

The Advent Review and Sabbath Herald

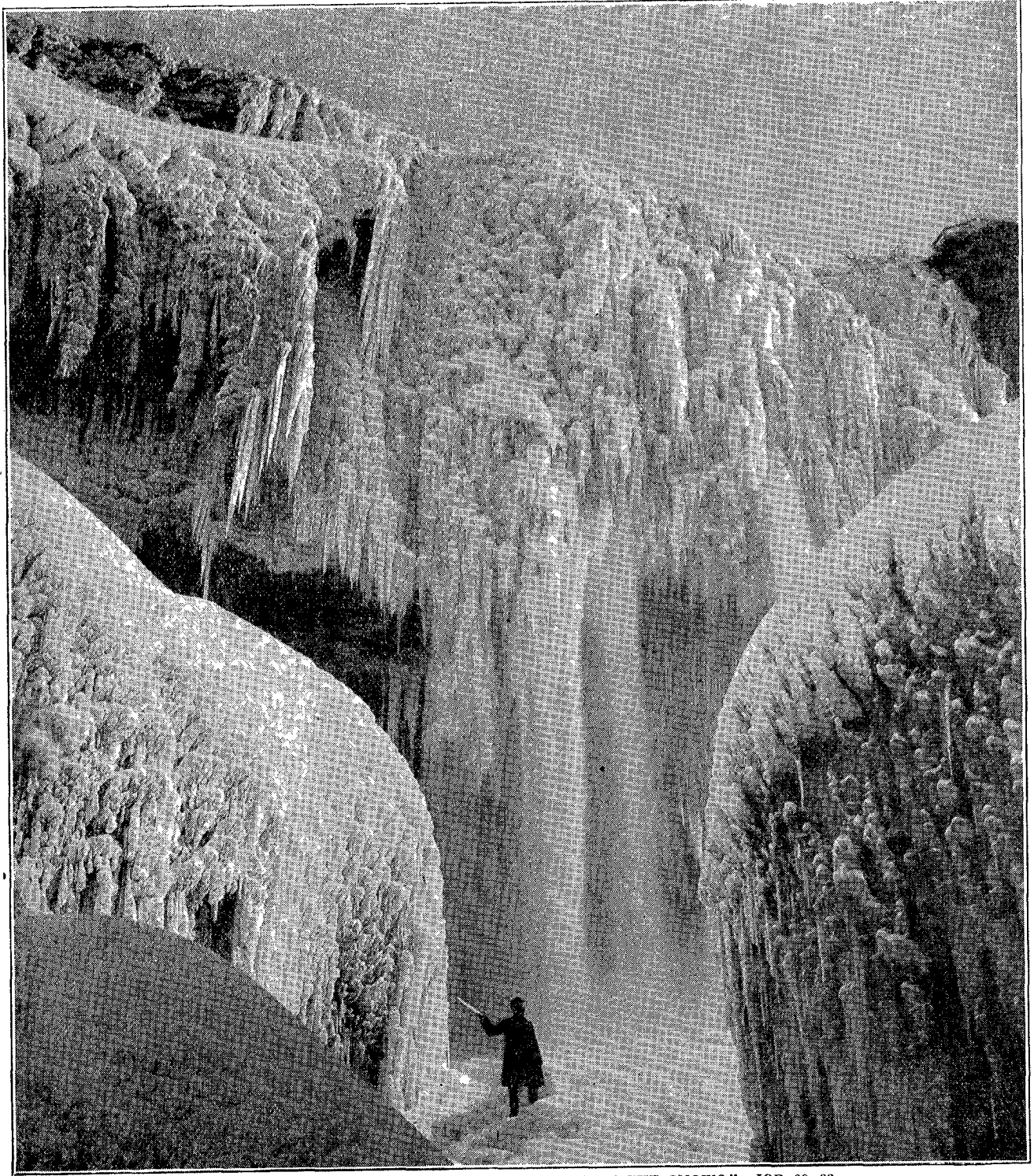


Vol. 94

Takoma Park Station, Washington, D. C., Thursday, March 1, 1917

No. 9

THE GOSPEL TO ALL NATIONS



"HAST THOU ENTERED INTO THE TREASURES OF THE SNOW?" JOB 38:22.

Note and Comment

Interesting Statistics

THE *Missionary Review of the World* for February presents some interesting statistics concerning the work of the Protestant foreign mission societies of the United States and Canada. The showing made by Seventh-day Adventists is indeed remarkable when the comparatively small size of the denominational constituency is considered. The following table shows their relative position with other societies in reference to the various items:—

- Total income from home field — sixth.
- Total income from foreign fields — fifth.
- Ordained workers — fifth.
- Male doctors — seventh.
- Female doctors — seventh.
- Lay workers — first.
- Wives of missionaries — third.
- Unmarried women — tenth.
- Total foreign workers — third.
- Ordained natives — tenth.
- Other native helpers — seventh.
- Total native helpers — seventh.
- Number of stations — second.
- Number of outstations — twelfth.
- Organized churches — fourth.
- Communicants — tenth.
- Catechumens at close of year — fifteenth.
- Sunday schools (Sabbath schools) — fifth.
- Enrolment of these schools — seventh.
- Pupils in all schools — eleventh.
- Free dispensaries — fifth.

The Vatican and Peace

ALL our readers have noticed how earnestly the Vatican has endeavored to keep in the limelight as a possible peace mediator. Recently it has seemed that the rôle of peace mediator might be accorded to the United States; but with the breaking off of diplomatic relations between the United States and Germany, this likelihood has vanished. Now once again the Vatican appears as a candidate for the rôle. The *Washington Post* of February 5, after speaking of the suggestion of President Wilson to all neutrals that they follow the United States in breaking off diplomatic relations with Germany as a protest against the ruthless submarine policy of that country, continues:—

"Should it eventuate that all other neutrals accepted the President's suggestion that they sever diplomatic relations with Germany, the voice for peace would have to come from the Vatican."

We do not wish to be understood as saying whether through this means or some other the Papacy is to recover its lost prestige, but the Scriptures indicate that she is yet again to say in her heart,

"I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7. This, as the context shows, will take place just before the judgment of the great day, a judgment in which every anti-Christian power and principle will have a part.

Korean Mission Problems

SOME of the difficulties of mission work in Korea are presented editorially in a clear way in the *Missionary Review of the World* for January. We quote the following extract:—

"In the days of Korean independence the missionaries were given a free hand in the establishment of schools and in religious as well as secular instruction of pupils. Since the Japanese annexation, however, many difficult questions have been brought before the missionaries and Christian Koreans, because of the Japanese policy of Japanizing Koreans. The Japanese government order forbidding Christian instruction in mission schools is clearly intended to separate religion and education. Nominally ten years was granted to the mission schools to comply with this order, but apparently the Japanese government did not expect the missionaries to take advantage of this. Since the Protestant mission schools are fundamentally Christian, most of them have not seen their way clear to omit Christian instruction from the regular curriculum. . . .

"Another difficulty which has now arisen is in the Japanese regulation that ceremonial worship shall be observed by the schools before the picture of the emperor annually on his birthday. To the Korean Christians this is looked upon as equivalent to ancestor worship, though the Japanese claim that it is simply a patriotic ceremonial. In the government schools, teachers are required to bow daily before the picture of the emperor and the imperial rescript. Last year the order was sent out by the Japanese officials that the anniversary of the late empress dowager's death be celebrated in all the mission schools on Sunday by fitting ceremonies.

"Another difficult question arises in connection with the use of Japanese textbooks. The government has issued a small 'School Textbook on Morals,' which every mission school has been ordered to use for instruction one hour a week. There are many excellent moral lessons in this textbook in regard to honesty, courtesy, etc., but there is also a chapter requiring worship at the graves of ancestors. In this chapter the Christian children are told that they must make an offering at their ancestors' graves and bow down before them."

It is only justice to the government to say that these requirements are made, not because of opposition to Christianity, but for the purpose of "Japanizing" Korea, and inculcating patriotism.

A Book Every Seventh-day Adventist Ought to Read

EVERY Seventh-day Adventist surely ought to be interested in the volume, "The Great Second Advent Movement." No other one book printed by this denomination gives all the facts connected with the early rise of this great advent movement which are contained in this

book. Many false reports are being circulated about Adventism, or "Millerism," as it is called many times. Our people as a rule are wholly unprepared to meet these slurs, innuendoes, and falsehoods, which have their effect upon the masses. If such would carefully read this book through, they would be well prepared to meet these misrepresentations.

Instead of William Miller's being the author of this advent movement, a galaxy of the most noble Christian men of the last century preached the glorious doctrine of the soon coming of our Lord. Of course they could not preach it with all that force and certainty that we can, now that the signs are either fulfilled or are being fulfilled before our eyes. But they rejoiced in its near approach. It would be folly to suppose that the great Reformers and the most pious men of recent ages had no conception of where they were in the stream of time. Martin Luther expressed the opinion that the Lord would come in about three hundred years after his time. That brings us right down to our time. And John Wesley, that devoted man of God, thought Christ would come about the year 1836, just the time when William Miller began to proclaim the coming of the Lord. What do these things prove? They prove this, that were these godly men living now, they would be Adventist believers.

William Miller was a grand and noble man; a power for good, waking up thousands, yea, hundreds of thousands, by his telling efforts. Read this good book in which Elder J. N. Loughborough tells about Mr. Miller's work. And he tells much more than William Miller told; he tells just how this third angel's message started, and what a terribly hard struggle the disappointed Adventists had after the time set for the coming of the Lord had passed. The work committed to them was so important and the difficulties they had to overcome were so great that God did what he had not done for nineteen centuries: he raised up a prophet who had visions of God's glory, such as every true prophet had in the days long past. Without such help this grand work in which we are now engaged could never have developed as it has.

God has remarkably honored this people by giving them special light concerning his purposes in this wonderful age of light and knowledge. The proclamation concerning Christ's second advent must go to every nation, tribe, tongue, and people. His Word declares this. Rev. 14:6. The second advent is the greatest event that our world will ever witness. With its occurrence, the reign of sin and rebellion is brought to an end, Satan and his fellow rebels are destroyed, and peace and righteousness are established forever. O, who can conceive of the grandeur, the glory, and the wonderful results of this great event!

In this volume we have an inspiring narrative of this great advent movement and an account of every important event in its history. Dear brethren and sisters, buy this book. It would do anybody with a candid mind good to read it.

Geo. I. Butler.

"Ye shall know the truth, and the truth shall make you free." John 8:32.

The Advent HOLY BIBLE REVIEW AND Sabbath HERALD



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

Vol. 94

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 1, 1917

No. 9

EDITORIAL

The Secret of Power

It is a great hour in the life of a Christian when he learns to trust God. Our natural inclination is to trust in material things, to anchor our hope to the things we can see, instead of laying hold by faith of the invisible things of God.

But our hope of salvation is not in the things we can see, but in the *invisible* God. Visible things are temporal; the invisible things alone are eternal. The strength of a denomination is not in the number of its churches nor in the magnificence of its church buildings. The farther from God a people get, the bigger and more expensive churches they usually build. Our strength is not in the size of our institutions, but in the *depth* of our consecration. God is able to do great things with weak and apparently insignificant instruments.

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." 1 Cor. 1: 26-28.

The weaker the instrument, the greater the display of the majesty and power of the Lord in the act performed. Gideon's army were too many. When they were sifted until only a remnant remained who were true and willing to trust God, the Lord led them against the Midianite host and won a glorious victory. A broken pitcher and a flaming torch are seemingly worthless instruments in meeting an armed foe; but with God as leader these were far more formidable than the most improved instruments of slaughter wielded in human strength.

When for his inability to lead the host of Israel from slavery, Moses gave as the excuse that the people would not believe him, the Lord said, "What is that in thine hand?" What he held in his hand was doubtless only a shepherd's crook. Of what use could this be

in such work? But, used of God, this rod had a wonderful history. It was stretched over the Red Sea, and pointed a pathway through its depths. It was with this same rod that Moses, in obedience to the Lord's command, smote the flinty rock. "The Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." Ex. 17: 5, 6.

Truly God uses insignificant things in the accomplishment of great things. When Amalek fought against Israel, Moses stood with the "rod of God" in his hand, and when he raised up his hand which held this rod, Israel prevailed. "When the Lord wants an instrument for his service, he does not choose the golden scepter, but a shepherd's crook." The Lord makes use of the most humble and insignificant things he can find, that his glory may be seen. The priests blew on trumpets of rams' horns in marching around the city of Jericho. A dream of a cake of barley meal rolling into the camp of an army spread consternation everywhere. Shamgar slew six hundred men with an oxgoad, and delivered Israel from the Philistines. Of Samson we read that "the Spirit of the Lord came mightily upon him, . . . and he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith." It does not seem to require much equipment to fight the battles of the Lord when the Spirit is mightily at work. A sling and a few smooth stones in the hand of David were more than a match for the Philistine giant who defied the armies of God. A sling with God behind it is far better than a mighty army clothed only in human strength. The strength of our faith is the measure of our power. The omnipotent God who rules in the heavens will surely fulfil to the believer all that he has promised.

Our work may be great and our fa-

cilities but meager. We may not be able to make much display of paraphernalia, nor have great equipment, but God can work mightily without any of these. Jonah did a great work when he stood on the street corners of doomed Nineveh and delivered his startling message. He had no choir, nor any assistant. He stood alone. But God sent the words home to the hearts of the people. Even the king's heart was touched; and terrorized by his sins in view of the overhanging destruction, he proclaimed a fast and sat in sackcloth and ashes. That great and mighty city was warned in a few days.

It is even so now. God can send the last message everywhere, though weakness and poverty stare us in the face. We are instructed that there is no limit to the usefulness of one who puts self aside and leaves room for the working of the Holy Spirit. Consecration and faith will accomplish in this time all that it has accomplished in ages in the past.

G. B. T.

The Battle of the Soul

Much has been said of late in the REVIEW, and in all our church papers, regarding the thrilling times upon which we have entered, and the importance and significance of the momentous events taking place around us. Again and again it has been pointed out that these conditions which we see in the world are a fulfilment of the prophetic Word, and that they indicate that we are living in the closing days of earth's history.

We believe that our brethren and sisters generally recognize the truth of these statements, and this is well as far as it goes. But after all, the vital question is, Is this faith a mere mental assent to the logic of facts, or is it a faith which moves our hearts and changes our lives? In other words, are we content in seeing in the conditions around us a fulfilment of prophecy without realizing that that very knowledge requires such a reform in our lives, such a consecration of our service, as will prepare us to stand in the day of the Lord, of which these conditions we see are the precursors?

It is not enough that we spring into action and seek to give to our friends and neighbors a knowledge of these events. This certainly is our duty. We

should be recreant to our sacred trust if we did not do this. But even deeper than this is the question of how we stand related in our own personal experience to the present situation. Are we spending so much time in the reading of the sensational reports of scenes enacted on the battle fields in Europe that we are neglecting the interests of our own souls in the great battle we must wage against sin? Are our hearts so filled with thoughts of war between this country and some other nation that we are neglecting the cultivation of practical godliness in our own lives? Our destinies must be fought out on the battle field of our own souls, in our own private experience, in the secret relation we sustain to God, and in the relation we sustain to our own families. No amount of enthusiasm regarding the work, no donations to the cause of missions however generous, can take the place of this vital, living Christian experience.

And we urge our brethren and sisters everywhere not to neglect this. There is danger that we shall be carried away with the spirit of excitement. There is danger, even in the campaign work we are doing in behalf of the message, in our labors for those in darkness, that we shall neglect the culture of the Christian graces in our own lives. We may backslide from the Lord even while engaged in his service. The history of the church affords numerous examples of this. How many there are, even preachers of the gospel, who study the Bible, not to hear God speaking to their own souls, not to find a portion of meat for their own need, but wholly to evolve a theory or an argument to present to others. How many there are who go out to engage in Christian service yet neglect the most needful preparation for that service, communion with God.

How long, brethren and sisters, shall we neglect these really vital things in our lives? How long shall we seek to impart to others that which we really have never experienced ourselves? How long shall we proclaim the need of spiritual preparedness on the part of others while we ourselves are unprepared? In the midst of earth's tumult, surrounded by confusion and darkness, let us pray God to create around each of us an atmosphere of his grace, in which we may live at peace with him and with all the world, into which we may withdraw from the unrest and turmoil around us, and find communion with our Saviour, letting him speak to our souls.

We need today as never before in the history of the church the personal leading of God in life's experiences. The natural tendency of the human heart is to put God afar off. Human reasoning says that he is interested only in the

great things, whereas he earnestly longs to come into partnership with us in every detail of our lives; to become our intimate associate,—one in whom we may confide, and one to whom we may go for counsel with everything that troubles us.

It is the cultivating of this experience that will hold us in the stress and storm of the future; and without this experience, we care not how broad may be one's knowledge nor how clear his perception of the times in which we live, he will make shipwreck of his faith. The real battle field of the soul is one's own heart. Let us be sure that from this time forth the enemy is vanquished. With victory over the foes within, we can go forward in the mighty power of the Holy Spirit to subdue Israel's foes without.

F. M. W.

The Eyes of Persecutors Held

WHEN the Nazareth mob thought to hurl Jesus over the precipice, he "passing through the midst of them went his way." Again: in the temple at Jerusalem he was about to be stoned; "but Jesus hid himself, . . . going through the midst of them, and so passed by." The same power that smote a whole army with temporary blindness in the days of Elisha, evidently held the eyes of Jesus' persecutors so that he might not be recognized as he passed through their midst. His time had not yet come.

Such a delivering providence is reported by John Foxe in his "Acts and Monuments." While many were witnessing with their blood, in the times of papal persecution, a multitude of others were spared, amid continual manifestations of providential care. Foxe says (under the year 1558):—

"If our story should proceed so wide and so large as did the exceeding mercy of God's providence in helping his servants out of wretchedness and thralldom of those bloody days, our treatise (I think) would extend to an endless process. For what good man or woman was there almost in all this time of Queen Mary, who either in carrying a good conscience out of the land, or tarrying within the realm, could well escape the papists' hands but by some notable experience of the Lord's mighty power and helping hand working for him? What should I here speak of the miraculous deliverance of Thomas Bryce? who, being in the house of John Seal, in the parish of Horning, and the bailiff with other neighbors coming in, sent by Sir John Baker to search and apprehend him, and knowing perfectly both his stature and color of his garments, yet had no power to see or know him standing before their faces. So mightily the Lord did blind their eyes, that they asking for him, and looking upon him, yet, notwithstanding, he quietly took up his bag of books, and so departed out of the house without any hand laid upon him."—*Vol. III, p. 1054.*

When Foxe compiled the records of Queen Mary's day, he was dealing with times that he and his associates well knew. He himself had fled from the persecutors in those same days of tribulation, and thus there was a very personal note in his words of praise to God for delivering providences.

In a history of the Moravian and Bohemian believers, M. Bost records an experience in Austria, two centuries later, in which a Moravian fugitive felt convinced that only the covering of the Lord prevented those in pursuit of him from seeing their prey, so very slight was his opportunity for concealment. Bost says:—

"Another brother, named John Nitschmann, who had already lived some time at Herrnhut, returned into Moravia to fetch his sister. He succeeded; and one of his brothers, who had remained behind, was on the point of being seized by the officers of justice, who came to search the house, and found some books which would have caused his condemnation.

"As soon as they were gone, therefore, he fled, and on being pursued leaped over a hedge, and hid himself in a ditch. His pursuers reached the spot, and one of them also jumped over the hedge and passed by the ditch without perceiving him, though it was daytime, and he had searched the place for a long time.

"Nitschmann heard them cry out repeatedly, 'He must be here.' Weary of the search, they at last returned to the village; he then got out of the ditch, and hid himself till the evening in a barn, when he continued his journey without further hindrance, and arrived at Herrnhut."

So the testimonies to God's overshadowing protection come to us from out the dark centuries when the Papacy was fighting to hold back the dawn of the new era, and when earnest men and women were working amid peril to spread the light and win souls to Christ.

W. A. S.

Christian Science

Underlying Philosophic Concepts

EVERY one, though he may not know the philosophic meaning of the word "cosmology," has formed in his own mind some idea of the origin and nature of the universe. Theories as to its origin may be grouped into three classes: (1) Some philosophers have tried to maintain that the universe has always existed; (2) others have held that while the universe itself has not always existed, the substance from which it has evolved has always existed; and (3) still others have held that both substance and form have been brought into existence by a supreme spiritual cause. It is unnecessary to say that the Scriptures plainly teach this third view. "In the beginning God created the heaven and the earth." Gen. 1:1.

As to the nature of the universe, many theories have been proposed, but we may reduce them into six main classes: (1) Dualism, (2) materialism, (3) idealism, (4) agnosticism, (5) pantheism, (6) nihilism. The cosmos is apparently made up of matter and its phenomena, and minds and their phenomena. The belief in the actual existence of both matter and mind is dualism; in the distinct existence of matter alone, materialism; in the distinct existence of mind alone, idealism; in the unknowableness of both, agnosticism; in the identification of both, pantheism; in the absolute nonexistence of both, nihilism.

The whole system of Christian Science rests upon its conception of the nature of the universe. It is on the basis of this concept that it performs all its healing. After asking the question, "What is the scientific statement of being?" Mrs. Eddy says:—

"There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material."—*"Science and Health,"* edition 1906, p. 468.

Let us analyze this which the Christian Scientists themselves claim to be one of the clearest statements of their position. First, we note that a doubt is implied as to the reality of matter; therefore the Christian Science position is not that of either dualism or materialism. The actuality of mind (though spelled with a capital—Mind) is clearly stated; therefore Mrs. Eddy did not believe in agnosticism or nihilism. Is her philosophy, then, idealism or pantheism? in other words, does she believe in the existence of mind only, or does she identify mind and matter? It is here that many critics misrepresent Christian Science.

The reality of matter is denied, but not its existence. It is not said to be nonexistent, but only "unreal and temporal." As stated on page 469 of "Science and Health," "matter is a human concept." In the light of this, one would have to classify Christian Science as a form of pantheism, the identification of mind and matter; it differs from ordinary pantheism in that mind is not considered a mere manifestation of matter; rather, mind is considered the real thing, and matter only a manifestation of mind.

Right here arises what is really an insuperable obstacle for the logic of Christian Science. The reader will have noticed that "mind" is spelled with a capital in the above quotation. This was no mere typographical error in the Christian Science textbook. If "all is infinite Mind," there can be no other mind. This is clearly stated also:—

"This belief, that there is more than one mind, is as pernicious to divine theology as are ancient mythology and pagan idolatry. . . . The existence of more than one mind was the basic error of idolatry, which assumed the loss of spiritual power,—the loss of the spiritual presence of Life as infinite Truth, without an opposite error,—and the loss of Love as ever present and universal."—*Id.*, pp. 469, 470.

The dilemma then arises, If man has no mind other than the divine Mind, how can a man think that he is sick unless the divine Mind in him does the thinking? Truly, in denying the evident fact that man has been endowed by God with a mind of his own, capable of independent and free thought, the Christian Scientist denies his own free moral agency, and places himself in a position of hopeless inconsistency. L. L. C.

◆ ◆ ◆ Don't Be a Chronic Kicker

It may be entirely proper for you to kick sometimes, metaphorically speaking, provided you do it in a proper way and in the proper spirit. Evils exist in the world, and sometimes they creep into the church of God. It is right for us to deal with these evils. It is proper that we should make kindly protest; that we should seek to redress wrong, to change conditions. Indeed, this is incumbent upon us. But before we attempt it, let us be sure that we ourselves are spiritual. Gal. 6:1. Let us determine whether we are seeking to right wrong through jealousy for the cause of God, or through jealousy for our own prestige or love of our own opinions. And let us be careful also that when we seek to uproot the tares we do not destroy the wheat.

But let us avoid becoming chronic kickers, faultfinders, pessimists. Anciently, God went before his people in the pillar of cloud and the pillar of fire. No one, if he opened his eyes to see and his ears to hear, could fail to recognize the divine leading. But among the mixed multitude, among those whose hearts were still back in Egypt, there were chronic grumblers,—men who closed their eyes to the working of God's providence, who found fault with his leading, who criticized his workmen, and saw nothing but darkness and blackness before the advancing hosts of Israel.

It is sad to find such persons in the church today. They are obsessed with the idea that something is terribly wrong,—there is mismanagement in the church; there is centralization of authority; increasing indebtedness; failure to plan properly; weakness in discipline; and a thousand and one other things showing to their minds that the whole cause of truth is awry, and that the ship of Zion is about to run upon the rocks.

Now it may be that some or all of these evils exist in a measure in the church; but instead of forever finding

fault and criticizing, let us take hold in the fear of God and seek, with the aid of his Spirit, to remedy the situation, and go on hopefully, cheerfully, and confidently, with faith in our divine Leader. We cannot afford to cast a pall of darkness and gloom over our associates. There is little inspiration in contemplating the darkness, or in looking through a magnifying glass at the mote in our brother's eye, considering not the beam that is in our own eye. We need to talk faith. We need to speak words of courage to our faltering brother.

God still lives, and out of the darkness and chaos and confusion of this old earth he will bring forth a triumphant people to stand with him on Mount Zion at last. We may be among this company if we will. We may prove Calebs and Joshuas, and like them go into the land of Canaan, or like the murmurers and complainers of ancient Israel, we may fall out by the way, and our bones whiten the desert of our wilderness wanderings, even as did theirs. The decision God leaves with us as to which company we shall belong. F. M. W.

◆ ◆ ◆ Methodist Missions

NEW records have been set by the Methodist Episcopal Church both in amount of foreign mission funds and in the number of new workers sent out. We quote from the *Missionary Review of the World*, January, 1917:—

"In spite of disturbed conditions owing to the European war, the total receipts of the Board of Foreign Missions of the Methodist Episcopal Church for 1916 were \$1,933,256.31. This shows a total increase of \$232,682.51 over 1915, which had held the record as a banner year.

"This statement was made at the annual meeting of the board, held in New York in the autumn. Figures were given for forty-three mission fields. This has been a record year, not only in the amount of money raised, but in the number of workers sent out. The board has sent out ninety-four new missionaries in the past twelve months. Twenty-six have gone to India, twenty-five to China, fourteen each to Malaysia and South America, four to Africa, three each to Japan, Burma, and Mexico, and two to the Philippines."

For comparison with these records, Seventh-day Adventists will find our own foreign mission records interesting. Total foreign mission receipts for 1916 are not yet known, but from the North American Division Conference \$769,807.58 was received. Mission fields in which work was conducted last year, were ninety-two. New departures, not counting those returning to mission fields from furloughs, numbered 147. This list of outgoing missionaries includes 43 to China, 23 to West Indies, 20 to South America, 14 to Africa, 11 to Central America, 7 to Pacific islands, 6 to the Philippines, 5 to Malaysia, and 4 each to India, Japan, and Hawaii. L. L. C.

Bible Studies

The Value of Prophecy

C. P. BOLLMAN

PROPHECY is of great value, first, because it instructs, guides, and confirms the faith of the people of God; and second, it warns the world, convincing and turning some to righteousness, and leaving all unbelievers without excuse in the day of final accounts.

Referring to the divine forecast of events pertaining to this world, we have this inspired testimony:—

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 19-21.

Touching the other great feature of prophecy, one of the ancient seers asks, "Shall the trumpet be blown in a city, and the people not be afraid? shall evil befall a city, and Jehovah hath not done it?" Amos 3: 6, A. R. V.

Concerning the effectiveness of prophecy in convincing unbelievers, we have this in 1 Cor. 14: 24, 25:—

"If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth."

This text refers more particularly to that phase of prophecy which reveals the secrets of men's hearts, and lays bare acts and motives thought to be safely covered up and hidden from every eye. Examples of this are found in 1 Kings 14: 6 and 2 Kings 5: 21-27. Predictive prophecy, when fulfilled, also serves to convince the unbelieving, for it is generally recognized that only the Creator knows the end from the beginning.

Something of the comprehensiveness of prophecy may be gathered from the statement in Amos 3: 7: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." And that these revelations are not confined to, nor wholly for, the benefit of God's people is plainly taught in words of the prophet, spoken to a heathen king:—

"There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. 2: 28.

Of the nature, source, and value of prophecy, Dr. Wm. Smith says:—

"Predictive prophecy is at once a part and an evidence of revelation: at the time that it is delivered, and until its fulfilment, a part; after it has been fulfilled, an evidence. . . . As an evidence, fulfilled prophecy is as satisfactory as anything can be, for who can know the future except the Ruler who

disposes future events; and from whom can come predictions except from him who knows the future?"—*Dictionary of the Bible, edited by H. B. Hackett.*

Indeed, the Creator himself appeals to foreknowledge as one evidence that he is God over all, saying:—

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure." Isa. 46: 9, 10, A. R. V.

An ancient prophecy long since fulfilled, and too plain to be easily misunderstood or misapplied, is recorded in Deut. 28: 47-57. The reader should familiarize himself with this prophecy, and also with the history of its literal fulfilment in the siege and destruction of Jerusalem and in the carrying away of so many of its people by the Romans. (See Josephus, "Wars of the Jews," book 4.)

Of this very prophecy one eminent theologian has said, "In these words [verse 49] it is impossible not to see a description of the Romans, who were not neighbors of the Jews, as the Philistines, the Syrians, and the Egyptians were."—"Dick's Lectures," Vol. 1, p. 80.

Another striking prophecy is Isa. 44: 28, in which Cyrus was mentioned by name more than a century before his birth, and the part foretold that he was to act in the restoration of the Jews to their own land, and in the rebuilding of their city and temple.

In like manner in Nahum 1: 8; 2: 6, 10; and Zeph. 2: 15, we find prophecies of the destruction of Nineveh, of which Gibbon says: "Eastward of the Tigris, at the end of the bridge Mosul, the great Nineveh had formerly been erected: the city, and even the ruins of the city, had long since disappeared." (See also the Schaff-Herzog Encyclopedia of Religious Knowledge, article "Nineveh.")

Another ancient prophecy most strikingly fulfilled is that concerning Babylon, recorded in Isa. 13: 19-22. The beauty and impressiveness of the language alone will well repay a careful reading of this scripture. It is said by those who have visited the site of that city and viewed the ruins there, that even to this day the conditions correspond very closely to the prophetic description. (See Schaff-Herzog, article "Babylon.")

But perhaps it is in prophecies of the first advent—of the birth, the revelation, and the work of our Lord—that we shall find the most generally recognized and withal the most clearly fulfilled and irresistibly convincing of the more ancient prophecies.

Even in the curse pronounced upon the tempter in the garden of Eden (Gen. 3: 15) was a prophecy of the birth and work of Christ. To the serpent the Lord said, "I will put enmity between thee and the woman, and between thy seed and

her seed; it shall bruise thy head, and thou shalt bruise his heel."

This prophecy covers the entire history of man's rebellion, but it meets its complete fulfilment in the final overthrow of Satan when he is cast alive into the lake of fire. (See Rev. 20: 10.) This prophecy meant that from the race itself was to spring One who would feel the wrath of Satan and suffer at his hands, but who should triumph over and finally destroy him. All but the very last act, has been strikingly fulfilled. Christ was born as are other children. He was and is truly human,—the seed of the woman,—and in his first advent suffered as men suffer; but while wounded, because of the purity of his life, the infinite perfection of his character, he was not destroyed, but will finally destroy Satan.

It was not the seed of the man, but of the woman, who would meet and overcome the enemy, and in harmony with this thought we have in Isa. 7: 14 a most striking prophecy: "Behold, a virgin shall conceive, and bear a Son, and shall call his name Immanuel."

The fact of the virgin birth is plainly declared by two of the evangelists, Matthew and Luke, while the apostle Paul emphasizes very strongly the fact that Christ was the seed of the woman, saying in Gal. 4: 4, 5, that "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Two things were essential in the Messiah: first in order of mention was his humanity, that he should be "the seed of the woman;" and second, not in importance but as to the time when clearly revealed, was his divinity. The first of these, namely, his humanity, is, as we have seen, emphasized in Isa. 7: 14; the second in Isa. 9: 6, where divine titles are given him, the Father himself, as the apostle shows in Heb. 1: 8, calling him God.

In Micah 5: 2, the very place of the Saviour's birth was foretold: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." It was from this prophecy that the scribes were enabled to answer Herod when "he demanded of them where Christ should be born."

The prophecy of Jer. 31: 15 was strikingly fulfilled in the slaughter of the children at Bethlehem by order of Herod, in his vain attempt to destroy the infant Saviour.

Another prophecy literally fulfilled in the ministry of John, the forerunner of our Lord in his first advent, was Isa. 40: 3, 4. Many other predictions that met their fulfilment in the coming and work of Christ might be mentioned did space permit, and these would well repay the time and study necessary to search them out by a careful reading of the Gospels, looking up the references to Old Testament prophecies.

This is a field that is especially rich at the beginning of Christ's ministry,

and also in connection with its closing events. We have instanced a few of the prophecies fulfilled at his birth and in his early ministry; let us now notice, in passing, some of the more striking predictions fulfilled in connection with his death and resurrection.

Had we space, we should be richly repaid were we to study the latter part of the passion week and the first day of the week following, and also the Pentecost, or fiftieth day, in connection with the types of the Levitical system. These types were prophecies in figure, and were most literally and strikingly fulfilled, not only as to manner but as to exact time.

The Passover was not only a memorial of the flight from Egypt, but in the slain lamb and the sprinkled blood it was a type, a forecast, a prophecy, of the sacrifice of Christ. The wave sheaf was a prophecy, primarily, of the resurrection of Christ, and secondarily of those who were raised with him. "Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and his resurrection took place on the very day when the wave sheaf was to be presented before the Lord."—*"The Desire of Ages,"* p. 785.

But in some respects, for breadth, forcefulness, beauty of expression, and depth of pathos, the fifty-third chapter of the prophecy of Isaiah excels all other inspired predictions of Christ's passion and work. Indeed, this scripture has been called "the gospel according to Isaiah," so full is it of the coming, the ministry, and the atonement of Christ. This wonderful prophecy was written probably in the eighth century before Christ, or more than seven hundred years before the crucifixion, and has ever stood, as it still stands, an unimpeachable witness, both to the Messiahship of Jesus of Nazareth and to the inspiration of the prophetic Scriptures. It is not an argument in support of divine inspiration; it is a perfect demonstration of the fact that the Creator does thus speak through human instruments.

There are many other prophecies of great value, not only as guides to God's people, but as evidences that in accepting them we are not following cunningly devised fables. We have space, however, to refer even briefly to only one of them. This most interesting and vital prophecy is recorded in full in the ninth chapter of the book of Daniel. The prophet, burdened for his people and for the holy city and the temple, then desolate and in ruins, prayed that the sins of his people might be forgiven, and that the kingdom, which he doubtless connected in his thought with the coming of the Messiah, might be restored. While he was thus praying, Gabriel, the angel that had appeared to him on previous occasions, again appeared with words of comfort and encouragement, saying:—

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an

end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. 9: 24-27.

Observe that the beginning of the seventy weeks was to be marked, according to verse 25, by "the going forth of the commandment to restore and to build Jerusalem." This commandment was in three parts, the third and last part being the decree of Artaxerxes, B. C. 457. The threefold character of "the commandment to restore and to build Jerusalem," is shown by the latter half of Ezra 6: 14: "They builded, and finished it [the city and temple], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." The first of these decrees, namely, that issued by Cyrus, is recorded in Ezra 5: 13-15; the second, or that by Darius, is found in Ezra 6: 1-12; and the decree of Artaxerxes in Ezra 7: 11-26; and the three, taken together, make the complete decree, the going forth of which was to mark the beginning of the seventy weeks allotted to the Jews as God's chosen people.

The reader will observe, in Dan. 9: 25, that "from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince," was to be seven weeks and threescore and two weeks, or sixty-nine weeks. Sixty-nine prophetic weeks would be 483 literal years, which, reckoning from B. C. 457, bring us to A. D. 27. At this time Jesus was baptized and received his anointing, the power of the divine Spirit (cf. Mark 1: 9-11 and Acts 10: 38).

This left one week of the seventy allotted to the Jewish people. According to the prophecy (Dan. 9: 27), this week was to be devoted to confirming "the covenant with many," and "after threescore and two weeks shall Messiah be cut off, but not for himself." Verse 26. Verse 27 is more definite, and says that "in the midst of the week he shall cause the sacrifice and the oblation to cease."

We know that Christ attended three Passovers, and that at the third one he was crucified. His personal ministry covered the first part of the seventieth

week; and then, as we read in Heb. 2: 3, the word which he spoke was "confirmed" by those who heard him. After the crucifixion the apostles continued for a time "preaching the word to none but unto the Jews only." Acts 11: 19. It is true that people of other nationalities heard the word and were converted on the day of Pentecost, but they were Jewish proselytes who had come up to the feast.

Beginning B. C. 457, the seventy weeks, or 490 years, would reach to A. D. 34. There were several things that took place about that time to mark the close of this period of 490 years. The stoning of Stephen occurred about that time, marking the final rejection of the gospel by the Sanhedrin, the highest authority among the Jewish people. (See Acts 7.) This was followed by the conversion of Saul and his commission to the Gentiles (see Acts 9); then came Peter's vision on the housetop and his preaching to the Gentiles at Caesarea (see Acts 10); and shortly after this the council at Jerusalem in which the sanction of the whole church was given to the preaching of the gospel to the Gentiles.

To recapitulate briefly, we have in this prophecy of the seventy weeks of Dan. 9: 24-27, definitely pointed out the very year of the revelation of the Messiah, or the Anointed. The time of his crucifixion is also definitely located, as is also the close of the seventieth week, which is marked by the final rejection of the gospel by the Jews and the turning of the apostles to the Gentiles. This, therefore, is one of the most important prophecies fulfilled at the first advent of Christ, who began his ministry with the proclamation, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1: 15.

Questions

1. Why is prophecy a valuable part of divine revelation?
2. What does it do for the people of God?
3. What for the unbelieving world?
4. How is prophecy given, and what does the apostle Peter say of its importance?
5. What phase of the prophetic gift is brought to view in 1 Cor. 14: 24, 25, 1 Kings 14: 6, and 2 Kings 5: 21-27? and what is its effect upon unbelievers?
6. To whom is predictive prophecy an evidence of divine power?
7. What can you say of the comprehensiveness of prophecy?
8. To whom does God speak in his prophetic Word, and for what two purposes?
9. What did Isaiah prophesy concerning Cyrus?
10. About how long before the birth of Cyrus was this prophecy given?
11. What can you say of the prophecies concerning Nineveh and Babylon, and of their fulfilment?
12. When will the prophecy in Gen. 3: 15 meet its complete fulfilment?
13. What striking prophecy is recorded in Isa. 7: 14, and by what two evangelists is this prophecy emphasized?
14. What does the apostle Paul say happened in the fulness of time?
15. What two things are essential in the Messiah?
16. Which was emphasized first in point of time?
17. In what Old Testament scripture were divine titles given to Christ, and where in the New Testament is the scripture quoted?

18. In what scripture was it foretold that the Saviour should be born at Bethlehem?

19. Where do we find the prophecy of the slaughter of the children at Bethlehem?

20. What important prophecy is recorded in Isa. 40: 3, 4, and in whom was this fulfilled?

21. In what way was prophecy connected with the types and shadows of the Levitical system?

22. Of what was the Passover a memorial, and of what was it a type?

23. In what way was it, therefore, prophetic?

24. What statement is made in "The Desire of Ages" in regard to the antitype of the wave sheaf?

25. What prophecy of the Old Testament deals especially with the coming, the ministry, and the atonement of Christ?

26. How long was this prophecy written before the crucifixion?

27. What prophecy foretold the very time when Christ would appear, and also his crucifixion in the midst of the seventieth week?

28. How was the prophecy fulfilled that Christ would confirm the covenant for one week, when he himself was crucified in the midst of that week?

29. What marked the beginning of the seventieth week, and what its close?

30. How did Christ recognize the time feature of this prophecy at the beginning of his ministry, as recorded in Mark 1: 15?



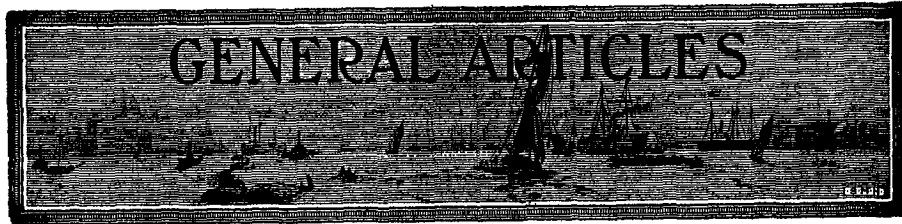
THE soul that has lived its life striving to do its best, doing all the good it can for its day and generation, will find its place in the eternal. Won by love. It is service that counts, not position. I do not for one moment wish to dishearten any one from having a purpose and aim in life, it is quite right that we should; but I say this, Let us put the right things in the right order, and live for the highest, noblest, and the best, that our own lives shall be our testimony to the religion that we believe in, the religion of love, the example of Christ, whose whole life was spent in doing good to others, as it was said of him, "He saved others; himself he cannot save." Life is a grand and a glorious thing; live, therefore, in harmony with its divine music, and you will understand more clearly the problem of life, for to love unselfishly is the key.—*Stanley J. Dark.*



WE live in a time of strong controversy over the greater issues of life. The most passionate tempest of all beats upon the Bible. But this wondrous book breasts all the raging billows of theological agitation. Churches rise and wane, sects have come and gone, schools of thought have been created and superseded, systems have been evolved and extinguished; and in the midst of all, this monument of inspiration and embodiment of revelation remains intact as when the first complete canon was sent forth. It has been forcibly said that the Bible is the incarnation of the Holy Spirit. The world at last seems to realize that in it there is something invulnerable and imperishable. It is the Gibraltar of truth, on which storms of opposition can only beat themselves to death.—*Christian Commonwealth.*



THE day is dark only when the mind is dark; all weathers are pleasant when the heart is at rest.—*Hamilton Wright Mabie.*



The Lord's Prayer

MRS. S. L. STOUT

OUR Father, God, in heaven above,
Thy name be hallowed,—name we love.
Thy peaceful kingdom quickly come.
Thy sovereign, gracious will be done
On earth as it is done in heaven,
That here may spread the gospel leaven.
Give us this day the soul's true bread;
May body, mind, and heart be fed.
Forgive our sins as we forgive,
That all with thee in love may live.
Deliver in temptation's hour.
Remove sin's stain, its guilt, its power;
For thine the power in endless store,
And thine the kingdom evermore.
Amen, Amen; so may it be;
With praise, all praise, O God, to thee.

Mackinaw, Ill.



Covetousness

GEO. I. BUTLER

"THOU shalt not covet." The word "covet" is used in two senses in the Scriptures. We are told to covet the best gifts. We are also told, "Thou shalt not covet." To covet a thing is to desire it very much.

The meaning usually attached to the word "covet" is an eager desire for things which will debase our character. This is evident from the tenth commandment, which says, "Thou shalt not covet." In our study of this subject we shall consider it from the standpoint of a thing God prohibits. Covetousness is a very great evil. It is so serious that one of the ten commandments is devoted to the prohibition of this one sin.

A careful study of this commandment will demonstrate that it is one of the broadest of the ten. For instance, when we have other gods before the true God, we first covet his glory and attribute it to another. When we break his Sabbath, we first covet the holy time, and then defraud him of his sacred day. When we dishonor our parents, we covet that honor which belongs to them. When we kill, commit adultery, steal, or bear false witness, we covet in every case prior to the wicked act. That tenth commandment is exceedingly broad.

Paul found it exceedingly spiritual. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7: 7. That commandment follows on the track of every human being. It is exceedingly broad. The transgression of it is sin. It is nothing short of idolatry. In the Scriptures it is classed with the greatest sins. "Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. . . . For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." Eph. 5: 3-6. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." Col. 3: 5, 6. We learn from these scriptures that covetousness is idolatry. Many other texts teach the same thing. How can it be that covetousness is actually idolatry?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Luke 10: 27. (See also Matt. 22: 34-38.) This is the greatest commandment in the Bible. No other is equal in importance to it. Such love as this is no half-hearted matter. With all the heart, might, mind, and strength, must include every power of our being. Nothing short of this meets the mind of God. Why does God require this?—Because it is reasonable. It is no more than our reasonable service. Everything we have and are comes from him. We should never have existed but for him. Blessings innumerable he has showered upon us. Not only are all our blessings in this world his gifts, but he has made provision for our eternal existence. He has made it possible that this great boon may be ours, and he urges us, pleads with us, to come and partake of all good things without money and without price. We are invited to come and partake freely of everything good.

God is generous, noble-hearted, benevolent, loving, and longs to give all things which will make us happy forever. But he says, "My son, give me thine heart." The glories of heaven we may have; but he wants us to love the Giver more than any one or anything else. Is it not reasonable that we should do so? It is incumbent upon every one properly to appreciate these great blessings. To spurn these great offers is a grievous sin. It shows great depravity and ingratitude. Treating God in this way is practically loving something else better than the God of heaven, the Creator of all things. That is idolatry. That is the very root of idolatry. No matter what the thing is that we love more than we do our Father in heaven, it becomes in truth an idol, stealing the heart away from our Creator, who gave us existence and created everything. Is it not strange that we should do so? What a fearful rebellion, too, against God, our best Friend, our Creator!

To allow anything to get possession of our affections, our hearts, so that we love it more than we do God and Christ

is a transgression of the tenth commandment: it is coveting; it is idolatry; it is rebellion against God. Persisting in this course will shut us away from the approbation of God, and will leave us in eternal ruin at last. This is why covetousness is classed with idolatry, fornication, and the most heinous sins. Such it evidently is in God's sight. But alas! in this age of the world,—this so-called highly civilized and Christian world,—coveting is almost considered a virtue. Let us see how Christ considered it:—

"One of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12: 13-21.

This is a lesson on covetousness. Would it seem that it was a very heinous sin for a man simply to ask the Saviour to tell his brother to divide the inheritance with him? What was there very wicked about making this request? Of course the man realized that Jesus had much influence. Christ evidently saw great impropriety in his asking him to do such a thing. What a low conception of the Saviour's mission to this world did this man's request imply! It showed that his main interest centered in the things of this world. He was not interested in his soul's salvation at all. Evidently he did not regard salvation in the better world as very important. His chief desire was worldly riches. And that is the great leading desire of the majority of the human family: "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" Our Saviour evidently took this man's request as a text, and showed up the subject in a clear light in the parable he gave.

Here was a well-to-do man, a man whom most of us would call rich. He had been favored with large crops. Indeed, he felt he had been greatly blessed with a harvest of good things. What must he do? He did as most likely we should do under similar circumstances; he provided more buildings to house his bountiful crops. He took great satisfaction in thinking of the future. He had so much he would not have to worry

any more or toil hard. He was indeed a prosperous man. He had enough to eat and drink, and could enjoy himself. And he did just that for the brief time left for him to live. He evidently congratulated himself on his wisdom and business ability, and no doubt he was complimented by his friends as a most able man, and was greatly envied. But God said to him, "Thou fool." How differently God and the worldly wise man look at things! This man was simply selfish. Self was his main interest.

(To be concluded)



"Arise, Go Up to Bethel"

W. F. MARTIN

"God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: and let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." Gen. 35: 1-4.

Jacob had again come to a crisis in his eventful career. He was on his way back home after having served with his uncle Laban for twenty years. The question may arise, Why did the Lord command him to go to Bethel? Travelers tell us that it is a lone, barren spot. There was nothing about it to make it a desirable place in which to live. Why was it, then, that Jacob was commanded to go up to Bethel?

Going back in the history of Jacob, we find that when he was compelled to leave his home after defrauding his brother of his birthright, night overtook him at the spot which is now called Bethel. Lonely, and doubtless with his thoughts turning back to his mother who loved him so dearly, he prepared for the night's rest. Gathering a few stones for his pillow, he was soon wrapped in slumber. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave

thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not." Gen. 28: 12-16.

The fear of God was upon Jacob the following morning, and he called the name of that place Bethel. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Verses 20-22.

Jacob went on to the home of his uncle Laban, for whom he worked twenty years. Notwithstanding the machinations of this unscrupulous man, through the blessing of the Lord, Jacob was enabled to accumulate a large amount of property. The time came when the patriarch felt that he must leave his uncle's home and go back to the land of his nativity. In preparation for this, he called his family together, and recounted the dealings of his father-in-law and uncle, and Laban's efforts to defraud him of his wages; but notwithstanding all this, he told them, God had been with him, and prosperity had attended his ventures.

It is interesting to see the real reason back of it all, which Jacob gave for his good success. "The angel of God spake unto me in a dream, saying, Jacob: and I said, Here am I. And he said, . . . I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me; now arise, get thee out from this land, and return unto the land of thy kindred." Gen. 31: 11-13. Jacob's success all dates back to the morning following his memorable dream at Bethel, when he vowed that if God would give him food to eat and raiment to put on, he would surely return the tenth; or, in other words, he would pay a strict tithe of all his income. "I am the God of Bethel," the Lord said to him, "where thou anointedst the pillar, and where thou vowedst a vow unto me." God had seen a purpose in Jacob's mind to be faithful and honest with the goods committed to his hand; and so he greatly increased Jacob's proceeds.

The narrative then proceeds with the history of the departure of Jacob and his family. Then comes the night of wrestling and prevailing. Esau turns back, and Jacob comes on more slowly.

No doubt during the twenty years, which were strenuous ones for Jacob, he had to an extent forgotten the fullness of his consecration. So the Lord said to him, "Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." It was a call back to consecration. In preparation for it, Jacob said: "Put away the strange gods that are among you, and be clean, and change your garments: and let us arise,

and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

God is calling today for his people to arise, and "go up to Bethel." In the rush and hurry, no doubt many have forgotten their vows of consecration, which should now be renewed. Some have been unfaithful in paying tithe. Such should go up to Bethel. Some have gone after the fashions of the world. They should follow the example of the patriarch's family. The record says: "They gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

My brother or sister, God is calling his people to Bethel. Let us arise and go up and build an altar unto the Lord.

Santa Ana, Cal.



"Where Is Thy Flock?"

RUTH SWEET EVERHART

MUCH has already been said upon this subject, but not enough; for there is still a failure on the part of parents to bring up their children in the nurture and admonition of the Lord. With aching hearts we see some of our most beautiful, gifted young people choosing the world rather than a life of self-denial and service for the Master.

Fathers and mothers, have you searched your own lives to find the reason for this? If your children were small when you accepted this message, did you teach it to them, and remove from their lives all that would turn them away from it? Did you make it part of each day's work to help them form habits of Bible study and prayer? and did you strive to teach them to love the church and Sabbath school better than any other place in the world?

Do not wait until your babies are older to teach them the precious Bible truths. Your two-year-old can learn most of the memory verses and understand much of the Sabbath school lesson. The four-year-old can learn much more of the lesson, and even commit to memory the twenty-third psalm, the Lord's Prayer, the beatitudes, and short chapters of the Bible. This would be an excellent mental training, which could not injure, and it would leave them less time to devise mischief.

If you find it hard to tell bedtime stories, read from the sacred pages of the Bible. They will love to hear about the life of Jesus, and other children, and of the lessons he taught. In this way a taste for good reading will be formed. Inspect every book and magazine which comes into your home. Do not neglect to provide plenty of good, interesting

literature, and then consign all else to the furnace.

As our children grow older, they watch our lives more closely than we think. What do they see? Are we just and reasonable and strictly truthful in our dealings with them? If we neglect the daily reading of the Word and prayer; if we converse eagerly with our neighbors upon some scandal or concerning a brother's faults and failures, yet speak no word of the hope that is within us; if we pray and exhort at church and then go home and show irritation, fault-finding, and impatience, we cannot expect them to see the beauty and sweetness of the Christian life.

Dear parents, if your children are not walking the Christian way with you, if you have not begun right, will you not make it the most important thing in your life to help them find the right way,—to lead them into God's fold?

Send them to church school without fear that they will not keep up with their grades, or will learn less than at the public school. God's providence gave us church schools, and he is going to bless those who attend them. Mistakes may be made, teachers may sometimes lack perfect consecration, but God will bless and control; and when the final outpouring of the Holy Spirit comes, teachers and pupils in these schools are going to receive it. Can you afford to have your boy and girl outside, searching for the wisdom of this world, which is foolishness with God?

O, may we awaken to our responsibility to command our households after us! Let us pray for a daily refreshing from the throne of grace, that we may give these little ones the sweet restraining influences of a true Christian home, a spiritual parenthood.

Can the dear Father forget a mother's prayer, constantly ascending, that he will seal her little babes unto himself and teach her how best to train them for his service? When he shall ask, "Where is the flock that was given thee, thy beautiful flock?" may we be able to answer with joyful hearts, Here, Lord, safe within the fold.

"Lead them, my God, to thee,
Lead them to thee,
These children dear of mine
Thou gavest me.
O, by thy love divine,
Lead them, my God, to thee.

"When earth looks bright and fair,
Festive and gay,
Let no delusive snare
Lure them astray;
But from temptation's power,
Lead them, my God, to thee."

Akron, Ohio.



HOME life is often very trying. But cross words are sent to make us gentle, and delay hath patience, and care teaches faith, and press of business makes us look out for minutes to give to God, and disappointment is a special messenger to summon our thoughts to heaven. Seek not to run away from these things. Learn God's lesson in them, and you will cease to call them trying.—*Selected.*

Another Thought or Two—No. 7

J. G. LAMSON

WHAT is the use of one's getting despondent or discouraged just because some one else has proved false to Zion? Even if the delinquent is a watchman, is that any reason for our lack of loyalty? Do you really think that the Lord is going to allow the city of his choice to go to ruin, and that the sifting out of some is but the precursor of the whole city of Zion going over to join the rebels? Discard that notion as soon as you can, for that is one of Satan's most pernicious prevarications.

It is a woeful thing for any one to get the idea that the Lord is going to desert the city of Zion after having devoted so much of his love and life to it. No, indeed! He says, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Our Saviour will never "fail nor be discouraged!" He had plenty of chances to do this in his life on earth, and before and after, but read the story of his life and see how much there was in it that looked like failure. When deserted by his disciples and left to pray alone in the garden, why did he not refuse to drink the bitter cup, and rise on the pinions of the legions of angels to the arms of the Father who loved him? Why indeed? Because of the "joy that was set before him," he "endured the cross, despising the shame, and is set down at the right hand of the throne of God." But what then? Is that the end of it? Is he going to be satisfied to sit with the Father and not have the redeemed around him?—No; he promises not to hold his peace nor rest till the righteousness of Zion go forth as brightness.

Do you think that Zion has nearly reached that happy condition? You say, "No." Then remember that Jesus says he will not rest until the righteousness thereof go forth. He says he will not hold his peace. He will continue his work until Zion is clothed in righteousness. He will keep warning and pleading, pleading and warning, until Zion is pure. Shall we heed that voice? It may call us in a way we do not like, but it will be just what we need. It may call us to sickness, but it will be for our good. It may call us to the brink of the grave, but Jesus' voice has been heard in that place, and it will not lead us astray. In some way, and in every way by which an infinite Being can call, he will speak until Zion is ready. He will not fail nor be discouraged. How do I know?—Because Jesus cannot fail.

Men may fail, but not the Saviour. Men get discouraged, but not our Lord. Men become weary and cease to do well, but he abideth faithful. Shall we not trust him? Shall we not rejoice that he refuses to give us up? And above all, shall we not show our love for him by doing all we can to help him do his work in and for us?



THE WORLD-WIDE FIELD



Central China

R. F. COTTRELL

IN company with the large missionary party which sailed from San Francisco Aug. 1, 1916, we reached Shanghai August 27, where we found the Asiatic Division Conference Committee convening for its annual meeting. After ten days of close attention to mission business, the members of the committee left for their respective fields.

As the new workers were assigned to the various missions and provinces, the large party seemed insignificantly small as compared with the magnitude of the field and the urgent requests for laborers. The most of them soon left for distant stations; but some who are to take up work in the Mandarin language are spending a few months in Nanking under the tutorship of Dr. A. C. Selmon and a staff of native language teachers. They, too, will ere long be separated by long distances.

Brother and Sister J. G. White and their niece Rachel shared with Mrs. Cottrell and myself the pleasure of the Yangtze-kiang River trip to Hankow, where we were given a cordial welcome by Brethren George Harlow, R. J. Brown, E. H. James, and C. H. Davis, who, with their families, had but recently arrived from Kuling, the summer rest station.

A little later, we were joined by the remaining members of the Central China Committee, and by Brethren J. E. Fulton and H. M. Blunden. Among the actions taken by the committee, was one authorizing us to proceed with the erection of the intermediate school building and three cottages for foreign workers, all of which are to be on our Hankow mission property.

Throughout the world there is the great cry of "war prices," and in China the effect of the same is very marked. Not only are many building materials and household necessities doubled in price, but the rate of exchange between United States money and the Mexican, or silver currency used here, is so adverse that the salary of workers who are paid on the United States basis, is only two thirds of what it was eighteen months ago.

Two months ago, when the contract was signed for the erection of these mission buildings in Hankow, the price agreed upon, \$16,000 Mexican, was equal approximately to \$8,000 United States gold. The value of Mexican currency has steadily advanced, until at the present rate it will require more than \$10,000 United States gold to equal the \$16,000 Mexican, and thus complete the contract. During these troublous times,

it will require great consecration and sacrifice on the part of our people everywhere to fulfil our obligations, provide for the support of foreign and native workers, and prosecute the work with the vigor that should characterize our efforts at such a time as this.

Following the Central China Committee meeting, came the annual gathering for the Hupeh mission. The number in attendance was about one hundred and



NATIVE EVANGELIST LIU DAN DJI and his young Christian companion

fifty, and a more eager, hungry people for present truth one rarely meets. Near the close of the meeting, Brother Harlow had the privilege of baptizing sixty-two candidates, forty-five of whom had had no connection with any other Christian body.

The next provincial meeting was held in Changsha, Hunan. Here Brother

S. G. White has been laboring alone for the past eighteen months, and now Brother J. G. White and family will settle there to unite in the effort for the furtherance of the message among Hunan's waiting millions.

All the native workers were in attendance at the meeting, and special effort was put forth to assist them in obtaining a spiritual preparation for their work. The Holy Spirit came very near, and evidence was seen that many had received a new vision of the sacredness and responsibility of the work intrusted to us. During the meeting, seventeen persons united with the church through baptism. Elder Fulton's Bible studies at the Hupeh and Hunan meetings were greatly appreciated, and it was with mutual regret that he was forced to return to Shanghai instead of attending the other central China meetings.

From Changsha we went to Yen-cheng, in Honan Province, where was held the next meeting of the series, October 26 to November 4. Brethren Frederick Lee and O. J. Gibson had just completed the large school building at Yen-cheng, our provincial headquarters. The classrooms are upstairs, and the chapel, with a seating capacity of three hundred and fifty, is on the ground floor. The dedicatory services were held on the first Sabbath of the meeting, and although the weather was unfavorable, the building was filled to overflowing with doubtless the largest company of native Seventh-day Adventists that has ever assembled in China. In the addresses given, the great central thought emphasized was the dedication of heart and life to God for the finishing of his work on earth. Evangelists and people gave an enthusiastic response, praising God for the great things he had done in the development of the work in Honan, and pledging their lives in service to the completion of the task assigned. The attendance throughout the meeting was excellent, and near its close Elder Lee administered baptism to forty-five candidates.

After several years of earnest labor, Brother and Sister Lee have just left



GENERAL MEETING AT CHANGSHA, HUNAN
This mission home is now occupied by S. G. White

for furlough in America, and Dr. and Mrs. D. E. Davenport have stepped in to fill the gap in Honan.

Among others attending the Honan meeting were native Evangelist Liu Dan Dji and a young Christian companion from distant Shen-si. Although the believers in Shen-si have been favored with but a brief visit from Dr. Selmon and Elder Lee, the message appears to have taken firm root. Soon after the Honan meeting closed, Evangelists Liu Djen Bang, Du Fu Gu, and Wang Djung Hsin returned with these brethren to hold a two months' Bible institute at Gospel Village, Shen-si. Two foreign families should soon be on their way to this province to educate, establish, and direct in the rapidly growing work.

Our colporteurs are now entering upon an entirely new enterprise—that of taking orders for a subscription book. In connection with the three meetings mentioned above, Brother Blunden, missionary secretary for China, conducted institutes and gave much practical help to the canvassers. In this work he was assisted by Brethren James and Davis, who have recently settled in central China to take charge of our book and periodical work. With a developing literature, and with a well-trained and carefully supervised corps of colporteurs, we are expecting rapid progress in this department.

Returning from Honan, Mrs. Cottrell and I remained but a few hours at our home, in Hankow, and then hurried on to Kiu-kiang, where we were joined by Elder J. E. Shultz. Together, we traveled by railway to Nan-chang, Kiang-si, where the last in the series of our central China annual meetings was to be held. It is but eighteen months since our first representative, Evangelist Hwang Dzen Dao, opened work in this province; and at this meeting an earnest company of seventy-five convened, about one third of whom came about three hundred miles by native boat. Thirty believers were buried with their Lord in baptism, and a number of intelligent young men left for Shanghai at the close of the meeting, to enrol as students in the China Missions Training School. In the very near future, Brethren W. E. Gillis and O. B. Kuhn, with their families, expect to take up work in this province. Theirs is a most promising field.

Over and over again, as we have compared the work of eight or nine years ago with the conditions, progress, and outlook of today, we have been led to exclaim, "What hath God wrought!" And that which we see today, is but a foretaste of what God can do and will do for a willing, consecrated people. The Lord grant that the members of the church at home, together with the workers in the mission fields, may be possessed more completely by the spirit of service and sacrifice.

Hankow.

"Lo, I am with you alway, even unto the end of the world."

Notes from Brazil — No. 3

O. MONTGOMERY

A Visit to Rio Grande do Sul

FOLLOWING the Union Conference Committee meeting, Brethren Henry Meyer and W. H. Williams and I left Sao Paulo one Saturday night, and arrived at Porto Alegre, the capital of Rio Grande do Sul, the following Wednesday about noon, our longest stops having been from thirty to fifty minutes. It was a tedious trip, in a little second-class narrow-gauge train, but intensely interesting, and gave us a good view of this portion of Brazil. The road runs across the states of Parana, Santa Catharina, and through the central part of Rio Grande do Sul. For many miles it follows a beautiful river, then continues through heavy forests, over long stretches of rolling prairie, through rough mountain regions, and across dashing streams with many waterfalls.



CHURCH AT PORTO ALEGRE, BRAZIL

We crossed the Uruguay River near its headwaters. Farther down, this river swells into a mighty stream, from which the republic of Uruguay takes its name. Entering Rio Grande do Sul, we still had a forty-hour run to Porto Alegre.

The best portions of the country are not seen from the train, as most of the colonies and farming districts are many miles back from the railroad. This is also true of many of our churches and companies. It is quite difficult, therefore, for the conference president and workers to visit them. To travel by train means that one must ride from three hours to three days by horse after he gets off the train at the nearest station. But to secure a horse that one would care to ride is not always possible, and many disappointments have resulted in the endeavors of our brethren from the interior to meet the workers at the trains. Heavy rains and floods in a country where there are no bridges and where the train service is poor, often prevent the workers from reaching the appointed place on time. The brother who has ridden two or three days, leading an extra horse, sees the train come and go, but no minister. He is doomed to wait one, two, or three days, as the case may be, for the next train, or to return to his home over long and difficult roads, as he came, with one empty saddle. These experiences, often re-

peated, have led to the plan of each worker having his own animal, with saddle and sleeping outfit. Thus equipped, he travels across country to the different churches, visiting the scattered believers by the way. This means long weeks at a stretch in one part of the field, and oftentimes many days together in the saddle.

The colporteurs in this conference all travel by horse, and carry their books with them, selling as they go. Distances are too great and roads too difficult to cover the ground the second time to make a delivery. In some sections where the land holdings are large, they ride from two or three to seven or eight hours between houses. It is not uncommon for them to sell a copy of all the books they have (they carry several), for the people feel under obligation to buy when the colporteur has put himself to so much trouble to visit them. One young man working in such a section was treated with the utmost kindness. A servant was sent to show him the way to the next ranch and introduce him; from there another servant was sent to the next; and so on for days while he was in that region.

The outer gates are locked for the night at sundown, and it is very seldom that they are opened to admit any one, especially a stranger. Where distances are so great between houses, it so happens that the colporteur sometimes has to spend the night in the woods. Most of his Sabbaths are spent this way too, as he rarely sees any of our people. The camp meeting is a time of great privilege and rich blessing to such a worker.

This conference was organized in 1906, and now has a membership of seven hundred and eighty-three, with quite a number awaiting baptism. The greater portion of the work has been done in rural districts. There are, however, a few strong city churches, among the largest of which is the Porto Alegre church, where the conference headquarters are located. The conference office is in the vestry of the church building, which is a fine property facing a large park in the center of the city. This is the most important city in the state, and we are glad for the strong, growing church here.

We spent several days counseling with the brethren in Porto Alegre. Brother Williams devoted his time to auditing the books and introducing a new system of accounting, and in helping the secretary and treasurer, Brother Langenstrassen, to get a better understanding of his work. We held two meetings with this church, and spent Sabbath with the Taguara church, which is about three and one-half hours by train from Porto Alegre, where Brother Meyer's family lives. We were entertained at his pleasant home, and enjoyed meeting the brethren and sisters here.

We are glad to find the work in the conference progressing. The workers are all of good courage, and the Lord is blessing the efforts put forth here as well as in other parts of South America.

On Hawaii Island

R. J. MC KEAGUE

RECENTLY one of our Sabbath school girls came down with typhoid fever. As there was no one to care for her but her mother, who herself was ill, and as the only hospital was full of patients, we offered to take the girl to our home. We had to put her on the porch where we generally have church, so were obliged to go to a sister's house with our meetings. We did not at first realize the responsibility we had assumed, for at the present writing she has been with us six weeks. She had a severe relapse, and may be ill another four weeks.

My wife is superintendent of the Sabbath school, as well as children's teacher, and has tried to keep up this work when any one was available to relieve her at the bedside of the sick girl. Of late this brief period has been all the time she has had off nurse's duty.

Just at this time a prominent and influential Hawaiian woman, with whom I had held Bible readings for a year, but who had been unwilling to make a full surrender, called on me to treat her boy, who had peritonitis. I was already so extremely busy that I found it difficult to assume this additional burden; but it brought me in touch again with the mother.

The principal of a public school, with whom I have had a few studies, sought to make an appointment with me to hold meetings with the Hawaiians at a place twenty-two miles in the opposite direction from where I have been holding weekly meetings for some time. Owing to our pressing duties here, I had to send word that I could not go. So I am inclosing his reply, to show that we meet with urgent appeals here as well as those in other parts of the world. [This letter told of his arranging for a meeting, setting the evening, and urging Brother McKeague not to fail to come. He pointed out that he was doing his part by agitating; Brother McKeague must do his by teaching the truth to these people.] I met this appointment, and spoke for three hours to an intelligent company of Hawaiians, who were anxious to know the truth. They had no arguments to offer for not keeping God's holy Sabbath, and the principal took his stand for it. By appointment, I spoke in a native Protestant church on Sunday, and those people want to hear more of the truth for this time. This is but a sample of the openings all over the island.

But we are beginning to wonder just how the two lines of work—medical and evangelistic—can be separated. In many instances the medical work has enabled us to reach the hearts of the people with the message. We have worked beyond our strength in the treatment-rooms; but aside from taking over our small equipment, not a dollar has been spent for the work on this large island of Hawaii, the largest of the group. We have fourteen baptized members; also seventeen Sabbath keepers, including eight children.



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.

The Teacher's Prayer

"I have given them thy word." John 17: 14.
 "It shall not return unto me void." Isa. 55: 11.

In the hallowed upper chamber,
 With the twelve he loved so well
 (While the shadows of the cruel
 Cross upon his pathway fell),
 Jesus knelt, and to the Father
 Offered his "high-priestly prayer."
 Strange, his thoughts were not of Calvary
 And the cruel suffering there.

But his thoughts were of the dear ones
 He had loved and taught and led,
 He was thinking of their trials,
 'Twas for them he humbly plead:
 "Father, keep them from the evil,"
 This his loved disciples heard,
 "Take them not away, but keep them;
 I have given them thy word."

And the loving teacher offers
 Unto God her humble prayer
 For the precious souls intrusted
 To her love and watchful care;
 For she knows temptations wait them,
 And with fear her heart is stirred,
 "Father, keep them! Father, keep them!
 I have given them thy word."

—Lila V. Walters.

That Church School Teacher

MRS. * * *

"No, I will never allow that little snip of a woman to teach my children again. She is snobbish and unfair. Not eighteen years old,—think of it!—not eighteen years old, and sets herself up to correct Rose, who is every bit as large as she, and has just as good sense, if she is only fourteen. No, my children can go to the public school hereafter, if necessary; but one thing is settled, that teacher will leave the school this very week, or I shall withdraw my support.

"When my husband hears what has happened, he will go all to pieces. I dread to tell him, but he will know all about it; for I left Rose as angry as she could be, and John will be home before I am. You know John and the elder have not been on friendly terms for three years. John used to be elder, but when Jones was put in, it nearly killed my husband. Then the elder hired this teacher without asking John's opinion, and we have never liked her from the first time we met her. She is very clever, but she cannot deceive us. Our eyes are open. See how she dresses! Last Sabbath when she came into church wearing that blue silk dress, with that blue hat trimmed with blue ribbon, looking so demure, and knelt down in the

pew as if to pray, I felt just like saying, 'Get up, you are not praying. You just want us all to see your clothes.' No, I say that girl leaves that school this week, or Rose and the boys go to the public school."

When Mrs. Muchwrath paused for breath,—for she had walked fast and talked loud and rapidly,—Mrs. Muchjoy spoke in a low, gentle tone, and said: "Do come to the front porch, out of this hot kitchen. I will bring some lemonade, and we will talk matters over."

While the cooling drink was being prepared, Mrs. Muchjoy asked the Lord to help her to say the right thing, and to pacify her neighbor. Then, following her irate guest to the pleasant, shaded porch, with its easy-chairs and flowers, Mrs. Muchjoy inquired, "Have you heard how Mrs. Place's Myrtle is this afternoon?"

"No; I have so many troubles of my own I had not thought of Myrtle all day."

"I was over just after lunch this noon," said Mrs. Muchjoy. "The doctor was there, and he says little Myrtle has pneumonia, and it is doubtful if she pulls through."

"Well, well! what will poor Sister Place do? She is a widow, too, and Myrtle her only child!"

"The teacher has been staying with her this past week, and is helping with the work nights and mornings. Last night she sat up all night, and cared for Myrtle, and made Mrs. Place go to bed. She sat up two nights before that, and yesterday morning she got up early, and did the family washing so Mrs. Place could be with Myrtle. I am going over to sit up tonight, and let the teacher rest, for her school work is heavy. She has forty-two pupils now, and really teaches eight grades. Did you ever teach school, Sister Muchwrath?"

"No, I never could get a certificate. I went to school, but I did not do very well in books."

"Before I was married," said Mrs. Muchjoy, "I taught seven years, summer and winter. I began the very spring I was graduated from the high school, and taught until I was twenty-five. Really, I feel that one who undertakes the teaching of children is doing a holy and sacred work, only second in importance to that of motherhood itself. Of course motherhood is first; then comes teaching. It seems to me that it is really God's plan that every mother should

teach her own children. As you would not willingly delegate the 'mothering' of your children to another, why allow some other woman to train and educate them in your stead? There may be many reasons for such a course, but a lack of disposition on the part of parents to teach their own children, and a lack of training to teach them, are the most common."

"O Sister Muchjoy! you are beyond me. I never *thought* of educating my children. Dear me, none of my children care for a thing I say. Rose has done exactly as she pleased ever since she was ten. Jack is twelve this fall, and Tom is past ten, and these boys mind me just as much as those chickens out there mind that old hen. I told the boys last night if they went in swimming today, I should whip them. Rose says they went to the pond, and not only so, but they told the teacher I wanted them to come home to weed the garden. Teach my children! It would be out of the question."

"But why not let any one who will work for money take your place in the home? Why call yourself mother if you give all their care and training to others? Is that all there is to motherhood? We mothers do certain things for our children, such as feeding and clothing them, but we do neglect their education, and seem content to delegate it to others. There are two things we must do for our children,—train them for this world, and seek to prepare them for the world to come. The latter is more important than the former. How you can think of sending your children to the public school is a question to me. Do you mean they are to give up the truth? The state will not teach our children the truth we love. It will teach them to read and write and spell, it will instruct them in the sciences, but it will not teach them to obey God. Our children love their teacher. They think her the very best teacher in all the world. Here she comes. She looks tired."

After the usual greetings the teacher said: "I fear I am intruding, but this has been a hard day, and I thought I would drop in and ask Sister Muchjoy to pray with me. I did not think of meeting you here, Sister Muchwrath, but I think the Lord sent you. As I must hurry over to Mrs. Place's and get the supper, I must not make a long story now."

"I am sorry, Sister Muchwrath, but Rose gave me some trouble today over her arithmetic lesson. She refused to recite, and when I talked with her, asking if she was unable to understand, she became angry and abusive. I could not reason with the child, and she was so impudent that I felt humiliated. She got up and left the room, and said she would never come back. She spoke of my blue dress, and reproached me for wearing it, and all this before the other children. I told her the dress was a gift to me, and that if it offended her, I would never wear it again."

"I do not speak of this to complain of Rose, but to know how to help her.

I am sure the child needs our prayers. She is drifting away from her Christian experience. They tell me that she is going with Dick Thompson. You know Dick drinks and is a bad boy. We must save Rose. It seems my heart will break unless this dear child can be helped. Let us go inside and pray."

An earnest season of prayer followed, Mrs. Muchjoy leading. How earnestly she prayed! Her heart was tender. In spirit she entered into the sufferings of the teacher and the joys of the saved. She placed Rose before the throne of God in such a way that those present felt that her petition was heard in heaven. Then the teacher prayed, pleading with tears for Rose and Jack and Tom. She prayed for the father and mother, that their strength and courage and hope might not fail. As she prayed, conviction touched Mrs. Muchwrath. She, too, had a vision of a lost girl. She saw her in the party, the dance hall, associating with those who never thought of Christ or heaven. She saw her lost in sin. Then with all the earnestness of a mother, she asked God to forgive her sins, and to bless the teacher. She prayed for her boys and for Rose. She told the Lord of the home talk and the home criticism of the teacher. She told him how they were drifting, and what it meant to the family. Then she asked for help for her own soul, for the church, and for the church school.

When the season of prayer was over, a soul had been born anew into the kingdom of God. Mrs. Muchwrath had a new heart and a new spirit. It is needless to say that from that day the church school was a success; and in due time Mrs. Muchwrath's children became Christians, and were saved to the cause of God.



"The Second Mile"

TAKING as his text the words of Jesus to his disciples, "Whosoever shall compel thee to go a mile, go with him twain," Harry Emerson Fosdick has written an interesting little book entitled "The Second Mile," which deals with human relationships and problems. From it, for the help of "Our Home" circle, Mrs. Worthie Harris Holden has selected the following paragraphs:—

"We are manifestly dealing with a dramatic presentation of this favorite and characteristic truth of Jesus, that only an unstinted willingness to do more than any one can ask makes possible a liberal and Christian character. . . .

"Some things are sternly demanded of men by the regulations of the social life. The formal obligations of the marriage covenant, for example, can be enforced. There is an irreducible minimum of duty which public opinion insists on expecting from wives and husbands, parents and children. Like some old Roman, the social conscience, sometimes speaking with the voice of legal enactment, comes to every one of us, and says of the absolutely necessary du-

ties of family relationship, 'You must do these things.'

"There are households, moreover, where this minimum marks the outer boundary within which the whole life of the family moves. They do just as much as they have to do, and no more. The household is run in the spirit with which a miser pays taxes. Any overflow of spontaneous love, any volunteering of surplus kindness, is unknown. The members of the household keep the prohibitions of the law, and look for a home to come of it, like Gasparoni, the Italian bandit who hoped for heaven because he had never committed murder on Friday. They are one-mile folk, and they make a one-mile home.

"But it is the unnecessary courtesies, the unexpected presents brought from the city, the uncalled-for thoughtfulness of lovers, the surprises of kindness over and above what can be required,—this superabundance makes a real home. Here the difference lies between a parent and a father; between progeny and sons; between a housewife and a mother. Let a housewife be never so faithful about her tasks, determined to do them well, with resolution keeping the home neat, the children well provided for; yet any man who has had a real mother knows at once that such description leaves the glory out.

"The real mother did her duties, too; but there was something more,—a radiance that glowed through her simple tasks like a quiet dawn in summer, an amplex of love, as though she moved in realms where rules had been forgotten, that made her human affection liberal, like the love of the Eternal. Her ministries could not be so commonplace as to let you utterly escape the secret influence of the fact that with unsearchable desire she had prayed for you first. Her spirit was greater than her deeds, and suffused them; and as you remember her now, you think not so much of her particular ministries as of that unwearied willingness to overpass all boundaries in loving you. The last thing you can ever forget is that luminous tenderness which, like God's sunshine on the just and the unjust, sought you out in whatsoever merit or demerit you might be, to find you as Christ found the world, not that he might condemn it, but that the world through him might be saved. All true mothers live in the spirit of the second mile.

"Like the word of God brooding over chaos and making a world of it, this surplus tenderness creates homes out of households. There are few things more pathetic than a one-mile family; but the crown of all human relationships and the hope of the country is the two-mile home, where always 'the cup runneth over.'

"What this principle of Jesus does, then, when applied to our moral life, is clear. It divides a man's conduct into two parts, the compulsory and the voluntary,—the things he must do, and the things he chooses to do,—the first mile and the second. It says, moreover, that only as the voluntary overspreads and

saturates the necessary, can life cease to be slavery, and come to its full meaning of dignity and value. There is an essential nobility that belongs only to the soul who can say, with Jesus, 'I lay down my life. . . . No man taketh it from me, but I lay it down of myself.' Until willingness overflows obligation, men fight as conscripts instead of following the flag as patriots."

Undue Familiarity

MRS. MARTHA E. WARNER

SOME time ago I saw a picture of a young girl taken with a young man, his arm resting across her shoulders. Another view showed her sitting on the arm of his chair, with her arm around his neck. "A boy I went to the shore with," remarked the girl, and her mother smiled indulgently; but across my mind seemed to flash the question a dear old lady once asked me, "What kind of mothers do girls have nowadays?"

I thought of one summer morning when, upon hearing a knock at the door, my hostess went to answer it. Then I heard her say in tones of astonishment, "Why Myrtle Reed, you go right home this instant! What would your mother say if she knew you were out on the street in your nightgown?"

"Why, mamma sent us to make calls; she thought we looked so cute," was the answer.

The child and her little friend were about ten years of age, and it was in the country; but do you think it would take much urging, when she was sixteen, to gain her consent to go on a "joy ride" clad in pajamas?

Two young married couples were spending the week end with the mother of one of the girls. On Sunday morning the mother heard screams, shrieks, boisterous laughter, and loud talking from one of the rooms. Upon hearing her name repeatedly called, she went to the room, and there on the bed were the four young people, engaged in a pillow fight. The mother told of it in as pleased a tone as she would if they had been small children up to some childish prank.

Mothers, should such familiarity be permitted? Our girls are meeting these things every day, and we should be training them to say in every instance, "Hands off." Are we? Let us take time to think of these things.

Clintonville, Conn.

Love's Siding

J. M. STIFLER, in his book, gives us a beautiful little illustration to teach that fine virtue—*forbearance*. He says a number of good people associated together may each be trying to go in a different direction. They are like a number of trains on the same track, but wanting to go in opposite directions. The trains do not go on their way, for that would cause a terrible collision. Some of the trains take sidings till the others pass. In life we call this siding "love," or "forbearance." Some people refuse to use it. They go tearing on their way,

regardless of whether the track is occupied or not.

Now, you can see, of course, that these determined people cause collisions in life, just as the trains would on the railroad. And the collisions are just as destructive too. We do not see any smashed cars and torn, bleeding bodies lying about. But there are smashed careers and shattered impulses of good, and torn and bleeding souls, as a result of these collisions.

If people would only learn to take the side of forbearance when some one else comes along the track! Afterward you can come out on the main track, and go your way just the same. No doubt your work is important, and so is the other person's. How much more important is it, then, that you shall not have a collision that will certainly injure both of you!

Daily, in home and school and social life, we must learn to take a sidetrack with our opinions. If we learn to do it gracefully and cheerfully, we grow kind and tactful and sympathetic, gaining friends and adding new graces to our own characters. If we decline to sidetrack our opinions, we shall find ourselves growing obstinate, hard, domineering, and we shall push our friends away from us.

Opinions are usually so small. Mary thinks the table would look best next the wall, and Maud wants it out in the center of the room. They seem not to know how to get on the sidetrack of forbearance, so they have a collision over this trifle that does not matter either way.

One member of the family wants pie for dinner, and one wants pudding, so they make it a point of honor to hold to the middle of the track. Peace and happiness and good digestion are shattered to bits in the wreck that follows. John wants one game in the evening, and Jim wants another. The spirit of recreation, that which should have freshened them for the work of the morrow, is ground to powder—in the collision of the quarrel.

Do you belong to one of the unfortunate families where none of the children seem to know the way to the siding of forbearance? See that you at least learn the way at once. The others may find it through you.

Do not fear that you will grow weak through forbearance. One who can give up in a small matter shows far more strength than one who insists on his own way.

Of course, in a matter involving a question of right and wrong, you cannot take a siding. But then you never need to. All good persons are headed in the same direction when it comes to a division on right and wrong. The good have the right of way and the power of God behind them, so they need not fear the flimsy opposition of sin.

But in questions of opinion, of ways of doing work, even in choosing work, in matters on which there is an honest difference of opinion, take to the siding of forbearance until the way is clear.

"In essentials, unity; in nonessentials,

liberty." This spirit is a good thing for each member of the home to possess.—*Selected.*

Dogs as Disease Carriers

"THERE are three kinds of dogs," according to Morris C. Hall, assistant zoölogist of the Department of Agriculture,—“the vagrant stray dog, the other fellow's dog, and your own dog. The stray dog, which recognizes no owner, should be eliminated. We have a right to insist that the other fellow's dog should keep off our premises. Concerning our own dogs, we should handle them in such a way as will not interfere with the well-being of either dog or community.

"In the first place, the dog should not have the freedom of the house, or even of the outside premises. He should not be permitted familiarity with visitors, and especially with children.

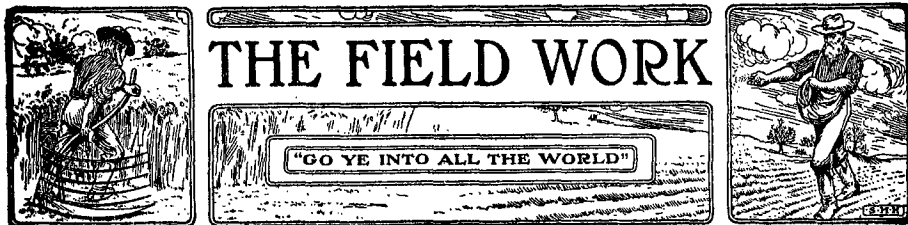
"He should be kept free from external parasites by frequent baths, and from internal parasites by intelligent attention to his food. He should not be permitted to roam about the community with strangers and with other dogs, and when he is off the premises, should be effectively but humanely muzzled at all times.

"Mothers," says Mr. Hall, "should realize more generally how improperly-cared-for dogs spread disease to both children and adults. In this connection a strong case is built against 'man's best friend,' in the matter of ringworm, foot-and-mouth disease, measles, rabies, cysticercosis of the liver, tapeworm, and other more infrequent diseases transmitted through fleas and ticks."

"The Dog as a Carrier of Parasites and Diseases," is the title of a booklet published by the government. It may be had for five cents, of the Government Printing Office, Washington, D. C.

The Ability to Sit Still

"HAS the ability to sit still and do nothing utterly gone out?" asks the editor of one of the large woman's magazines. "We all know how, as children, we were ordered upon occasions to do this, and how irksome the task was. How much more irksome would it be now! Yet nothing, as an accomplishment or even as an aid to the development of one's character, is more valuable. One of the reasons why we refuse to sit still and do nothing is the delusion that we should be wasting our time. Yet how, if it is really such a difficult thing, can we be wasting our time in doing it? There are voices all about us telling us to do things. There are countless invitations, placarded, bell-ringing and vociferous, all compelling us to do things. Thus enmeshed in this machinery of modern life, we really become blind to ourselves. But just sit down somewhere some day,—try it today,—fold your hands peacefully in just the way you remember once to have seen your mother fold hers, and look out upon the world, without doing anything, even thinking. The relaxation, the 'letting go,' will well be worth while."



A Country Road

ELIZABETH WHEELER

A HAZY sky, with soft clouds flecked;
A stillness in the air;
The distant tinkle of a bell;
Birds flitting here and there.

Beneath an elm's o'erhanging boughs
There stands a small abode;
And bordered close with sumacs red,
Is seen a country road.

On this side black-eyed Susans grow,
On that, wild asters tall;
While patches of bright goldenrod
Lend color to it all.

A tiny gopher stops to look,
Then scurries o'er the track;
A squirrel follows in its wake,
Nor pauses to look back.

Past rippling streams, where minnows dart
And frolic in the sun;
Past brilliant maples, sturdy oaks,
The country road doth run.

It lingers silent at the church,
Where people kneel to pray
And worship Him who made all things,
Then onward takes its way

To yon old mill, where heavy loads
The ruts have hollowed deep;
Then smoother, gliding past the lake
Where water lilies sleep.

Here orchards laden with rich fruit,
There fields of yellow corn;
While trailing vines of purple grapes
The old rail fence adorn.

O thou, the Giver of all good!
What charm thou hast bestowed!
What beauty to delight the eye
Along the country road!

Waukesha, Wis.

Meetings in the Central West

ON Dec. 27, 1916, in Minneapolis, Minn., it was my privilege to meet in council with the committee of the Northern Union Conference. During this meeting of the committee, plans were studied for the advancement of the work for the year to come, and the accounts of the laborers were audited. The finances of the Union are in excellent condition, and all departments of the work show progress.

Following this meeting, I went with the president of the Union to Nevada, Iowa, and was with the committee of this conference at the time of its audit. The Lord is blessing this conference. The heavy indebtedness which has embarrassed the work in this field has been so materially reduced that the prospect is good for its being entirely wiped out in a short time. Excellent reports were given of the work in the sanitarium and academy.

While at Nevada I preached the dedicatory sermon of the church, which has been somewhat recently completed. It is a neat, commodious, well-arranged building, and was dedicated entirely free from debt.

From there I went to Huntsville, Ala., and assisted in the institute for our col-

ored workers. The Lord greatly blessed in this meeting. I then accompanied Elder I. H. Evans to Ooltewah, where we spent the day in council with the school board. We found all of good courage, and enthusiastic in building up the school. One of the greatest needs of the Southland at the present time is a strong school. I spent the following Sabbath at Graysville, Tenn., and experienced the blessing of the Lord in speaking to the church. A ten-grade church school is being maintained here, and the reports of the school were very encouraging.

At College View, Nebr., January 26 to February 1, I met with the Central Union Conference Committee and the Union College Board in their annual meetings. These were busy days. The first part of the meeting of the conference committee was occupied in auditing and in planning for the work in the Union. In connection with the schools and other institutions there were also many problems in the local conferences, which required careful and prayerful study. The Lord is blessing the faithful work done, and the advancement of the work is encouraging.

Several days were spent by the board in studying the needs of Union College, and in planning for the coming year. Prof. W. E. Howell was present, and rendered valuable help in the deliberations of the board. The commendable spirit of coöperation manifested by the entire board was very encouraging, and bespeaks success for the school. This school is one of our strongest colleges, and will always fill an important place in our educational work. The enrolment this year is larger than that of the preceding year, and the students are a splendid class of young people, most of whom are planning definitely to enter the work. This is the end to which the faculty are devoting all their energies. A most earnest spirit was manifested among the students, and the outlook is encouraging for a strong, well-trained corps of workers each year to come from the college to fill calls both at home and abroad.

Prof. H. A. Morrison was unanimously reelected president and business manager for next year; and with a few changes, the same faculty was chosen to work with him. Professor Morrison is working hard to build up the school educationally, and at the same time to conduct the financial management of the institution in a careful and conservative way. In this he has the coöperation of the board and faculty.

The college is conducted on the budget system, and funds were voted at the time of the board meeting, not only to meet the cost of present repairs, which are quite heavy, but also for next year. One of the pressing needs of the college is more dormitory room. Definite action on plans under consideration was deferred until the counsel of the North American Division Conference Committee could be secured.

There are great perplexities and much responsibility in carrying forward the work of our schools, especially our larger educational institutions. How important that we should pray that the Lord will let the pillar of light be seen over them, and give wisdom to those who are called to fill places of responsibility!

The first Sabbath in February I spent with the large church in Kansas City, speaking on the Sabbath and on Sunday evening. From here I joined members of the German Seminary Board, and accompanied them to Clinton, Mo., to a meeting of the seminary board. Professor Howell also attended this meeting. Two days were spent in planning for the future of this school. This seminary fills an important place in our school system. I found a strong, mature body of German students here, most of whom are planning to enter the work. The debt on the school is being reduced, and it is hoped that by arranging for any annual deficit that may occur in the operation of the school, the debt may soon be wiped out.

Prof. F. R. Isaac was elected president and business manager. Some changes were made, with the object of bringing greater strength to the faculty, and also to the financial management of the school. Professor Isaac enjoys the confidence of the board and faculty, and the utmost unity was seen in the plans laid for the future work of the institution. Let all pray that the special blessing of the Lord will continue with the seminary, and that from here many trained, efficient workers may be sent forth.

G. B. THOMPSON.

A Visit to Mexico — No. 1

Mexico City

In the month of December the writer had the privilege of visiting Mexico City and some other portions of the country. It was indeed encouraging to find matters in as good condition as they were with our brethren in the City of Mexico.

A young man twenty-four years of age, educated for a Catholic priest, has accepted the truth, and is very earnest. One of his sisters, who was intending to become a nun, has also joined us. They were baptized, together with three other persons, some of whom became interested when we were engaged in Red Cross work. The family from which the young man and woman come, is very devoted to the Roman Catholic Church; and a sister, who felt very bad to think that her brother and sister were leaving the "true" church, decided that she would do what she could to dissuade them. She invited them, together with a young man in charge of our congregation in Mexico City, and another young man who is also a member of our church, to meet the priest. She expected that the priest could easily show them their errors, if he could only have a chance. However, the matter turned out differently. The priest was defeated at every point in the argument, and finally became so nervous that he said his mouth was dry, and asked for a cigar. Our brethren had none for him, and so the meeting broke up.

The sister, instead of destroying the effect of the truth in the family, was herself so thoroughly convinced of the weakness of the Roman Catholic position that she also is attending our meet-

ings, and assisting by playing the organ for the services. We are in hopes that she, too, with some other members of the family, will accept the truth.

We were able to hold the annual meeting of the stockholders of our publishing house, and make the necessary arrangements for the present year, and are glad to report that the work goes forward in spite of all difficulties. During part of the year paper money sank so low in value that while subscription prices in that currency were greatly raised, the cost of printing could not be covered. So there will be a loss to our papers; but we have placed them in the hands of many people, and are sure that there will be a gain in souls won to the truth. The papers have sold for such fabulous sums that one canvasser turned in over two thousand pesos as the result of work for only a short time. At present the country is on a gold and silver basis, and this same colporteur had several hundred pesos in silver to turn in on the papers when we last heard from him.

The brethren were glad to see me, and we had good meetings with them. They had just closed the week of prayer services on my arrival, and all reported that it had been a splendid season of spiritual refreshing. Sixty-two pesos in silver were raised at the close of the meetings; and when one understands the financial condition of the country, and how scarce money is at present, he will realize that it was quite a sum for thirty persons, nearly all of whom are poor, to raise.

The weather was fine during my stay there, so much so that on New Year's Day the church decided to have a picnic, which passed off very pleasantly indeed, and was attended by the greater part of our people, together with their children.

I feel much encouraged, after having been away for so long a time, to find the brethren and sisters so earnest and fervent in the Lord's work. We are expecting that one very promising young man will be in one of our schools the coming year in preparation for active service.

We trust our brethren will all remember the Mexican work and workers in the present great difficulties.

G. W. CAVINESS.

West Pennsylvania Conference

THIS report is for the year ending Dec. 31, 1916, and covers briefly the most important lines of work.

Baptisms for the year were 150, and a number were added to the churches by vote, and some by letter. The membership was thus raised from 810 to 1,002.

The tithe was \$23,700, which was \$7,060 more than the year before. The book sales were approximately \$23,000, which was a gain of about \$10,000 over the preceding year. The Sabbath school offerings amounted to \$5,014, which was a good increase. The Harvest Ingathering brought in \$2,480. The year before, it was about \$800. Our goal for missions was reached, with about \$1,100 more than necessary to make up twenty cents a week per member for the conference. The increase is not large in any one line, but the gain in each branch shows a healthy growth. The year brought its cheer and blessings.

An excellent camp meeting was held at Homestead Park. The attendance was good, and the people were much en-

couraged. Good results came from the tent efforts which were held during the summer. The Pitt Theater meetings and the successful work which was done in Pittsburgh have been a source of encouragement to workers and people throughout the conference.

"The finishing of the work," and "preparedness" for the kingdom of God, interest the Christian more than anything else in this age of the world. While the angry nations are rushing on to Armageddon, as it were on the wings of the wind, God's people are drawing nearer their home; but we must toil a little longer, and give the message to the unwarned millions, many of whom will join us in the finishing of the harvest and the garnering in of the sheaves.

F. H. ROBBINS.

The Southeastern California Conference

SOMETIMES it is well for us to take a retrospective view of a certain period. As the year 1916 has closed, perhaps our people would like to know something of what has been accomplished in southeastern California during that time.

Early in the year, nearly every county in this conference was visited by a very disastrous flood. This caused considerable damage, and a number of our own people lost heavily. The railroads were washed out, thus making it very hard to get from one section of the field to another. It seemed as if our work would be almost paralyzed. However, we sought God very earnestly, and carefully planned to do the best we could under the circumstances.

As soon as spring opened, we began to plan for active work, placing our laborers where it was thought they would be able to accomplish the most good. In the early spring a tent was pitched in Colton. Although present truth had been preached there for years, good success attended this effort, and more than twenty took their stand with God's remnant people. This same tent company later moved to Santa Ana, and from there to Orange. At these places souls were won as a result of the labors of the brethren, especially at Orange.

Another tent company pitched in Oceanside, and later in Elsinore. At both these places some accepted the truth. A vigorous effort was put forth in San Diego, and good results followed. Meetings were held in Redlands, Holtville, Calexico, and Imperial. The Lord blessed the work in all these places, and a number took their stand for the truth and united with this people.

Our camp meeting at San Diego was a great uplift. A deep spiritual interest characterized the gathering from first to last. The results of that good meeting were manifest all through the remainder of the year. There were about two hundred tents pitched on the ground, and the attendance was large.

Altogether, one hundred and sixty-six persons were baptized the past year, and sixty-one others were taken into the church on profession of faith. A number of others (just how many we are not in a position to state) are keeping the Sabbath, but have not yet been taken into the church.

Notwithstanding the calamities in the early months of the year, there was received in tithe \$39,009.75, which is an increase of \$2,081.29 over the year 1915.

We are very grateful for this, as we feared there would be a decrease in tithe this year. The Sabbath school offerings during the year amounted to \$8,866.27. Altogether, there was paid on the Twenty-cent-a-week Fund \$15,652.23, which makes an average of 18.2 cents a week per member. We have now in our conference twenty-nine churches.

Our hearts are made thankful by the many tokens of the Lord's watchcare which we have received, and with humility and devotion we take up the work for 1917, trusting that the Lord will add many precious souls to his truth, as well as bless our work in basket and in store.

W. F. MARTIN.

Still Active in Newspaper Reporting

THUS far this winter much has been done by many of our evangelists toward keeping the glorious advent message before the people through newspaper reports. Very little has been said recently in the REVIEW AND HERALD concerning the activities manifested in this feature of our movement, but notwithstanding our failure to report, many encouraging letters have been received indicating that the brethren in the field have met with excellent success in their efforts to reach the masses through this agency.

Many of the evangelists who have been engaged in winter efforts, especially in holding Sunday night meetings, have been successful in having interesting extracts of their discourses published in the Monday morning papers, in which a section is devoted exclusively to the printing of sermons. The favorable comment that has come to them from different ones who have read these extracts has encouraged them to continue to write for the papers.

Not only have our ministers reported their sermons, but they have taken advantage of the many opportunities to give our church's attitude on Sunday blue laws. In different places, our religious liberty secretaries have appeared before legislative committees in opposition to this kind of legislation, and the newspapers have printed some of their remarks. This is an effective way of educating the people in general as to what is involved in such legislation. The workers are rejoicing in the fact that some of those who heard of their meetings through newspaper reports are now numbered among those who are looking for the Lord's return.

Some excellent thoughts on newspaper publicity are given in a letter recently received from Elder Stemple White, of Duluth, Minn. Elder White has been an ardent advocate of newspaper reporting for several years. He says:—

"Since news is simply the record of happenings from the four points of the compass,—North, East, West, South,—and since the four winds are being held only that the work of the 'good news' may be finished, why shouldn't we make a special effort to publish the news? John saw this message advancing, not slowly and silently, but heralded by an angel flying in the midst of heaven, and crying with a loud voice. Other churches make a special effort to get all the matter they can in the public prints; so why not we?"

"Our Sunday sermons are always reported; and whenever we have any items of interest, we get them in. I have

found that the city editors will not take anything and everything, but they are quite fair and generous with us. We intend to keep up the good work."

Let us continue to use the newspaper at every opportunity, and thus hasten the day when the last message of mercy will have done its work, and those of us who are faithful enter into eternal rest.

WALTER L. BURGAN.

North Texas

"LET us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." This was an established principle in the early apostolic church. It was thought necessary to encourage the believers and to build them up in the faith so that their numbers could be increased. In harmony with the teachings of Christ, churches should be raised up in new places and the gospel preached to every creature. The seed of truth must be planted, and after being put into the ground, it must be taken care of, the weeds uprooted and the tender plant nourished. Only thus could a rich harvest be expected. We believe this principle holds good still.

It was my privilege, in company with Elder D. Voth, to visit the churches in

on the blackboard in silver letters, "Go ye i." This meant that they had already given five times five dollars.

Our next visit was at Sherman. We made the trip on the interurban car. Here the place for the meeting was not very good, but the people had warm hearts. A sister whose husband is not in the truth, met us with her car and took us to the home of her friend, where we made our stay. The husband of this lady also is not a member of our church. He had never even met one of our ministers, but he treated us very kindly and invited us to come again. The members of the church were much encouraged by our visit, and their interest in missionary work was deepened. We took one yearly subscription for the REVIEW AND HERALD. We feel that every church member ought to be a subscriber to our weekly church paper, the REVIEW.

Near Valley View is a settlement of Germans. Here we have a company of believers. They have had a church school nearly every year. But now that most of their children are grown, the others are being taught by a brother in his home. It is most remarkable that all these young people are converted, and nearly every one can play the organ. This again proves the importance of our church schools. Some of these

Next we went to Keene, where our Southwestern Junior College is located. It was my first visit to this place. I spoke to the students several times, and also to the church. As the needs of our missions were presented on the Sabbath day, a large number of the students arose and expressed their willingness to go wherever the Lord could use them. A work with such a splendid body of young people to back it up, is bound to succeed. The older members of the church pledged to support the missionaries who are now in the field and those who are yet to be sent out. The school has a good broom factory, and is giving some of the young men a chance to work their way. Prof. H. H. Hamilton is in charge of the sloyd department, in which the boys learn to use carpenter's tools. A few had some nice tables which were almost finished. This is good training for prospective missionaries, for they need to know how to build houses and make furniture.

Miss Ruth Harvey, who is in charge of the music department, rendered on Wednesday evening a most excellent program. It was surely in harmony with the spirit of the school, no light music being either sung or played, and all doing their part well. There is a splendid spirit in the school.

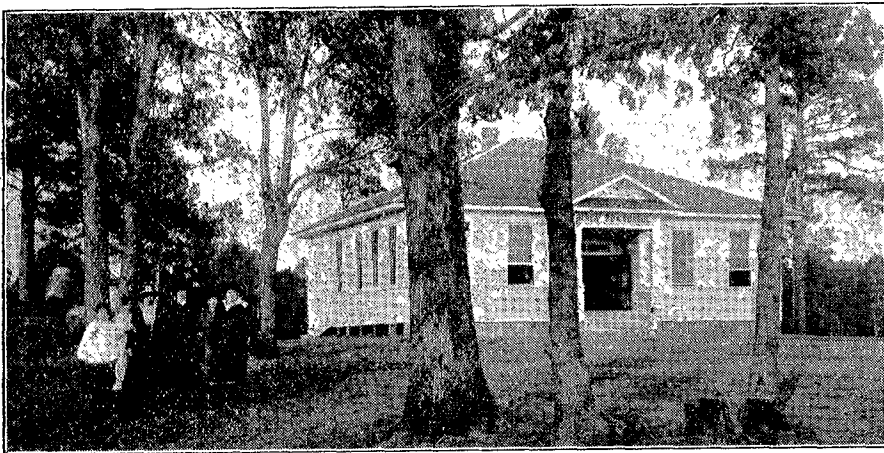
Prof. W. E. Nelson was elected by the board to fill the office of president for another year. He has the fullest confidence and support of the faculty. The dormitories were well filled, but as Professor Nelson expressed it, there is always room for one more. Our people in the Southwestern Union ought to send their youth to this school. Through the liberality of this Union it was possible to pay off this year about eighteen thousand dollars on the old indebtedness of the school. Elder J. W. Christian expressed his most earnest desire that, with the blessing of God and the co-operation of our people, the whole indebtedness might be wiped out by another year.

The pastor of the Baptist church in Cleburne opened his house of worship to us for one lecture, and we spoke on the importance of the present hour, and the work of God in foreign lands. The Lord blessed in the presentation of his word.

We also visited our people in the eastern part of the State. They have settled in the woods, away from the public thoroughfare. They have little farms which furnish them with nearly all they need for the table, and with other necessities. They have built neat churches, around which the settlement usually is planned. One or two rooms are dedicated to the church school. The children are thus surrounded with the best of environment. The accompanying picture shows a school five miles from Jefferson. They named it Berean School of Seventh-day Adventists. The citizens donated \$2,000 toward the enterprise. Others are moving in, and availing themselves of the school privileges. I never saw a brighter company of young people in any place. Their faces shone with the hope of becoming useful in the Master's service.

I was conveyed from place to place in the old-fashioned lumber wagon and buggy. The truth has made these people happy. They are not of those who have much of this world's goods, but all are rich in God. We enjoyed our trip through north Texas very much.

J. T. BOETTCHER.



BEREAN (S. D. A.) SCHOOL, JEFFERSON, TEXAS

north Texas from January 12 to February 1. Our first stop was in Dallas. The brethren have a nice church building, almost in the center of town, on a rather quiet street. On Sabbath, after a very interesting Sabbath school, I spoke on the subject of missions and the experience of our people in other parts of the world. There was such an interest manifested that the brethren did not go home for dinner, but ate a lunch in an adjoining room, to which all were invited. The Southern people are indeed very hospitable, and greet one another with a hearty handshake.

A young man, who has been working on the railroad for seventeen years, was keeping his first Sabbath. His wife was the instrument in the hands of God of leading him into the truth. He has the Sabbath free, but is willing, if the Lord requires it, to sacrifice all for the truth. His principal thought now is how he can best prepare himself for efficient work in the Master's cause.

The Sabbath school has a live superintendent. She has thought out a device to inspire the pupils to give more for missions. The gospel commission, "Go ye into all the world," etc., is used. Each letter represents five dollars; as often as the school gives \$5, a letter is added. On that Sabbath day they had printed

young people expressed a desire for a better education that they might work for Christ. One parent remarked, "I will put nothing in the way of my son; if he wishes to get a better education, I will help him." We are glad that the parents give their children to the cause of Christ. We held daily meetings, and nearly all the members were present. It was bitterly cold weather, and the people were not used to the cold. But this did not stop their coming. The annual offering for missions was a very good one. At the time of our visit a brother donated \$200 for the work. They entreated us to remain longer, but our appointments were ahead, so we could not stay.

Dalworth lies between Dallas and Ft. Worth, and because of this the place was named Dalworth. One of our brethren and his sons own a large broom factory there, in which about twenty-five persons, most of whom are Adventists, are employed. These people even suspended work for part of the day that they might attend the meetings, and the children in the church school also came; so that in spite of the cold, the large church was well filled. The people expressed a great interest in missionary work. Elder Voth took orders for fifteen copies of "Christ's Object Lessons."

Medical Missionary Department

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

High Appreciation of the Kalyan Dispensary

FROM various sources we have had most interesting reports of the dispensary work done by Brother and Sister M. D. Wood and their helpers at Kalyan, India. Not much is being said by the workers themselves; they are probably too busy to report, as we understand that they treat nearly twenty thousand patients a year.

The appreciation that is shown this work may be judged from the following report from Elder J. S. James, vice-president of the India Union, in which our people will be interested:—

"Through some influential people whom Mrs. Wood had treated, the attention of the governor of Bombay was drawn to our work, and he expressed a desire to visit the dispensary and see what was being done. Accordingly Lord and Lady Willingdon, with their staff, made a visit to Kalyan and were received by our workers there. They spent an hour or more inspecting the place and the work, and expressed themselves as very much pleased with what they saw. They inquired particularly in regard to our purpose in conducting such a training school for the Indian people, and when they were told that these boys and girls were being trained to go out into the district to teach the gospel and to minister to the needs of the people, they said, 'That is just the thing we want among the people. There is not another institution doing a like work in the presidency.' Lord and Lady Willingdon both signed their names to the dispensary register, and wrote a very warm testimonial to Sister Wood's work.

"A day or two before the governor's visit, the chief commissioner of the presidency, an officer holding rank next below that of the governor, visited the dispensary. He was very much pleased with what he saw, and promised to help us to secure lands and funds that we might enlarge our work at Kalyan and make it permanent. This man and two or three other influential persons encouraged us to draw up a petition to the trustees of what is known there as the 'Wadia Fund,' a sum of money contributed by certain Hindu and Parsee philanthropists to be used in the support of any public charitable enterprise, regardless of religion. In this petition we stated the nature of our work, giving a table of receipts and expenditures, with a statement of our needs for enlargement and for money to support the work, and asked for a grant of Rs. 12,000. If we succeed in getting this grant, it will be a great help to our local work, and will at the same time open the door to future grants. We are anxious to know what the outcome will be."

The testimony of these eminent people is placed on record and is as follows:—

"I am glad to join my voice in the chorus of praise and appreciation. Mrs. Wood and her devoted assistants have done wonders in the few years that have passed since they selected Kalyan as the

field for their labors. Mrs. Wood has made her plans on a big scale so as to extend the benefits of her system of treatment and nursing as widely as possible.

"In what has been done already I see the fruits of wise forethought, careful organization, enthusiasm, and increasing hard work.

"The hospital and training school are rather cramped in their new quarters, and we must try to transplant them to another site where they will have more room to flourish and expand.

"I wish I had many more such centers in the Northern Division. This one at Kalyan is, I believe, the first of its kind in the Bombay Presidency.

"F. PRATT, *Commis'r Ahmedabad.*

"Kalyan, Oct. 4, 1916."

"Visited the hospital—a hurried visit—but saw enough to be sure that all care and attention is given to the patients. I wish this effort to help and succor all success.

"MARIE WILLINGDON.

"Government House, Bombay.

"April 14, 1916."

Such testimony says much for the value of our medical missionary work, verifying strongly what has often been said about such work giving us favorable entrance into difficult fields.

L. A. HANSEN.

Missionary Volunteer Department

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

The Senior Bible Year

Assignment

| | | |
|-----------|--------|--|
| March 4. | Deut. | 23-25: Social and moral laws. |
| March 5. | Deut. | 26-28: Blessings and Cursings. |
| March 6. | Deut. | 29-31: Mercy for the repentant; admonitions. |
| March 7. | Deut. | 32-34: Song, blessing, and death of Moses. |
| March 8. | Joshua | 1-4: The new leader; the end of the journey. |
| March 9. | Joshua | 5-8: Obedience and victory; sin and defeat. |
| March 10. | Joshua | 9-13: Days of conquest. |

The Book of Mankind

"Other books may belong to a people, an age, a stage of human development; this Book belongs to all peoples, all ages, and all stages of growth, whether of the individual or of the race—unifying them all and welding them into one vitalized and vitalizing whole. The Bible is, by way of eminence, the book of humanity.

"The world has never known a book so distinctively a people's book as the Bible has been since its origin. In this sense Christians have been from the first, above all other people who have lived in the world, the people of a book. The book and the people have been bound so closely together that we hardly know whether it were juster to say that where Christianity has gone, there the Bible has gone; or that where the Bible has gone, there Christianity has gone. In the first age of the church, preëminently, the Christian and his Book were inseparable. The Bible was not so much the book of the church as the book of the Christian; and from the cradle to the grave every Christian was expected

to keep it in his hand and in his heart, to live in and by it.

"The writings of the Fathers are crowded with exhortations, both formal and incidental, to diligent Bible reading on the part of all. The reason given is most significant. Those who were taught by others were taught of men; those who took the Bible for their teacher were taught of God. They were '*theodidactoi*,' God-taught, listening immediately to him speaking in his Word. 'The deepest and ultimate reason why every Christian should read the Bible'—so Harnack expounds the sentiment of the first Christian ages—'lies in this,—that just as every one should speak to God as often as possible, so also every one should *listen* to God as often as possible.' As Cyprian wrote to Donatus, 'Be assiduous in both prayer and reading; in the one you speak to God, in the other God speaks to you.'

"No doubt, it was as possible then as it is now to honor the Bible in appearance rather than in fact. As we may find today great 'family Bibles' encumbering the 'parlor tables' of households little interested in their contents, so we read of sumptuous Bibles then, written in gold letters on purple vellum, and glittering with gems, which were kept for show rather than for use. But this very practice among the wealthy is a speaking evidence of the value universally placed upon the book. It was the family book above every other. Husbands and wives read it daily together, and Tertullian knows no stronger argument against mixed marriages than that in their case this cherished pleasure must be foregone."—*Warfield.*

The Last Acts of Moses

"After the destruction of the Midianites, the active work of Moses was finished. A little before this event he had been directed solemnly to appoint Joshua as his successor. With his usual readiness he complied with the command, though the feelings of a father would naturally have sought this honor for his own son. A view of the Promised Land from the top of Pisgah had been obtained by him. A public charge to Joshua, and a lengthened and most impressive address to the people, delivered on the plain of Moab, and constituting the book of Deuteronomy, closed the earthly services of the servant of the Lord.

The Scene on the Plain of Moab

"The scene must have been exceedingly touching. The host of Israel was far too large to be within reach of his voice: but the elders and princes would probably assemble and listen to him from day to day,—each, perhaps, repeating to his own people what he had heard from the lips of their inspired leader. With what veneration must they have gazed on him! That was the head that had been laid by the loving hands of Jochebed in the ark of bulrushes in the far-distant days of the persecuting Pharaoh. That was the man who had been called to choose between the attractions of Egypt on the one hand, and the claims of God's people on the other, and who had so nobly chosen to suffer affliction with the people of God. These were the very eyes that, under the shadow of Horeb, had looked on the Angel in the burning bush. That was the hand that had been stretched out over Egypt, and had overwhelmed it with plagues. That was the face that

had shone with the reflection of the divine glory on the mount. That was the much-tried man that had been so often unjustly accused, that had borne his many trials so meekly, that had guided the people so faithfully and advised them so wisely, and had refused honors for himself because he loved them so well.

His Last Address

"And now they were listening for the last time to his voice! Never were a people so favorably placed for receiving a lasting impression; and no address could have been more suitable. His great object was to place God—the one, living, jealous, yet gracious God of Israel—very vividly before them. He reminded them of all that He had commanded them in His law, and of all that He had done for them in His providence. He pointed to the great Prophet, like himself, that was to arise from among them; thus fostering the spirit that looked forward to the future for the consummation of the promised blessing. He painted in awful colors the frightful doom that disobedience would entail. He described with glowing eloquence the blessings of loyalty to God. He embodied the spirit of the whole in a poem of singular beauty and impressiveness,—intended, probably, to be learned and sung by all. The last echoes of his voice had hardly died away when he was summoned from the scene. When thirty sad days had been spent in mourning for him on the plains of Moab, the people were summoned, under their new leader, to prepare for invading the Promised Land.

The View from Pisgah; Death

"On the east side of the Dead Sea runs a range of mountains, that rise like a dark wall along the margin of the lake, at some points to the height of three thousand feet. From Pisgah, a point in this ridge which cannot now be discovered, and which, indeed, was purposely concealed, Moses obtained his view of the long-desired land of promise. Full in front, as he looked westward, he would see the hills and the upland plains of Judah; distinguishing, perhaps, Hebron, and the cave of Machpelah, where so much venerable dust already lay; and marking 'the land of Moriah,' and the stronghold of Zion, so rich in coming glories, and so dark with coming crimes. Northward he would see the Jordan, winding like a serpent through its tropical plain, the silver thread widening in the distance into that gleaming expanse along whose shores He was oft to wander in human form who had appeared to him in the bush and on the mount. Still farther, in the utmost border of Naphtali, the snow-clad peaks of Hermon and Lebanon would appear; and filling up the space between, many a fertile plain and sheltered ravine, where happy homesteads might be reared, and much holy worship offered to the Most High. When his eyes were full of the goodly sight, the echo of the divine covenant that had been sworn to Abraham, Isaac, and Jacob, sounded in his ears; and while rejoicing, like them, in promises not yet fulfilled, death closed his eyes, and hands unseen laid his dust in an unknown tomb."—*Blakie*.



"THEN, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east, or blow it west,
The wind that blows, that wind is best."

How Can Students Prepare for Foreign Mission Service?

THE message committed to us is to encircle the earth, to reach into every continent, to the islands of the sea, and to be proclaimed to every nation, kindred, tongue, and people. We further hold that Christ will soon come, and that before he appears as King, this work must be done.

Let us ask, What is our hope for the accomplishment of so large a program? Present forces are inadequate. We are unable to care for work in hand. There comes but one answer to the question: A growing army of consecrated, well-trained men and women, under the guidance and control of the Holy Spirit, is our only hope in carrying this message to all the world.

Where shall we find soldiers for such an army? Where shall we find recruits able to meet new conditions in a foreign land, learn difficult languages, meet strange customs and habits of life, and yet witness for Christ? The answer comes: We must look to our young people in preparation for service. With all their weaknesses, God has brought them "to the kingdom for such a time as this." How can students prepare for foreign mission service? Let us consider their training under the following heads:—

1. Consecration. The first step in preparation for service is consecration. A leading missionary sends in this word: "Our greatest need is consecrated workers." God wants our wills, our time, the talents and energies of youth, every capability of life, given to him and subject to his service. We may wish to make our own plans and mark out our own program. Such was the desire of Israel. They murmured, desired to have their own way, became stiff-necked, and rebelled against God, until they were left in the wilderness, when they might have entered the Promised Land and witnessed among heathen people to the saving power of God. He would take the weak and vacillating wills and make them strong for him. He would have all the time,—the spare moments, the busy hours, and the periods of rest. He wishes the talents of music and art and literature. He would have our voices to sing his praises, and our tongues to magnify his name; our eyes, our ears, our hearts, our feet,—all as willing agents for his service. Henceforth it is no longer we ourselves who guide and direct, but Christ Jesus abiding within and having his complete way in the life. Such briefly is consecration.

2. General education. That a good education is needed is evident. The character of the work makes it necessary that a candidate should have a broad general education as a foundation. A foreign language awaits him. He knows not what line or lines of work he will follow. It may be to sell literature, to teach or preach, to translate or prepare literature. He must meet those of keen, well-trained minds, as well as the unlearned and ignorant. There is no knowing how the work may develop. The foundation of a good education puts the worker on vantage ground. From twelve to sixteen grades should be aimed at, according to the age of the candidate and other training and experience.

3. Practical education has been emphasized in the lives of missionaries. Paul was a tentmaker, Peter a fisher-

man, William Carey a cobbler, John Scudder a physician, Alexander Mackay an engineer. Christ worked at the carpenter's bench. Theoretical training, while good in its place, cannot take the place of practical education. There is the selection of locations for mission stations, the construction or oversight of the construction of mission buildings and churches, the keeping of mission accounts, of which every missionary has more or less to do, the projection of mission plans in different lines, including educational, medical, and publishing work, all of which call for practical education.

4. The study of missions. The Bible and missions go hand in hand. In the Bible we find the vital principles and the fundamental teachings of the plan of salvation. In the history of missions we see the outgrowth of these principles and teachings as worked out in the lives of men in many lands living under widely different conditions. A new Acts of the Apostles is being written by the hand of God in the growing record of missionary achievement, and it is of primary importance that the prospective missionary acquaint himself with the miracles of missions in heathen lands. He will find such study not only inspirational, but broadening and enlightening, and a potent aid in solving mission problems.

As aids to mission study, most of our colleges and academies give at least one semester to the study of missions. The Foreign Mission Bands in our schools, and private reading enable the student to go on still farther. The REVIEW AND HERALD, the *Youth's Instructor*, *Missionary Readings*, and other denominational literature give ample opportunity for learning much about our own work. If the student is interested in one particular field, he can make a scrapbook, placing in it articles and clippings relative to our denominational work in that field. In this way he can get a good general knowledge of our work and its development in any field.

5. Bible study and prayer. The prospective missionary should cultivate the habit of Bible study and prayer. They are as closely related to him as the food he eats or the air he breathes. Christian growth is dependent upon the sincere milk and meat of the word. Jeremiah says, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Prayer brings the soul into communion with God, and lifts the life out of the daily routine, away from the commonplace and into the atmosphere of heaven. Livingstone died upon his knees. Christ, the great missionary, spent whole nights in prayer. The successful missionary must advance upon his knees. There is no better time for daily prayer and Bible study than the early morning hour. The Morning Watch habit, with the aid of the Morning Watch Calendar, is helpful in cultivating a desire for daily Bible study and prayer.

6. Traits of character to cultivate. There are traits of character especially to be cultivated. One mission board makes the following specifications as to the prospective foreign mission candidate: "He should be a person who is able to adapt himself to whatever circumstances or conditions he may find, to do team work with his associates, to work harmoniously with others whose views on all points may not agree with his own, to be willing to win by Christian love and kindness rather than to drive by force, to be conscious of his

own faults rather than the faults of others, to be careful and absolutely honest in all financial matters, to be neat and tidy in appearance, and in every matter to be and act the Christian gentleman. Good nature, courage, a sense of humor, and a generous consideration for the feelings of others are necessary and indispensable on the foreign field." In its application blank another board asks, among others, the following pertinent questions: "Would you be willing to give up any personal habit which might grieve your fellow missionaries and lessen the influence of your example over the native Christians? Does your experience justify the belief that you can cheerfully acquiesce in the decision of the majority? or does this necessity, when met, produce mental perturbation and discontent? Is your temperament such that you can easily adapt yourself to new and strange conditions of life in a foreign field? Are responsibilities calmly and cheerfully borne? or do they produce disquietude, anxiety, sleepless nights and care?" This instruction and these questions set no mean standard of attainment for the prospective missionary.

7. Practice of personal work. It is rare that any one becomes a successful missionary who has not been an earnest Christian worker in his own community. A candidate for the mission field should take an active part in every enterprise which will extend the kingdom of God at home. Such experience will be exceedingly useful in the mission field. The heathen are saved one by one, and mostly by personal work. Individual work for individuals tells more in the end than fine addresses or eloquent sermons.

"Hearts may be as hard as the beaten highway, and apparently it may be a useless effort to present the Saviour to them; but while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root."—*"Gospel Workers,"* p. 185.

8. Attention to health. One handbook on candidates gives first consideration to health, and surely to be well and to know how to keep well is a fundamental necessity in the mission field. "The regulation of the diet, the taking of regular exercise, the enjoyment of recreation, the elimination of worry, and the poise of mind and soul which is based on a calm trust in God, are all important factors in the preservation of good health in the tropics, and will be neglected at one's peril." Strong and steady nerves are needed to carry the worker through his daily program in a tropical and often depressing climate. A good stomach is to be desired anywhere, but it is of greater need to the missionary who will find proper food not always to be had. Ability to sleep on hard beds in noisy places in hot weather is also a very necessary part of a missionary's equipment.

Much more could well be said of the preparation of the foreign missionary. This article has passed briefly over the points treated, and is necessarily elementary, while other points of almost equal importance are not mentioned.

J. L. SHAW.

THIS is a world for action, and not for moping and droning in.—*David Copperfield.*

Religious Liberty Department

C. S. LONGACRE - - N. Am. Div. Secretary

Religious Persecution Begun in South Africa

THE Sunday law issue is one that is world wide. This question is looming up in almost every country at this time. Nearly every State legislature in the United States is confronted with Sunday bills at the present time. Sunday law crusades are becoming more frequent than formerly. All these activities on the part of religious organizations are omens of the coming storm of religious persecutions for which we have been looking. Truly now is the time to arouse ourselves and finish the work speedily. Let us scatter our literature like the leaves of autumn.

That which prophecy long ago declared, namely, the persecution of God's people and the attempt to compel them to receive "the mark of the beast," is now becoming a living issue throughout the world, as is shown by the following letter from G. H. Clark and B. P. de Beer, of South Africa:—

"One of our Dutch brethren, a foreman on the church elder's farm at Langkloof, Cape Province, was quietly hoeing corn in a secluded spot, Sunday, Nov. 26, 1916, when a colored man in the employ of a neighbor who is a deacon in the — church and also a constable, came up and said that his master sent him to find out who was working in that garden. The man had to walk about half a mile, even to the end of the road, in order to spy out our Sabbath-keeping brother.

"On the following Thursday, a policeman served a summons on the brother, but not on a colored man who was not a Sabbath keeper who was working with him, to appear in court at Joubertina to answer to the charge of breaking a law entitled, The Lord's Day Ordinance No. 1, paragraph (c), of 1838 A. D. So far as we know, this is the first time that any Seventh-day Adventist has been disturbed by this or any other Sunday law in this country.

"The work was done on November 26, but the summons required our brother to appear on November 13, which was thirteen days before the work was performed. This clerical error was discovered by the authorities, and a second summons was issued and served by the constable. This called for his appearance on December 13. In court this second summons was found to be unlike another one which was supposed to be its duplicate.

"As our brethren here did not know how to proceed under the circumstances, it seems providential that we were brought to them just in season to assist and encourage them. We secured the services of an efficient lawyer and laid before him the facts in the case, also the principles of civil and religious liberty as held by Seventh-day Adventists. He, being a Hebrew, was with us on every point.

"The court convened at nine o'clock Wednesday forenoon, Dec. 13, 1916, and this was the first case called. The charge was read, and reference was made to the

particular ordinance that was said to have been contravened. Our lawyer asked that it might be read so that he could know just what it covered and what was involved in the summons. Upon this request, confusion of the court began. Books were sought and perused to find the reading of the law relating to cases of this nature, but the law was so old and out of date and unused that no book containing the statute could be found; so after this fruitless attempt to dig up the long-buried Sunday law, the magistrate dismissed the case for the present, but he can recall it if so disposed.

"Before the court convened, we passed the time of day with the magistrate, who was very friendly to us. He seemed like a fair-minded English gentleman and official. So far as we know, our brethren here are respected, and no personal quarrels have caused this persecution. Our brethren are not saying much about this, but are rejoicing that they are worthy to suffer for the name of Christ.

"In this experience, we can see the spirit that is in some of the people that even profess to be the followers of Christ. Now is our time to work."

C. S. LONGACRE.

Publishing Department

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

The Publishing and Home Missionary Convention at Nashville, Tenn.

THE publishing and home missionary convention was held according to appointment, January 12-21, in the Southern Publishing Association chapel, at Nashville, Tenn. As planned, there were in attendance the home missionary secretaries, tract society secretaries, and field missionary secretaries throughout the territory of the Southern Publishing Association. There were also a number of Missionary Volunteer secretaries in attendance, besides the Union Conference presidents of the Southeastern, Southern, and Southwestern Unions, and a good representation of conference presidents.

A good spirit prevailed throughout the convention. There seemed to be a strong desire on the part of all present to render the most efficient and united service possible for the extension of the light of the third angel's message. And to this end all the councils and discussions were entered into heartily by all.

Elder I. H. Evans conducted Bible studies each morning and evening throughout most of the convention, and these studies proved to be a great spiritual uplift to all.

During the time of the convention, the Southern Publishing Association held its annual meeting and elected its board. The most encouraging report of the institution during its history was rendered. During the year important improvements had been made in order to care for the increased business of the printing house. The largest gain in the history of the institution was shown by the treasurer's report. A large amount of work was in hand, and with the preparation of the

Harvest Ingathering number of the *Watchman*, the capacity of the institution was about filled. It seemed evident that the blessing of God was accompanying the management, and the purpose for which the institution was established was being realized.

W. W. EASTMAN.

OBITUARIES

ROBBINS.—Frances Virginia Long Robbins was born in Peoria, Tex., Dec. 25, 1870. Her father was a physician and a member of the Texas Legislature. She became a charter member of the Seventh-day Adventist church at Mesa, Ariz., when it was organized in 1884. Her marriage to Edgar W. Robbins took place May 31, 1896. She fell asleep trusting in the saving power of Jesus Christ. Her husband and four children mourn.

C. D. M. WILLIAMS.

SANDERS.—Luticia McElhose was born in Indiana County, Pennsylvania, Jan. 4, 1837. At the age of eighteen she was married to John T. Sanders. In 1893 Sister Sanders united with the Seventh-day Adventist church, and her life was ever consistent with her profession. She fell asleep in hope of a part in the first resurrection, at her home, near Dell, Wis., Jan. 22, 1917. Her aged companion and eight of their ten children mourn.

E. F. FERRIS.

STUMP.—Mrs. Abbie Melvin Stump was born in Illinois, Oct. 27, 1866. During her childhood the family moved to Missouri, and later to Falls City, Nebr., where she was married to Clem Stump in 1888. To them were born nine children, eight of whom survive. In 1908 they moved to Phoenix, Ariz., and there Sister Stump fell asleep Jan. 3, 1917. In her the family has lost a kind and loving wife and mother, and the church a trusted, consecrated worker.

C. D. M. WILLIAMS.

BODEY.—Lydia A. Baxter was born on Long Island Sound in 1835. During her childhood her parents moved to New York State, and later to Ohio. Her marriage to John R. Bodey took place Dec. 2, 1854. In 1863 they removed to Michigan, settling in Huron County, where they lived for years. In 1888 Sister Bodey accepted the third angel's message under the labors of Elder Wm. Ostrander, and was faithful unto death. She fell asleep Jan. 9, 1917. Four children mourn.

A. V. MORRISON.

FLOWERS.—William Marshall Flowers was born in Tennessee, Oct. 26, 1846. He grew to manhood in Lexington, Mo., and about 1872 went to Texas. The following year he was married to Margaret Emma Ray, and to them were born three children. In 1879 Brother Flowers united with the Seventh-day Adventist church at Savoy, becoming a charter member. Later he moved to Sherman, Tex., and at the time of his death, January, 1917, held membership at that place. Two children mourn.

ROBERT W. LEACH.

MACPHEE.—Eva Ethel MacPhee, formerly Hayne, was born in Moville, Iowa, Nov. 27, 1897. Her father's family moved to California in 1899. They settled first in Fresno, and later near Rolinda, where just one month from the day of her marriage to James Murray MacPhee she fell asleep, aged 19 years, 1 month, and 3 days. It was the privilege of the writer to baptize the deceased in 1914, when she united with the Barstow Colony church, and we feel confident that she sleeps in Jesus. Her husband, mother, three sisters, and one brother mourn.

E. H. ADAMS.

BOWERS.—Sarah Snively Bowers was born Jan. 2, 1832, in Clovercreek, Pa. She was married to Henry Hunt Bowers Sept. 6, 1849. Her death occurred Jan. 31, 1917, at Martinsburg, Pa. One daughter, seven sons, and one sister mourn. Our sister was a faithful member of the Altoona Seventh-day Adventist church, and fell asleep in hope of a part in the first resurrection.

CHARLES F. ULRICH.

OBRIEN.—Mrs. Mary Ann Stamp Obrien was born in Indiana. In 1869 she came to Clarke County, Washington, and there resided until her death, which occurred at Minnehaha, Wash., Jan. 10, 1917. At that time she was nearly 85 years of age. Twenty-one years ago she accepted the third angel's message. She led a quiet, consistent Christian life. Two sons and four daughters mourn.

R. D. BENHAM.

GOEHRING.—Philip John Goehring was born in Rhein-Pfalz Bayern, Germany, July 20, 1884, and died at his home, near Burwell, Nebr., Jan. 15, 1917. Brother Goehring accepted the third angel's message seven years ago. He was an active worker, and took a special interest in the temperance campaign last year, which made Nebraska dry. His wife and three children, the parents, and two sisters mourn.

GEO. J. SELTZER.

Elder John M. Gaff

It is with a deep sense of sadness that we attempt to write a few statements with reference to the life of our brother who has stood so nobly and faithfully by this message that we love so dearly.

Brother Gaff accepted this truth eleven years ago in Elizabeth, N. J. From the very beginning of his Christian experience he was energetic and a hard worker. While he continued at his trade as a machinist, he devoted much of his time to preaching and personal work. He did not spare himself, but was anxious to do all that he could to bring this truth to his fellow men. He filled a place on the New Jersey Conference Committee almost continually for the past seven years, and we miss his counsel and advice very much.

Four years ago Brother Gaff was asked to take up ministerial work in this conference, and from that time he devoted himself unflinchingly to the giving of the message. He was ordained to the gospel ministry at the Burlington camp meeting, July 1, 1915. He labored in several different places in the conference, and at his funeral service, which was held in aterson, there were representatives from Elizabeth, Annandale, Franklin, and Oakland, besides nearly all the laborers in the conference. These people, especially the ones brought into the truth as a result of his labors, were bowed down with sorrow, feeling that they had lost a dear friend and a faithful counselor.

Our brother died Feb. 5, 1917, and was nearly 37 years of age. One week before this, on his way to Franklin to help the brethren there who are laboring very earnestly and faithfully to erect a church building, he was stricken with pleuropneumonia, which ended so seriously. It is indeed sad that Sister Gaff and four small children are thus left alone to struggle on in the world. The aged father and mother, from York, Pa., were present, and our heartfelt sympathy went out to these bereaved ones.

The funeral service was held in the Park Avenue Baptist church. Words of comfort were drawn from 1 Thess. 4: 13 by the writer. As practically all the laborers of the New Jersey Conference gathered round the casket at the close of the service, they could but realize that a heavier burden rested upon them as a result of the death of Brother Gaff. It will not be long until the Life-giver shall come, and these ties that have been broken will be united. Wife and little children, father and mother, brothers and sisters, if faithful, may have the privilege of meeting our brother again.

A. R. SANDBORN.

CARVER.—Ralph Marion Carver was born May 31, 1901, and died in Boulder, Colo., Jan. 30, 1917. He was a member of the Lamar Seventh-day Adventist church for nearly two years, and a student at Campion Academy. Funeral services were held at Wiley, Colo. He is survived by his father, one sister, and five brothers.

H. A. VANDEMAN.

CONRO.—Henry W. Conro was born Jan. 20, 1842, and died suddenly at his home, in South Hero, Vt., Nov. 23, 1916. He accepted present truth through the preaching of Elder A. O. Burrill and others in 1884-85. Twenty-five years later he was baptized and united with the Seventh-day Adventist church at Burlington, Vt., of which he remained a faithful member until called by death. He is survived by his wife and one daughter, who sorrow in hope.

M. C. P.

BAUER.—Benjamin Franklin Bauer was born in Kansas, Sept. 29, 1865, and died in Santa Ana, Cal., Jan. 8, 1917. When a young man he attended Battle Creek College, and had planned to take a medical course, but failing sight deprived him of this privilege. For a while he taught school, and in 1900 came to California. During the greater part of his life he was a member of the Seventh-day Adventist church, and fell asleep hoping for a part in the first resurrection.

ANDREW MEAD.

HORN.—Crosby Horn was born in Tuftonboro, N. H., June 15, 1823, and died Feb. 10, 1917. He was married to Abbie Chamberlain Jan. 11, 1857, and for sixty years they shared life's burdens and cares. In 1844 he accepted the message of the soon coming of the Saviour, and a number of years later united with the Seventh-day Adventist church at Wichita, Kans., of which he remained a faithful member until called by death. One daughter and his devoted wife mourn.

D. D. VOTH.

JASPERSON.—Ella E. Jaspersen was born Feb. 15, 1882, near Bear Creek, Wis., and died at the old home Feb. 2, 1917. At the age of fifteen she was converted and united with the Seventh-day Adventist church. In 1910 she was graduated as a nurse from the Madison (Wis.) Sanitarium, but just as she was entering upon her chosen life work, she was stricken by the disease which caused her death. Her father, two brothers, two sisters, and a large circle of relatives and friends, mourn.

E. F. FERRIS.

MCCUNE.—Hannah Alvira Henman was born in Florence, Ind., Dec. 28, 1865. She was married to John Wesley McCune in 1882. Her death occurred near Dillsboro, Ind., Jan. 19, 1917. She leaves a record of faithfulness in the home and in the community. For years hers was the only family to hold up the light of truth in that locality, and by her earnest labors neighbors and friends were persuaded to unite with them in the service of God. The bereaved husband is comforted by the blessed hope.

LUZERN THOMPSON.

Appointments and Notices

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*.

Glendale Sanitarium Nurses' Training School

THE Nurses' Training School of the Glendale Sanitarium opens Aug. 15, 1917. Those wishing to enter the course and avail themselves of the opportunity of a missionary nurses' training should address Secretary of the Training School, Glendale Sanitarium, Glendale, 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.*



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:—

From Nebraska an afflicted sister sends the request that we unite with her in prayer for healing.

A sister afflicted with cancer of the stomach desires healing if it be in accordance with the will of the Lord.

A brother in Africa asks prayer that he may know clearly and specifically what God's will is as regards his everyday life; and that the desire to commit a certain sin may be removed; also that the way may be opened for him to enter denominational work.



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.

J. M. Watson, Buena Vista, Burnaby, British Columbia. A continuous supply desired.

Miss Elsie I. Heisler, 117 High St., Moncton, New Brunswick, Canada. *Signs, Watchman, Instructor, and Life and Health.*

The Home Sanitarium

A BOOKLET prepared by sanitarium physicians and nurses, telling in simple language how each family may have a simple but efficient sanitarium in the home; a booklet that, if bound and in a little different form, you would say was worth 50 cents,—such is the forth-

coming April issue of *Life and Health*, which you can secure for ten cents. It is a number you will want to obtain and preserve. By the way, every issue of the 1917 *Life and Health* will be worth permanent preservation, because of the practical matter it contains regarding the health of the household.

The April issue will contain, among other topics:—

Meeting Home Emergencies, by the superintendent of the Washington Sanitarium.

Home Equipment in the Care of the Sick. A most valuable illustrated article by the head nurse of the Washington Sanitarium.

Preparation of Food for the Sick, by the Dietitian of the New England Sanitarium.

Exercise in the Treatment of Various Organs, by a physician who has specialized in physical culture.

A Dangerous Short-cut to Health, by a man who has had extensive experience in the lecture field.

Treatment of Obesity, by the office editor.

Each issue during the year will be devoted to some one topic that is of vital importance in the home. The following are promised:—

May, Rational Diet.
June, Prevention.

If you are not a subscriber, send 10 cents in stamps for the May number, or better, send a dollar for the year. Back numbers can be supplied. The matter does not grow old.

LIFE AND HEALTH,
Takoma Park, D. C.

The World War—the new book

"The World War, and Its Relation to the Eastern Question and Armageddon" *By Elder A. G. Daniells*

soon to be ready for circulation, will give a graphic description of the present situation, and a vivid reply to the question: "What do these things mean?"

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REVIEW AND HERALD PUBLISHING ASSN., Takoma Park, D. C.



WASHINGTON, D. C., MARCH 1, 1917

ELDER H. F. NEUMANN, with Mrs. Neumann and their little girl, sailed from New York for Brazil, South America, February 28. Brother Neumann has responded to the call from the Santa Catharina Conference, Brazil, and is leaving the work in the South Texas Conference to answer this call.

DR. C. C. LANDIS, with Mrs. Landis and their two children, stayed a few days in Washington en route to China. Dr. Landis, who has been in private practice in California, has responded to a call from the Asiatic Division, and after a few weeks' postgraduate work in New York, will go to take up medical missionary work in the Far East.

ELDER W. H. HECKMAN, president of the Florida Conference, sends us a neat announcement of an elders' and Sabbath school superintendents' convention in that conference, to be held at Jacksonville, Fla., February 26 to March 4. An interesting program has been arranged. We believe that great profit comes from the officers in our churches meeting together and discussing questions related to their common needs.

THE recent Bible institute in Cuba was a spiritual uplift to our workers in that field. Prof. W. W. Prescott went down from Washington to meet with the workers. Brother S. E. Kellman writes of the meeting: "The Bible studies which were given every day were very much marked by the presence of God, and the necessity that each believer should have a personal experience in the things of God, was impressed on all present."

ELDER D. C. BABCOCK, director of the Nigeria Mission, West Africa, reports the safe arrival of Brother and Sister Ernest Ashton from England, who have answered a call to labor in that field. Their arrival was a source of much rejoicing to our workers and believers in Nigeria. Brother Babcock says: "Next week I hope to visit a company of seventy-five living two hundred miles southeast, which has sprung up from mission work done by one of our newly organized churches." He also hears of other companies springing up with but little effort.

MRS. I. D. VAN HORN, of Kalamazoo, Mich., in a recent letter to the editor, speaks as follows of her interest in our church paper: "Several of our aged friends have recently spoken of their long-time interest in our church paper, the REVIEW AND HERALD. I feel in union with the good words spoken, for the REVIEW has found me nearly every week for fifty years. It has recorded sorrowful bereavements and offered precious consolation in the Christian's hope. It has seemed like a weekly table spread with life-giving food in words of counsel and instruction for commandment keepers. May the divine blessing attend its mission to brighten the pathway of the church till all earthly work is done, is my prayer."

BRETHREN E. R. JOHNSON and E. W. Thurber, formerly in Mexico, now in Cuba, are preparing to hold, in the town of Sagua, Santa Clara Province, the first tent effort Cuba has ever had. Our workers in that island are looking forward to this effort with much interest.

At the meeting of the West Indian Union Conference Committee, E. C. Boger, of Jamaica, was recommended to take the presidency of the South Caribbean Conference, which includes Trinidad, British, French, and Dutch Guiana, Venezuela, the Windward, Leeward, and Virgin Islands; and G. A. Roberts, who has been pastor of the Kingston church, was recommended to take the presidency of the Jamaica Conference. C. H. Keslake, formerly editor of the *West Indian Watchman*, was recommended for the pastorate of the Kingston church. The church in Kingston is one of the large churches of the denomination, having a membership of over five hundred.

ELDER ROSCOE T. BAER, president of the Argentine Conference, South America, after telling of the splendid success which their colporteurs have had, writes as follows: "We recently organized a church of twenty members in the southern part of Argentina. On the last Sabbath of the old year eighteen were baptized in the river near Florida. Word has just reached the office that twelve persons have begun the observance of the Sabbath in the city of Paraná, where we are following up the interest that was created there at the time of our camp meeting. A series of meetings is in progress in the city of Rosario, the second largest city in Argentina. We are just closing a series of meetings in the city of La Plata, where we have organized a new church. In a few weeks we plan to begin a strong city effort in Buenos Aires. We hope this will prove a great blessing to the work and workers in this great city. I used to feel greatly burdened over the problem of getting the truth to the people of Baltimore, but with Buenos Aires and its million and a half, it appears to be a much greater problem. However, our help is in the Lord, and in him we trust."

Food Riots

NEW YORK CITY was the scene of what promised in the start to be a serious bread riot February 20. With the cry, "We want bread," more than three hundred women, bareheaded, scantily clad, their warmest garments being shawls thrown about their shoulders, stormed up the steps of the city hall, demanding relief of Mayor Mitchel for the high cost of food. Some declared their families starving. Most of the women carried babies, their faces showing the pinch of hunger, in their arms."

The paper from which we quote this, the *Washington Times* for February 20, says: "There were food riots in three of New York's tenement districts yesterday. Pushcarts were stripped, overturned, and burned by frantic women. . . . The trouble was started in Williamsburg when a woman, unable to pay the price demanded for onions, put her shoulder to the pushcart and tipped it over. In a moment hundreds of women were on their knees scrambling for the

potatoes and onions. The contagion of the fight for food spread, and soon other carts were in the street and the peddlers fleeing. Kerosene was thrown on some of the carts, and in some instances they were set on fire." It is believed that some steps will be taken by the city authorities to furnish relief.

We may expect a repetition of these scenes many times in the future, as the stress of the increased cost of living increases. Class distinction will grow more and more marked. On the one hand there will be centralized wealth, men and women living in splendor, with every wish gratified, and spending their money in riotous living; and on the other hand will be the cry from the masses for bread. These conditions afford a marked commentary upon the fulfilment of the prophecy of James 5: 1-8. Sad indeed is the lot of the poor and outcast, and sadder still is the condition of those who have no hope beyond this present life.

Upon us who recognize these conditions in their true relationship, who understand their significance in pointing out the times in which we live, there rests the blessed privilege of becoming messengers of hope and light to the oppressed and afflicted around us. To the extent of our ability we should minister to their physical needs, giving, if need be, even of our penury to help our unfortunate brothers. And with this ministry we may carry to them the light of life, implanting by God's grace a new hope in their souls. The cry of the world's great need arises to high heaven. As the almoners of God's grace, let us hear the cry, and to the extent of our ability carry the light of life to earth's lost sons and daughters.

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.]