of behavior, more righteousness in the Lord.

My One Only Desire

J. M. HOPKINS

I do not ask my humble name
May have a place on roll of fame,
Nor would I seek that men should say,
"He's rich in gold; he men can sway."
I pray for naught the world calls great
My soul to stir, my pride elate;
Nor yet for aught my heart to cheer,
For greater joys or fewer tears.

But this I pray, That I may be
A brother kind to each I see,
A helper true to him in need,
The naked clothe, the hungry feed;
That some may say, "He was kind to me,
And a happier vision now I see,—
A life more blest, a sky more bright,
With wrongs redressed and purpose right,
A hope beyond this vale of tears,
A home in heaven through eternal years;"
That I this suffering world may bless
Till Jesus calls me home to rest.

Roseburg, Ore.



Commandment Keepers the Light of the World

E. HILLIARD

IN the days of our Saviour, Jewish tradition and the rigorous round of senseless ceremonies had nearly extinguished the light of truth. The Jewish church had departed far from the divine instruction given her through patriarchs and prophets. Dim the light of the church, and you darken the world. Christ, by precept, example, and miracle-working, flashed forth the truth in all its heavenly brilliancy; and yet "the darkness comprehended it not." He was in the world that he created, was the light of it, and still it knew him not.

It was his sinless life in contrast with the lives of sinful men, that shone forth in such clear, distinct rays amid the moral darkness. "In him was life; and the life was the light of men." John 1:4. His life, recorded on the sacred page, is still the light and life of the world. How sad to think that most of the world fail to comprehend our Lord's mission to seek and save the lost! It was to make saints of sinners, to turn transgressors to the full obedience of his Father's law, that Jesus came and lived for more than thirty years in poverty and suffering. It was the moral law enshrined in our Saviour's heart that has brightened our world for nineteen hundred years. It was living in complete harmony with that divine instrument that empowered his words of truth. "Never man spake like this man," was the verdict of the people. His sinless life was the secret of his power. The inner man had moral support.

A thousand years before he began his public ministry, it was prophesied of him, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, *thy law is within my heart.*" Ps. 40:7, 8. It was the law in his heart that shielded him from the assaults of Satan and made him the light of the world. In the Sermon on the Mount, Christ said to his followers, "Ye are the light of the world." Matt. 5:14. The people of God are to reflect the light that was in Jesus. To do this they must have the same law in their hearts that was in his.

God's holy law must be enshrined in the soul, and thereby the individual come into covenant relation with its divine Author. Then every feature of the ten precepts will be manifest in the daily life. Christ will be formed within, the hope of glory. Through the fulfillment of his precious promise to write the law in our hearts, we shall become partakers of the divine nature, and escape the corruption that is in the world through lust. Compare Heb. 8:10 with 2 Peter 1:4. The light of the law will then beam forth in our association with our fellow men; "for the commandment is a lamp; and the law is light." Prov. 6:23.

From what we see and hear from worldlings, we conclude that it is not so much the printed page, or sermons, that exert such a salutary, saving influence on the world as the obedient lives of church members. If the principles of God's holy law were translated into daily life, there would be less opposition to the truth, less fault found with the Bible; infidels would be converted to God, and far less would be said and written about a change of the law or its abolition. How carefully the followers of Christ should guard their thoughts, words, and deeds! The inward thought of every heart should be, "I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me." Ps. 39:1.

Moral darkness, dense as in the days of Sodom, is enveloping the world. This calls for men and women whose lamps are well filled, trimmed, and burning bright; people in whose hearts Christ is enthroned. "Christ's character is to be revealed to the world through the perpetuity of his Father's law in the lives of his people." It is of such that Jesus said, "Ye are the light of the world."

St. Paul, Minn.

Morsels

PHILIP GIDDINGS

THE Bible is so written that "they who run may read," and that they who read may run.

"The wicked flee when no man pursueth: but the righteous are bold as a lion." Iniquity and inquietude are relatives, and so are integrity and intrepidity. As the spider spins its web from its own body, so the wicked are held with the cords of their own fabrication. Prov. 5:22.

Not merely what we say, but what men see we are, is what influences. A dumb Christian has more persuasiveness than a talking hypocrite, who is but a canting phonograph.

Our sway over others depends on our ways among them.

A warm heart and a cool head are a just balance for discreet discrimination and administration.

It is reason, not resonance, that convinces; there may be a lot of sound with no soundness.

We have no more right to lie in church than out,—to preach or pray

what we do not practice; no more right to lie in poetry than in prose. Poetic license does not apply to practical liars anywhere.

He who keeps out of trouble is wiser than he who gets out of it. Caution is better than cure. Better be scared than scarred.

He is nobler who does small things in a great way than he who does great things in a small way. He who does commonplaces uncommonly, turns up dignity out of digging.

The lesser is comprehended in the greater. He who gives you life will give you living. The breath is more than bread; the man more than manna or mantle. He who can carry you to heaven, cannot he care for you on earth?

He who regards his morning from the evening viewpoint, will trace a clean, straight road thereto, making records fit for evening rehearsals. He will not say at dusk, "I have no pleasure in them."

West Indies.

"And It Was So"

DANIEL NETTLETON

"AND it was so." How much is comprehended in this brief, emphatic statement of Moses, repeated six times in the first chapter of Genesis. When God speaks, what he says is so. "He spake, and it was done; he commanded, and it stood fast," says the psalmist. God not only creates all things by speaking, but he upholds "all things by the word of his power." We may put great emphasis on that word "so," and yet we shall not fully emphasize or sense the strength and solidity of that statement, "And it was so."

God's word is likened to rock, and "the strength of the hills is his also." I have been in the Rockies, and viewed with pleasure and admiration the great mountains. They impressed me with a sense of my own littleness and frailty, and their strength and solidity. As I stood by the side of a great mountain and put my hand on that stupendous pile of rock and earth, and tried to push it back, I never before felt so little and incompetent. The mountain did not move. In fact, it was not disturbed in the least by my puny push. So with the word of God. "Forever, O Lord, thy word is settled in heaven." A Paine and an Ingersoll, with the combined strength of all their predecessors and followers, may push against God's word or try to "upset Moses," but all their efforts are ignominious failures, for "It was so" withstands all their puny pushes.

"The Scripture cannot be broken," says Jesus. "Thy word is truth," he declares. The truth cannot be defeated or destroyed. It may be arrested as it goes on its life-giving way through the earth. It may be seized, shackled, handcuffed, and imprisoned. It may be chained down to the stone floor and its feet made fast in the stocks, but it is the truth still, and it will sing and rejoice, for it is on its way to victory.

"Truth, crushed to earth, shall rise again,—
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers."

O brother, let us obey the truth. Let us build on the true and safe foundation. If we do, we shall be like a house built on the rock, for the proverb says, "The house of the wicked shall be overthrown; but the tent of the upright shall flourish." "The grass withereth, the flower fadeth: but the word of our God shall stand forever."

Port Townsend, Wash.

Effectual Prayer

W. J. WALTERS

PRAYER, to be effectual, must be in accordance with the revealed will of God. The will of the suppliant must be in submission to the will of God. Effectual prayer implies a desire commensurate with the importance of that which is sought. Prayer, to be effectual, must be offered from right motives. Many a prayer is offered from pure selfishness. Prayer, to be effectual, must be accompanied by the intercession of the Spirit. It must be persevering. Do not think you are prepared to offer effectual or prevailing prayer if your feelings will let you pray once for an object and then leave it. Why did Jacob wrestle all night in prayer with God? He knew that he had done his brother Esau a great wrong, and now he had been informed that his brother was coming to meet him with an armed force altogether too powerful for him to meet in his own strength. What did Jacob do? He was left alone over the brook, and there he poured out his very soul in an agony of prayer all night. Just at the break of day the angel with whom Jacob wrestled, said, "Let me go," and in agony of soul Jacob said, "I will not let thee go, except thou bless me." The record is that the angel inquired his name, and told him it should no more be called Jacob but Israel, "for thou hast prevailed both with God and man." But he always bore the mark of that night's wrestling with the angel.

If you mean to pray effectually, you must pray a great deal. If you intend prayer to be effectual, it must be offered in the name of Christ. You cannot come to God in your own name; you cannot plead your own merits; there is only one name that you can use that is always acceptable, and Jesus Christ gladly gives us the use of his name. His name has all the virtue on your lips that it has on his own; and God is just as willing to bestow blessings upon you, when you ask in the name of Christ, and in faith, as he would be to bestow them upon Christ if he should ask. You cannot prevail in prayer without renouncing all your sins. If the will of God is indicated by his providence, you ought to depend upon it, according to the clearness of the indication, so far as to accept the blessing you have prayed for.

Never in the history of the world was there a time when prevailing prayer was needed more than now.

Mount Vernon, Ohio.



THE WORLD-WIDE FIELD



On Furlough

R. C. WANGERIN

AFTER an absence of seven years we were privileged to return once more to the homeland. We spent some time in Wisconsin, saw the home folks and many friends and former acquaintances. My own dear mother has become totally blind since our separation. I was able to see her, but she could not see me, nor her little "Korean" grandchildren.

I spent some time in a sanitarium, but my family and I are now in Colorado Springs, Colo., where we hope to better our condition and to have a favorable chance for a speedy recovery. I am making fair improvement.

We have observed many things since we returned to America. Some we see from a different viewpoint than formerly. We have contrasted the Orient with the Occident, the church and believers there with the church and its individual believers on this side of the great sea. We have much praise for the noble, earnest Christian people who compose our churches in America. We find loyal, whole-hearted believers, faithfully, liberally supporting this great advent movement. And in the younger, growing church in the far eastern field, we find the same spirit of loyalty and sacrifice.

Yet since our return we have noticed, in some places and in not a few cases, a lightness and an indifference in proper Sabbath observance. Another noticeable point is the "unequally yoked together" marriages of some of our people. These few do not, of course, set the standard of our faith, but they do exert a strong influence in a wrong direction. With all that has been written in the Testimonies, and spoken and preached against marriage with unbelievers, some dare form this alliance with worldlings, with the danger of eventually losing their own Christian experience.

We are very anxious to return early to our "Chosen" people and field. We receive heart-touching letters from time to time from our native workers and believers. They wrote us that while our Keizan station and house were vacant, they would pass by the place and go to the church building on the hill back of it, and weep and pray. They send us this message, "We know that you will get well and come back to Korea. We are praying for you."

Now they rejoice that the station is vacant no longer, but occupied and manned doubly strong. They are glad Brother W. R. Smith and family have moved there, and speak with high praise of the new family. Brother and Sister E. J. Urquhart.

We earnestly desire to return. "Let me go back," has been our watchword from the day we landed in San Francisco. Our little daughters often come to mamma or papa and say, "When are we going?" or, "I want to go back to our house in Korea."

"Let me go back! I am homesick
For the land of my love and toil,
Though I thrill at the sight of my native hills,
The touch of my native soil.
Thank God for the dear home country,
Unconquered and free and grand!
But the far-off shores of the East for me,
And the shores of the Promised Land.

"For there are my 'Chosen' people,
And that is my place to fill,
To spend the last of my life and strength
In doing my Master's will.
Let me go back! 'Tis nothing
To suffer and do and dare,
For the Lord has faithfully kept his word;
He is with me always there."



The River Plate Sanitarium

[The readers of the REVIEW will be interested in portions of the report Dr. R. H. Habenicht, superintendent of the River Plate Sanitarium, presented at a recent conference meeting. This report covers two years.]

THE Argentine sanitarium began its work as an organized institution Nov. 15, 1908. This report covers its sixth and seventh years.

The institution has employed an average of thirty-five workers for the two years, twenty-four of whom were nurses in training; and owing to the fact that only two classes have been in operation at a time, we have graduated only one class since the last session. The members of this class—four women and six men—all enter directly or indirectly into the work of the denomination.

At this point I wish to make mention of the loss of our Brother Victor Petersen, who, when waiting for the boat to start to his field in the Argentine Conference, was drowned while bathing. The force of medical workers thus lost one of its number. We brought him back to his home, from which he had gone but a few hours before, full of joy and hope, happy because he could enter the work; and here we laid him to rest in our newly laid-out cemetery. We covered his grave with flowers and watered them with our tears, but we hope soon to see him in the land where the flowers do not fade, and where death does not enter.

Another class of four women and five men are now finishing their last year, and a large class has just been received.

Two hundred and ninety-three surgical operations were performed the past two years, of which a large number

were major operations. Our mortality rate is only one eighth of that of one of the best hospitals in Buenos Aires. During one year we operated on twelve cases of suppurative appendicitis without the loss of a single case, while in the hospital just referred to the same number of similar cases were operated on with eight deaths, or 66.2-3 per cent compared with 0. Since the success of this class of cases depends almost entirely on the after-treatment, it is a strong testimony to the work of our faithful nurses, and the sanitarium care and treatment.

Outside Work

Not only do we have the care of the patients in the sanitarium, but we have also an outside practice. This is oftentimes the hardest part of our work, as the round trip frequently calls for a sixty- to ninety-mile ride in a farm wagon. Many nights are spent on such trips, my rest and sleep being what I am able to get lying on the wagon box. While on these trips I perform many operations, which are not included in those already mentioned; I also find many patients for our sanitarium, and bring them in. Not only is the outside work a recruiting field for patients, but also a source of income, as it incurs little expense, except the doctor's time. During the two years this branch of the work has brought into the sanitarium treasury \$7,019.12, a gain of \$784.38 the last year over that of the first.

Results

In our work we do not judge results by the number of patients, nor by the number of operations and recoveries. While all these are good and must have their place, the great question is, What is being done for the souls of the sick and dying? In this line much remains to be desired. Although we never know the full extent of the influence exerted, some tangible results have been seen. Eleven persons have been baptized as a direct result of the work, and several have accepted the message through the efforts of those who were baptized. Adding to these some of our helpers who have been converted and baptized, I think I can safely say that fifteen to twenty have fully received the truth during the past two years.

The general influence on the public is good. From the government down, we are held in high esteem, and our work in general is known through the sanitarium.

Spiritual Needs

Few ministers in the field have a regular congregation of thirty to fifty people. Such we have nearly all the time, with no one to do anything for them outside of the regular evening worship. My time is so taken up with office and outside work that I have little to spend in spiritual work, and I am sure that a devoted man in this place would bring results far greater than those seen at present.

We thank God for the degree of success we have had, and for a part in the work of this last message.

Notes from Brazil — No. 2

O. MONTGOMERY

A Visit to the New School

THURSDAY afternoon we took the car to Santo Amaro, a suburb of Sao Paulo, where Brother J. H. Boehm met us with the school team and took us out to the school, which is between five and six miles from this place, on a tract of nearly four hundred acres. The buildings are nicely situated on a hill that gives a good view of the surrounding country.

The west wing, which was in process of construction when we were here last January, and the main part of the building are practically finished. It is a one-story brick structure, roofed with cement tile, and plastered outside as well as inside, which is the manner of building in this country. The buildings are substantial, and present a fine appearance from all directions. The brick and tile were made on the place.

In the wing are the large pantry, kitchen, dining-room, and small parlor. In the main part of the building are the chapel, principal's room, matron's room, and rooms for eighteen students. Just back of the main building is a two-story eight-room building, the lower floor of which is devoted to a laundry and a bakery. Brother and Sister Paul Hennig occupy two of the rooms upstairs, and six boys have the other two rooms.

There are thirty-five students in the home, and they will compare favorably with students in our schools in the States, though not so well advanced in their studies. They are a fine class of young people, and several of them give promise of making good workers. There is a splendid spirit in the school, and the students are making good progress in their studies as well as in their Christian experience. At six o'clock in the morning I heard several young men talking loudly down in the road in front of the building. At first I thought they were disputing, but soon discovered that each had a book in his hand and was studying earnestly without regard to the others. This illustrates the spirit of earnest endeavor that characterizes the school. Many of the students are making good progress in music under the able leadership of Brother Hennig. We greatly enjoyed the splendid program rendered by the young people Sabbath afternoon.

At first it was thought by the brethren that not many girls would attend the



MAIN BUILDING OF SAO PAULO, BRAZIL, SCHOOL

At the left may be seen unfinished section where proposed wing is to be added, like one at right.

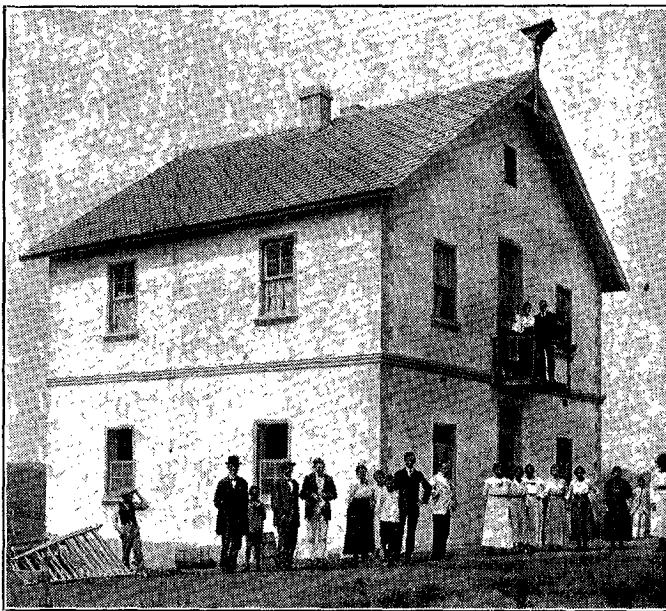
school, but we find that one third of the present attendance is young women. So it has become necessary to put several of the boys in the attic under the roof. As the building is only one story and no provision has been made for using this space, it will be seen that it is

be above ground. The building when completed will accommodate sixty students, with rooms for twelve above the bakery; the total capacity of the school will then be seventy-two.

Work on the wing will not be started until the money is in hand with which

to complete it, as the "no debt policy" is being strictly followed in the establishment of this school. A strong effort is to be made at once to raise sufficient means in the field to complete this part of the building.

Several of the influential people of Sao Paulo are interested in this school enterprise, and are favorably impressed. An industrial school is a new thing in Brazil. This school, established on a large tract of good land within easy reach of one of the best cities of the re-



BAKERY AND LAUNDRY

not a very desirable place, especially in this semitropical climate. The boys have adjusted themselves to the situation very nicely, and are making the best of it in a good spirit.

It is quite clear that the east wing must be completed as soon as the means can be provided, not only to care for the present students, but to make room for others who will come. Several who made application this year could not be accommodated because of lack of room. In building this wing it is planned to provide for the pantry, dining-room, and kitchen in a high basement which will

public, is attracting the attention of thinking and enterprising people. The director of agriculture of the state of Sao Paulo has given the school many varieties of valuable seeds. The director of the horticulture station of Sao Paulo gave about fourteen hundred fruit and ornamental trees, and has shown himself very friendly in many other ways.

About a year ago an old Austrian gardener offered to take charge of the garden at a very low wage, desiring to help the school get started. As he used tobacco and drank beer, he was told that he could not be employed because of these habits. He said he would give them up. He was a splendid gardener, and as the school had no one to look after that work, he was given a trial. He fulfilled his promise to leave off his bad habits, adjusted himself from the start to all the regulations of the home, attended all the services, and began to read and study the truth diligently. As a result, he has accepted every point of present truth, and is rejoicing in Christ as a personal Saviour. He is the happiest person on the place. His work in



BARN AND TEAMS

the garden and his influence among the students have proved a great blessing to the school. The tables are supplied with an abundance of the best fresh vegetables, even through the six months of drouth that is just now being broken by an occasional shower.

By building a dam between the hills a good reservoir of water fed by living springs can be provided at a very small cost, from which all the gardens can be irrigated during the dry season. The bananas, about five hundred of which were started, have had a setback, due to the heavy frosts during the winter, but they will come on again soon.

The establishment of this training school marks the beginning of a new era for the work in Brazil. Its influence will be far-reaching, its benefits and blessings manifold. Through it we hope to see many of the splendid young people in this field saved to the cause and trained for service. From its doors we expect to see a stream of earnest and consecrated workers going forth into the field. The appreciation of the brethren here is expressed in the following resolution, which was passed by the committee while at the school:—

“WHEREAS, The second Thirteenth Sabbath Offering for 1916 was devoted to the purpose of establishing a training school in Brazil, and has enabled us to purchase this property and erect these splendid buildings, therefore be it—

“Resolved, That we, the Brazilian Union Committee, the school board, faculty, and student body, in counsel assembled at the school, do hereby express to our brethren and sisters our deep appreciation and heartfelt thanks for this splendid gift to our field; and that a copy of this resolution be sent to the General Conference.”

ELDER ROSCOE T. BAER, president of the Argentine Conference, sends the following word: “We have many evidences of the working of the Holy Spirit. The last Sabbath of the old year was observed by an all-day meeting of the four churches in Buenos Aires, on the banks of the La Plata River, near our headquarters in Florida. As it was the thirteenth Sabbath, we set our goal at a one-hundred-dollar offering, and reached it easily. Our people are very enthusiastic. At the close of Sabbath school eighteen persons were baptized. After lunch we held an afternoon service, during which God came very near to us. We had another baptism in the city of La Plata on the thirteenth of January. To the Lord be all the praise.”

DAVID LIVINGSTONE stated a worthy missionary purpose when he said: “I will place no value on anything I have or may possess, except in its relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given up or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this.”



Conducted by Mrs. I. H. Evans, Takoma Park, Washington, D. C.

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.

Inasmuch

MRS. L. D. AVERY-STUTTLE

ON such a night as this, O God,
Have pity on the poor;
The bleak blast shakes the windowpane,
And drives across the moor;
To don his snowy robe of white
The Storm King marches high,
And dark mists rise in threatening wrath,
And scud athwart the sky.

Have pity on the poor, O God,
The winds are fierce and wild;
They beat on many a cheerless cot
And many a homeless child.
Dost thou not see the saddened hearts,
The helpless widow's tear?
The bitter prayer of dark despair,
O God, dost thou not hear?

* * * *

'Twas thus I cried, when from the skies
A sweet voice answered me:
“Give of thy plenty, foolish child;
Have I not given to thee?
Go, bless the homes of poverty,—
The hungry must be fed,—
I blessed thee, child, that thou mightst give
My needy children bread.”

“And ne'er forget, O child of mine,
Though small thy service be,
Whate'er thou doest for my poor
Thou doest it to me;
And 'inasmuch' as thou hast given,
To thee thy King shall say,
'I'll give to thee a crown of life
That fadeth not away.'”

Lansing, Mich.

Your Boy and His Books

MRS. I. H. EVANS

A FEW months ago we reprinted in these columns an article written for a well-known magazine by Walter Pritchard Eaton, entitled “Your Boy's Books.” In it the writer set forth some of the dangers of the books which, formerly appearing in their true colors as “dime novels,” “yellowbacks,” and “nickel thrillers,” now masquerade in cloth covers, prettily stamped, and often well printed and illustrated, as respectable and desirable books for the child whose parents would have been horrified to see him reading them in their true guise. Parents and teachers by the thousand buy these books for their sons and pupils for no better reason than that they appear attractive to the casual examination, and may be bought for a price that appeals to the purse.

Would you like to know what one who has written a large number of such books has to say of them? In the December issue of the *Ladies' Home Journal* a man who calls himself “A Dime Novel Writer” tells how he came to enter this field, and why he abandoned

it. Fathers and mothers who do not know what their boys are reading will find food for sober reflection in the following excerpts from his “Confession:”—

“I have been a maker of sensational fiction, mostly for boys, for many years. I have written half-dime novels, ‘nickel weeklies,’ paper-covered ‘library’ books sold for fifteen cents, and boys’ stories to be bound in cloth and sold for twenty-five cents. It is these latter books to which I wish especially to call attention. Altogether, I have written of such ‘thrillers’ more than one hundred and twenty-five titles. They are all of the type of story that long ago was condemned under the term ‘dime novel.’ Because of this output, I feel I can qualify as an expert on ‘dime novels.’ And because my sense of decency finally rebelled at the writing of them, I propose to tell what I know about such stories.

“I wish to show how they are bought—tens of thousands of them—by people who don't know what they are buying, conservative people who give them to their sons and daughters freely, Sunday school teachers and church people who would be shocked at the accusation that they are buying ‘dime novels’ for their children.

“I began to write thrillers because I needed the money. I am a college man and a newspaper man. I traveled over this country and a good part of Europe gathering material for a book I wanted to write. I spent five years in travel and study—and then I wrote my book. It took more than a year. But it was a failure, and there came a time when I must earn money at once.

“I got into touch with one of the ‘paper-cover’ book houses, as they call the publishers of ‘dime novels’ in the trade. They liked what I submitted, and I was told to write a detective story of thirty thousand words, and show what I could do. The result was that I was hired to grind out thirty thousand words each week in return for a weekly salary of fifty dollars. So I became a writer of ‘dime novels.’

The Publisher's Instructions

“The letter telling me that I could consider myself on the publisher's staff also told me that a batch of books was being forwarded to me, and gave me some instructions. Among them were some paragraphs about like these:—

“Read the sample books carefully, that you may familiarize yourself with

the characters run in the series. For instance, one of the detectives is a ventriloquist, and makes use of his power to trap the men he is after.

"A live story has something happen at least every thousand words. Remember to emphasize the fact that crime does not pay, and that punishment always overtakes the wrong-doer.

"Never make a hero of a criminal. If you attribute a good act to a bandit, offset it by saying something like, 'How fine a man he would have been had he turned his abilities to honest pursuits,' or, 'He was not bad at heart, but had been driven to a life of crime by circumstances.'"

"Now please note that, (1) the publisher knew his stories were likely to suggest crime, and make it look attractive to youngsters; and (2) he therefore deliberately tried to put in something to correct that tendency.

"The stories suggest mean, bad motives to impressionable young people. How far they are responsible for crime I cannot say. I have run across one startling piece of testimony, however. On a trip through the underworld, made in the company of a city detective while I was in search of local color, I was introduced to one of the most expert safe-breakers in the United States. In the course of our conversation that worthy volunteered the information that he and his kind eagerly read detective stories for new ideas and ways to turn their tricks!

Fit for Any Home

"But there is further proof that these publishers are aware that their crime stories are bad for youngsters. For every such house has one or more series that those in the office habitually speak of as 'good series.' In their advertising to sell these 'good series' the stock phrase is, 'These stories are fit for any home,' which may be taken as an admission that their other series are not fit for any home.

"Out of these so-called 'good series' have been developed twenty-five-cent books bound in cloth that sell by the hundreds of thousands. The chances are that you have some of them in your house.

"Now the chief difference between the 'half-dime novel' and the 'good series' in paper covers, is that the former deals with criminals and their capture or with 'Wild West' thrills; while the latter deals with boys in school or in business, in travel, in history, or adventure. If the story is about business life, the hero, a poor but honest lad with boundless ambition, starts in as an office boy. He soon makes an enemy, a dishonest office boy or clerk; and then it is a battle of wits between the hero and the villain. They resort to all sorts of tricks and devices; the dishonest boy does not hesitate to commit crime in order to trap the hero; and the hero, the humble office boy, does not hesitate to rebuke any one, up to the president of the concern, in order to prove himself right. In the end he usually marries the president's daughter.

"For the school story the only difference in the setting is that the scene is laid in the school or in a summer camp, or on a trip to some foreign country instead of in the business office.

"Eliminate the school or the business setting, and you practically have the 'half-dime novel.' The hero takes the place of the detective; the bad boy, the criminal. Instead of cracking a safe, the bad boy steals books or examination questions, and hires thugs to beat his rival. The hero first suspects his enemy, then spies upon him, and finally traps him. All the excitement and thrills of the 'half-dime novel' are 'rung in,' no situations are impossible, and, of course, the hero always comes out on top—in accordance with the publisher's instructions 'that crime does not pay.'

"One other notable difference between the 'good series' and those that cannot be called 'good' is that in the back of the latter are advertised handbooks on how to make love, for example, apparatus for practical jokes, powders to make people sneeze or to cause itching, etc. . . .

A Decline in Profits

"Now the business of publishing paper-cover thrillers, 'half-dime novels,' began some years ago seriously to decline. There have been several causes for this. The first break came when the low-priced magazines—some of them issued by the 'paper-cover' publishers themselves—were put on the market. People soon found that they could get more for their money in buying such a magazine than they could in a five- or fifteen-cent 'library.' As a matter of fact, whereas before they received only one story for their money, each magazine contained a dozen or more short thrillers and two or three exciting serials.

"Then there has undoubtedly been an awakening of the public conscience brought about by the persistent work of organizations, supplemented latterly by public libraries and the best of the popular publications devoted to women and the home.

"Another factor against the cheap trash is the moving picture show. More nickels than ever are spent for thrillers, but it is even more exciting to see a dare-devil action than to read about it. The moving picture magazines also are now bought by thousands of women, young and old, who used to spend their money for the fifteen-cent 'library books.'

The Disguising Cloth Cover

"But American boys and girls still get trashy, harmful stories. The price and the form are changed, that's all. Instead of sensational, cheap, improbable stories in paper covers that your boy had to read on the sly, if at all, you may be buying the same thing for him, and encouraging him to read it—in harmless-looking cloth covers.

"It began when publishers of stories in cloth saw a new market for cheap books. Most stories for young people were then made to sell for a dollar or more. These publishers, however,

bought from the 'paper-cover' houses some of their so-called 'good series,' and brought them out at fifty cents, in cloth. They are still sold, though the price is now twenty-five cents.

"The success of this kind of book—a wolf in sheep's clothing—was immediate. But the stories were old. The next step was the publication of new stories, of a similar exciting character, first at fifty cents, later at twenty-five. To make these books the publishers naturally sought the writers who had been turning out the 'half-dime novels,' whose market in paper covers was dwindling, and who were therefore glad of the new work. This was how I came to write 'twenty-five-cent juveniles.'

A Fiction Factory

"One of the old nickel-novel men, after writing many of these new juvenile books under his own and other names, got a new idea. The houses that were publishing cheap cloth juveniles demanded more stories than he could write himself. So he formed a 'syndicate'—a 'fiction factory'—to manufacture this product. He employed many of the old producers of nickel thrillers, myself among the others.

"As I had obtained my work on the strength of having turned out paper-covered thrillers, the instructions for writing twenty-five-cent juveniles presupposed my knowledge of the technic of building 'dime novels.' So it was not necessary to show me how to write the story. I was cautioned, however, against producing sensational situations too often,—the old rule was once every thousand words, you will remember,—and told to moralize frequently.

"Descriptions of killings, fights, or of the commission of serious crimes were to be entirely avoided. If my story called for a killing, by Indians, bandits, miners, or anybody, I was merely to lead up to it, and then later state the fact as accomplished. The same was to apply to fights between schoolboys, or 'our hero' and any one else. I was told the fights must not be described by rounds or even graphically. I was to lead the characters to the spot, start them going, and then tell who won, and go on. . . .

Stock Models

"You see, then, the chief differences between the old 'dime novel' and the twenty-five-cent juvenile I write about, lie in the imagination of the buyer, the price, and the cloth cover. Substitute 'our hero' for the detective, bandit, or whatever he may be, his rival for the villain, tone down your situations, and you have transformed the 'dime novel' into a twenty-five-cent juvenile. Just as there were stock models for the paper thrillers, so there are for these twenty-five-cent stories. The plot invariably depends upon a struggle between 'our hero' and a 'villain'—often one of his own schoolmates. 'Our hero,' though sometimes under a cloud, and sometimes in opposition to parent and teacher, is always right.

"All the old cheap dodges of the 'dime novel' are worked over and over,

with the introduction of modern facts and inventions, such as the submarine, the airship, and wireless, to make them 'up to date.' Scarcely any physical or scientific feat is impossible for 'our hero.' Who should know better than I that these modern books for boys and girls are essentially the same as the condemned 'dime novel'? Have I not written both? The pay for the twenty-five-cent juveniles, however, is not so good as it was for the old 'dime' and 'half-dime' novels, being only seventy-five dollars for from fifty to sixty thousand words.

"However, the writer is relieved of one burden. He is not obliged to work out his own plots. The head of the 'fiction factory' works out all his own plots, and sends them to his writers. The plot usually bears the name of the story, and the accompanying letter tells when the manuscript must be finished. Three weeks is the customary allowance for fifty thousand words. The writer is told to 'stick to the synopsis.' So, when he receives the manuscript, the head of the syndicate is sure that the story is 'safe,' that the old habit of the 'dime-novel' author has not betrayed him into crudities that would not do for a 'good series.'

"Now how does this affect you? If you wish to know whether the boys and girls near you are reading this kind of trash, find whether there are in your house cloth-bound modern storybooks that cost twenty-five cents. Read one or two yourself. If you ever read a 'dime novel,' you may recognize some of the old stock thrills.

Only Shams

"I am not condemning these books because of the price. Many worthy books are reprinted and sold in cloth today at this and other low prices. But the twenty-five-cent juvenile of the kind I have written about, and which I wish to warn you against, is a definite type. If you have any doubt of the character of a particular book or series, submit it to the children's librarian of the nearest public library. Ask her whether the library circulates such books.

"The reason it does not is because such stories are not real stories—only shams. They do not deal with real life, but with worn-out, conventional characters and incidents, juggled now into this, now into that, form of cheap, unnatural excitement. They are made to thrill. Above all, they are made to sell.

"One of the greatest curses of these cheap storybooks lies in the fact that they deaden and finally destroy the taste for real books. Their readers miss the fine, real things. They come to prefer impossible fiction to serious books, to biography, history, or even to stories that present life and character as they are.

What are You Going to Do About It?

"Since I have shown you the inside of the cheap juvenile 'works,' the question is, What are you parents or older friends of the youngsters going to do about it?

"I find this test in a recent circular warning parents against this class of books:—

"Read your children's books yourself. Or, better still, get your boy or girl to read them aloud to you. Ask yourself during the reading:—

"Does this book lay stress on villainy, deception, or treachery?"

"Are all the incidents wholesome, probable, and true to life?"

"Does it show young people contemptuous toward their elders and successfully opposing them?"

"Do the young characters in the book show respect for teachers and others in authority?"

"Are these characters the kind of young people you wish your children to associate with?"

"Does the book speak of and describe pranks, practical jokes, and pieces of thoughtless and cruel mischief as if they were funny and worthy of imitation?"

"When you find that your own children, or your neighbor's children, are getting these cloth-bound 'dime novels' from local stores, do what you can to spread the information I have given here about them. Don't, however, blame the bookseller too much. Remember he keeps such books for sale because you and your friends have bought them, and permitted your young people to buy them. Bear in mind that the publication and sale of such books will be stopped only when the public has awakened to the fact that the old 'dime-novel' they condemn, and the newer twenty-five-cent juvenile book they buy freely, may be one and the same thing.

"It has not been easy for me to write this article. It may not be easy for you, to act on it. But I have done my part, in laying bare the situation. And I have done so because I have become disgusted with the whole business. *Never will I write another 'factory' story.*"

Children and Policemen

MARTHA E. WARNER

ONE night I found a little girl on my porch, sobbing as if her heart would break. She was afraid to go home, because her teacher kept her after school. Her mother had told her if she did not come directly home from school, the policeman would get her, and carry her off, and beat her 'most to death, and O, she just couldn't go home, she was so "fraid!"

I calmed the child as best I could, and went part way home with her, for it was growing dusk.

The next day the mother came to see me. I asked why Carrie was so frightened. What did the child mean by her talk about the policeman?

She told me that one night Carrie stayed and played with another child until quite late. "When she reached home," the mother added, "I whipped her hard with a strap. Then I told her I was ashamed of her. She was not my girl any more. I would let the po-

liceman come and get her. He would beat her with his stick, and take her 'way off. I took down the receiver to telephone to the policeman, and she cried and cried, and said, 'Don't, mamma! don't let him have me. I never will stay again. Please, please, mamma! I will come right home every night.' So I told her it was all right, but the next time I would surely let the policeman have her. That was why she stopped here; she said you kept her a little while, so I didn't punish her, but I will if it happens again."

Do you wonder that this poor child was afraid of policemen for many years after this experience?

How different was the case of a little tot who was out walking one morning. Meeting a policeman, she said, "Good morning, Mr. Policeman;" and to auntie, "I like to say Good morning to the policemen, 'cause they are so big and kind to take care of me."

If mothers were wise, they would never threaten their little ones, nor implant fear in their heart.

Clintonville, Conn.

A "Home Credits" System

MRS. MERNIE LEWIS

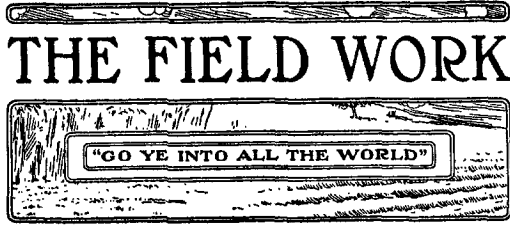
MY five children are not very bad, but it is the little weeds which do the damage when grown,—quarreling, talebearing, selfishness, a habit of slighting work, and such things as I know ought not to be. I talked to them, prayed with them and for them (the oldest is eleven), and sometimes I punished; but all this seemed to have little effect, so I took this idea from the home credits they have in school.

We cut little cards, one-half by one and one-half inches, from pasteboard, and call them merit cards. Every time they do their tasks perfectly,—get up without being called, win a victory over temptation, retire at the proper time, when the little ones wash their hands and faces before meals without being told; in fact, for almost everything they do well,—I give them one merit card. Each morning they tell me what they did the day before, and receive cards accordingly.

When a child has fifty cards, I give him some little thing,—a child is so easy to please. Last week I made little spelling tablets, and tied each with baby ribbon. When they have five of these tokens, I give them something a little nicer. The cards go back in the glass in the cupboard to be used again. I expect to give pencils, school tablets, marbles, etc., and for later presents something a little better, till for one thousand merits a still nicer gift is received.

This whole plan takes very little time and study, nothing compared with the rest and peace it brings into the home. On Sabbath the children do not work for merits, but show mamma they can be good and kind one day in each week because they love her and because it is right. This keeps their minds free from the cares of life on God's holy day.

Melbeta, Nebr.



Work in the Western Pennsylvania Conference

I WISH to say to my many friends in this cause, through the columns of the good old REVIEW AND HERALD, that I am very thankful for the precious light of this message, which grows brighter and brighter as we near the end.

I accepted the truth in the spring of 1874, and have been preaching the message ever since. The second Sunday in February, 1917, closes the thirty-sixth year of my ministry, and I thank the Lord that my health is good, and that I am still able to work in this precious cause.

I am in the field at work almost all the time. At present I am at a small village where there are no Seventh-day Adventists, and where no work has been done by our people. I have the privilege of holding services three nights each week in a schoolhouse, and I am planning also to hold some cottage meetings during the week. I have been here only a few days, so cannot tell what the interest will be, but at present the outlook is very encouraging.

There is a call for meetings to be held in a village about seven miles from here, and there are so many other calls that I am not able to answer them.

I find little companies of people not of our faith who see the lack of spirituality in the popular churches, and are gathering in cottage meetings to seek the Lord. I have found two such companies recently: one of these has requested me to hold a tent meeting in their neighborhood next spring.

I believe God is going to close up his work in the earth very soon. Those who know the truth should now be wholly consecrated to God, and should do all in their power to help those who are seeking light and truth.

Brethren, pray for me and for my work, that precious souls may be saved.

J. W. WATT.

New Jersey Workers' Meeting

IN harmony with the words of our Saviour to his disciples, "Come ye yourselves apart . . . and rest awhile," the workers of the New Jersey Conference gathered at the Seventh-day Adventist church in Trenton, January 16, for a three days' institute. In addition to the regular conference employees, many of the local church elders met with us.

The first service, which was led by Dr. D. H. Kress, medical secretary of the Columbia Union Conference, struck the keynote of the whole meeting,—consecration to the work of God, and earnest seeking, in the streets and lanes and in the byways and hedges of the cities, for souls for whom Christ died.

The papers and the free discussion on such subjects as "City Missions," "City Tent Efforts," "City Medical Work," "Work in Rural and Small Towns," "Foreign Work in Our Large Cities," "Bible Work," "Young People's and

Educational Work," "Gospel Finance," and "Personal Labor in the Cities," were of great benefit to all, giving us a keener realization of the stupendous task before us, and a clearer understanding of how better to execute the plans of God in the earth.

Just before our last meeting, Elder A. R. Sandborn, president of the conference, received word of the death of his mother, in Michigan. This sad news turned our minds to the solemn realization of the bitterness and sorrow that sin has brought to this world, and the need of our being faithful in finishing speedily the work of God, that the last enemy, death, may soon be destroyed. The service was one of prayer and consecration,

up its population. Among those most in evidence were the Chinese, Malays, East Indians, and natives from the different countries making up this large island country generally known as Malaysia. Each class of people appears in the main in its own peculiar manners and customs.

Three principal agencies are in use for getting about the city—the jinrikisha operated by Chinese coolies, a cab drawn by a small pony that does not get over the ground so fast as the coolie, and the electric car. Judging from the large number of jinrikishas in use, they are evidently the most popular of the three modes of conveyance.

Although Singapore is within two degrees of the equator, the temperature is not trying to the visitor; but to the resident European or American the unvarying heat is generally very debilitating.

Our ship steamed into this beautiful harbor early Wednesday morning, the sixth day out from Hongkong. We were heartily welcomed by our brethren at this place,—Elder F. A. Detamore, the superintendent of the Malaysian Mis-



NEW JERSEY CONFERENCE WORKERS' CONVENTION

in which was manifested much of the Spirit of God.

At the close of the institute, the workers left for their several fields of labor, each one with a firmer resolve and a bolder determination to press the battle to the gates, and by God's help speedily to finish the proclamation of this last gospel message to a lost world.

The prayers of the REVIEW readers are solicited in behalf of the growing work in New Jersey.

JOHN W. MACNEIL.

From Hongkong to Colombo

OUR party, consisting of Elder and Mrs. R. C. Porter, Mrs. Knox, and the writer, sailed from Hongkong on the Peninsular and Oriental steamer "Malta," December 1, booked for Colombo, Ceylon. On this journey of more than twenty-five hundred miles, requiring two weeks, we were favored with very pleasant weather and a smooth sea most of the way.

The trip was broken by two stops, one of two days at Singapore, and one at Penang. The two days at Singapore gave us opportunity to become acquainted with our work at that place, and to see something of the city with its many interesting and strange features, not the least interesting of which were the different races of the East that make

sion; Brother J. W. Rowland, of the Straits Settlements; and Brother K. M. Adams, who with a number of native teachers is conducting our mission school. These brethren and their wives made our brief stay most enjoyable by their kind and gracious hospitality.

In the evening we had the privilege of meeting a large portion of our Singapore church. This church is composed of about one hundred and twenty-five members who have been gathered from these various nationalities; and as far as could be discerned, these dear people love the truth of God just as fervently as we do, and are equally interested with us in every evidence of the advancement of the work.

The most interesting feature of our work at Singapore is our mission school. It is very favorably and conveniently located in rented quarters on one of the electric lines. At present our American workers have their homes on the same tract of land. The school has an enrolment of one hundred and twenty, composed chiefly of Chinese, Malays, Batak, and natives of the Celebes Islands. These students are certainly as bright and promising a group of young people as could well be gathered in any country. The advanced class of twelve young men are all definitely preparing for the work of God in such capacity as they may seem best qualified for, and as the providence of God may indicate.

I was privileged to speak to the school at the chapel exercises, and afterward to the Chinese students through an interpreter. These Chinese young men speak the Hakka language. They are all Christians, and express themselves as anxious to have a part in this closing work.

What I have seen in Singapore makes me look forward with much pleasure to our proposed visit to this field next February, when we hope to make a more extended stay, and visit other portions of the Malaysian territory where the work is reported as making such satisfactory progress.

This afternoon as we look westward, land is in sight. We are assured that early tomorrow morning we shall land on the shores of Ceylon, where "every prospect pleases, and only man is vile."

W. T. KNOX.

The Iowa Conference

BELIEVING that the many old-time Iowa people now scattered in many foreign lands as well as in nearly every State in the Union, would be glad to hear a brief report from the Iowa Conference through the REVIEW AND HERALD, we take this opportunity of giving a summary of the work in our conference for the past year.

The secretary's report shows that during 1916 there have been received into church membership in the conference 130 by baptism and 161 by letter and former baptism, giving a total of 291 members received. A number, however, have left Iowa for other States, and this, with several deaths, reduces the net increase of membership very materially. Our present membership in the conference is 2,648.

Financially, the Lord has blessed the work even beyond our expectation. We had set a goal of \$50,000 for the year's tithe, but when the books were closed at the end of the year, we found that we had received the splendid amount of \$57,387.68, nearly \$10,000 more than for the previous year. The total mission funds for the year were \$29,710.72, a surplus over our twenty-cent-a-week quota of \$4,771.52, of which amount \$12,909.48 was contributed by our Sabbath schools, making over \$1,000 a month on an average from this source.

We are especially grateful for the blessing of the Lord in the Harvest Ingathering work. Over 50,000 copies of the Harvest Ingathering number of the *Signs* were used in our conference, and the returns amounted to \$7,328.72, which was over \$100 more than twice Iowa's part of the General Conference quota of the \$100,000 Fund. Upwards of 300 persons secured in this campaign more than \$5 each, the largest amount being received by one of our younger workers, Miss Florence Dietel, who secured the splendid sum of \$612.70. We almost feel encouraged to place our goal for the Harvest Ingathering campaign for 1917 at 60,000 copies of the paper and \$10,000.

The tract society business for the year has shown a splendid increase over that of any previous year. The literature sales amounted to over \$38,000. Our large books placed in the homes of the people amounted to more than \$5,000, and our churches and people generally have shown a greater interest than ever before in the circulation of our litera-

ture. In addition to meeting its own running expenses and paying the salaries of the secretary and stenographer, the tract society shows a gain of over \$700, as shown by the financial report.

Our conference association liabilities were reduced during the year by several thousand dollars, our notes payable at the present time being less than \$40,000; whereas, a few years ago they were over \$80,000. In addition to this, more than \$15,000 has been invested in the State during the year in church extension work, in the erection of new buildings at Cresco, Liberty Center, Ottumwa, and Creston. A good building worth several thousand dollars was purchased from the Congregationalists at Marshalltown at a very moderate price. In addition to this, the remainder of the Nevada church debt was paid, making an aggregate of over \$15,000 invested in church building property during 1916.

Our institutions in this conference are enjoying a good patronage. The Oak Park Academy has the largest regular attendance of any year of its history. The sanitarium has also enjoyed a good and regular patronage, so that the institution has been able to carry all its own obligations and invest several thousand dollars in improvements.

We begin the year 1917 full of courage and confidence that the Lord will continue to bless the interests of his own cause in this as in every other part of the field.

A. R. OGDEN.

Georgetown, British Guiana

WE are glad to report progress in our part of the field. We pitched a tent in Georgetown soon after getting settled here. Elder M. B. Butterfield joined us about the beginning of September, and we started a campaign which lasted six weeks, with a splendid interest to the close. The first week was devoted to the war question, from the Bible viewpoint, which stirred the people as they said nothing else had done. At first the tent was crowded to its utmost capacity, besides hundreds on the outside. It was estimated that between seven and twelve hundred were present, and scarcely at any time could we seat all who came. At the close of the meetings about fifty joined the baptismal class; later others joined it until there were sixty-three. We have had two baptisms; at the first there were six candidates, and at the second nineteen. In a few more weeks we shall have another baptism. There are twenty in the class preparing for baptism. Since we came here, thirty have been added to the Georgetown church. To the Lord be all the praise. We have been very busy, as Elder Butterfield had to leave as soon as the tent effort closed.

Lately we had a chance to take a trip up the Demerara River about eighty-five miles, to our Bootooba mission, where Brother and Sister Payne are in charge. The pupils are nearly all Indians. They are getting along quite well. Five candidates were baptized while we were there.

This is a very low, flat country. On the way up the river we had to stop overnight at a place called Wismar. The next morning we went on board another vessel. Imagine our surprise, on starting up the river, to see the water running upstream. The tide was coming in, and it rises as far as Bootooba.

We are enjoying splendid health since coming to this country. There are two rainy seasons and two dry seasons here each year. The dry seasons are the hotter. However, we have passed through wet and dry, but have not suffered from the heat. Georgetown is a fine city for this country. It has about sixty thousand inhabitants, electric lights, electric street cars, and a quite modern water system. Remember us at the throne of grace, that we may have help from the Source of all power to push the work to a finish in British Guiana.

I. G. KNIGHT.

CARRIE KNIGHT.

Work in the North Pacific Union Conference

It was my privilege to spend three months, from Nov. 1, 1916, to Jan. 30, 1917, in the North Pacific Union Conference, working for the German people. The first six weeks were spent in Montana, in connection with Elder J. K. Fischer, the German conference worker. We visited four places, and held meetings with both our own people and others. In some places a good interest was started, and some decided to obey the truth. We could not finish the work, but Brother Fischer will return and labor there. The prospect is very encouraging, there being many opportunities for labor in that field.

The next place I visited was in Idaho, but as I was called to Endicott, Wash., to be present at the dedication of a church, I could not finish the work in that conference which I came to do; so after spending about three weeks visiting the German churches in Washington, I returned to Idaho. We have never had a German minister permanently settled in this field, but I am glad to see the work moving forward. We have now two German churches, one company, and several scattered believers in that State.

One church of fourteen members was organized before I left the field, and about five others are ready to join the church. These people are not new in the faith, but have moved there from other States. We hope that some of their neighbors will accept the message soon, as there is quite a large settlement of Germans in that vicinity. The conference has invited Elder J. Riffel, of the Upper Columbia Conference, to make Idaho his field of labor. This is quite an encouragement to our people in that field. We expect great things in these two conferences, Montana and Idaho. Many people have moved into these States, and now is the time to work for them, before they become settled in their own churches. I enjoyed my work very much during these three months. I am glad for this experience in pioneer work in that new field. The brethren are all of good courage, and have consecrated their life anew to the finishing of this glorious work.

G. F. HAFFNER.

God's Love for All Mankind

I WILL relate two or three experiences among the Visayans which show "that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10: 34, 35.

A Victory

Two boys staying in our home are quite opposite in disposition. One has considerable education and refinement, and is rather timid and retiring in disposition. The other is inclined to be rude and harsh, has a hasty temper, and no consideration for those that do not agree with him. The boys had been having trouble. We tried to settle it, but it would break out anew. While I was away in Negros one Friday night, Mrs. Adams tried to get them to confess to each other and make matters right, for they had had trouble again that day. But one boy became angry and said he did not believe the Bible and did not want to pray any more. Then he started to go downstairs. Mrs. Adams called him. He stood awhile with his face toward the steps, and then slowly turned round and bowed for family worship. After all others had prayed, he prayed. When worship was over, he said that when he started to go downstairs he saw Jesus hanging on the cross, and he could not go down. The boys then went to their room, confessed to each other, and prayed together.

Triumph over Appetite

When I was in Bacolod, Negros Occidental, conducting a canvassers' institute, I baptized three men. One of them, aged thirty-one, had used tobacco for fifteen years. One evening, with the evangelist, I called on this brother to see if he was ready for baptism. He expressed his desire to be baptized, but we found that he had not yet full victory over tobacco, and he felt that he needed medicine to help him overcome the habit. We tried to point him to the power of God, and asked if he would like us to bow there and pray for him. He hesitated to do this because he was living in a house with unbelievers. He said we could do it at our house. He came over a little later to the place where we held a study for the candidates. After a brother had opened the meeting with prayer, I felt impressed to pray for this man, so I offered a brief prayer that he might obtain victory over the tobacco habit. Nothing more was said about it that night. When I arose the next morning, I prayed for him again. We expected him at another meeting the next day, but he did not come. I feared that he was discouraged on account of the strong hold the habit had on him. But in the evening he came. After the meeting he told us that he could not come in the morning, for the washerwoman had not returned his clothes, and he had no clean ones to wear. He said that the night before when we prayed for him, he saw no change, but that early in the morning his desire for tobacco was gone, and it seemed as if it had been years since he had used it. He said, "I felt that it was the Holy Spirit, and that some one was praying for me."

ELBRIDGE M. ADAMS.

In the Asiatic Division

LEAVING Shanghai November 5, on the steamship "China," Brother C. E. Weaks, Brother H. M. Blunden and family, Mrs. Porter, and I enjoyed a very pleasant voyage to Hongkong. We proceeded at once to Canton, where we spent two busy days attending committee meetings and visiting the girls' and boys' schools.

The schools are doing good work in preparing workers for the field. Twelve young men of mature age are in the advanced class, and will soon complete their course and enter the work. Ten times this number could be used to advantage in the Cantonese field. These students show good training, and they are manifesting ability unsurpassed by students in our older schools.

The girls' school is filled to its capacity with very bright students, and there is great need for a teacher. The work throughout south China is making good advancement in every way.

Special attention is now being given to the literature work. Brethren Weaks, Blunden, and Mountain are holding some institutes in the interests of this line of work, and some well-trained workers will soon enter the field with our truth-filled literature.

In Manila we spent a few days in committee council. We were sorry to learn that on account of the failing health of his wife, Brother W. E. Lanier, who has had charge of the literature work, is obliged to return to America. Brother and Sister R. M. Wallace are returning to Australia, as Sister Wallace is in very poor health. Brother C. N. Woodward was invited to take charge of the printing plant, and Brother J. J. Strahle of the book work.

The printing plant is installed in its new quarters, and the dwellings for the printer and for the school-teacher have been erected and are ready for occupancy. The school dormitory is nearing completion. It is provided with sleeping-verandas instead of sleeping-rooms. This is a much more desirable arrangement for the warm climate of Manila. The lower floor, which is used for classrooms, has sliding partitions. This arrangement makes possible the throwing of the whole lower floor into one room for chapel services, if desired. This is a good economy in space. Study-rooms are adjacent to the sleeping-verandas. The building presents a creditable appearance, although it is inexpensive.

The new church building for the Filipinos in Manila, constructed with a view to accommodating general meetings which will naturally be held there, will be ready for occupancy at the time of the coming general meeting, which will be attended by Elders A. G. Daniells and J. E. Fulton, and their associates.

While in Manila we were privileged to greet Elder and Sister Daniells, Elder and Sister Knox, Brother and Sister H. W. Barrows, and Brother C. C. Crisler. We were most happy to welcome these brethren and sisters, some to join us in a brief tour of the field, others to remain and share in its burdens and privileges. The last evening of our stay in Manila the missionaries of the various denominations spent a very pleasant evening at the home of Elder and Sister L. V. Finster, it being their union monthly meeting. We were glad to meet so many of those interested in evangelical work.

After our council meetings in Manila, Elder and Sister Knox accompanied me back to Hongkong, and finding that we had a few days before sailing for India, we spent two days at Canton in council regarding the educational work in the Cantonese field. Elders Daniells and Fulton and Brother Weaks remained in Manila for a more extended visit, after which they will tour the northeastern portion of the Division.

After a pleasant stay of one week at the hospitable home of Elder and Sister B. A. Meeker, in Hongkong, we took passage by the steamer "Malta," of the Peninsular and Oriental line, for Colombo.

During our visit in Hongkong Sister Meeker had to be taken to the hospital on account of illness. The long hot summer season has told on the health of both Brother and Sister Meeker, yet Brother Meeker is actively engaged in his work. He is conducting a very successful campaign with the Harvest Ingathering *Signs*. He is also using a large number of the weekly and monthly *Signs* in his work.

Five days on the water brought us to Singapore, where we took our mission workers by surprise, as we came in several hours ahead of the time they expected us. We visited our training school, where one hundred and twenty bright young people are availing themselves of a Christian education preparatory to giving the message to their own people. Prof. K. M. Adams and Miss Lena Mead are doing excellent work in the school. Their force of native teachers is sufficient, and their quarters, although spacious and well adapted to their work, are more than filled.

In the Harvest Ingathering campaign the best work is being done here of any place in the Division. Most of the funds are given by the native people, but good collections are made from the business men of Singapore. A well-planned campaign covering the entire Division would reap a bountiful harvest for the advancement of the message, and we hope to see such a campaign organized next year.

The work in Malaysia is taking on a more aggressive form. Eighty have been baptized during the year. We are indeed glad to see the progress the work is making along all lines. The devoted company of new workers are contributing their share toward this strong advance movement.

R. C. PORTER.

Pittsburgh, Pa.

THE hand of the Lord has been manifested in the many rich blessings which followed our work here during 1916, and to his name we give the glory. We rejoice in the advancement that has been made, yet we feel that if we had lived up to God's ideals for his people, much more could have been accomplished.

On December 31 the net membership of the Second Seventh-day Adventist church in Pittsburgh was sixty-nine, thirty-five members having been added during the year. The finances for this church are as follows: Tithes, \$1,057.18, as against \$710.21 in 1915; mission offerings, \$484.33, as against \$286.61 the previous year. This is in addition to nearly two hundred dollars donated for church expense and improvements on building, and about two hundred and fifty dollars paid to the tract society for literature, not including individual canvassers' accounts.

The company of nineteen at McDonald also did well. Their tithe amounted to \$431.90, and mission offerings to \$145.92, as against \$272.43 and \$77.85 the year before.

It will be seen that both churches paid \$1,489.08 in tithes, and \$630.25 in offerings for foreign fields, amounts which more than equal their pastor's and Bible

workers' salaries and expenses. These companies, with some help from certain brethren of other churches, also reduced the indebtedness on their church building from \$2,290.68 in January, 1916, to \$1,464 on December 31. I am glad to say that on December 30 \$398 was pledged by the new members, so that our entire indebtedness, with the exception of a few dollars, is well taken care of. We make payments on our pledges the first Sunday of each month. When we review the work and see where it was four years ago, and note that it has now become self-supporting, we feel to exclaim, What hath God wrought!

In closing, it might be well to call attention to the fact that the doubling of the Pittsburgh membership during the year was in a great measure due to the procuring of our new church building. This demonstrates that it is economy to secure neat and permanent church buildings in these large cities, as moving from house to house and into all sorts of unsuitable halls really gives no prestige to the work.

We have many open doors, our members are all loyal to the organized work, and everything seems favorable for continued advancement along all lines. We solicit an interest in your prayers, that we may be able to double our membership again this year. Our members are working to this end.

A. N. DURRANT.

The Italian Work in Chicago

It has been quite a long time since we reported the progress of our Italian work here in Chicago. We feel that the good news we have to tell will rejoice our faithful brethren and sisters in other places, and so we shall briefly mention a few encouraging features of our work during the past year.

We do not wish to speak of the hardships, perplexities, and persecutions we have endured, so will only say that the Lord has helped us to overcome them, and that we could close the year with complete victory. We are still on the battle field, ready to fight to the end.

We enjoyed many rich blessings during the week of prayer, and also during the Harvest Ingathering campaign; and we begin the new year with good courage, trusting in the Lord. Generally speaking, the work among the Italians has been quite prosperous in all its various phases. The Italian *Signs of the Times* is doing good work, and meets with a ready sale. Last Sunday, in a few hours, a girl of fourteen who speaks but little Italian, sold forty-eight copies of the magazine at ten cents a copy. This was done in Chicago; and I believe that the same could be done in New York, Philadelphia, Boston, Pittsburgh, San Francisco, Los Angeles, and other large cities where there are thousands of Italians.

Last July Brother Michele Cali went to Milwaukee, Wis., to work among the thousands of Italians in that city. We feel thankful for what he is doing. The interest in Milwaukee is good, and a church could no doubt be organized in a short time if the work could be conducted in a more effective way.

In Chicago we have three capable young men, well trained and having a good Christian experience, who could enter other fields. They have attended the Chicago Bible Training School, and

have been active workers in the large and difficult field of Chicago. I hope and pray that some of our conferences in the East and West where there are large cities, can place laborers in their fields to work among the Italians. Christ cannot come until all the Italians, as well as the people of other nationalities, have been given the gospel. Let us not worry too much about funds; the Lord has plenty of money, and he is willing to give it to us in order that we may successfully work all his vineyard.

Our two Bible workers, Brother Joseph Sansonetti and Sister Vesta Cash, are doing good work. Our church school is doing well. Our Missionary Volunteer Society is making advancement under the faithful leadership of Sister Cash. The church missionary society, too, is doing its part in proclaiming the message.

During the year 1916, fifteen persons were added to the church by baptism, which is five more than were received the previous year. The total amount of tithe, offerings, and church expenses was \$1,267.14, or \$447.69 more than in 1915. We have reached our quota for missions, raising twenty-six cents a week per member. When we consider the small wages earned by the Italians, and the large families they have to support, we feel thankful for their faithfulness and loyalty to the cause. Indeed, we are happy to know that the Lord can use the Italians, as well as other nationalities, for the finishing of his work. At present we are busy with our winter campaign. We need your prayers. We are looking for great things from the Lord this present year, and we trust it will be the best in the history of our Italian work. To God alone we give all the glory.

R. CALDERONE.

Our First Navajo Convert

LILIKAI, an exceptionally bright Navajo Indian girl twenty years of age, has definitely decided to obey the truth, after the hardest moral battle she ever

experienced. Do you not think it was a battle for this conscientious, educated Indian girl to take this step against the wishes of her dearest friends? And dare we doubt her sincerity, when her first thought after receiving the third angel's message was to take the "good story," as she calls it, to her own people?

Now her father and mother, thoroughly pagan Navajos, are interested in the "good story." After I had held a long Bible study with the father yesterday, he said: "I have thought of these things many times, but I could not understand them. Now they are plain. I believe them. I want to hear more, and I am coming to see you as often as I can, so I can hear more of the 'good story.'" He lives twenty miles from here, and I promised to visit him whenever possible.

The father of our first Navajo convert is a wealthy stockman, and has many horses, cattle, sheep, and goats. He named his daughter "Lilikai" (lots of sheep) as an expression of his own financial circumstances. In other words, her name means "rich girl." Now that she has found the true riches, she is rich indeed.

ORNO FOLLETT.

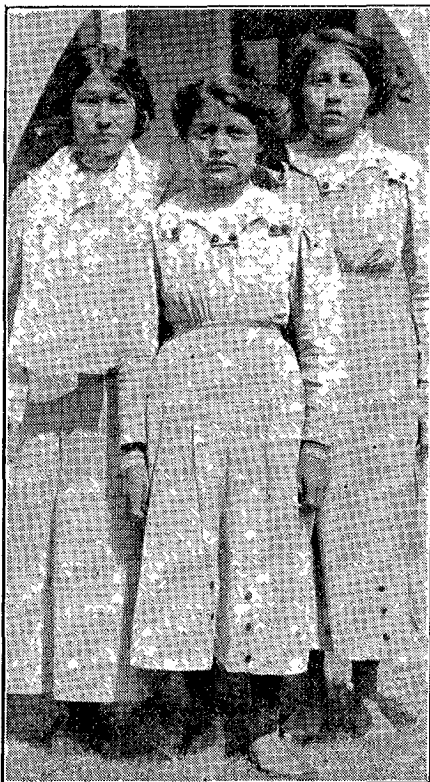
Work for the Colored in the Chesapeake Conference

It has been quite a long time since I last reported the progress of the colored work in this field. As always before, the Lord has blessed in every endeavor that has been made to enlarge the work among these needy people. We left Baltimore in June, to hold tent meetings in Wilmington and Cheswold, Del., and the Lord blessed at both places. Our young worker at Wilmington reports several additions to the church there, with a general revival of all the older members. At Cheswold we baptized five loyal believers, and there is a good interest among the people.

Baltimore was not wholly neglected while these two efforts were going on. I returned every Sabbath, and often for Friday evening services. As the result of the summer's work there, thirty-three were baptized in October. Brother Cox, who is now at Wilmington, did faithful work during my absence, visiting interested ones and establishing them fully in the message.

In 1916 we baptized sixty-one persons in Baltimore, including some who had united with the church in the latter part of 1915, and were waiting for baptism. Forty-three new additions were received during the year. The report shows \$1,590.84 raised for church expenses, \$1,250 of which has been paid on the church debt, and the remainder on interest and incidental expenses.

Our members were very faithful in bringing in their tithes and Sabbath school offerings last year. The Baltimore church reports tithe paid to the amount of \$2,005.68. This is the largest tithe ever paid by this church. In 1915 the tithe was \$1,584.86, so the gain for 1916 was \$420.82. Our mission offerings were especially encouraging. During 1915 the Third Seventh-day Adventist church of Baltimore reported \$575.09, and during the past year \$1,092.08, a gain of \$516.99. A tithe of \$2,005.68 shows that Heaven has blessed us with money to the amount of \$20,056.80; that is, our poor members have earned over \$20,056 in the past year. To my mind this is wonderful, considering that we



LILIKAI (in center)

have but a few over two hundred members. Truly the Lord can and will take care of those who, casting all upon him, serve him with the whole heart.

Every organization in the church is of good courage. The Brotherhood is a splendid body of men, aiming to keep themselves of good courage and to distribute tracts and do every kind of missionary work that comes to hand. They help the church considerably through their special offerings.

Concerning our other churches among the colored people in this conference, I must say that there is every evidence of advance. We have but one ordained minister to labor for our people, and no Bible workers at present, and but one missionary licentiate, Brother Cox, at Wilmington.

All our people feel that more must be done for the millions of colored people yet unwarned. It is sad to know that many of these are ready to receive the message, but as yet know nothing about it. Here in the Chesapeake Conference are 300,000 colored people, and scarcely 100,000 have heard enough of the message to have any correct idea of it. We have but four churches; we should have forty.

Last November when the offering was taken for the work among the colored people, my heart was sorely grieved when I heard that only \$68 was given in our own conference, which has eighteen or twenty churches; and \$44 of that amount was given by one church.

I ask the brethren who read this article to become burdened for these people. I pray that they may feel more and more impressed to help them by liberal contributions. We need better school equipment, church buildings, tent companies, etc. I ask all to help our loyal ministers to double and redouble their membership. The Cushite is to be among the remnant (Isa. 11:11), and when he takes his place in this message, he will be faithful to his vows to God and assist mightily in giving the message to those of other races. From all our colored believers we have received during the year 1916, \$1,408.77 for mission work, and \$2,793.01 tithe, a total of \$4,201.78 sent to the conference treasurer.

We are of good courage in the Lord, and hope to see a greater advance in our work this year than ever before. We ask your prayers, that our few workers may be faithful and be daily filled with the Spirit of the Lord.

GUSTAVUS P. RODGERS.

Field Notes

A CHURCH of six members has been organized at Conde, S. Dak.

THE baptism of nine persons is reported from Greenville, S. C.

ELDER J. K. JONES reports the baptism of eight adults at Lawrence and Methuen, Mass.

SEVEN persons were recently buried with their Lord in baptism, and united with the church at Marshalltown, Iowa.

ELDER L. K. DICKSON recently spent two weeks with the church at Monitor, Ore. The Spirit of the Lord was present in a marked manner, and eight went forward in baptism.

Missionary Volunteer Department

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

The Senior Bible Year

Assignment

Feb. 25. Deut. 1-3: Retrospect.
 Feb. 26. Deut. 4-6: The law repeated.
 Feb. 27. Deut. 7-9: Exhortation and warnings.
 Feb. 28. Deut. 10-12: Reminiscences; pleadings; laws.
 March 1. Deut. 13-16: Doom of idolaters; tithing.
 March 2. Deut. 17-19: The coming Prophet.
 March 3. Deut. 20-22: Social and moral laws.

Keeping Up

HAVE you not sometimes been surprised to see how much you can accomplish by doing a little every day? I wonder how many have been surprised to see how far they have fallen behind in the Bible Year assignments by not doing a little every day. The Bible Year has awakened many to the realization that while the days and years have been slipping by they have been doing very little general Bible reading. If this realization shall drive us to God for forgiveness for the neglect of his Word, and lead us to give more systematic attention to the Book of books, then all the efforts put forth will have been abundantly rewarded.

Have you ever kept account of how much time each day you spend with the newspaper and with the Bible? Such a record might startle some of us. Isn't the newspaper important? It has its place. But many have not yet learned how to read it.

If you lived near the diamond mines and the owner told you that for the period of one month he would allow you to go and dig for the precious gems all the time you could spare from your daily home work, would you not reduce the daily routine of your work to a minimum? Would you think it important to spend a half hour each day in reading the newspaper? Would you read the continued stories in the magazines? Would you take a day off to go to the circus? Would you think it necessary to crochet lace for the adornment of your clothing? How insignificant those things would seem in comparison with the precious stones within your reach!

We are doing worse than this by neglecting daily to seek for the precious diamonds to be found in God's Word. When shall we reverse the order and give more time to the things that are of eternal worth? Next week, or next year? Now is the time.

M. E. KERN.

Himself

"I WISH to speak to you today about Jesus, and Jesus only.

"I once saw a picture of the Constitution of the United States, very skillfully engraved in copperplate, so that when you looked at it closely, it was nothing more than a piece of writing, but when you looked at it from a distance, it was the face of George Washington. The face shone out in the shading of the letters at a little distance, and

I saw the person, not the words nor the ideas; and I thought, 'That is the way to look at the Scriptures and understand the thoughts of God; to see in them the face of love, shining through and through; not ideas, nor doctrines, but Jesus himself as the life and source and sustaining presence of all our life.'

"I prayed a long time to get sanctified, and sometimes I thought I had it. On one occasion I felt something, and I held on with a desperate grip for fear I should lose it, and kept awake the whole night fearing it would go, and of course it went with the next sensation and the next mood. Of course I lost it because I did not hold on to *Him*. I had been taking a little water from the reservoir, when I might have all the time received from *Him* fulness through the open channels.

"I went to meetings and heard people speak of joy. I even thought I had the joy, but I did not keep it because I had not *Himself* as my joy. At last he said to me, oh, so tenderly, 'My child, just take me, and let me be in you the constant supply of all this—*Myself*.'

"And when at last I got my eyes off my sanctification, and my experience of *it*, and just placed them on the Christ in me, I found, instead of an experience, I had a Christ larger than the moment's need, the Christ that had all that I should ever need, who was given to me at once, and forever! And when I thus saw him, it was such rest; it was all right, and right forever. For I had not only what I could hold that little hour, but also, in him, all that I should need the next and the next, and so on, until sometimes I get a glimpse of what it will be a million years afterward, when we shall 'shine forth as the sun in the kingdom of our Father' (Matt. 13:43), and have 'all the fulness of God.'

"I am like the little bottle in the sea, as full as it will hold. The bottle is in the sea, and the sea is in the bottle; so I am in Christ, and Christ is in me. But besides that bottleful in the sea, there is a whole ocean beyond; the difference is, that the bottle has to be filled over again, every day, evermore.

His Faith

"There came a time when there was a little thing between me and Christ. I express it by a little conversation with a friend who said, 'You were healed by faith.' 'Oh, no,' I said, 'I was healed by Christ.' What is the difference? There is a great difference. There came a time when even faith seemed to come between me and Jesus. I thought I should have to work up the faith, so I labored to get the faith. At last I thought I had it; that if I put my whole weight upon it, it would hold. . . . I said, when I thought I had got the faith, 'Heal me.' I was trusting in myself, in my own heart, in my own faith. I was asking the Lord to do something for me because of something in *me*, not because of something in *him*. So the Lord allowed the devil to try my faith, and the devil devoured it like a roaring lion, and I found myself so broken down that I did not think I had any faith.

"God allowed it to be taken away until I felt I had none. And then God seemed to speak to me so sweetly, saying, 'Never mind, my child, *you* have nothing, but *I am* perfect power, I am perfect love, I am faith, I am your life, I am the preparation for the blessing,

and then I am the blessing, too. I am all within and all without, and all forever.'

"It is just having 'the faith of God.' Mark 11:22, margin. 'And the life I now live in the flesh I live,' not by faith on the Son of God, but 'by the faith of the Son of God.' Gal. 2:20. That is it. It is not *your* faith. . . . You have to take his faith as well as his life and healing, and have simply to say, 'I live by the faith of the Son of God.' . . .

The Secret

"The apostle Paul tells us that there is a secret, a great secret, which was hidden from ages and from generations (Col. 1:26), which the world was seeking after in vain, which wise men came from the East hoping they might find, which sages died vainly seeking for themselves, and God says it 'is now made manifest to his saints;' and Paul went through the world just to tell it to those that were able to receive it; and that simple secret is just this, 'Christ in you, the hope of glory.'

"The word 'mystery' means secret; this is the great secret. And I tell you today, nay, I can give you,—if you will take it from Him, not from me,—I can give you a secret which has been to me, oh, so wonderful! Years ago I came to him burdened with guilt and fear; I tried that simple secret, and it took away all my fear and sin. Years passed on, and I found sin overcoming me, and my temptations too strong for me. I came to him a second time, and he whispered to me, 'Christ in you,' and I had victory, rest, and blessing.

"And so I would say, If this precious little secret of 'Christ in you,' will help you, you may have it. May you make better use of it than I! I feel I have only begun to learn how well it works. Take it and go on working it out, through time and eternity—Christ for all, grace for grace, from strength to strength, from glory to glory, from this time forth and even forevermore."—A. B. Simpson.

In Him Is Life

"You are just as dependent upon Christ, in order to live a holy life, as is the branch upon the parent stock for growth and fruitfulness. Apart from him, you have no life. You have no power to resist temptation or to grow in grace and holiness. Abiding in him, you may flourish. Drawing your life from him, you will not wither nor be fruitless. You will be like a tree planted by the rivers of water."—Mrs. E. G. White, in "Steps to Christ."

"Although there may be a tainted, corrupted atmosphere around us, we need not breathe its miasma, but may live in the pure air of heaven. We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer. Those whose hearts are open to receive the support and blessing of God will walk in a holier atmosphere than that of earth, and will have constant communion with Heaven. . . . We may keep so near to God that in every unexpected trial our thoughts will turn to him as naturally as the flower turns to the sun."—*Idem*.

In His Service

"The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings

peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who thus exercise the Christian graces will grow and will become strong to work for God. They will have clear spiritual perceptions, a steady, growing faith, and an increased power in prayer."—*Idem*.

"The humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good, but by their unconscious influence they may start waves of blessing that will widen and deepen, and the blessed results they may never know until the day of final reward. They do not feel or know that they are doing anything great. They are not required to weary themselves with anxiety about success. They have only to go forward quietly, doing faithfully the work that God's providence assigns, and their life will not be in vain. Their own souls will be growing more and more into the likeness of Christ; they are workers together with God in this life, and are thus fitting for the higher work and the unshadowed joy of the life to come."—*Idem*.

OBITUARIES

KARAHADIAN.—Lillian, infant daughter of Karl and Emma Karahadian, died Jan. 13, 1917, in Fresno, Cal., aged 1 year, 1 month, and 14 days. The parents and two small sisters mourn.
E. H. ADAMS.

JEWELL.—Helen Anderson Jewell was born in Sabo, Sweden, Oct. 15, 1846, and died at her home, in Kent City, Mich., Jan. 14, 1917. She was married twice, and her second husband, Charles Jewell, fell asleep in 1912. In 1890 she became a Seventh-day Adventist, and remained faithful until her death.
W. REEFMAN.

DAILY.—Emily Jane Jeffers was born near Highland, Kans., Sept. 16, 1859. She was married to Jas. L. Daily Feb. 25, 1875. In July, 1896, she united with the Seventh-day Adventist church, and remained faithful. Her husband, four of their seven children, five brothers, and two sisters are left to mourn.
E. E. DUNHAM.

COLLINS.—Richard Collins was born near Seneca Falls, N. Y., Nov. 12, 1833, and died in Willow Creek, Mont., Dec. 26, 1916. He was the father of eight children, six of whom, with their families, are left to mourn. Brother Collins embraced present truth thirty years ago, and his life was that of a consistent Christian.
GEO. F. WATSON.

BROWN.—Mrs. Amanda Brown was born in Dillsboro, Ind., Jan. 8, 1843, and died in Wichita, Kans., Jan. 8, 1917, the seventy-fourth anniversary of her birth. She became a member of the Seventh-day Adventist church twenty-one years ago, continuing faithful until death. Her aged husband and five of their seven children survive.
M. A. ALTMAN.

NOTT.—Eliza Ann Leffler Nott was born near Ft. Wayne, Ind., April 23, 1837, and died at the home of her son, in Hutchinson, Kans., Jan. 12, 1917. She was married to Samuel Nott in Hardin County, Iowa. To them were born twelve children, ten of whom are left to mourn, together with two brothers and one sister. Sister Nott was a faithful, earnest member of the Seventh-day Adventist church at Colome, S. Dak.
E. E. DUNHAM.

BERRY.—Hazen Berry, of Cedar Run, Mich., died suddenly in Detroit, on his nineteenth birthday, Jan. 25, 1917. The body was taken to Traverse City, Mich., for burial. Services were conducted by the Congregational minister of that city.
ELLEN PAYNE.

(Lake Union papers please copy.)

FRAZIER.—Josephine Frazier was born in Baltimore, Md., in 1845, and died there Jan. 25, 1917. She was a member of the First Seventh-day Adventist church of that city for some years. One sister and three brothers mourn.
A. S. BOOTH.

REAM.—Mrs. Elizabeth H. Ream died in Gridley, Cal., Jan. 26, 1917, aged 63 years. She is survived by her husband, two sons, and one daughter. Sister Ream was a member of the Seventh-day Adventist church for about twenty-five years, and fell asleep in hope of a part in the first resurrection.
A. J. OSBORNE.

KINSEY.—Etta Bowman Kinsey was born in Kentucky, Aug. 1, 1878, and died in Salem, Ore., Jan. 5, 1917. Five years ago she embraced the third angel's message, and fell asleep in its blessings. She was a member of the Salem Seventh-day Adventist church. Her husband, one daughter, and three sons survive.
H. G. THURSTON.

VAN HORN.—James Arthur Van Horn died in the Swedish Mission Hospital at Omaha, Nebr., Dec. 15, 1916. He was born in Omaha, July 26, 1891. He fell asleep at peace with his Saviour, and we feel confident that he will have a part in the first resurrection. The sorrowing parents are comforted by the blessed hope.
JAMES D. JOHNSON.

FIX.—Austin Fix was born in Delaware County, Ohio, Jan. 15, 1848, and died Jan. 26, 1917. He was a faithful member of the Seventh-day Adventist church for forty years, at the time of his death holding fellowship with the company at Asheville, N. C. He is survived by his wife, one son, three sisters, and one brother.
J. S. KILLEN.

DICKENS.—Died at his home, in Lake Run, Sullivan Co., Pa., Jan. 9, 1917, Joseph Dickens. He was born in Rome, Pa., June 21, 1846. His marriage to Barbara A. Richert, of New York City, took place in 1881, and with one son she is left to mourn. Brother Dickens was baptized in 1891, and rests in hope of a part in the first resurrection.
L. L. STONE.

JOSLIN.—Mrs. Amelia Joslin died Jan. 22, 1917, in Hollister, Cal., aged 68 years, 2 months, and 6 days. She accepted the third angel's message more than twenty years ago, while in Petaluma, Cal., through the efforts of Elders E. E. Andross and U. G. Adkins, and remained faithful to the message through the long affliction which finally caused her death.
W. F. HILLS.

DOREMUS.—Marcus Doremus was born in Montclair, N. J., Nov. 15, 1827. He was married to Miss Julia Ann Dyer, of La Fayette, Ind., April 27, 1854. To them was born one daughter, who died in infancy. The family moved to Oregon in 1861, and twenty years later he united with the Seventh-day Adventist church. His was a consistent Christian life. He fell asleep Dec. 22, 1916, at the home of his adopted daughter, who, with many friends, is left to mourn.
H. W. COTTRELL.

BRUEN.—Ella Lue Hoisington was born April 3, 1862, in Bloomington, Ill. In 1882, after the death of her father, the family moved to Columbus, Nebr., where she finished her education. After teaching for three years, she was married to David Lewis Bruen. She became a Christian early in life, and in 1903 united with the Seventh-day Adventist church. She was a devoted Christian, and after a prolonged illness peacefully fell asleep Jan. 18, 1917. Her husband and seven children, her mother and one sister, with other relatives and friends, mourn.
C. E. ACMOODY.

PREECE.—George H. Preece was born in Wales in 1883, and came to this country in 1899, settling in Los Angeles, Cal., the following year. He was married June 27, 1907. His wife and one daughter mourn his death, which occurred Dec. 4, 1916, but they sorrow in hope. Brother Preece became reconciled to God several months before he fell asleep.
C. D. M. WILLIAMS.

SANDBORN.—Sarah, wife of Columbus Sandborn, died at the home of her daughter, Mrs. May Nickels, Bay City, Mich., Jan. 18, 1917, being 73 years and 14 days of age. Mother has gone to her rest, after having borne the burden and heat of the day. Her life was bound up in the experiences of her family, being ever ready to sacrifice for them. She and father accepted present truth forty-six years ago, and she stood faithfully by his side until he laid down his burden two years ago. After father fell asleep, mother was lonely, and longed for the rest that comes at the end of the journey. She now sleeps by his side, awaiting the call of the Life-giver at the first resurrection. We, her children, who mourn the loss of our dearest friend on earth, but not as those who have no hope, look hopefully forward to the time when the grand reunion will come in the kingdom of God. Words of comfort were spoken by the writer from 1 Thess. 4:13.

A. R. SANDBORN.

BOARDMAN.—Charity Lavina Urquhart was born in Rockton, Ill., and died in Twete, near Harlem, Mont., Jan. 26, 1917, in her seventy-third year. She was the daughter of an English sailing captain. At the age of eighteen she was converted through the efforts of Elder J. N. Loughborough and joined the Seventh-day Adventist church. In 1866 she was united in marriage to Chester M. Boardman, and to them were born five children, three of whom survive. In the year 1880 Sister Boardman and her family moved to Kansas. About ten years later they came to Gallatin County, Montana, and in 1906 removed to Harlem, Mont. For more than fifty years she stood firmly for the advent message, though most of this time isolated from those of like faith. While it was her lot to meet more than the usual share of life's hardships and privations, yet she did so with becoming Christian cheerfulness. Her life was filled with helpfulness to others, and kind friends were not wanting in her hour of need. She sleeps in Jesus, and we confidently believe she will be with the saints on those "beautiful hills" she so much loved to talk of, "where the weary shall toil no more."
A. E. EVERETT.

Mrs. Anna E. Rambo

MRS. ANNA E. RAMBO was born Aug. 31, 1863, and died of pneumonia, in Bridgeton (N. J.) Hospital, after a nine days' illness, Jan. 12, 1917, at the age of 53 years. During thirty years of conference, church, and church-school work, Sister Rambo made a large number of friends and acquaintances, all of whom, with her husband, two daughters, and other relatives who survive her, sincerely mourn their loss. She was a leader in the church, a friend to the needy, a counselor to the perplexed, and a mother to the motherless. Forty children and young people, at different times, found a home under her hospitable roof, which was "never too small to shelter a homeless child" or youth. High ideals were set before them, their capabilities were studied, and their talents trained for the service of God. Truly "a voice was heard in Ramah, lamentation, and bitter weeping," because a mother in Israel is not. But she shall come again from the land of the enemy, and her work shall be rewarded. Jer. 31:15-17. The educational work carried on by Sister Rambo in Ramah, N. J., will be continued by her daughter, Elizabeth, and Miss Marion Whitcomb. The funeral service was conducted by the writer at the home of Sister Emma Behler, 115 Oak St., Bridgeton. Our sister sleeps in Jesus, in the Broad Street Cemetery, hidden "as it were for a little moment, until the indignation be overpast."
GEORGE W. SPIES.

Appointments and Notices

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.

New England Sanitarium and Benevolent Association

NOTICE is hereby given that the seventeenth annual meeting of the constituency of the New England Sanitarium and Benevolent Association will be held in the sanitarium in the town of Stoneham, Mass., Monday, March 26, at 7:30 P. M., for the purpose of filling vacancies in the constituency, electing the board of trustees for the ensuing year, and transacting such other business as may properly come before the meeting.

R. D. QUINN, *President.*
H. B. STEELE, *Clerk.*

South Lancaster Academy Corporation

NOTICE is hereby given that the thirty-third annual meeting of the constituency of the South Lancaster Academy Corporation will be held at the New England Sanitarium, Melrose, Mass., Monday, March 26, 1917, at 7:30 P. M., for the purpose of filling vacancies in the constituency, electing the board of trustees for the ensuing year, and transacting such other business as may properly come before the meeting. Following the corporation meeting, the board of trustees will meet to transact any necessary business that may come before it.

R. D. QUINN, *President.*
J. ALBERT TROUT, *Clerk.*

California Medical Missionary and Benevolent Association

NOTICE is hereby given that the twentieth annual constituency meeting of the California Medical Missionary and Benevolent Association will be held at Sanitarium, Napa Co., Cal., Wednesday, March 14, 1917, at twelve o'clock, noon, for electing directors, amending by-laws, and transacting such other business as may properly come before the meeting.

E. E. ANDROSS, *President.*
L. V. ROBERSON, *Secretary.*

Publications Wanted

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

Mrs. C. Willeford, 315 Fletcher St., Thomsville, Ga.

Grace L. Swingle, 1751 Monroe Ave., Scranton, Pa.

Mrs. D. W. Courtney, Sunset Heights, Houston, Tex.

James Harvey, 1729 Grove St., Oakland, Cal. Continuous supply.

D. A. Easton, Marceline, Mo. Continuous supply of all denominational publications earnestly desired.

Mrs. D. M. Eaton, Fresno, Cal. REVIEW, Signs (weekly and monthly), Little Friend, and Instructor.

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 sister in Indiana asks prayer for healing from palsy.

"Please pray for the healing of my sister in England," writes an Iowa reader.

Being Talked About

A LETTER just received from one of our ministers in Missouri, contains these words:—

"To say I am delighted with the new Signs Magazine and Signs weekly doesn't half express it. Really, I have heard more favorable comment on the new appearance of both papers than you could read in some time. The striking way you have of arranging the heading, titles of articles, etc., is excellent. I have always contended that people are anxious to read our message, and to hear it preached, if properly presented."

It is the constant aim of the Signs publishers to supply our people with the very best that sanctified pens and mechanical skill can produce. Good as the February Signs Magazine was, some think the March number is even better.

The SIGNS of the Times MAGAZINE



Here are the titles of some articles that will be talked about:—

Sin's Last Orgy; Antics of Modern Pew Fillers; The Paradox of Peace; Neither In nor Out of Purgatory; Labor's Warning to Wealth; Europe's Deliberate Hara-kiri; Bankrupting the World.

You will find at least one message for each of your neighbors in the March Signs Magazine. If circumstances prevent your going out to circulate the paper, will you not use your influence to get others to do so?

Old prices still effective. They are: 5 to 40 copies, 5 cents each; 50 or more, 4 cents each. Tell your tract society secretary how many you can use.

Full of Good Things

MRS. NELLIE H. BRADLEY, State Superintendent Literature Department, W. C. T. U., Washington, D. C., in summing up the contents of the 1917 Temperance Annual, says, "It is full of good things."

In these few words Mrs. Bradley voices the voluminous expressions of thousands of temperance workers in this country. The Annual is too good and its message too important to fall short of a half million circulation this year.



"Present Truth" Special Lists

SUBSCRIPTIONS for *Present Truth* can be sent in at any time, and names will be entered on the regular list as the subscriptions come in. Twice a year there will be special lists beginning and ending at definite dates, thereby enabling all who send in names for these special lists to know just when the papers begin to reach their friends, what they are reading at any specific time in the year, when the subscription runs out, etc. This information will be helpful in writing to and praying for those to whom the papers are being sent. These special lists are, therefore, for missionary campaigns; while the regular lists are handled in the usual way, entering the names as they come in, and taking them out when the time expires. Let all understand, therefore, that subscriptions for *Present Truth* may be sent in at any time.



Prompt Returns

THE full set of *Present Truth* Series was not completed until the first of last December, yet Capt. J. L. Johnson, who has been a ship missionary in the New York harbor for twenty years, reports the conversion of the chief engineer of a large steamship through reading a full set of the *Present Truth* Series given him by Captain Johnson a short time ago. This engineer has left the ship, though he was offered a salary of \$500 a month to continue. He has been baptized and joined the church, and is now engaged in earnest missionary work among the engineers in the New York harbor. It is natural for this newly converted brother to desire the *Present Truth* Series with which to work. He could profitably use a thousand sets a month if he had them. It would be good missionary work to supply him with full sets. They cost only 25 cents a set, and yet one set is enough to bring people into the truth.



The "Present Truth" War Special

As soon as the United States severed diplomatic relations with Germany, and war clouds began to hover over our shores, many of our people began at once to appeal to *Present Truth* for an early issue dealing especially with the fulfilment of prophecy as seen in recent developments in the world war.

In prompt answer to these appeals, the *Present Truth* War Special was prepared and issued as No. 5 of the new *Present Truth*. It can now be had in any quantity at the following regular *Present Truth* prices: 1 to 20 copies, 1 cent each; 25 copies, 20 cents; 50 copies,

35 cents; 100 copies, 60 cents; 1,000 copies, \$5. Foreign postage extra: Canada, 12 cents a hundred; other countries, 24 cents a hundred.

Recent developments threatening to draw this country into the great world war have awakened the serious thought of the American people, and they are ready to consider the meaning of this unparalleled war of strife and bloodshed. This is, therefore, our most favorable opportunity to sow message seed bountifully, with the full assurance of a rich harvest.

Present Truth No. 5, the War Special, is fresh from the pens of some of our best writers. It is filled with up-to-date matter written for this special issue. It presents the burning message of the hour. It will not only thrill our people, but will lead its millions of readers to conviction. It is impressive, convincing, irresistible *present truth*, and all *REVIEW* readers will recognize their opportunity, and fulfil their obligations in connection with its circulation. Millions of copies will lodge in the homes of the people within a few weeks, and showers of blessings will water the hearts of the workers.



The "Review" Campaign

THE weekly visits of the *REVIEW* are so necessary to every believer that the time for making a special effort to secure subscriptions cannot be limited to a week or a month. Many conference presidents have voluntarily expressed this sentiment, and we take pleasure in letting our readers know what they say:—

"We are doing what we can to get the *REVIEW* into the homes of the people. From the elder of one of our churches comes the cheering word that he has the joy and satisfaction now of knowing that all his members are readers of the good old *REVIEW*. I myself have been successful in getting orders from people who were not taking it, and when I do this I can assure you I feel I have accomplished a great deal, for I know that the *REVIEW* will continue to help the people after I am gone.

"J. J. IRWIN."

"We have been endeavoring to get the *REVIEW* in all our Sabbath-keeping families in this conference. We have not yet reached the goal, but we still hope and believe this can be accomplished. The *REVIEW* should be in every English-speaking S. D. A. family in the world.

N. T. SUTTON."

"We have reached our goal in reference to the *REVIEW*, but still we are not satisfied. When one of our men is going to a church and asks what he shall do, I always say, 'See to it that our church papers are in every home, for these papers will come and do their work week by week, while you make a visit only once a year or so.'

"S. E. JACKSON."

"We are glad Missouri is standing high in the list, but we wish we could make it stand still higher, and we will not stop until every family has the *REVIEW*. We realize that the home where the *REVIEW* goes regularly is stronger in the truth than any other home in the conference.

D. U. HALE."

"I can assure you that I was very glad to know that the subscription list is growing, for I realize very thoroughly that if our people keep up to date, they must have the *REVIEW* in their homes. It is very evident to those of us that are out in the field, that it is only the constant study of the *REVIEW* that keeps our people awake to the general issues of our campaign. We shall surely do all that we can to further the good cause.

"WM. A. WESTWORTH."

"I am certainly glad to know that the *REVIEW* campaign has succeeded so well, and can assure you that we will do our best in continuing the campaign in west Michigan until we have the *REVIEW* in every home if possible.

"WM. GUTHRIE."

"We shall not be satisfied until we get the *REVIEW* into every home of believers in our conference, and we shall work to that end this coming year. We are glad to join you in the campaign to get this faithful minister in the hands of our people. Any one who observes, readily determines that those who read the *REVIEW* are more spiritually alive than are those who do not read it.

"E. F. PETERSON."

"We have been so busy conducting general meetings throughout the conference that we have not yet taken up the campaign of the *REVIEW* as we expect to do in the near future. I am a firm believer that placing the *REVIEW* in the hands of all our people will produce a most excellent effect in every way. It will increase their spirituality, their knowledge of the work, their missionary zeal, and make them more self-sacrificing in their contributions, and faithful in the payment of their tithe.

"K. C. RUSSELL."

"If the *Review* and *Herald* deems it best to continue the campaign for 1917, we will continue our sympathetic cooperation in securing subscriptions. I know that our office sent in a large number before the close of the year. We all unite in a very earnest endeavor to raise the list to the highest notch possible, and we will not slacken our interest during 1917.

G. W. WELLS."

"I want to assure you that we will do all we can to get the *REVIEW* into the homes of all our people in the North Texas Conference. We began the effort during *REVIEW* Week, and intend to keep it up during the whole year. When I visit the homes of the people, I consider it a part of my conference work to see if they are taking the *REVIEW*.

"DAVID VOTH."

We surely have reached the time just before the coming of the Lord. We have been told that the last moves will be rapid ones. How necessary that all our people at this time have a wise counselor, a faithful minister and spiritual helper. Such they will have in the *REVIEW* each week.

The recent campaign had the result of bringing our subscription list to a little over 18,000. There are still many families who do not have the weekly visits of the *REVIEW*. Our goal for 1917 is 25,000 subscribers. Will every lover of the *REVIEW* help to reach this goal? By so doing you will help seven thousand believers get the same benefits from the *REVIEW* that you do. Right now is the time to work. In a little while it may be too late.



WASHINGTON, D. C., FEBRUARY 22, 1917

WORD from Elder A. R. Sandborn, president of the New Jersey Conference, brings the sad news of the death of Elder J. M. Gaff, a German laborer in that conference. He was sick only a few days, and died of pleuropneumonia. In this death the cause is deprived of an earnest, devoted worker.

BROTHER R. L. PIERCE, manager of the Southern Publishing Association, visited Washington last week in the interests of the next Harvest Ingathering campaign. The *Watchman* has been chosen as the medium of circulation at that time. Brother Pierce reports a growing prosperity attending the work of the Southern Publishing Association.

THE last word received from Elder W. A. Spicer, under date of January 5, reported him as in Holland, attending meetings in that country. We have not been able to learn whether or not he passed on into the German Empire. Foreign mail communications are greatly interrupted at the present time, and it takes from two to three times as long as usual to receive word from our brethren in foreign lands.

COUNT JOHANN VON BERNSTORFF, ambassador from Germany to the United States, with his corps of assistants and several German professors returning from American universities to their native land, making one hundred and forty-nine in all, sailed for home February 14. Mr. Gerard, the United States ambassador to Germany, is in Switzerland, en route for the United States by way of Paris.

LET all note that issuing the War Special of *Present Truth* as No. 5 sets all the following subjects of the series one number higher than the published list. The regular No. 5, "The Signs of Christ's Coming," will be No. 6, "The Millennium" will be No. 7, and so on all through the remainder of the series. From No. 5 on, all subjects will be numbered one figure higher than the number given in the old list.

S. M. KONIGMACHER, while looking for a mission station in northern Rhodesia, Central Africa, tells in a recent letter to the Mission Board of a trip into Belgian Kongo, where none of our workers had been before. He found that present truth had gone before him and made friends, one family of European parentage being favorably impressed. They had met some of our native Christians from mission stations farther south. Speaking of one of these native Christians, they affirmed that he knew his Bible and was more clever with it than any native Christian they had ever met—a good testimony for a representative of a mission school!

A BOOK on "Exercise and Health" may be had free for the asking, from the United States Public Health Service.

OWING to a change in membership, the overflow on the Twenty-cent-a-week Fund has been increased to \$27,844.78, in place of \$26,961.58, as previously reported.

WORD from Elder U. Bender and family, on arriving at Cape Town, tells of their long voyage by way of Australia to Africa. All were well. Brother Bender will superintend the new Rhodesian Union Mission.

A LETTER from Mrs. A. J. Haysmer brings to us the sad news of the death of her father, Elder E. Van Deusen, who died at her home, in Riversdale, Jamaica, January 26. Brother Van Deusen was one of our oldest ministers, being past eighty years of age. He was instrumental in bringing many people into the truth in Michigan and other places in which he labored in the United States. He also spent a number of years laboring in the West Indies. His obituary will appear later.

SENDING a report for publication, Brother O. J. Gibson, of Yen-cheng, Honan, China, under date of January 11, says: "We feel to bless God for his keeping power. Another year has dawned upon us, and the work is still progressing. In fact, we are continually puzzled to know how to divide our time among the interests of the work in so many places. Our school has upwards of eighty students, and more will come after the Chinese New Year, filling our school to overflowing. We are considering just now securing a location in the city, and believe the Lord has gone before us in this move, for what seems a very desirable location has been offered us. We are all of good courage."

"The World War"

AT the present writing, conditions indicate that the United States may in a few days be involved in the great European war. Men's hearts are now stirred as never before since the war began. This gives Seventh-day Adventists an unparalleled opportunity to place their message before the people.

Just at this opportune time we have received from Elder A. G. Daniells a manuscript which for several months he has been preparing for the *World's Crisis* Series. It is entitled, "The World War: Its Relation to the Eastern Question and Armageddon." The importance and scope of the book are indicated by the following table of contents:—

1. The World War.
2. The Cause and the Meaning.
3. The Great Nations Speak for Themselves.
4. The Eastern Question.
5. The Fate of the Ottoman Empire.
6. Armageddon.
7. The Present Outlook.
8. The Kingdom of Righteousness.

This is a most timely book. It will be "meat in due season" to our friends and neighbors. The members of our

book committee consider it one of the best manuscripts we have received for publication. Elder Daniells has spent many months of careful study upon this great subject, and this little book embodies the results of his study.

Every facility at our command is being employed to get this book quickly into the hands of our people. It should be ready for shipment by March 10. It will be uniform in style and price with "The World's Crisis" and "Armageddon;" will be beautifully illustrated. 128 pages. Paper, 25 cents; cloth, 50 cents. Order from your tract society.

Religious Liberty Day

SABBATH, February 24, is Religious Liberty Day. A special offering is to be taken on this day for the benefit of the religious liberty work. A most interesting program has been prepared and forwarded to the local church elders. This program ought to be carried out in detail wherever possible on this day, and the needs of the work emphasized.

Our people should be given an opportunity to renew their club orders to the *Liberty* magazine. This magazine is filled with very important matter just now, and our people should not only take it themselves, but send it to influential men in official positions and professional men who mold public sentiment. Sunday laws are being submitted to the people on the referendum, and we must prepare to meet the issues. May the Lord grant a liberal offering for this important line of work.

C. S. LONGACRE,
Sec. Religious Liberty Dept.

The Advent Review and Sabbath Herald

General Church Paper of
the Seventh-day Adventists

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

Issued Each Thursday by the
Review and Herald Publishing Association

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

TERMS: IN ADVANCE

One Year \$2.25 Six Months \$1.20
Two Years \$4.00

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

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

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

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