

The Advent Review and Sabbath Herald

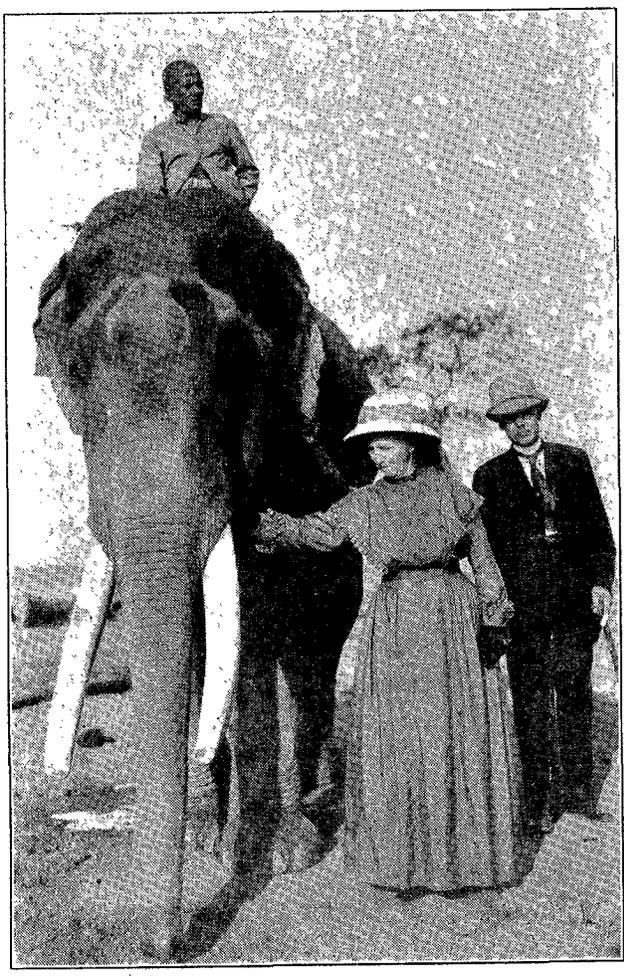


Vol. 94

Takoma Park Station, Washington, D. C., Thursday, April 26, 1917

No. 17

THE GOSPEL TO ALL NATIONS



ONE OF INDIA'S BURDEN BEARERS — A FAITHFUL, HARD-WORKING ELEPHANT

Standing beside him are Elder N. Z. Town and Mrs. R. C. Porter.

ISAIAH

ROMANS

TO ALL NATIONS
BY HIS
GRACE

TO ALL NATIONS
BY HIS
GRACE



Note and Comment

HIGH COST OF LIVING

THAT there has been an enormous increase in the necessary cost of living in the last few years is well known to all. In cities especially, where everything eaten must be purchased, it has become in many cases almost a question of existence. In rural districts, where food can be grown in the field and garden, it is in a measure different.

While the cost of living has increased, the products of the farm sell for much more than in past years. This is well illustrated in the following, clipped from a daily paper:

"A Western farmer came into town the other day to get a buggy, and the salesman at the implement store showed him one at \$90.

"Talk about the high cost of living," the farmer grumbled. "I can remember that my father bought a buggy exactly like that for \$60 twenty years ago."

"The salesman remembered the sale, too, and he responded quickly:

"Your father turned in three hundred bushels of corn to pay for it. Now I'll do better by you than I did by your father. You bring in your three hundred bushels of corn, and I'll let you pick out this list." And the salesman wrote down:

"One \$90 buggy.

"One \$50 wagon.

"One \$20 suit of clothes.

"One \$20 dress.

"One \$5 baby dress.

"One \$5 crib.

"\$5 worth of sugar.

"\$1.50 worth of coffee.

"\$1 worth of tea.

"\$40 worth of gasoline.

"\$2.50 worth of lubricating oil.

"The total figured \$240, the value of the three hundred bushels of corn it had taken to buy a \$90 buggy twenty years before. The farmer climbed back into his motor car.

"I guess I haven't got any kick coming on the high cost of living," he said. "Send out that \$90 buggy."

That which impressed me most in reading this little anecdote was this: Three hundred bushels of corn sells for nearly three times what it did a few years ago, and other things in proportion. Unless the cost of production is greater, the tithe on this corn should be three times as great. But is the tithe we pay three times as great? While there is an increase of tithes and offerings, we sometimes fear it is not so great as it should be. Men receive much more for labor now than they once did; there has been a most substantial increase in salary paid in almost all lines of work. This ought to bring an increase not only in the tithe paid, but in offerings for the work as well.

Great promises are made to those who are faithful in rendering tithes and offerings to the Lord. The very windows of heaven will be opened upon them, the devourer rebuked, their barns filled with plenty, and

blessings unmeasured poured out upon them. It is hard to understand how the Lord could place before us stronger assurance of abundant blessing than he has been pleased to do here by the mouth of his servant. It is indeed sad that man's heart, by selfishness and covetousness, becomes so hardened as to withhold from the Lord his own. Surely if we fulfil our part, the Lord will make good his promise. Yet the work of God is retarded, held back, like spring by the chilling blast of winter, by those who are remiss in rendering to the Lord his own.

"Many who profess to be keeping the commandments of God are appropriating to their own use the means which the Lord has intrusted to them, and which should come into his treasury. They rob God in tithes and in offerings. They dissemble, and withhold from him to their own hurt. They bring leanness and poverty upon themselves and darkness upon the church, because of their covetousness, their dissembling, and their robbing God in tithes and in offerings."—*Testimonies for the Church*, Vol. III, p. 269.

The shadows are lengthening. Earth's day of sin and care and sorrow is near its close, and we are assured by the ever-increasing signs that the day of the Lord is fast approaching. In this time of unparalleled prosperity we should remember the work of God, and liberally contribute, that the message of the Lord may be speedily carried to all lands.

G. B. T.

SEEKING PROTESTANT FELLOWSHIP

THE Roman Catholic Church has never been backward in uniting its efforts with those of the Protestant church whenever it felt that such a union of effort would redound to its own interests and advancement. An editorial in a recent number of the *New World* (Catholic), laments the "personal exclusiveness" of Catholics and their shortcoming in "wholesome, generous, human sociability." It has this patronizing word to say of Protestantism:

"One cannot but think how effectively Protestantism and Catholicism would balance each other. But if adjustment by union must be postponed, may not a counterpoise of knowledge be established? At least, with a passion of patience that will equal and make amends for our former passion of war, we may humbly set to work to learn for our own good one of the other."

That there will be a union of these two great religious forces in the world we have abundant evidence. The Scriptures of truth clearly indicate this, using the beast and the false prophet to represent Romanism and apostate Protestantism, and the dragon to represent the great heathen world. The union is shown as opposed to the truth of God, and finally makes war against even the armies of

heaven. The enforcement of the Sunday sabbath, the mark of papal authority, will be one platform upon which this union will rest. This is clearly indicated in the thirteenth and fourteenth chapters of Revelation. In the days to come, we shall see much of church federation.

SANCTIFIED COMMON SENSE

THERE are many failures in the world today from lack of the exercise of good common sense. The lack of this minimizes and weakens the efforts of those engaged in any line of work, commercial or religious. One may possess knowledge in the abstract, skill and efficiency in the performance of hard tasks, consecration and zeal in spiritual work, and yet if he lacks good common sense, if he lacks the necessary tact in delivering his message, the wisdom to know when to speak and when not to speak, the sense and poise of judgment properly to balance his knowledge, in spite of his consecration and skill the good that he might do will be sadly minimized.

The world today needs men of good sense. The work of God needs such men and women, and this faculty we believe it is possible to cultivate. It is proper that we should pray for it. The writer to the Hebrews could not speak to them some things which he desired to say, because they were still babes and could not bear strong meat, for "strong meat belongeth to them that are of age, even those who by reason of use have their senses exercised to discern both good and evil."

God has given to every one of his children some measure of sense, and that sense is to be exercised, to be added to and to be built upon. Like wisdom, to which it is closely akin, we must pray for it, and the promise is that God will hear and answer our prayers. James 1:5.

Let us seek to advance in knowledge and efficiency; let us pray God to give us wisdom and zeal and consecration, and then, as the balance wheel of these, let us seek for good sense, that we may know how rightly to use the powers with which God has intrusted us, and to make the most of our opportunity in laboring for him.

You may not have many books, but you all have one book. It is a great book, it is a tragic book. It is such a book that there is no other book like it to you for terror and for horror. And then it is all true. It is no romance. It is no invention, for it is the literal record of your past life.—*Dr. Alexander Whyte*.

The Advent 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., APRIL 26, 1917

No. 17

EDITORIAL

ARRESTING A PLEASURE-MAD WORLD

REPORTS tell of the sobering effect of the great European war upon the pleasure-loving classes of the Old World. Even Paris awoke to a realizing sense that the fast, gay life she had been living for long decades, must be adjusted to the crisis which threatened her very existence. It is encouraging to note that already some appreciation of the crisis upon which this country has entered is having the same salutary effect upon those who realize the situation.

The Yale intercollegiate athletics, for which that university is famous, have been suspended. Similar action has been taken by the board of control of athletics in connection with the Michigan University. A dispatch from Bloomington, Ind., states that as a result of the war the sororities of that university have placed a ban on dancing, contending that the spending of money for entertainments at a time like this is wrong. The actions of these colleges and societies are worthy of emulation. Certainly scenes of festivity do not harmonize well with the solemn scenes which come with the fearful ordeal of war. With the leave-taking of the sons of the household called to service, there is little place, and should be little inclination, for social festivities.

Of all peoples in the world the young men and women of the Seventh-day Adventist faith should sense the solemnity of the times in which we live. For them, above all others, to seek opportunity and occasion for social pleasure, for idle, careless social gatherings, would seem most unfortunate. What shall we think in these days of peril and solemn import, of Seventh-day Adventist youth who can find no higher purpose in life, or no greater pleasure, than that of a butterfly existence?

It is right on every proper occasion that we should mingle together socially, but let us see to it that our social gatherings at this time are of a character that God can approve, and that will commend us to our fellow

men as those who in all soberness sense the situation which confronts us. Even in the time of war, the Lord does not want us to sit down in gloom. He does not want us to go about with mourning hearts and sorrowful faces. He desires us to be sane and sensible, hopeful and cheerful, placing our trust in him, and believing that if we faithfully act our part as his representatives, he will choose for us our future, and throw about us his arm of protection.

We need today to walk humbly and tread softly before God; to be found often in prayer and meditation and study of the Word. From these seasons of refreshing we may go out into the great world to minister the comfort which God gives us to the sorrowing hearts of those who know him not.

F. M. W.

PROVIDENTIALLY FOREWARNED

To the Boston *Advent Herald* of April 21, 1849, Josiah Litch, a Philadelphia minister,—an associate of William Miller in the 1844 movement,—contributed an article on God's providential care for his children. He said:

"I will relate an incident of recent occurrence, believing that such providences should be made public, both for the glory of God, and the edification and comfort of his children.

"Within a few rods of Trenton bridge, across the Delaware River, Pennsylvania, the New York and Philadelphia Railroad passes within about twenty feet of a block of houses, containing four tenements; in the last of which, or the one nearest the bridge, Brother William Kitson resides.

"On the fifth of March, the government ran an express from Washington to New York, to convey President Taylor's inaugural address. The family of Brother K. had just finished their supper, when notice was given that the express was coming, and all ran to the door to see it in its lightning flight. Sister K., with a little girl, stepped out, and stood on the steps in front of the house, while her husband and two children (one of them in his arms) stood in the doorway; and another boy went to the next door to notify them. On came the iron horse, puffing, snorting, and prancing, like a thing of life, while a stream of fire flew behind from each wheel, as it at that point pressed in a short curve upon the iron rail. It was a spectacle of terror and sublimity. I shall narrate what passed in the language of Sister K.:

"When I saw the engine coming, something said to me, 'Run!' I said, 'No, I

will not; I will stand here and see it pass.' Again something said, 'Run!' I said, 'I won't run.' Once more it sounded in my ears with such power that I could not resist it—'Run!' I then jumped from the steps, threw open the gate at the corner of the house, leading into the yard, and entered, saying at the same instant to the girl, 'Run!' As soon as I had entered the gate, I turned, expecting to see the engine pass on the railroad, and saw it just behind me coming toward the gate. It came about two thirds the distance from the road to the gate, directly toward the gate, and then made a sudden turn to the left, and entered the house."

"Brother K., by the same invisible power which drove his wife from the steps, had been urged from the doorway, with his little boy in his arms. He had not gone the length of the door, before the steps, doorway, and side of the house were crushed and broken in, and one leap just carried him beyond the door as it fell at his feet; and another carried him beyond the engine, when it plunged into the cellar, just behind him . . .

"Lo, these things worketh God oftentimes with man, to keep back his soul from the pit; and that he may be enlightened with the light of the living."

In order to verify the incident of the railway accident, reported by Mr. Litch, we recently looked up the Trenton papers for that time, and in the Trenton *True American* of March 9, 1849, found the following news item:

"As the express locomotive came on with the President's address, a bolt broke when within a very short distance of the Delaware bridge. The locomotive was lifted from the track, but continued to run some distance in the direction of the road, until it reached the house of Mr. William Kitson, when it turned abruptly from the road and buried itself in the cellar, tearing away a good portion of the house."

W. A. S.

SHALL WE KEEP THE FIRST DAY?

FROM time to time, articles are appearing in the general religious press which show that the minds of the people are becoming more and more agitated concerning the question of which day should be kept as a rest day. Recently this subject was dealt with editorially in the *Sunday School Times*, under the heading, "The First Day, or the Seventh?" As an introduction to the article, three representative letters were quoted, in which the editor had been asked to give information concerning various points connected with the rest-day controversy.

We can heartily join in some of the positions taken in this article.

Of some others we cannot express approval. We wish to place ourselves among those referred to in the following sentence: "There are earnest and sincere Christians who urge the observance of the seventh day, not as an essential of salvation, but as a matter of obedience to God's commands;" if by this it is meant that salvation is not gained by works, but is obtained by faith in Christ as our personal Saviour.

One cannot earn the right to salvation by keeping any of the ten commandments, but the Scriptures clearly point out that the true follower of Jesus Christ, having accepted the atonement which Christ freely made for us on the cross, will keep the commandments out of love: "This is the love of God, that we keep his commandments." 1 John 5:3. It is well for us to hear again, in brief review, the actual history of the keeping of Sunday in the Christian church.

Almost all authorities recognize that the keeping of Sunday crept in among the Christians gradually; there is no command in all the New Testament where the Christians were definitely told to keep that day. It is true that there is reference in two cases to meetings which were held on the first day of the week, but surely one is hard put to it for proof if he assumes that the records of these meetings justify the laying aside of God's command to keep the seventh day, and the substitution of the first day as the weekly day of rest.

In one sense it is true that the Roman Catholic Church had nothing to do with the change of the day, for that church was not in existence then as a fully formed body. But the apostasy which was already working in the days of Paul was that which was responsible for the addition of many traditions of men to the commandments of God; and this same apostasy in due time resulted in the formation of the Roman Catholic Church. Of course the Roman Catholics, claiming, as they do, that their church dates from the days of the apostles, also claim that the transfer of the rest day from the seventh day to the first, was made by their church, and that the ability to make this change is the badge of church authority to institute festivals of precept. We quote from one of their works:

Question.—Have you any other way of proving that the church has power to institute festivals of precept?

Answer.—Had she not such power, she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural au-

thority."—Keenan's "Doctrinal Catechism," p. 174.

The records of the early church councils show that even after the keeping of Sunday had been introduced into the church, with tradition as its only authority, and possible expediency* as an aid to its acceptance, the seventh day continued to be observed as a memorial of creation. At the Council of Laodicea, A. D. 364, it was decided that the keeping of the seventh day as a memorial of creation must cease. Canon 29 of this council declared:

"Christians shall not Judaize and be idle on Saturday [the Sabbath], but shall work on that day; but the Lord's day [Sunday] they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ."—Quoted by Charles J. Hefele, in "A History of the Councils of the Church," Vol. II, p. 316.

This, when carried out, would leave the field to Sunday as the only weekly rest day.

The keeping of the definitely commanded seventh day is a burden to no Christian who claims the divine promise in this dispensation of having the law of God written in his heart. It is the privilege of such to show their love for God by obedience to his commandments. Surely care in keeping the first, second, third, fifth, sixth, seventh, eighth, ninth, and tenth commandments implies no spirit of legalism. Just as surely, a care in strict obedience to the fourth commandment shows no more legalism. It is our privilege to recognize the resurrection of Christ, not by keeping the first day, which Christ never commanded, but by repenting of our sins, and being buried in baptism, in the likeness of his death, and rising again in the Spirit to newness of life, in imitation of his resurrection. Let us cease, then, to teach as the commandments of God the traditions of men.

L. L. C.

THE ROMANCE OF MISSION WORK

SOME mission candidates have been moved to give themselves for mission service by the romance which they considered is connected with the work, rather than by the needs of a lost world. They have pictured the attractions of foreign travel, the novelty of new scenes, the pleasure of visiting lands of historic interest. These things make but little appeal to the one who goes forth with heart burdened for lost souls. Indeed, the

* It seems clear that Mithraism, which was spreading throughout the Roman Empire in the first centuries after Christ, had an astrological week of seven days, with a first day named for the sun. Hence Constantine's edict of A. D. 321 would please both these sun worshippers and the apostatizing, tradition-loving Christians. (See Encyclopedia Britannica, art. "Mithras.")

faithful hero of the cross finds in the sacrificing labor which his mission imposes but little of selfish pleasure.

We were impressed with this recently in a letter which we received from one of our ministers in the Far East. He tells of the sickness which has overtaken his wife, and how it has been deemed necessary for her to return to this country to spend a year building up her health. The demands of the mission with which he is connected require that he remain behind, going on alone with the work. His wife and little babe must brave the dangers of ocean travel alone, and that, too, with his wife in most feeble health. She must land as a stranger in San Francisco, and there take a train to a distant inland State, where, at the home of her parents, situated among the mountains, she will seek to regain her health so that she can join her husband at the next General Conference, returning with him to his field of labor.

Think you there is great pleasure in the loneliness and anxiety which this separation will entail upon both the husband and the wife? We who live in our comfortable homes, surrounded by friends of years, have sometimes looked upon those going away as a privileged class. Indeed, they are privileged so far as sacrificing labor is concerned, but not in any temporal advantage or material benefit which accrues to them. They leave home and friends and all that is dear to them, because they have heard the call of the Master sounding in their ears, because the cry of lost men and women in these heathen lands has awakened a response in their hearts.

This incident to which we have referred illustrates the experience, not of one alone, but of many of our workers. They have labored in unhealthy climes. They have lived in poorly constructed houses, with unsanitary surroundings, which have affected their health and broken them down. Surely we need to remember in prayer our brethren and sisters in these great mission fields. They need our sympathy; they need the help that liberal offerings on our part will afford in providing them with life's necessities. Let us pray, and let us give, and thus share in their labors, even though we are denied the privilege of personally engaging in their work.

F. M. W.

"WILLINGNESS to know the truth about oneself is the mark of a brave character; eagerness to hear opinions about oneself is the mark of a weak character."

Bible Studies

THE LAW AND THE COVENANTS

MRS. E. G. WHITE

(Extract from "Patriarchs and Prophets")

As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when after the fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation.

This same covenant was renewed to Abraham in the promise, "In thy seed shall all the nations of the earth be blessed." This promise pointed to Christ. So Abraham understood it, and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law. The Lord appeared unto Abraham, and said, "I am the Almighty God; walk before me, and be thou perfect." The testimony of God concerning his faithful servant was, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." And the Lord declared to him, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law.

Another compact—called in Scripture the "old" covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new" covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham, is evident from the fact that it was then confirmed both by the promise and by the oath of God,—the "two immutable things, in which it was impossible for God to lie."

But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai? In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them his power and his mercy, that they might be led to love and trust him. He brought them down to the Red Sea—where, pursued by the Egyptians, escape seemed impossible—that they might realize their utter helplessness, their need of divine aid; and then he wrought deliverance for them. Thus they were filled with love and gratitude to God, and with confidence in his power to help them. He had bound them to himself as their deliverer from temporal bondage.

But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught.

God brought them to Sinai; he manifested his glory; he gave them his law, with the promise of great blessings on condition of obedience: "If ye will obey my voice indeed, and keep my covenant, then . . . ye shall be unto me a kingdom of priests, and a holy nation." The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, "All that the Lord hath said will we do, and be obedient." They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant.

The terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them;" but "cursed be he that confirmeth not all the words of this law to do them." The "new covenant" was established

upon "better promises,"—the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law. "This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. . . . I will forgive their iniquity, and I will remember their sin no more."

The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as he walked. Through the prophet he declared of himself, "I delight to do thy will, O my God: yea, thy law is within my heart." And when among men he said, "The Father hath not left me alone; for I do always those things that please him."

The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says: "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Do we then make void the law through faith? God forbid: yea, we establish the law." "For what the law could not do, in that it was weak through the flesh,"—it could not justify man, because in his sinful nature he could not keep the law,—"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

God's work is the same in all time, although there are different degrees of development, and different manifestations of his power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped his divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the Sermon on the Mount. The great principles of love to God, which he set forth as the foundation of the law and the prophets, are only a re-

iteration of what he had spoken through Moses to the Hebrew people: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." "Thou shalt love thy neighbor as thyself." The teacher is the same in both dispensations. God's claims are the same. The principles of his government are the same. For all proceed from Him "with whom is no variableness, neither shadow of turning."

SIMILARITIES BETWEEN THE TWO COVENANTS

1. Both are called covenants.
2. Both were ratified with blood.
3. Both were made concerning the law of God.
4. Both were made with the people of God.
5. Both were established upon promises.

DISSIMILARITIES BETWEEN THE TWO COVENANTS

Old Covenant	New Covenant
Called the old covenant.	Called the new covenant.
Called the first covenant.	Called the second covenant.
A temporary compact.	An everlasting covenant.
Dedicated with the blood of animals.	Ratified with the blood of Christ.
Was faulty.	Is a better covenant.
Was established upon the promises of the people.	Is established upon the promises of God.
Had no mediator.	Has a mediator.
Had no provision for the forgiveness of sins.	Provides for the forgiveness of sins.
Under this, the law was written on tables of stone.	Under this, the law is written in the heart.
Was of works.	Is of grace.
Conditions: Obey and live; disobey and die.	Conditions: Repent and be forgiven; believe and be saved.
The Old	The New
If ye will; if ye will; if ye will do.	I will; I will do.
If ye will do all, then ye shall be my people, and I will be your God.	I will do all, and I will be your God, and ye shall be my people.

—“Bible Readings for the Home Circle.”

QUESTIONS

1. How many covenants does the Bible present?
2. When was the covenant of grace first made?
3. Why is this called the new covenant?
4. What was the old covenant?
5. Why was this covenant made?
6. What are the terms of each of these two covenants?
7. What is the result of having the law written by the Holy Spirit upon the tables of the heart?
8. How does Paul present the relation between faith and the law under the new covenant?
9. Who is the teacher in both dispensations?
10. In what points are the two covenants similar?
11. How do they differ?

“If faith has never taken the form of patient endurance, it is mere presumption misnamed.”



THE SERMON



“FEAR NOT”*

Text: “There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.” Luke 21: 25, 26.

We are living in the time indicated by our Lord when he uttered this important prophecy. Men and nations are perplexed and distressed as they realize the intensity that seems to have taken possession of all things earthly. An unmistakable fear takes hold upon human hearts as the daily press announces its alarming record of “those things which are coming on the earth.” Such fear is perfectly natural in those who have failed to understand the final fate of the world, and that there is provided in the gospel full protection and freedom from fear for those who in confidence can say, “The Lord of hosts is with us; the God of Jacob is our refuge.” Ps. 46: 7.

To the man who fails to know God and accept his protection and salvation, there is a “certain fearful looking for of judgment.” While seeking for pleasure here, he neglects to know and trust him in whose presence is fulness of joy, and at whose right hand there are pleasures forevermore, and his end is that described in these words: “The fearful, and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death.” Rev. 21: 8. The fearful and unbelieving know nothing of God's love and protecting care.

“Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.” 1 John 4: 17, 18.

These wonderful words describe an experience made possible to every believer. To know God is to love him, which gives no place for fear. Through trusting in his merits and means of salvation, we have confidence and boldness in contemplation of the coming judgment. In the life of one who trusts God, there is no place for that fear which “hath torment.”

Knowing the truth and claiming to be a child of God are not sufficient to cast out fear. The devil knows, and yet fears. Multitudes of nominal Christians will be found among the fearful and unbelieving, because they do not reach this vital experience of acquiring that faith which works by love. The true test of a proper

relation to God is the possession of this love,—the love that leads to such implicit trust that there is no ground for fear.

This is not saying that there will be no hardships or difficulties, for they are coming in full measure, as the storm clouds gather in these days of peril; but it emphasizes the thought that our only safety in such a time as this is to know the love of God for us, and to experience that love for him which will enable us to know in our own experience that “perfect love casteth out fear.”

There is a fear which every Christian has, and that is “the fear of the Lord.” It is a fear to offend God, and it leads to the forsaking of sin. “The fear of the Lord is to hate evil.” Those experiencing this fear have the assurance of Heaven's protection from the fear that comes through unbelief.

“The angel of the Lord encampeth round about them that fear him, and delivereth them. . . . O fear the Lord, ye his saints: for there is no want to them that fear him.” Ps. 34: 7-9.

We can do no better than to consider some of God's promises and providences in the experiences of his faithful followers in times of trouble. The experiences of ancient Israel are largely typical, and in them it is made known to us that our Leader and Protector is able to deal with any foe and cope with whatever conditions or difficulties we may meet. When Israel was in a perilous and seemingly lost condition, “Fear not,” was the comforting assurance of their Leader.

“Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever.” Ex. 14: 13.

The psalmist, though pursued and persecuted, experienced the freedom from fear that perfect trust provides. “What time I am afraid, I will trust in thee.” “In God have I put my trust: I will not be afraid what man can do unto me.” Ps. 56: 3, 11. Neither a host of enemies, nor even war waged against this man of God, could cause him to fear. His heart was set upon the hope of dwelling with his Lord forever, and he trusted in the protection of his pavilion in the time of trouble.

“The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

* Sermon by E. K. Slade, delivered Sabbath, March 24, 1917, at Mount Vernon, Ohio.

One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." Ps. 27: 1-5.

Some have placed confidence in the stability of the earth and in the great forces of nature. It is important that we place our confidence in something more enduring than these; and unless we do, we shall indeed have sufficient grounds for fear, for everything in this world is going to pieces. But there is something enduring.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46: 1-3.

Precious indeed is the promise, "Thou shalt not be afraid," to him who has made God his refuge and fortress in times of trouble.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91: 1-11.

It is most consoling to know that when we come face to face with death, there is victory for us over that last enemy, and that with calm confidence we may claim the promise: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Ps. 23: 4.

These experiences and promises are recorded for us; and if our relation to God fails to bring to us that confidence and freedom from fear, we are not living up to our privileges in the gospel. God's love for us is greater than we can comprehend. He is able to keep us, for he can do all his pleasure. He has not promised that we shall have no trouble, no hardships, no disappointments or persecutions; but he does assure us that we need not fear, and that his final purpose concerning us shall be accomplished. Shall we not take to ourselves in such a time as this these blessed words?—

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will

strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41: 10, 13.

As Shepherd of the flock, he will see that none are lost through his neglect. Most trying times are before us. The remnant church will be tested most severely. No prophetic gift is required now to discern the approach of the time mentioned in Dan. 12: 1: "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." In that time, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. 40: 11.

Christ well knew how his followers were tempted to doubt and fear, and he ever sought to quiet their fears and quicken their faith. These words that must have been so precious to them are equally valuable to us:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 1-3, 27.

"What'er events betide,
Thy will they all perform;
Safe in thy breast my head I hide,
Nor fear the coming storm.

"Let good or ill befall,
It must be good for me,
Secure of having thee in all,
Of having all in thee."

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12: 32.

THE VALUE OF COURTESY

E. HILLIARD

THE following rules for regulating the conduct of railway employees are suspended in a neat frame upon the wall of a certain railway station in the Middle West. They embody such noble principles of conduct that we trust they will prove a blessing to the readers of the REVIEW, whether they are laboring in commercial lines, or are engaged in the sacred work of leading others to Him who so kindly deals with fallen humanity:

"Those engaged in railroading cannot fill responsible positions acceptably if they fail to practice the principles of courtesy.

"That courtesy is essential to those who desire advancement, must be accepted as a fact. Without it men with other talents and qualifications, seemingly sufficient, have failed. With it, those lacking in many other ways have been successful.

"Questions must be answered carefully and correctly, and with a cheerfulness that neither repels nor discourages the questioner. They may seem irrational, or even

silly, but should always be answered pleasantly and kindly.

"Every employee has many opportunities to increase the value of his services with a little personal effort that costs him nothing and wins smiles of approval that are more desirable than frowns.

"For his own personal good, and the strength of his character, every railway employee should give the 'soft answer that turneth away wrath,' and cultivate the art of smoothing things out—truly more satisfactory than to end 'the run' or the day with some unnecessary altercation with a patron ranking in his mind, or filling part of his hours 'off duty' with the worry of such incidents.

"Every victory over discourtesy is well worth the effort, and makes a man bigger and stronger and a more desirable employee. It brings him nearer promotion, and raises him in the esteem of his family and friends. It pays to be good humored."

If those employed by railway companies cannot fill responsible positions acceptably without being courteous to the traveling public, it is certain that those who labor to win souls for Christ cannot render acceptable service if they fail to practice the principles of Christian courtesy. Men of erudition and great mental ability, who lack gentleness of manner, can never win souls from sin. It is the humble, kind, courteous person whose labors are acceptable to God. He may not be intellectually brilliant, but his willingness to sacrifice his own convenience to assist others has a powerful drawing on the heartstrings of those who are hardened in sin.

One may be awkward in appearance; he may be very plain looking, or even deformed in body, but the deep, ardent interest he takes in the welfare of others often wins their affections; and once touched with the love of Christ, they may fully yield to divine grace. A self-willed, bigoted person has very little, if any, sense of true courtesy, or even of common politeness. Such are unfit to serve in either secular or spiritual matters. They are unloving and unlovable. They cast a gloom upon all they chance to meet. Even the brightest sunshiny days are darkened by their selfish, discourteous conduct.

He who is all sunshine in cloudy days, who is kind and gentle when things go wrong, is the one who wins in life's battles. He brightens many a sad countenance by his genial smile; for Christ is formed within, the hope of glory. Such a person breathes forth the very atmosphere of heaven, thereby gathering with Christ for eternity. Let us all exercise Christian courtesy.

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THE English Bible,—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.—*Macaulay*.

◆ ◆ ◆

THE Bible is a book of faith, and a book of morals, and a book of religion, of especial revelation from God.—*Daniel Webster*.



WHY NOT SHORT PUBLIC PRAYERS?

A PLEA FROM THE PEW

W. B. HOLDEN, M. D.

OUR Saviour prayed all night in private. His model for public prayer can be repeated in one minute. His prayer in John 17 for his disciples consisted of less than seven hundred words. Solomon's prayer at the dedication of the temple may be easily read in four minutes. Precept, example, and experience condemn long public prayers. However, in general practice, public prayers are twice and thrice too long. At the close of an eight-, ten-, twelve-, or fifteen-minute prayer, the audience feels relieved, rather than refreshed. Long prayers do not edify, for it is seldom that the hearers can follow the leader.

In a large city church the members would plan to arrive at service late, in order to escape a wearisome, lengthy prayer. The prayer at a recent Christian's funeral was more than ten minutes long. One funeral prayer came to our notice a few years ago which required forty minutes for utterance. Needless to say, this minister literally prayed himself out of his pastorate. Contrast the preceding with the two-sentence prayer at the grave of Lazarus. Our Saviour warns against using vain repetitions, and tells of the disappointment that will come to those who think they will be heard for their much speaking. Those who pray much in secret will gain a power in public prayer that will not require prolonged effort, but will be simple, direct, definite, short, and inspiring.

We close by repeating the request, Why can we not have more such prayers in our churches, chapels, and schools?

Portland, Ore.

BOARD AND CLOTHES

C. F. MC VAGH

SOME years ago I was holding a tent meeting in a small city at the time of the death of a very prominent and wealthy resident. The people were quite shocked at his sudden death. He appeared to be in fair health, and had but recently retired from the active management of his business, for the purpose of enjoying a period of rest from an active, successful business career. What the courts accepted as his last will and testament disposed of several million dollars' worth of property, of which he could make no further use. No doubt many people

envied Mr. P. his success in life, and envied the heirs who by his death were given control of his millions.

In the pocket of the vest which he had on when stricken with death, was found a small piece of paper, on which he had written: "I am accounted of men to have attained a fair share of this world's goods. It has cost me anxious days and sleepless nights, and all I have had is my board and clothes."

This simple, truthful statement proved to be his very last testimony. What a striking witness to the vanity and unsatisfying character of mere worldly success! How much effort it costs! how little it can give! how soon it fades away and is forgotten!

Why envy the rich man his board and clothes? Instead, "seek ye first the kingdom of God, and his righteousness;" and you have the assurance that "all these things shall be added unto you." Matt. 6:33.

Consecration of all our talents to the service of God assures us all that the millionaire received in this life, less the anxious care and sleepless nights, and in addition a home to all eternity in the new earth.

BROTHER, RECKON UP YOUR CURSE

WILLIAM W. RICE

WE sing, "Count your many blessings," and it is a beautiful sentiment, and a very profitable thing for every child of God to do; but in this age of the world, when the gates of pearl are about to open that the redeemed may enter the eternal city and walk the streets of gold; when, with anxious thought, many are wondering what the future holds for them, it seems to me that it would be a very profitable thing, both for the cause of God and for each individual, if all would take a few minutes to reckon up the curse.

We read, "Curse ye Meroz," but we have heard it so many times that its point is blunted to us. We read, "Cursed be he that doeth the work of the Lord negligently;" and this also, I think, has largely lost its force for us, because we do not well understand the result of receiving literally a curse from God. The twenty-third chapter of Matthew gives the curse pronounced by Christ on the generation of his time, making it responsible for all the righteous blood shed from the time of Abel down; and its results are read in the terrible events of the destruction of Jerusalem.

Today there are two curses that

are bringing a withering blight on the efforts of many of God's people. One is spoken of in the Bible as doing "the work of the Lord negligently." The other we find in Mal. 3:8, 9. The Spirit of the Lord has said that the treasury would be full if an honest tithe were paid. Brother, to what extent are you responsible for the lack in the treasury? How much of this curse is resting on you individually? Reckon up your curse, and see. How blighting this curse is in its effects, only those realize who believe the promises in Mal. 3:10, 11, and have proved them by faithfulness in this matter.

How pitiful it is to see a poor soul struggling with discouragement and debt, striving alone to stem the current, not realizing that by unfaithfulness in tithes and offerings he has cut off the assistance that his loving heavenly Father longs to give, and in its place is receiving the blighting, withering curse that is spoiling his life here, and will, unless he repents, prevent his receiving eternal life hereafter.

Methuen, Mass.

"THE LORD APPOINTED OTHER SEVENTY ALSO"

D. H. KRESS, M. D.

THE Christian church was in its infancy when Jesus called his twelve disciples together and gave them authority over all devils and to cure disease. "He sent them to preach the kingdom of God, and to heal the sick." "And they departed, and went through the towns, preaching the gospel, and healing everywhere." Luke 9:2, 6.

Shortly after this, Christ "appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." Luke 10:1.

There was a scarcity of laborers, and a vast field to work, and besides it was the time for harvesting. The seed had been sown; the harvest was at hand. The work required speed and urgency. And yet the Lord in his wisdom sent them forth two and two, instead of sending one here and one there because of the scarcity of laborers and the speedy and extensive work to be done. He understood the strength there would be in such a union; while one could chase a thousand, two, praying together and laboring together, could put ten thousand to flight. And he said, "The harvest truly is great, but the laborers are few," and he "sent them two and two before his face."

He gave them their commission, and, as they labored, they were to pray earnestly "the Lord of the harvest, that he would send forth laborers into his harvest." Verse 2.

They were not to do haphazard work; for the Master said, "Into whatsoever house ye enter, first say,

Peace be to this house. . . . And in the same house remain. . . . Go not from house to house." Luke 10:5-7. Suitable homes of good repute were to be selected. In such homes they were to abide. These homes were to become centers of influence in the community.

This house-to-house work in the cities they entered was to pave the way for the Master. He "sent them two and two before his face into every city and place, whither he himself would come." And he said, "Into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Luke 10:8, 9.

To the seventy who were commissioned to do this smaller work in the homes of the people, was given the same power and authority that had been given to the twelve, who were commissioned to do, in addition to this, work of a public nature which would reach large audiences.

The seventy entered upon the work assigned them, and they "returned again with joy, saying, Lord, even the devils are subject unto us through thy name." Luke 10:17. He assured them that they had no need of fear. "He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give you power . . . over all the power of the enemy: and nothing shall by any means hurt you." Verses 17-19.

"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." Verse 21.

Lest they should become self-confident and lose their meekness and gentleness, the Master said, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Verse 20. The consciousness that their names were written even in the most obscure part of the book of life, was a cause of rejoicing, for the names written there are the names of those who are Christlike in spirit.

Results followed as these disciples, in response to the commission, went forth. Apparently not a great many converts were made, and yet the work was not lost. Impressions were made upon many hearts by the quiet, consistent, earnest lives of these men as they sat around the fireside teaching the word,—impressions that nothing would ever efface. On the day of Pentecost, and afterward, when the twelve, filled with the Holy Ghost, went forth in a special sense to their work, thousands were converted in a day. The work which was done in a quiet way by the seventy, and by the other laborers who were raised up as a result of their prayers and efforts, was now manifest. One had

planted, another had watered, and God gave the increase.

It appears that the time has fully come for a preliminary work to be done in every city and town where we have believers, similar to that done by the seventy and their converts. Cottage meetings should be held in hundreds of places where now practically nothing is being done. Inquiry should be made in communities, and homes selected that are held in high repute. In these, Bible readings should be held and neighbors invited in as the interest warrants suggesting this. By going forth in the spirit of Christ, results will surely follow such efforts.

But let no haphazard work be done. Do the work with eternity in view. Follow out the Lord's direction. Go two and two. Let these be appointed by the church. Workers may be yoked up together who will be a great blessing to each other. The Lord himself united an impulsive and forward Peter with a John who was retiring and quiet. So we should do in this work. By praying together and laboring together, great good will come to the workers as well as to those for whom work is done.

The time has come for the church to take up this work and appoint "other seventy also," not depending upon the ministers to do all the work of teaching the truth. They have their work and place, but each church member has his, and to each one who responds is given the same authority and power to do the work that is given to those set apart to the ministry. Our churches everywhere should now be thoroughly organized to do this house-to-house work.



THE EXPANDING NAME OF OUR COVENANT GOD

3. JEHOVAH-TSIDKENU

MILTON C. WILCOX

THIS name of our God is both a prophecy and a promise,—prophetic of our Lord Jesus Christ, in whom is the name Jehovah (Ex. 23:21); the promise that to us all, the unrighteous, may come the righteousness of God through Jesus our Lord.

"Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king. . . . And this is his name whereby he shall be called: Jehovah Our Righteousness." Jer. 23:5, 6. And the kingdom and people saved by him shall bear the same name. Jer. 33:16.

Man Helpless and Hopeless in Himself

Man has no righteousness of his own acceptable to God. In the white light of the throne of Jehovah, "all our righteousnesses are as a polluted garment," "filthy rags." Isa. 64:6.

All our pride of birth and ancestry, of nationality, country, or city, of politics or education, of church or club membership, or of the reputation

we sustain,—all, all commend us not to God. We may have all these in the highest degree desirable to the natural heart of man, but they will not open heaven's door to one naked soul.

The Deliverer

Seeing ourselves in the light of the holiness demanded by his law, having demonstrated our own weakness in striving with sin, seeing before us sin's finished fruitage,—death,—we are ready with Paul to utter the agonized cry, "Wretched man that I am! who shall deliver me out of the body of this death?" And if our faith is clear, our repentance genuine, we may also say with him, if we look to Jehovah Our Righteousness, "I thank God through Jesus Christ our Lord."

He covers all our sins "freely by his grace." He does not whitewash them and leave the inward corruption. He cleanses away the sin if we renounce it. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

We cannot do this ourselves. For weary, dreary ages men have sought, by every priestly device of purchase, pilgrimage, and penance, to free the soul from sin, and have returned bootless from the quest.

Power to Save and Preserve

No alchemist can remove the crimson, scarlet stain without destroying the fiber; but Jehovah Our Righteousness can make the scarlet like snow, can cleanse the crimson white, and by the very act renew the soul fiber. Jehovah Our Righteousness, who touched the leper and made him clean, can cleanse the vilest sinner, if he will but come to the fountain.

To the church in vile, wicked Corinth an apostle wrote: "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." 1 Cor. 6:9-11.

To the Uttermost

The sins most close-clinging, most tenacious, most difficult to strip and burn from the fibers of the human heart, are those first mentioned. But nothing is too hard for our covenant God. He cleanses all; he washes white; he sets apart to holy service; he brings into harmony with the law of his life; he creates and develops "spirits of just men made perfect" by our Lord's grace.

His righteousness should condemn the sinner and make him ashamed of his sin. But that is not the ultimate purpose of its revelation. His righteousness is revealed that we may admire it, covet it, and in his own way

and according to his own infinite desire appropriate it by receiving into our hearts Jehovah Our Righteousness forevermore.

He "gave himself" for us. He was "made sin for us," that we might be made righteous. He was "made unto us wisdom from God, and righteousness, and sanctification, and redemption."

Let us accept, dear heart, what he did for us. Let us receive him, that he may be in us and unto us all that he was made to be. Then there shall be the peace that floweth like a river, that passeth understanding, and the joy "unspeakable and full of glory," fed by constant growth in things divine and a life which leads others in the way everlasting.

Study the great subject: the above are but surface suggestions. The mine becomes richer as we dig deeper.

Mountain View, Cal.

A CALL TO PRAYER

WM. C. YOUNG

THE Mohammedan people are a devout race, judged by their attention to the regular appointments for prayer, as agreed upon by their religious leaders. In reading recently a book entitled "Cairo," by Stanley Lane-Poole, I gleaned the following interesting facts:

Five times daily the faithful (Mohammedan) hears the call sounding from the minarets that dot the cities of the Far East. Immediately, no matter how urgent his business may be, no matter how imperative the duty with which he may be engaged, there is a higher call that reaches him above any other voice. It is the call to prayer, and at once he prostrates himself and declares:

"God is great.
God is great.
God is great.
God is great.

I testify there is no god but God.

I testify there is no god but God.

I testify that Mohammed is God's apostle.

I testify that Mohammed is God's apostle.

Come to prayer. Come to prayer.

Come to security. Come to security.

God is great. There is no god but God."

The Mohammedan's devotion to the call to prayer is better understood when one considers the early training given the children by their parents. Almost as soon as they are born, the call to prayer is sounded in their ears, and their earliest school instruction consists of the words of prayer.

During the feast of Ramadan, which continues for forty days, from sunrise to sunset not a morsel of food passes their lips, although sometimes the intervening hours are sixteen in number. All this for a religion that is void of soul communion, destitute of that warmth of love that exists between the Christian and his God, and knows not the burning throb that cheered the depressed disciples on the way to Emmaus!

THE MUTILATED AND REWRITTEN BIBLE

"It came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was upon the hearth, until all the roll was consumed in the fire that was on the hearth." Jer. 36:23.

It is evident that human nature does not change with the passing centuries. Conditions of life change. Social and political environments change. Our knowledge grows wider with the revolving years; but the human heart beats with the same stroke in every age.

"For we are the same that our fathers have been,

We see the same sights that our fathers have seen,

We drink the same stream and we view the same sun,

We run the same course that our fathers have run.

"The thoughts we are thinking our fathers would think,

From the earth we are shrinking our fathers would shrink,

To the life we are clinging our fathers would cling,

But it speeds for us all like a bird on the wing."

There is nothing in the portraiture of the Bible characters that need impress us as strange. They are the portraits of universal characteristics. We never think of Abraham as a wandering Arab sheik. Daniel wears no Persian fez. We do not think of Joseph's gorgeous robe of state nor of Elijah's swarthy half nakedness. We see their hopes, fears, dreams, and passions. To us they all speak English—and fight the battles of our spiritual conflicts.

The story of Jehoiakim is perfectly modern. He resents the interference of the preacher with the affairs of state. He is angry that men should presume to arraign his acts. What does he care for truth? Does this upstart preacher dare to bring him to book? Bring in his prophecy and let me hear what he did say. And when he has heard Jehudi read a little of it, he takes out his penknife and cuts three or four leaves, and throws the whole thing into the fire. He will dispose of the truth by burning the sermon. He will get rid of the truth of God by destroying the paper on which it is written.

Some people in the past have thought that Jehudi and Jehoiakim were excellent types of higher critics. Have not men been cutting the Bible to pieces because they found its history faulty, and its facts untrustworthy?—Yes, they have; but from no such spirit as actuated Jehoiakim. They desired to serve truth, not destroy it, and they have not waited for prophets to rewrite in more significant meaning the same truths when they found themselves corrected. They have done it themselves. The services of historians to the Bible have been infinitely greater than any damage they were supposed to do. . . .

Men said the story of the kings with whom Abraham fought, was purely fictional. Since then we have found their names in cuneiform inscriptions. We used to be told that Belshazzar was no historical character, and since then we have found thousands of clay tablets with his own signature on them. We were told at one time that the story of the Egyptian slavery of the Israelites was untrustworthy, until it dawned upon some that the racial traditions of the Jews themselves were all against such a theory; that no nation ever gratuitously wrote into its history a period of slavery. Race pride and human nature are against it. Men used to scout the story of the Hittites given in the Bible. They said there was no such a great people as the Bible showed them to be. And yet in our own times the story of the Hittites has been rewritten from secular history, and we know them now to have been one of the powerful peoples of the early times. Men used to say that Merodach-Baladan was a fictitious name, there was no such king over Babylon. But we now know that twice he usurped the throne and ruled the great empire.

And in the light of the marvelous discoveries of modern scholarship as brought up by the spade of the archaeologist and the patience of the antiquarian, the Bible has been rewritten in clearer and more impressive significance. Wherever historical research has brought readjustment of Scriptural interpretation, the rewritten truth is seen to have immensely augmented the richness of the original. The outline maps of Old Testament times have been filled in with populous cities, seething social conditions, political and religious activities, and all the various and motley figures of evolving civilizations. The Bible means immensely more to us as we understand the life, the times, the relations, of the people through whom it came.

Some people have thought Jehudi was a type of the scientific men who have been inclined to cut up the Bible as unscientific. How it has been laughed at for the creation story, and the Jonah story, its Red Sea story, its manna story, etc., *ad infinitum*. And there is sure to be a freshman scientist who thinks he will demonstrate his greatness in science by a sneer at the Bible. Strange that he should overlook the fact that the greatest of all men in science are men who are earnest believers in the Bible and do not see any incongruity between proper interpretation of the Bible and any fact of science. There is a recent book published, with answers of the one hundred and twenty-five leading scientists, as to whether there is any real conflict between the facts of science and the fundamentals of Christianity. Their answers have been absolutely unanimous in declaring that no conflict exists. . . .

Personally the question now strikes me as unimportant, for the book is given to teach us moral truth and not scientific truth; to teach us how to live and what to hope; and not to be a textbook on the universe of material things. It was written when science was a joke, and yet steered so clear of scientific absurdities then prevalent that after thirty-five centuries it is still in good scientific standing. No one need be ashamed of its science. No scientific theory has stood the test so long as has the Bible. You can scarcely keep up with the procession of passing scientific theories. . . . I am proud of what has been accomplished in the realm of science. But in a trial of strength, the Bible has all the advantage. The history of the past should teach the scientist humility. The "instruments of precision" are always left behind when we enter the field of theory.

Scientific discovery has done immense service to the Bible. "The heavens declare the glory of God" much more to us than to the man who thought the sky was a dome not so very far away. "God created the heaven and the earth," is still the only adequate explanation of the method by which the world came to be. "In him all things consist," is still the soundest statement as to the world-ground.

Some very absurd scientific theories have been advanced by men who deemed themselves too far advanced to accept the Bible. Voltaire declared that the shells on the tops of the mountains were brought to their places by crowds of pilgrims from the Holy Land. But long ago you might read in the Bible, "Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. The mountains ascend, the valleys descend unto the place which thou hast founded for them." There is the whole volume of geology in a paragraph. The statement that "the sun's going forth, is from the ends of the heavens and his circuit is unto the ends of it," was a statement of impressive import when men thought the sun revolved around the earth. But when science rewrites this after pseudo-science had cut it out for a while, and tells us the sun is a superior planet itself and flies in a path of eighteen million years from one end of the heavens to the other, we are glad of the vast enlargement of our earlier notions as to what the scripture means.

Mitchel, who understood the voices in which the heaven declares the glory of God as his own vernacular tongue, and who read the significance of God's embodied word with delight, and who fed upon God's Word as his daily bread, testifies: "We find an aptness and propriety in all these astronomical illustrations which are not weakened but strengthened amazingly

when viewed in the light of our present knowledge." And Herschel corroborates in an earlier time as he says, "All human discoveries seem to be made only for the purpose of confirming more strongly the truths that come from on high, and are contained in the Scriptures." The general outcome of scientific discoveries has been to illustrate and comment upon the Scripture truth until the Scripture is practically rewritten in a more significant meaning. Dana, addressing a graduating class, said: "Young men, you are going out into the world where you must meet an increasing attack upon your faith. Let me ask you to remember as my parting counsel, that wherever you are in doubt amid the confused voices of scientific controversy, you may always with perfect confidence affix your faith to any statement of the Word of God."

I suppose we might consider Jehoiakim and Jehudi as types of the people who in our day are cutting out the supernatural elements from their Bibles. If a story seems improbable in the light of our twentieth-century experience, why of course, cut it out! . . .

But we shall not be true to the story, unless we remind ourselves that the main reason why Jehoiakim and Jehudi destroyed the word of God was because it set standards of conduct which Jehoiakim was not willing to obey. Analyze the hostility to the Bible, and you always find it roots in a bad heart. . . .

The Bible utters some terrible warnings against sin, and there are people who would like to cut out every reference to sin. . . . Modern society says, "Cut that out which says, 'For this cause shall a man leave his father and mother, and shall be joined unto his wife.' Marriage is solely a civil contract to be terminated at the pleasure of the parties involved. Cut this out which says, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.' Life is for self-expression. Cut this out which says, 'We . . . that are strong ought to bear the infirmities of the weak'—that holds society back to keep step with the weakest. Let the weakest go—cultivate the superhuman. Cut this out which says, 'Every one of us shall give account of himself to God.' We are emancipated from all superstition." The world has long since passed the period when it could be made to shudder by the pictures of judgment. Christianity is a relief of the Dark Ages—and this is an age of reason. It fetters human freedom, and we mean to be free. Cast it into the fire."

Meanwhile the eternal laws of God operate. Men may tear up the doctor's examination blank which shows them suffering from an incurable disease, but it does not stop it. Men may say they have no sickness, yet

they nevertheless die of it. Men may say there is no harm in sin, and yet the awful facts of the wages of sin are written in a thousand new ways every day of men's observation, and it is fatal to disregard the warnings of God. When Daniel Peyton galloped down the valley of the Cone-maugh to warn the settlers of the oncoming flood, there were men who laughed and sneered, but the flood came on as resistlessly as a tidal wave born of an earthquake's throes, and a thousand lives were swept beneath the flood. God is even writing anew the truths the Bible reveals. "The soul that sinneth, it shall die." "The wages of sin is death." "There is a way which seemeth right unto a man, but the end thereof are the ways of death." "Fools make a mock at sin." "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! . . . Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel."

The Word was rewritten and many words were added thereto, and every year God adds words to the revelations of his Book. And every year they are demonstrated true. Well for us if we heed them.—H. S. Wilkinson, in the *Pacific Christian Advocate*.

HEARD FOR THE FIRST TIME

A. D. AARON

It was a hot afternoon in June when our teachers went out with us for the purpose of holding an open-air meeting in a neighboring village. People were pressing on all sides to get a glimpse of us and to hear the gospel truth we were telling. Toward the close of the meeting an old man, who had by nodding his head made known that he agreed with what was said, pressed his way up to where he could speak with us.

"Sir," he said, "I am a very old man, as you see from my gray hair. No one has ever told the story of Jesus to me before. I shall soon leave this earth. Will there be any hope for me?"

He was told of the resurrection. Again he asked, "And shall I also come up with the saints if I am righteous? Shall I also be among you?" We assured him that if he gave his heart to Jesus, and lived for him, he would. He went his way praising God, who has the power of the resurrection.

Coimbatore, South India.



THE WORLD-WIDE FIELD



THE JAPAN GENERAL MEETING

A. G. DANIELLS

THE general meeting in Japan was held at our headquarters in Tokio, Jan. 25 to Feb. 3, 1917. This meeting was attended by all our foreign and native laborers, the students of our school, the printing office staff, and a very good delegation from our churches throughout Japan. In all, there were about one hundred and fifty adults present. This was the first general meeting held in Japan since the meeting I attended two years ago. It was the largest gathering we have ever had in that mission field.

Elder F. H. De Vinney, superintendent of the Japan Mission, reported that at the close of the year 1916 the total membership was 337. This was made up of 263 members of organized churches, fourteen in companies, and sixty isolated. The net gain during the year had been fifty-five. These figures do not in-



Elder and Mrs. F. H. De Vinney

clude, of course, those who are keeping the Sabbath and attending our services, but have not yet been accepted for baptism; nor do they include a score or more who have been baptized during the year 1917.

There were present at our general meeting representatives from our nine Japanese churches. These churches are distributed over quite an extended range of territory. From some distance north of Tokio, they are planted in important centers all the way to the southernmost part of the islands.

Five of the nine church organizations have neat, creditable buildings, which the members have erected without any appropriations from the Mission Board or any donations to speak of from outside their membership. The last church to be completed is the one at our Tokio headquarters,—a substantial building capable of accommodating three or four hundred worshippers. While we were there, this church was dedicated, free from debt.



Mr. and Mrs. H. Stacey and Child

I greatly enjoyed the workers' meetings we were able to hold during the Tokio conference. Our present staff in the Japan Mission includes forty-seven workers under pay, and twenty-two others connected with the mission but not on the regular pay roll, making sixty-nine in all. The foreign workers number eleven, and consist of four ordained ministers—Brethren F. H. De Vinney, W. D. Burden, H. B. Benson, and B. P. Hoffman; three licensed preachers—Brethren A. N. Anderson, P. A. Webber, and S. G. Jacques; Brother A. B. Cole, the secretary-treasurer; our nurses, Brother and Sister J. N. Herboltzheimer; and the field missionary secretary, Brother H. Stacey.

Of the fifty-nine native workers directly or indirectly employed by the mission, two are ordained ministers.—Brethren T. H. Okohira and H. Kuniya; eighteen licensed preachers; five licensed missionaries; two Bible women; nine printers; three phys-

cians; nineteen colporteurs. During the past few years, a large number have been added to our staff of native workers in Japan. Some of these have been men of education, who held fairly good positions before they came into the truth. Others have had more or less training in our schools. We are looking forward to the time when some of these workers will develop into men of might in connection with the onward progress of the message in Japan.

We were impressed to present before them, as we have often presented before our workers in the States, the sacredness of our high and holy calling, and the demands it makes upon us of whole-hearted endeavor. We believe there is a bright future before our staff of Japanese workers, if they will go forward in the strength of Jehovah, and bear constantly on their hearts a burden for the perishing millions in that great empire.

Nothing short of consecrated and untiring activity on the part of the workers, one and all, will bring to the unwarned in Japan a knowledge of the third angel's message. Here are nearly fifty million people in the darkness of heathenism. Nothing short of the miracle-working power of God will ever bring to the attention of these people the truths for this time.



Elder and Mrs. W. D. Burden, and Their Son

Yet these millions must be warned; and to us has been committed the task. Its very stupendousness should inspire us to advance in the name of him who has commissioned us to proclaim the everlasting gospel to every nation, kindred, tongue, and people. And as we go forward in his name and in the power of his Holy Spirit, a mighty work will be done, and the way will soon be prepared for the coming of Jesus. Let us pray earnestly for our workers in Japan in these days of opportunity.



Mr. and Mrs. A. B. Cole and Child

In order to distribute the burden of responsibility and insure a symmetrical development of various portions of the field, our Japan Mission has been divided into six districts. District No. 1, embracing the island of Hokkaido, far to the north, with thirteen outlying islands, and having an area of about thirty thousand square miles, is not so densely populated as are the more southerly portions of the empire. Yet many of the people who have emigrated to that



Mr. and Mrs. P. A. Webber

island as colonists, are of a sturdy, independent type, and years of separation from the corrupting influences of crowded centers on the mainland have placed them where they are more susceptible to the influences of the gospel than are some others.

It is in Hokkaido that missionary efforts put forth by other boards are meeting with so much success. We hope to find this district one of our most fruitful fields of labor in Japan. As yet, it has been scarcely touched. Recently one of our native evangelists has been stationed at Sapporo, the seat of the provincial government, a city of one hundred thousand inhabitants. The Japan Mission Committee has arranged to have Brother S. G. Jacques take charge of District No. 1 after completing his year's study in the Tokio language school, June, 1917.

District No. 2, embracing the northern portion of the mainland of Japan, familiarly known as Nippon, has as yet received but little work, aside from that given it by some of our colporteurs. The mission committee are anxious to secure another foreign laborer to act as director of this district.

District No. 3 includes within its limits the city of Tokio, with its important seaport, Yokohama, and also some of the richest valleys in Japan, stretching as it does from Niigata to Toyama on the northern coast, and from Taira to Numadzu on the southern side of Nippon. This district is under the supervision of Elder H. F. Benson, assisted by some of the other general men at the Tokio headquarters, and by a number of native workers who are able to spend their time in the field. At present it is not possible for our workers at headquarters to do a strong work in the district in which they are stationed, as their routine duties in the general mission training school, and in editorial and administrative work, keep them busily employed.

The great importance of Tokio as the capital of the empire calls for a much stronger and more aggressive work to be carried forward in that place. Tokio is one of the strategic centers of the Far East. A recent writer has called attention to the fact that "Tokio is not only the largest city of Asia and of all non-Christian countries, but it is an international center of the first importance." The slogan, "Asia for the Asiatics," has greatest weight in this center; and to this point many prominent men from all over Asia make pilgrimages for various purposes,—educational, commercial, political, and religious. It is the center of university training in the Far East; it is the capital of the leading power among these Oriental peoples; it is the home of a powerful group of leaders who are changing the civilization of entire races.

There are those who claim that "in point of population Tokio is today the third city of the world, if a radius comparable to the basis of measurements of other great centers of population is used. Between . . . a rectangle measuring thirteen miles

by seven miles, and approximating ninety square miles in all, is a solidly built-up city of three and one-third million souls. This figure is in excess of the last census of Paris, and puts the Japanese capital next to New York and London."

It is our conviction that a strong effort should be made to build up a



Mr. and Mrs. A. N. Anderson

large constituency in this important center.

District No. 4 includes a portion of the main island of Nippon, lying southwest of the center of the island. The heart of Japan is embraced within the confines of this district. The population is about sixteen million—as many as live in the United States of America west of Omaha. To warn this vast multitude there are



Mr. and Mrs. Nagatori and Child

at present only four workers employed,—three Japanese, and the director, Elder B. P. Hoffman, who is stationed at Kobe.

In Brother Hoffman's district there are two organized churches, one at Kobe, a seaport of 442,167 inhabitants; and another at Nagoya, a thriving manufacturing city of 452,043. One of the most urgent calls for work in this district comes from Osaka, the second largest city in Japan, with a population of a million and a half. The Japan Mission Committee has recommended Brother Hoffman to make Osaka his headquarters as soon as he can bind off his work in Kobe. As Osaka is a great center for permanent work, it has been decided to build a mission home there.

Thus far the most of our work in Japan has been done along the eastern and southern coast line, where the main railway and steamship lines run. But during the past year or two Elder H. Kuniya has been laboring on the northern coast. He has made his home at Kanazawa. A number in that place are now keeping the Sabbath, and it is hoped that in the near future a church may be organized there.

The southwestern portion of the island of Nippon, with the island of Shikoku to the south of the mainland, has been set apart as District No. 5. The population exceeds eight million. The director of this large portion, Brother A. N. Anderson, has been in the Japan Mission about three years, spending his first year in the Tokio language school, and moving on to Hiroshima, his headquarters, in 1915. As the result of two tent efforts and one other series of meetings, nine have been baptized; and these, with the believers already in the city prior to the tent meetings, form our small though very promising church there.

Through the generosity and wide-awake activity of Dr. Tatsuguchi, a dentist of Hiroshima, a neat little church building has been erected near the center of the city. This was dedicated at the time of my visit to Hiroshima. The church in this city forms the nucleus of a strong work in this part of Japan. Dr. Tatsuguchi is earnest and active, sharing in the burdens of evangelistic work, preaching often, and helping in every way possible to advance the cause, though not receiving any funds from the mission.

At present we have no worker on the island of Shikoku, with its four millions. There are a few Sabbath keepers there, who are anxious to have a minister stationed on the island. Three of these attended our general meeting at Tokio.

The southwestern portion of the Japan Mission has been set apart as District No. 6. The island of Kiusiu forms the principal part of this district. There are many smaller is-

lands within the limits of the field. The population is estimated at about eight million. Among the chief cities are Nagasaki (population, 161,174), Fukuoka (97,303), and Moji (71,977).

Brother P. A. Webber is in charge of this district. He went to Kiusiu two years ago, and made his headquarters at Fukuoka. He had spent a year in the Tokio language school before going, and is able to speak with acceptance in the vernacular. In fact, all the young men who have charge of our district work in Japan, can use the Japanese language without the aid of an interpreter; and this places us on vantage ground, and far in advance of where we were a few years ago.

Tent efforts have been held in Fukuoka, and also in Moji. Brother Webber has three native helpers. The membership of his district is fifty-three, with good prospects for the future.

In the Prefectural Hall at Fukuoka I gave a lecture on the world war, to about two hundred citizens. This was the first opportunity I have had of speaking to an audience of Japanese not of our faith. They paid the closest possible attention, and seemed to grasp very readily the points I endeavored to make.

During our Tokio general meeting we endeavored to plan for the strengthening of the work in the various districts. Special attention was given to the possibilities wrapped up in the distribution of the printed page in these densely populated districts, where the living preacher can reach the ears of comparatively few, at best. Plans were laid for strengthening the monthly magazine, and for making a beginning soon in the sale of books by subscription. We hope thus to see the book and periodical work in Japan placed on a self-supporting basis.

On the whole, the outlook in Japan is the most promising for us today that it has been for the past fifteen years. In some respects the field is a difficult one; but sturdy, aggressive, courageous efforts on the part of all will bring most encouraging results.



OUR WORK IN BURMA

W. T. KNOX

Our two weeks' stay in Calcutta was greatly enjoyed; for while the time was quite fully occupied with the business of the biennial meeting of the India Union, it afforded us a better opportunity to become acquainted with the different features of the work than our hurried journey through India had given us.

In Calcutta we have a good, strong, growing church, now numbering seventy-five members. Elder J. M. Comer has, with the help of God, been carrying on a good work in this large city. The brethren there are

already confronted with the problem of securing a suitable property for church and school purposes. The treatment-rooms in Calcutta, as well as those in Simla and Mussoorie, have accomplished an excellent work, and are financially prosperous, their patronage being drawn from a good class of people. The school for boys and girls, conducted by Brother and Sister L. J. Burgess and Sister Della Burroway, is another interesting and encouraging feature of our Calcutta work, and is growing at a rate that makes it imperative that increased accommodations be furnished. At present the school is situated two or three miles from the center of the city. In our visit we were able to meet the girl students, and they were certainly a bright-faced, intelligent, happy-looking company of young people.

Our party would gladly have taken more time to see the many interesting features of this Eastern metropolis,—its many famous temples devoted to heathen worship, and the natural and acquired beauties of the city and the surrounding country,—but we were obliged, in order to meet other appointments, to continue our journey.

This we did, taking the steamer "Arankola," Monday, January 15, for Rangoon. With us were the workers from Burma, returning from the general meeting, our party numbering thirty-five. A very pleasant journey of three days brought us to Rangoon on Thursday. Continuing by rail at 5:30 in the evening, we arrived at Meiktila Friday morning in time to reach the training school before the Sabbath.

This school is conducted by Prof. Don C. Ludington, and has an enrolment of one hundred and twenty students, with a faculty of nine. The work is much hampered by lack of classroom, and because of the improper construction of the school building. Two of the rooms are occupied by two teachers each, and the resulting inconvenience and confusion is felt to a considerable extent in all the classrooms, as the partitions do not extend to the ceiling. The present plan is to increase the work of this school to the equivalent of our twelve-grade schools in the United States. Before this can be done, a more commodious and suitable building must be supplied. The school appears to be conducting fairly successful industrial work, especially in cane furniture and leather work. Since the opening of the school forty-five students have been converted.

Sunday morning we continued our journey northward to Mandalay, where we were hospitably entertained by Brother and Sister R. A. Beckner. As yet we have no institutional work established at this place, but it appears to be a very promising field. It is a city of importance, as it is the center of a populous territory, sur-

rounded by many villages, in easy reach of any work that may be carried on from this strategic point.

At Mandalay one is strongly impressed with the firm hold Buddhism has upon the people of Burma. Vast sums of money are yearly expended upon it by its devotees. Its pagodas are everywhere in evidence,—on every high place and under every green tree, varying from the humble structure of stone or brick and mortar to the costly edifice housing the gold-bedecked image of Buddha, upon which the worshipers yearly lavish hundreds of thousands of dollars in gold leaf. Mandalay Hill, just outside the city and affording a commanding view of the town and surrounding country, is entirely devoted to these religious structures, and the thousand steps required to reach its summit are continually thronged with worshipers. At the foot of the hill is an interesting group of pagodas known as Kuthowdaw. In all, there are seven hundred and thirty-one pagodas in the inclosure, the central one being a structure of considerable proportions and richness, sheltering the figure of Buddha. The surrounding pagodas are arranged in an orderly and systematic manner around the main building, and in each is erected a marble tablet containing two pages from the sacred writings of Buddha, thus constituting it, as far as size is concerned, the largest book in the world.

Returning to Rangoon, we took train for Moulmein Wednesday evening. The following morning our journey was continued by boat up the beautiful Salwin River on our way to Brother G. A. Hamilton's station among the Karens. The steamer carried us seventy-five miles up the river to the village of Shwegun. Here we were met by Brother Hamilton in his mission launch, in which the remaining twenty miles of the journey had to be made. It required two trips by this little missionary craft before our entire party and their baggage were finally landed at the mission bungalow Friday noon.

In some respects this is our most interesting mission in all India. It is our only station in the real jungle. Being beautifully situated on the river, it gives a grand and inspiring view of the stream, valley, and mountains, with the peaks of Siam not more than fifteen miles distant, which seem to beckon to us to enter that unoccupied territory. There have been erected on this mission ground a comfortable bungalow, a small dispensary building, a native hut now occupied by Brother and Sister Eric B. Hare, and a number of other native huts for the Karen helpers. The mission owns and controls about fifteen acres, and with an additional small bungalow and some work on the grounds, will be well equipped for its work. It is surrounded for miles by jungle, in which are to be found

many villages, whose peoples have already learned to look to our workers for assistance in their physical ailments. The night of our stay at the station, a tiger was killed by the natives on the opposite side of the river, and its skin was brought to the station, evidently in appreciation of work done for them in the dispensary by Sister Mary Gibbs, who has charge of this branch.

Our work among the Karens is very promising. They are a simple, kindly people, and have shown themselves responsive to the gospel. A few have already accepted the truth, and will soon be baptized. As soon as native evangelists can be put in the field, we may expect to see greater results.

Our return trip to Moulmein was made in the mission launch, and was greatly enjoyed. On the way we stopped to look out a place for another station, upon which Brother and Sister Hare may later be placed.

On arriving at Rangoon Monday morning, we found that passage had been secured for us on a Japanese tramp steamer sailing for Singapore the following morning. We considered this very fortunate, because, on account of the peculiar conditions now existing, all the regular steamers running from Rangoon to Singapore had been removed, and our party was confronted with the possibility of being obliged to return to India and sail from Madras, a long and expensive trip, and endangering our appointments in Singapore and Java. So, although the "Shinsei Maru" is a small freight boat and in no way fitted for passenger traffic, we felt to rejoice that passage had been secured on her for us.

We would gladly have prolonged our stay in beautiful Burma, but it was not possible, and bidding good-by to our brethren, we sailed away Tuesday morning, January 30. We found as fellow passengers an English opera company of thirty members. They, with our party of seven, made up the entire passenger list. The boat manages to serve us with meals, but being equipped only for freight, even this is but an excuse for a service. Everything else, such as cleaning the decks, is done by ourselves. The deck at night is transformed into one general bedroom, some sleeping on the deck, some in deck chairs, and others on cots. We are now three days out from Rangoon, and hope to reach Singapore in three days more. Notwithstanding the many inconveniences under which we are traveling, we are finding much pleasure in our trip.



EAST CHINA

J. W. HALL

RECENTLY I made my first itinerating trip here in China. It was a week's journey by rail, steam launch, and houseboat, away up in the north end of Anhwei Province.

After making a long trip around to each of the stations, Brother O. A. Hall and I, with the help of Brother C. P. Lillie, who came down from Shantung Province, held a general meeting at Ying Shang Hsien. The church here is the largest in this local mission, and contains some of the hardest problems in management. Over two hundred brethren were present, and more than thirty were baptized by Brother Hall. The fact that that number (thirty) is about as many as were present at the meeting last year, will show how the native church has been growing since.

Brother Hall, his wife, and I spent, all told, about five weeks on this trip. We fared very well, however, for we had taken plenty of food with us, and had a good Chinese cook. It rained steadily the last two weeks, and we had to sit in the houseboat, with our raincoats on and umbrellas up, under the leaky roof. Houseboats on an average make about one mile an hour, and do not go when it rains. Though offering an opportunity to develop patience, in bright, good weather it is a pleasant way to travel along the picturesque rivers.

From the beginning of our general meeting till now, we have had the finest winter weather known for years [written December 19], which has been most fortunate for us and the work on the shorter trips we have made. Brother Hall and I returned day before yesterday from the last trip we expect to make this season. We had a week's meeting at Wuhu, an immense, crowded commercial city about one hundred miles up the great river from Nanking. Brother Hall, the native minister, and I each delivered one sermon a day in the colloquial speech.

Mrs. Hall would have accompanied me on this trip had she not been studying in the language school conducted by Dr. A. C. Selmon. She is getting on nicely with the language. The school is certainly a great success, and the students are quickly getting hold of the vernacular. Brethren M. G. Conger and R. J. Brines, from Washington, D. C., are here.

We expect that Brother Daniells and those accompanying him will come up here to our Union Mission meeting next March. We are all so disappointed that Brother Spicer did not come. Brother Fulton is a man greatly beloved by the workers here. We expected him to be at our Ying Shang Hsien general meeting, but received a telegram that he was sick and could not come.

The cost of materials of every kind here is increasing. Even native food-stuffs are continually rising in price. May God help us to get the work in China upon a self-supporting basis as soon as possible, so that no financial crisis can stop it. We are of good courage.

Nanking.



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.

ALONE

JOY HOPE

OVER the city the sun hangs low,
People are hurrying to and fro,
Trams are crowded, and autos race
To thread where a guardsman assigns a
place.

All is astir; but whither I,
Who have not a nest where I may fly?
Out where the street bares its heart of
stone,

Lost in a crowd — bereft, alone!

Banish the world with its gilded mart,
Beggared of soul, for an aching heart!
Give me the laborer's weary limb,
With a face at the window awaiting him;
Give me the lowliest, humblest cot,
With love, and a home, for my kingly lot!

Lost in a crowd! Though my purse is
fair,
And signboards are beckoning here and
there,

Listless I scan every passing face,
But never a thought of the wanderer trace.
Lost in a crowd, as I aimless roam,
Earth's treasures nothing, without a home!

DIFFERENT WAYS

MARTHA E. WARNER

"RALPH has been very sick," said my neighbor, speaking of her seventeen-year-old son. "You see," she continued, "he had a severe attack of indigestion, and the doctor directed that he be given a dose of salts. He simply would not take them at first, but finally I succeeded in getting him to swallow them. He always did make a fuss at anything like medicine or taking treatment. I suppose all children do."

This mother little realized that she was to blame for her son's behavior. How much better it is to begin when the child is small to train him to bear pain and its alleviation cheerfully. If he is sick and simple medicine is prescribed, say to him: "I have some medicine for you, Mr. Man. The taste will not be pleasant, but it will help make you well, so you will soon be out in the sunshine again. Open up that mouth. Down it goes,—and I saw only one tiny wrinkle on your face. You almost smiled. Next time I think you will."

Many mothers tell almost with pride of the way their children resist the efforts made to relieve their pain when ill. A little boy I knew was very ill, and a part of the prescribed treatment was fomentations. He screamed every moment during the treatment, until both he and his mother were ut-

terly exhausted. And although the child recovered, those familiar with the circumstances believe that the seeds of the trouble which a few months later laid that fond mother in the grave, were planted and well started in their growth during those weeks of overwork and overstrain, added to a mother's natural anxiety.

It is too late, when illness comes, to teach a child that he cannot get his own way by crying for it. "If mothers could only be made to realize," says a trained nurse in *American Motherhood*, "what a great help discipline is in time of sickness, I am sure that they would be more careful about letting their children have their own way all the time. In little things it may seem not to matter so much, but in many cases, obedience not infrequently means life, and disobedience death. The mother who has lost her child's confidence by saying of a dose, 'It will not taste bad,' when she knows the contrary is true, will find it hard to regain his confidence. Confidence and obedience are not to be established after illness begins, but must be the result of the child's whole training. Aside from all the other advantages of good discipline, it is a mother's greatest asset in fighting the dangers of disease."

Never offer bribes. Teach the child that he must do right because it is right, and tell him the reason.

I know of one woman who trained her boy in this way. At the age of eight he had serious trouble with his ear, and was taken to a specialist. After an examination the doctor told the mother what was necessary to be done. It would be very painful, but would give relief.

When the boy was consulted, he said, "I'll have it done, mother, but please stay where I can see you."

The doctor seated mother and son, and went to work. Whenever the boy raised his eyes, he received a smile of encouragement from his mother. During the time he was in the chair, he was as motionless as if strapped there. He never uttered a cry. Once the doctor said, "I hurt you pretty badly, then, didn't I?"

"A little," came the answer in a voice as steady as if he had greeted you with his cheery, "Good morning."

After it was all over, the doctor said to the boy, "Son, I'm proud of

you;" and to the mother, "Madam, I wish all children could come under your training."

Mothers, teach your children to bear pain bravely; it will mean much to them all through life.

Clintonville, Conn.

WHAT SHALL WE DO WITH THE DANDELION?

MRS. I. H. EVANS

IF only one morning of all the year we might waken to see our cherished lawn a dazzling field of cloth of gold, how eagerly we should look forward to the day! And if, a little later, we might for only a few hours see those tiny golden suns all turned to downy balls of loveliness, waiting the lifting of a passing zephyr to go sailing away through the scented air on fairy wings, how precious we should think them! Poets would sing of the flower, and the day of its appearance would become a springtime festival.

But alas, there is little that is poetical about the sturdy dandelion. True, babies toddle on uncertain feet to pluck off the golden blossoms, and when they first appear hot little fists carry wilting bunches of them to "teacher;" but they soon fall into neglect. But apparently the dandelion thrives on neglect, and is prepared to resist all old-fashioned efforts at its extermination. It is a hardy plant; drouth does not affect it, cold does not kill it, and it multiplies unbelievably fast.

By its persistency and its admitted staying qualities, the dandelion takes its place, to the home owner, in the front rank of the "undesirables," such as the English sparrow, the house fly, the mosquito, the bird-killing neighborhood cat, the homeless dog, and other unwelcome guests. We may bend our backs, and blister our hands and knees, and wear down our courage digging out the long tap-roots (sometimes twenty inches long) of the dandelion, going over the lawn inch by inch, only to see, a few days later, that a new crop has firmly established itself.

What shall we do with the dandelion?

"Kill it!" cry the lawn lovers.

"Eat it!" urge the "low cost of living" enthusiasts.

The trouble with both admonitions is that the lawn variety is hard to kill — and also hard to cook, having developed its powers of resistance to the highest point. The large, quick-growing, tender leaves, equally desirable for cooking as "greens," or for serving raw in salads, are found in pastures, fence corners, and along ditches, where they are not doing much harm anyway.

Preparing the Dandelion for the Table

Whether to be cooked or eaten raw, dandelions are best when gathered early in the morning or after a rain, and the young leaves are always to

be preferred. In gathering the leaves, the plants should be cut out of the ground with a sharp knife, in order to obtain the "crown," which has an excellent flavor. All the imperfect outside leaves should be discarded, and as much dirt as possible shaken out as each plant is lifted from the ground. After looking over carefully, plunge the leaves up and down in a deep pan of clear water, changing the water till all sand and grit are removed.

Those who dislike the bitter flavor may blanch the leaves by tying them in a square of cheesecloth, plunging them into boiling water, and boiling them five minutes. They should then be dipped in cold water, drained, and cooked till tender. Served with lemon juice as "greens," or with salad dressing as a sandwich filling, dandelions are a delicious and healthful addition to the spring menu.

Following are a few palatable ways of serving the uncooked leaves:

1. Add well-seasoned cottage cheese to one pint of minced dandelion leaves, mold into balls, and serve on lettuce leaves with a boiled salad dressing.

2. To one pint of freshly cut leaves, add a large cucumber, pared, chilled, and cut into small cubes. Serve with French dressing.

3. Egg and dandelion salad is made by cutting hard-boiled eggs in two lengthwise, and removing the yolks, which are then mashed fine, seasoned with salt, lemon juice, a finely minced onion, one cup of finely cut dandelion leaves, and enough boiled salad dressing to bind the ingredients together. The whites of the eggs are then filled with this mixture, what remains is molded into small balls, and the whole is served on a bed of lettuce or dandelion leaves.

One Way to Destroy Dandelions

The following method of ridding a lawn of dandelions, said to be both effective and comparatively easy to follow, consists simply of spraying the plants with a solution made by dissolving iron sulphate in water. It is thus described by a contributor to the *Youth's Companion*:

"The sulphate comes in granular form, and should be used in the proportion of two pounds to a gallon of water. One gallon of the solution will cover about eight hundred and sixty square feet. It can be applied from a sprinkling can or a hand pump. The finer the spray the better, and the more thoroughly the dandelions are soaked, the surer will be the results. The best time to do the work is in the forenoon, after the dew has disappeared, and when fair weather seems probable for the next forty-eight hours. The solution should not be applied on a freshly mowed lawn; nor should the lawn be mowed or sprinkled for three days after the spray has been used. If the dandelions are thick and have been allowed to go to seed, it may be necessary to use the iron sulphate three or more times during the season."

It would seem as if, with so many ways of utilizing this plant as food,

and an effective method of exiling it from the garden and lawn, we should be able to establish an efficient method of regulation for the dandelion.

WHAT IS THE CAT PROBLEM?

THERE are at least twenty-five million cats in the United States. Granting that only one fourth of these cats kill birds, and that those cats kill only five birds a year, we have more than

31 MILLION BIRDS KILLED EACH YEAR BY CATS

All these birds, if they had not been killed, would have eaten millions of insects and have protected our crops and our trees.

Every bird-killing cat increases the cost of living. The cat is really an economic menace.

As a mouser or ratter the cat has been vastly overestimated, careful tests showing that out of 559 cats only 197 caught rats, and most of these only caught one rat occasionally.

A simple trap, actual tests showed, will beat any cat alive for catching mice or rats.

The deep-rooted belief that a cat catches mice and rats, is rapidly being proved a notion. A well-set trap will, it has been demonstrated over and over again, catch more mice or rats than will any cat. The defense that will be put up by many that their particular cats "never kill birds," is another fallacy. The leading cat raiser in this country, who has raised more than five thousand cats for the market, says: "I never yet knew a cat that could be trusted not to kill a bird. It is in its very nature, and cannot be stamped out." Some cats may be trained better than others to let birds alone, but what is fundamental in the nature of the cat cannot be eradicated by any amount of training. The owners of scores of cats, who confidently believed that their particular pussies wouldn't harm any bird, were shown that when the cats were out of sight they would kill every bird they could reach: only the cat did not bring the bird home, but ate it stealthily away from the house.

The ordinance we suggest amply protects all owners of cats. It has not in mind extermination: merely sane regulation. It says you may have a cat, but you must have a license for it, and a bell around its neck so as to warn birds of its approach; and you must tether your cat on your premises or lock it up at night, when it does its chief work of destruction. It is not claimed for this ordinance that it will completely solve the cat problem, but it minimizes it, whereas now it is absolutely unregulated. It is the best that any community can do, and that is all that any of us can do. But this much all communities should do.

A number of these cats that never

kill birds were recently watched. In one instance a family pet whose mistress said her "darling pussy never touched a bird," was watched, and was seen to kill fifty-eight birds in one season. Another woman, whose cat "never harmed a bird in its life," was induced to let her cat loose in the early morning and, in concealment, watch it. In two weeks it killed fourteen birds, mangling them in such a way as to make its mistress almost ill. A third woman was incensed at the idea of her pet cat's doing such a thing as to kill a bird, until her husband demonstrated to her, the next May and June, that the cat killed on an average a bird every two days. That women sincerely believe their cats will not kill birds is unquestioned, but those who have studied cats all their lives are skeptical as to the existence of a single cat that won't kill a bird if it gets a chance.

One woman, a cat lover, got interested, and made up her mind to keep her eyes open. The first day she saw a cat catch a humming bird: that same day another cat caught four: the next day she saw a cat kill a green warbler. The day after she saw a kitten running home with a bird in its mouth. Her next discovery was the killing of a whole nest of young robins by a cat: then a cat robbed a nest of five nestlings. So it went on. And in each case the cat was a family pet. But it did not bring its victims home. It knew better. It had been whipped, and, to the mind of its owner, cured.

It is incumbent upon every woman who owns a cat not to allow sentiment for her pet to sway her, but to think seriously of the subject from an economic and a health standpoint. There is no reason why she should not keep a cat, if she chooses, but the rights of the many are greater than the pleasure of the individual. And the time has come when we must all cease to regard the cat as a joke, and must look upon puss as a factor in our lives that must be sensibly and rationally dealt with. Regulation will harm no cat that is loved or prized, but it will do away with thousands of vagrant cats. One thing is certain: the subject has gone beyond the question of mere sentiment.—*Edward W. Bok, in the Ladies' Home Journal for April.*

AN EXPERIENCE IN HOME SCHOOL WORK

THE following experience of a mother who is taking the lessons in the first grade in the Fireside Correspondence School, may encourage other mothers who have not attempted much in the home education of their children:

"I feel happy with the progress we have made in our home school work. Owing to the tent effort here last summer and a great deal of company, it was impossible for me to keep up the regular lessons; still we made

some progress. We have been having regular lessons lately, with the natural result of better progress.

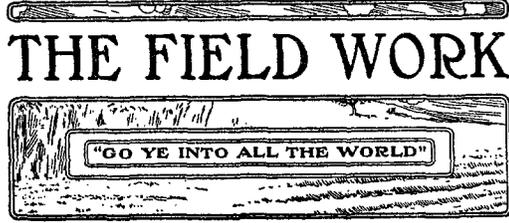
"My little girl is six years old, and though children all about her are attending public school, she is happy and contented to have school work at home, with mamma as her teacher. Sometimes I fear she may lose her interest; but so far she is enthusiastic, and surely with all the suggestions you offer and with plans we devise ourselves, and with God's power in our efforts, we shall be able to teach her according to the divine plan of education.

"I do not have an unchangeable schedule for lessons, but try to follow a plan something like the following:

"We have spelling drills of words on the blackboard, while I pronounce the words and wash the breakfast dishes at a table close by; then together we put the house in order, often singing such songs as 'Beautiful the Little Hands,' and 'I Washed My Hands This Morning.' After this we play the flash card game, review memory verses, or read for a little while. Lessons are interwoven with home duties from morning worship until the bedtime story has been read. Almost every day my pupil tells me a Bible story from her homemade Sabbath school book, which I started to make for her when she was four years old. By following the colored 'eye-gate pictures' she does very well in reviewing these stories; then from reading the *Little Friend* stories to her we found that she was especially interested in those telling of the body and its care; so we are reading 'The House We Live In' to her. While she cannot understand all, she is gleaning some information, and is learning lessons in self-denial through the desire to be good to the 'little stomach,' the 'little corpuscles,' etc.

"Even before taking up these lessons for our child, we were glad to see her close observance of nature, and through these lessons I have learned the importance of encouraging her to appreciate God's love in providing all these things she delights in. I could write a long letter on our outdoor life the past summer. One day she came bringing a box of earth and black ants; another time she begged to keep a toad for a few days; and again we found her carrying grasshoppers out of the range of the chickens. Lessons in kindness seem easily learned, and there is nothing that arouses her indignation like unkindness to animals."

"THERE is a sense in which sin of every sort is ignorance; for since all sin is self-robbery and self-punishment, who would commit it if he had not been first deceived by the devil? and all deceiving is ignorance."



THE BOOK WORK IN THE SOUTHWESTERN UNION CONFERENCE

I CAME to the Southwestern Union in 1912, after having spent twenty-three years in the Southern Union. Twenty-two years of this time were devoted to the general book work. I came reluctantly, because I knew that I was following one of our very best bookmen, Brother W. W. Eastman. For two years, however, we were successful in advancing each year in the book work, and our Union had reached the point of selling in one year about \$92,000 worth of our good literature. We set our goal in 1914 at \$100,000. I shall not attempt to tell you how hard we worked to reach this goal, and we thought that we would surely gain it. In the month of July we broke all records, having one hundred and fifty colporteurs in the field, and taking orders to the amount of \$25,850.

But all who are acquainted with the Southland know something of the trials we passed through; for in August, after the war had been declared in Europe, cotton went down to four and five cents a pound, and in some sections there were no buyers for it even at that price. Our colporteurs did the very best they could under the circumstances. However, we might have done better had all been prepared for the conflict which was before us and fortified themselves against it; but it came like a great avalanche and swept us from our bearings. Therefore, while our orders in that year reached the large amount of \$110,000, our deliveries were only \$58,000. A large number of our colporteurs, who had been in the work for a number of years, fell behind in their accounts with the tract societies, and were forced out of the work for a time.

In 1915, we made better deliveries than we did the year before, yet the lack of colporteurs who had formerly been in the field was felt, and our sales were far below what they had been at any time since I began work in this Union.

In 1916 we were urged by Brother Eastman and others to set our goal; but we felt that if we could not go beyond our past records, we would rather not attempt to set a goal, but would reorganize our work and get things to going, hoping and trusting to be able to pass at least our former records, not only in orders taken but in books delivered. And we succeeded, to quite an extent; our book sales last year, of the canvassers alone, show a gain of more than \$25,000 over 1915, and our office sales reached \$86,000. But still we were behind the years of 1912 and 1913, when the book work was at its highest in this Union.

At the opening of 1917, in counsel with Brother G. J. Abegg, our Branch manager, and Elder J. W. Christian, our Union president, and the field secretaries, we decided once more to raise our goal in this Union to \$100,000. We had learned, however, from past experience, that it is an easy matter for a conference or a Union to set a goal, but that it is quite a different proposition to organize and carry out our plans so as to attain the goal. We began by asking each of the local conferences to take as its goal a certain part of the \$100,000, and this they readily consented to do, North Texas and Oklahoma each agreeing to sell \$25,000 worth of books; Arkansas and South Texas, \$20,000 worth each, and the Texico Conference \$15,000. This, you see, would increase our \$100,000 by \$5,000.

Still, our Union has held to the goal of \$100,000. At our general institutes this

year, which are now in the past, we set before the colporteurs what we were going to try to do this year, and urged each to set an individual goal—not to make it extravagant, but just what each one thought he could do,—and then work to it. Now that our five large institutes are over, and each colporteur has taken his individual goal, I find that the amounts which the different colporteurs agreed to sell, total \$110,000. This is indeed encouraging, and so far this year each month has shown a steady gain over the corresponding month of 1916. This goal does not include what our students will take.

A short time ago I had the privilege of visiting the Clinton German Seminary to look after the interests of our students. Our field secretary from Oklahoma, Brother Albert Priest, accompanied me, and I assure you that we received a hearty welcome from the brethren at Clinton, and from the Union field secretaries of the Northern and Central Unions, Brethren E. M. Oberg and J. H. McEachern, who were present. We certainly had a good time. We secured fourteen or fifteen colporteurs to return to Oklahoma, and they set their goal at \$11,000. From there I went to Graysville, Tenn., on my way to Huntsville, Ala., where I was expected to attend the institute at the Oakwood Manual Training School.

I want to make a few remarks in regard to Graysville, my old home town while I spent nineteen years at work in the Southern Union. I had not been there for five years, and it was a great pleasure to meet the brethren at that place. They certainly made it pleasant for me. While there I spoke to them on the Sabbath—at the eleven o'clock hour, and at 3:00 P. M. to the young people.

I had the privilege of visiting the school. Things had changed since I left five years before. At that time the academy for our Union Conference was at this place. Since then it has been moved to Ooltewah. At Graysville there still is a nice little intermediate school carrying work up to the tenth grade. By invitation, I took the old stand that I had so many times entered, and spoke to the students in regard to doing faithful work, putting in faithful time, and preparing for the great conflict that is before us. I was surprised to find there were one hundred and thirteen students enrolled; and all the teachers and the people there were delighted with what the Lord had been and is doing for them. I could not help noticing how united our brethren at Graysville are, and how their hearts go out as of old for their children. I certainly enjoyed meeting with this happy family of workers.

While I did not have the privilege of visiting Ooltewah, I should have enjoyed doing so, for I am in perfect harmony and sympathy with the educational work in all its phases. I never had the opportunity of attending our schools when I was young; therefore I feel the need of providing for our youth opportunity for a thorough preparation for the work of God. I hope the next time I visit the Southern Union, I may have the privilege of visiting the Southern Junior College.

From Graysville I went to Huntsville. Brother D. W. Dillen was with me in the work there. We had a splendid institute. I am glad that we were able to secure two or three bright boys for the Southwestern Union Conference. Two of them will go to Arkansas and one to south Texas. They certainly have a fine school at Huntsville. It has grown wonderfully in the last five years, and now they are laying plans to enlarge it.

I wish that our people everywhere would take a deeper interest in the education of our colored workers. Only those who have lived in this Southland can fully appreciate the great need there is for more colored workers. The time is coming when we cannot carry on the work we are now doing, either for the students or for the field, and we shall certainly need more bright men and women who have received their training at Huntsville to scatter out over this Southland and in many of the Northern cities, to help finish the work. May the Lord bless that school and all plans that may be laid for its advancement.

I have just returned to my home field again, and in a few days shall go to Keene, Tex., to hold an institute with the colporteurs there. I am sure we shall have at least forty or fifty bright young men and women to go out this summer and help us to reach that \$100,000 goal. Every man and every woman who can do anything at this time, should do it now; for I am sure that we are in the very closing days of this world's history, and that we have no time to strive for the things of this world. May we prepare ourselves by the help of God for the great conflict that is before us! I quote a few words from an article in the REVIEW AND HERALD of July 9, 1908:

"There is no escape for any from this conflict. If in your life there are defective traits of character that you are not striving to overcome, you may be assured that the enemy will endeavor to take advantage of them; for he is watching vigilantly, seeking to spoil the faith of every one. In order to gain the victory over every besetment of the enemy, we must lay hold on a power that is out of and beyond ourselves." "The conflict that we are passing through is the last we shall have in this world."

We can readily see where we are at the present time. Even if this European war should stop, it will only be to break forth again with tremendous fury; and other nations will be engaged as they have not been before. Every candid Seventh-day Adventist, not only in the Southwestern Union but in all this world, should fully wake up to the times in which we are living. We should seriously consider whether we have time to engage in worldly pursuits, when we are so close to the brink of eternity. I urge not only the people of this Union, but those in all parts of the land, to come forward and rally to the front. It does seem that while the world is engaged in this great conflict, we ought to labor as we never have before to finish the work God has given us to do. He has already told us that what we fail to do in times of peace and prosperity we shall have to do in a terrible crisis; so come on, one and all, and let us make a stand for the finishing of the Lord's work in the earth.

I am now in my thirtieth year in this grand old book work, and I hope to be able to continue the hard fight to the finish. I never felt better in my life, nor stronger in purpose and determination to carry the work forward to its completion, and help sell the last book that may be sold.

I ask your prayers for the work in this Union, and that all may have a great burden for the work. A. F. HARRISON.

A HOME MISSIONARY INSTITUTE IN THE SOUTH CARIBBEAN

DURING 1916 a number of institutes were held in the South Caribbean Conference, but one of special interest convened at Port of Spain, Trinidad, November 18-20. At this place, the capital city, we have a church of 279 members. There are thirteen churches and companies scattered throughout the island, with a membership of about seven hundred. At this meeting most of the churches in the island were well represented. The delegates were provided with notebooks and pencils, an offering being taken for defraying the expense incurred.

On Sabbath, November 18, Elder D. E. Wellman opened the first session of the institute, assisted by the conference missionary secretary. The subjects considered were as follows: The Relation of Church Members to the Finishing of the Work; The Organization of Churches for Home Missionary Work; The Duties of the Missionary Leader; The Duties of the Missionary Secretary; The Duties of the Missionary Committee.

The second session was conducted in the afternoon by Brother E. C. Henriques, our educational and Missionary Volunteer secretary, assisted by the day school teacher, Brother J. D. Wood. The relation of the Missionary Volunteer Society to the church missionary society; the basis of membership in the Missionary Volunteer Society; and the underlying principles governing the Missionary Volunteer Society were among the questions discussed.

Sunday morning Elder E. C. Widgery and Brother F. H. Raley had charge of the meeting. The financial standing of the churches and their relation to the tract society was considered by Brother Fred Hutchinson, after which reports were given by representatives of local churches and companies. Brother Raley reported the growth of the work in the Union, explaining in detail why churches get into debt and how it is possible and necessary for this to be avoided. Elder Widgery closed the service with an exhortation to more complete consecration.

The afternoon service was an entertaining and instructive special program. A small orchestra helped with the music, and missionary songs were sung and recitations rendered. The leading feature of the evening session was a practical demonstration of the right and wrong ways of canvassing for our literature.

Monday we considered the importance of missionary meetings; bands and their leaders; the necessity of faithful reporting; missionary visits and personal work; Bible readings and cottage meetings and Christian Help work. Just before the close of the last meeting the membership card was explained, and a large number signed, pledging to enter this soul-saving campaign.

The last evening service was a stirring sermon by Elder M. B. Butterfield on "Our Relation to This Closing Message."

Much help was received from this institute. Letters from many who attended have expressed their gratitude for the privilege of meeting with us. May God give us wisdom and inspire us with courage to use every means he has put within our reach for the upbuilding of his kingdom.

SAMUEL L. ASH.

Missionary Volunteer Department

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THE SENIOR BIBLE YEAR

ASSIGNMENT

April 29. 2 Kings 22-23: The good reign of Josiah.
 April 30. 2 Kings 24-25: Chaldean invasion; captivity.
 May 1. 1 Chron. 1-3: Genealogy.
 May 2. 1 Chron. 4-6: Genealogy.
 May 3. 1 Chron. 7-9: Genealogy.
 May 4. 1 Chron. 10-12: Death of Saul; legions of David.
 May 5. 1 Chron. 13-16: The ark brought to Jerusalem.

Read Them Together

In addition to reading the daily assignments in the books of Samuel, Kings, and Chronicles, it will be profitable to spend as much time as possible rereading, compar-

ing, and reading again. Note "especially the points of agreement and the supplemental information by which the individual records are perfected and completed. All these books treat mainly of the same historical period and events, yet each book has its own speciality, and the whole contains but one history. Samuel is more biographical than historical, and narrates the formation of the kingdom, together with the life and times of Saul and David. The books of Kings contain the history of the theocracy, with brief descriptions of the character and conduct of the various monarchs and of the people. The books of Chronicles are more ecclesiastical in structure, and give full details of the order of public worship, the genealogies, and other matters of great importance to the Jewish people on their return from the Babylonian captivity."

First and Second Kings

"The two books of Kings constitute but one book in the Jewish canon. They are connected immediately with the two books of Samuel as their continuation. They contain the records of the Hebrew nation from the accession of Solomon to the destruction of Jerusalem, comprising a period of about four hundred and twenty-six years; also several prophetic utterances, while the writings of the prophets who lived before and during the captivity receive much elucidation from the contents of the two books themselves. The historical details are supposed to have been written by the historians of their respective times, the whole arranged and put together subsequently by Ezra, or, as some think, by Jeremiah.

"The first book of Kings comprises the history of the Israelites for about a hundred and twenty-six years, and consists of two distinct and separate portions, the first relating to the history of the undivided kingdom under Solomon, and the second to the history of the two separate kingdoms of Judah and Israel for about eighty years. The first portion alone comes now in chronological order (chapters 1 to 11), and refers to the latter days of David, the accession and reign of Solomon, the building and dedication of the temple, and many important events connected with the life and times of Solomon. Note especially Solomon's wisdom, his prayer at the dedication of the temple, his relapse into idolatry, and the typical character of his reign generally. . . .

"The second book of Kings is a continuation of the national records from the death of Jehoshaphat to the destruction of Jerusalem by Nebuchadnezzar, embracing a period of about three hundred years. It relates therefore to the history of the two nations of Judah and Israel under various kings until the overthrow of both."—Anderson.

The Books of the Chronicles

"The title of the books is taken from the Hebrew, the title in the Septuagint being 'The Things Omitted,' implying that the books are intended to supply what was left out of the books of Samuel and the Kings. In the course of the books twelve other histories are named as the author's source of information. This author may have been Ezra—a supposition made probable by the fact that the closing passage of Second Chronicles is identical with the opening passage of Ezra. There are four divisions of the books,—genealogies, and the histories of David, Solomon, and the remaining kings of Judah. Everywhere a knowledge of the preceding books of the Bible is taken for granted, and many new and important facts are given. Scarcely anything is said about the northern kingdom or about the sinful acts of David and Solomon. The great number of genealogies is accounted for by the need of such records that would be felt after the exile, when the land came to be assigned to its hereditary owners, and the temple service to be taken up by those whose hereditary duty it was."—Amos R. Well.

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

NOTES BY THE WAY—NO. 5

THURSDAY morning, November 30, the "Malwa," on which I was booked for Colombo, arrived at the port of Adelaide, Australia, on the way from Sydney to London. I was happily disappointed in crossing the Australian Bight from Adelaide to Fremantle, as it has about the same reputation as the Bay of Biscay for roughness. This time it was very smooth, and everybody was happy.

At Fremantle the ship stopped several hours, which gave me an opportunity to visit the headquarters of the West Australian Conference, at Perth, twelve miles from Fremantle by train. In the early history of the work in Australia, the western part was a specially good field for our canvassers. Many books were placed in the homes of the people, and our brethren are now reaping the results of this seed sowing. At present this conference has a membership of about five hundred and fifty, and a total of sixteen workers.

I was again disappointed, but not happily, when our ship left Fremantle, for those who had made the trip from there to Colombo had told me that I would find the ocean as smooth as a lake all the way; but no sooner were we out on the deep than we encountered very heavy swells, which started our boat rolling from side to side, and it kept it up for five days, so that the stewards had to put the "fiddles" on the tables at mealtime to keep things from sliding off. As table companions, I had the general secretary of the Church of Christ in Australia and another gentleman, a member of the same church, who were on the way to India, to visit their mission stations in that country; and two young Jewish actresses. Notwithstanding that these two young women were stage girls, they were about the best-behaved women on board. The most of the women smoked cigarettes regularly every evening. One young English mother had a beautiful flaxen-haired little girl of about two and a half years, who was the pet of all the passengers. The mother also was a nice-appearing woman. But what was our surprise to find her in the smoking-room one evening with a young man, having her cigarette! She kept this up daily. There is, perhaps, no better place for one to see the bent of the natural heart carried out than on board ship, where all restraint seems to be cast aside.

One of the interesting features of this voyage was the lifeboat drills. On entering my cabin, when I first went aboard, the following notice, on a large card in one corner of the mirror, attracted my attention:

NOTICE

In case of emergency FIVE
SHORT BLASTS
On the steam whistle will be
blown,
Which signal will be repeated sev-
eral times.

Cabins 519-522, Boat No. 16.
Position of Boat, Port Side, Poop
Deck.

One morning about ten o'clock we heard the signal, and soon we all had our life belts on, and were mustered on deck beside our boats. Officers inspected each of us to see that we had the life belts properly adjusted. At the close of this first "muster," the captain gave us instructions as to how we should

conduct ourselves in case of an "emergency." He also advised those who would pass through the danger zone to keep their life belts always near at hand, to take them along when they went on deck, when they went to their meals, and to keep them ready at hand at night. But we reached Colombo the evening of December 13 without hearing any emergency call except for drill. For this we were all very thankful.

As we arrived in Colombo harbor late at night, we cast anchor outside until the next morning. About six in the morning I had the joy of seeing Brethren W. W. Fletcher and J. S. James appear at my cabin door. I was soon ready to go with them. Instead of going directly ashore, we went in a small boat to the "Malta," which had arrived early in the morning from Singapore, and on which were Elders W. T. Knox and R. C. Porter, with their wives. One of the most enjoyable experiences one can have after a long voyage at sea alone, is to meet familiar faces on arriving in a strange port.

After the usual visit of the doctor, the examination of passports, etc., we went ashore, and had a good breakfast at the Globe Hotel, in Colombo. After breakfast some of our party took an auto ride out to see one of the native brethren, while others bought supplies for our "tiffin basket" for the trip during the next few days.

Leaving Colombo Thursday evening, December 14, we arrived the next morning early at the port whence we were to cross over to India. A trip of two hours in a small boat brought us to Tuticorin in India. From there we took the train north. A ride of twenty-four hours brought us to Coimbatore, where Brother and Sister G. G. Lowry are conducting a training school. These workers gave us a very hearty welcome. One of the native boys conducted the Sabbath school Sabbath morning. It was interesting to see Sister Lowry teaching a class of native girls in their own language. The lesson for that Sabbath was on the Papacy, and those girls were very enthusiastic in answering the questions.

After the Sabbath school, Elder Porter spoke, giving some very interesting experiences in connection with the progress of our work in different lands. In the afternoon Brother Knox gave us a good talk. After the Sabbath we were invited into the schoolroom, which had been decorated by the students, and were given a native reception. The following address of welcome was prepared wholly by the students, and read by one of them:

"An Address of Welcome"

"DEAR BRETHREN AND SISTERS: We, the members of the Seventh-day Adventist Mission School, Coimbatore, are assembled on this happy occasion to give a hearty welcome to you all. This day will ever be cherished in our minds as memorable, as we are blessed to have among us some of the leading members of our denomination. The few moments at your disposal forbid us to show a sufficient external demonstration of the high and heartfelt appreciation of your visit. We deem it an honor to place before you a few of the many points of interest in connection with our educational work in this place. Within a brief period of fifteen months since the initiation of our institution, the number of students receiving instruction has remarkably risen from fifteen to fifty, and the number of grades from four to ten, not to detail the proportionate increase in the staff. This is the only institution of our denomination intended for higher education in south India. Students are given instruction in ten grades. The chief branches of study are (1) Bible and church history, (2) English language and literature, (3) vernacular language and literature, (4) mathematics, (5) general knowledge covering instruction in the histories of India and England, geography, and science. The results of the previous examination are excellent, and some of the students have admirably distinguished themselves by obtaining special marks of honor. In addition to their school work,

they are trained in various lines of mission work, such as visiting, preaching, distributing literature, and conducting Sabbath schools and young people's meetings. In general, the tone and discipline of the school are excellent, faults requiring severe attention are exceedingly few, and the mutual relations between the staff and the students are exemplary.

"Dear brethren and sisters, we hope that your visit will mark an epoch in the history of our institution, and that you will show all the sympathetic and loving considerations on all matters affecting its progress and welfare. We realize that your visit is a special token of your kind disposition toward us, forasmuch as you are pleased to spare a few of your precious moments to give us this rare pleasure of your company amid your multifarious engagements. To this act of special love to us, we, in addition to our hearty and loving thanks to you, join in a unanimous chorus of intercession and benediction that the Lord may bless and preserve you, and that he may lift up the light of his countenance upon you, and give you peace and happiness now and evermore."

Following this, they sang native songs in the Tamil, Telugu, and Malayalam languages. One interesting feature of the reception was the shower of flowers they gave us. Six or seven of the girls came forward, each with a dish full of wild flowers, and each had a wreath of flowers. These they threw over our necks, and then while they sang a native song, they literally showered us with handfuls of the wild flowers.

We were glad to see that Brother and Sister Lowry are not trying to make Europeans out of these boys and girls, or to educate them away from Indian ways of dressing and living. The boys and girls dress in their own native styles, and eat and sleep in their own native way. Their beds consist of straw mats, which they spread on the floor, and in the morning roll together. When they eat, they sit on their feet on the floor, and eat their rice and curry with their fingers. I quite enjoyed getting down on the floor and eating rice with them with my fingers. Taught in this way, they will be able to labor much more successfully for their own people than they would if they were taught to dress like Europeans and live like them.

The same evening, after the reception, our party took the train for Bombay, arriving the following Tuesday morning. Here Brethren G. W. Pettit, W. R. French, and A. W. Stevens met us. We could remain but one day in Bombay. Brother French is conducting an English effort in the city, and Brother Stevens is canvassing with English books. After a wholesome Seventh-day Adventist breakfast at Sister Pettit's, we went to see the "tower of silence," where the Parsees dispose of the bodies of their dead.

"These strange towers, about ninety feet in diameter and fifteen feet high, are built in the midst of a beautiful garden on the top of Malabar Hill. . . . Ranged around the summit of these towers, crowded closely together, are rows of loathsome vultures. These birds are still and silent; but when the gate is unlocked for the funeral, they begin to stir and show signs of excitement, which increases as the procession winds slowly up the hill, followed by the mourners reciting funeral prayers. . . . On reaching the house of prayer, the mourners enter and chant prayers while the corpse bearers enter the tower of silence with the dead body; which they expose naked on the platform inside, invisible to all outsiders. The moment they withdraw, the rows of expectant vultures drop silently down into the tower, and in ten minutes have stripped every particle of flesh off the corpse."

In the afternoon the brethren showed us something of the city of Bombay, taking us through the native quarters, where we had our first view of real native life in an Indian city. We had a good night's rest in Bombay, and the next morning went to Kalyan, where Brother and Sister M. D.

Wood and Sisters Elinora Reid and Mary Moss are carrying on dispensary and school work. Sister Wood, assisted by Miss Reid, is treating about twenty thousand patients in the dispensary each year. Sister Wood feels that the dispensary work does not count for so much in reaching souls with the truth as it would if more time could be given to Bible work. She greatly needs a good Bible worker who speaks the native language, to follow up the work with those who manifest some interest in the truth. The buildings of this mission are very pleasantly situated, about two miles from the town. We greatly enjoyed visiting Brother Wood's native school at this place.

We had time for only a short visit at Kalyan, and were soon off for Mussoorie, our principal hill station in India. We should have arrived early Friday afternoon, but as our train was three hours late, we did not get to the station until after dark. Our workers had already left there for the plains, but Brother G. F. Furnival returned to receive us and to show us the place. At an altitude of more than seven thousand feet, the weather is cold in December, even here in India; so we were prepared to appreciate the good fire which Brother Furnival had in the fireplace when we arrived. In order to carry out our program and get to Calcutta in time for the general meeting, we could spend only the Sabbath in Mussoorie. The treatment-rooms here are very well patronized during the season when the people go to the hills, but when the summer is past, nearly all the people go to the plains again. Most of the European stores are shut during the winter. The furniture and apparatus of the treatment-rooms are all packed away during the cold months.

The evening after the Sabbath we made our way down the mountain to the station, eight miles away, some of us being carried by Indian coolies in dandies, others were on horseback.

Our next stop was at Najibabad, where Brother and Sister R. P. Morris are stationed. They are comfortably housed in the mission bungalow, and are having success in reaching the natives with the truth. Several of the native brethren are assisting Brother Morris in the work. While we were at this station, we went out to a native village in a *baile-tonga* (bullock cart), to attend a meeting among the villagers. Brother Buda Sing was the principal speaker. He was followed by his son, who is engaged in selling literature in Najibabad and in teaching night school. Brother Buda Sing visits about thirty villages in his work, and has many who are inquiring after the gospel.

When we left Najibabad, our party separated, Brethren Porter and Fletcher going to Lahore, with Professor Griggs, to visit Dr. V. L. Mann and his work at that station, while Brother James, Brother and Sister Knox, and I went to Simla, where Dr. H. C. Menkel has been stationed this past year. The Lord has greatly blessed Dr. Menkel in his medical missionary work at this hill station. Although this was his first season there, he has given more than twenty-five hundred treatments, and for these he has received over nine thousand rupees. The doctor makes the missionary phase of his work prominent, and the Lord has blessed him and his coworkers in winning souls to the truth. They have a neat little chapel in the same building with the treatment-rooms, and have a church membership of more than thirty.

"Simla," says one writer, "is the summer capital of India. The 'Simla exodus' from Calcutta, as soon as the hot weather fairly sets in, is the great Anglo-Indian event of the year, the whole of the government departments transferring their offices to this beautiful station. During the winter, Simla is deserted." When we were there, Dr. Menkel had all his instruments, furniture, etc., packed for the winter, and his house was shut up. But he is planning for a successful work next season.

On our way south from Simla to Lucknow, we visited the old historic towns of Delhi, Agra, and Cawnpore. The Jumma Masjid at Delhi is said to be one of the most famous mosques in the world. This building is two hundred and sixty feet long and one hundred and twenty feet wide, and has a courtyard four hundred and fifty feet square. The floor of the mosque is paved with slabs of white marble, each three feet long by one and a half wide, and each forms a "pew" for one person on Friday, when ten thousand Mohammedans gather there to worship.

The famous Taj Mahal, at Agra, "the sublimely beautiful tomb erected by Shah Jehan over the body of his beloved wife, is one of the most renowned buildings in the world. Twenty thousand workmen were employed for twenty years in building and decorating this remarkable structure. The total cost is estimated at four million pounds sterling.

We were especially interested in visiting the historic places in these three towns connected with the Sepoy Mutiny of 1857, and we could not help but admire the brave men who saved India to the British Empire in those trying days.

Friday afternoon we arrived in Lucknow, the headquarters of our work in India. Several of the workers who live here met us at the station, and we were soon distributed around in their hospitable homes. I enjoyed the generous hospitality of Brother and Sister Walter Mead. Brother Mead is manager of our printing plant in Lucknow. Getting out literature with only native help is slow business in India, especially when the help are nearly all not of our faith. Our publishing house at Lucknow, which is called the International Tract Society, is becoming very well known throughout India among the other Protestant denominations. The literature which goes out from here is reaching hearts and bringing people into the truth. We spent a pleasant Sabbath in Lucknow.

On the way from Lucknow to Calcutta we spent a few hours in Benares, the center of Hinduism in India. Here we had the opportunity of seeing the natives—men, women, and children—bathing by the hundreds in the sacred (?) Ganges. The Hindus have a different custom in disposing of their dead from that of the Parsees. Instead of letting the vultures pick their bones, they burn their dead. We visited the "burning ghat," and saw several of these fires consuming the dead. They make piles of wood about four by six feet, on which the corpse is placed, and then more wood is piled on top of it. When we were there, they were just preparing a man for the burning. After all was ready, the relatives marched around the pile three times, holding hands, one of them having in his hand a long straw torch. As they came round the third time, he lighted the fire which was to consume the body. After the burning is completed, the ashes are thrown into the Ganges. Here is also a famous golden Hindu temple which we were allowed to see—from the outside. Here, as in other Indian cities, the sacred cow and sacred bull are in evidence in nearly every street, and such filth, and dirt, and lepers, and beggars!

The Calcutta Meeting

Tuesday morning, January 2, our party reached Calcutta, the twentieth day from our landing in Colombo. Sixteen of the twenty nights we had spent on the train in second-class railway carriages. But second class in India is all right. There are no Pullman sleepers here, but one can reserve a whole seat for the night, and by carrying bedding, one can sleep very comfortably. The second-class compartments usually have five long bed-seats, three "lowers," and two "uppers." Brother James was able to get reservations for us nearly every night that we were out. I usually occupied the compartment with Brother and Sister Knox and Brother and Sister Porter.

In Calcutta the workers had hired two large new buildings to accommodate us during the meeting. Each room had its own private bathroom. Every morning a native sweeper came to sweep our rooms for us. In another building was the dining hall. Miss C. Manson, from Australia, had charge of this, and we were served with good, wholesome food every day. The whole arrangement was very agreeable, and a credit to the workers who had charge.

January 4 the meeting began, with nearly every worker from India and Burma present. The first service of the day was a devotional meeting at nine o'clock. This was followed by a Bible study, then a conference meeting from eleven to one. In the afternoon another conference session was held, and there was preaching each evening at six. The Bible studies were on personal godliness and victory over sin. The Lord greatly blessed in these studies, and many of the workers gained very definite victories during the meeting. Service in these tropical fields is very trying on the nerves, and Satan tries to take advantage of this. But the workers in India are determined to press more closely together than ever before. The spirit of harmony and brotherly love which came in during the meeting brought encouragement to all, and filled the hearts of the brethren with bright hopes for the future.

Those in charge of the work in India recognize that our literature is one of the most successful agencies in finishing the work in this great field, and during the conference careful consideration was given to this branch of the work. In response to the request of India at their last biennial session, that Australia furnish them with some good men for their English book work, four men arrived in October of 1915, and one in November. Since that time these men have delivered more than two thousand copies of "Heralds of the Morning" and two hundred and seventy-nine copies of "Practical Guide." The larger part of these books have been sold in Bombay and Calcutta. The average sales per hour have amounted to \$1.70. This compares very favorably with the work of our colporteurs in the States. One of these young men gave 475 rupees (\$152) as his annual offering to missions, and at the Calcutta conference this same brother pledged 500 rupees toward the school work in India. The other bookmen pledged 150 rupees each. We thank God for what he is doing for these bookmen in India.

Owing to the lack of workers, the English periodicals, *Signs of the Times* (formerly the *Oriental Watchman*) and the *Herald of Health*, showed a falling off last year, but the brethren hope for better things in the future.

Periodicals are now published in the following vernacular languages in India and Burma: Bengali, Burmese, Gujarati, Hindi, Malayalam, Marathi, Tamil, Telugu, and Urdu. These papers have been published as quarterlies, except the Bengali, which during the past year has been a bimonthly. Five of these papers are published on our own presses in Lucknow. The Tamil, Telugu, and Malayalam are printed by outside firms in Madras, and the Burmese is printed in Rangoon, Burma. In his report for the past two years, Brother A. W. Knight, the Union field secretary, said:

"Summing up the vernacular work for the entire field for the two years, we have a combined publication of 29,000 magazines in nine languages, as against 15,000 in five languages during the 1913-14 period. The total value of sales for the period amounts to 5,969 rupees."

At the conference it was voted: "That as fast as arrangements can be perfected to make it possible, we plan to bring into one central publishing house the printing and publication of all our vernacular literature in this field, and that to make this possible, plans be laid to bring together at the central publishing house the needed equipment, proof readers, and other necessary help."

At the present time, of the twenty-three employees they have in the factory at Lucknow, thirteen are Mohammedans and six are Hindus. Our brethren hope to change this by training our own young men as typesetters, proof readers, etc.

As the English portions of India are proving to be good fields for our English subscription book work, and as India must needs get the men from the homelands to develop this branch of the work, the following plan was voted at the conference: That the India Union Committee endeavor to secure from the homeland three experienced bookmen annually; that India pay the transportation of these men to the field; that they engage in the English book work in India for a period of not less than three years; that at the end of this period, the return fare of each be paid, provided he has, during the time, sold and delivered one thousand pounds' worth of books; if not, that the fare be paid when this amount is reached. India hopes to get the most of these men from Australia, and the brethren hope that by this plan the English book work may be pushed vigorously forward continually in India.

Inasmuch as the Signs Publishing Company of Warburton, Australia, is in the Asiatic Division, and this house is willing to furnish literature to India at the same prices and discounts which our American houses give to mission fields, the conference voted to recognize the Australian publishing house as the natural supply center of all the English subscription books which the India Union Mission may need.

Action was also taken placing the responsibility of the literature work in each mission upon the local committee, thus relieving the publishing house in Lucknow. Beginning with this year, the Lucknow house will adopt the regular schedule of discount on literature as recommended by the General Conference Publishing Department. This will encourage the local tract societies to take more interest in developing the work in their respective fields.

The following action evoked a lively discussion, and was enthusiastically voted:

"WHEREAS, We believe the time has come when definite steps should be taken to organize and develop the subscription book work in the vernaculars in our field; and,

"WHEREAS, In doing this our first and greatest need is suitable books for our canvassers to handle, that their work may be self-supporting; therefore,

"We recommend, That immediate steps be taken toward the preparation and publication of a cheap health book in the Bengali, Malayalam, Tamil, Burmese, Urdu, and Marathi languages, and we suggest that this book be followed by 'The Coming King.'"

The brethren are hoping that the health book, which is being sold so successfully in China, can easily be adapted for the peoples in India.

Brother A. W. Knight was appointed as Union field missionary secretary and as home missionary secretary of the Union. Actions were taken recommending that the home missionary secretary, in consultation with the mission superintendents, hold institutes in all the churches and companies, to instruct and organize them in missionary activity. Special attention will be given to the work the lay members can do with our literature. It was inspiring and encouraging to see the lively interest and the enthusiasm manifested by the workers in India in the literature work.

By arrangement of the Union committees, the Rev. Mr. Young, the British and Foreign Bible Society agent, spoke at the conference one day, on what the Bible is doing in India. Mr. Young told us that as far back as 1811, the British and Foreign Bible Society appropriated thirty thousand pounds to India for the translating and circulation of the Bible. In the year 1816 there were circulated in India six thousand Bibles and portions of the Bible from Calcutta. During 1916 there were circulated one million copies from the same place, in fifty of the tongues and dialects of India,

and this notwithstanding that in this country only one man in ten can read, and only one woman in a hundred.

Speaking of the kind of men needed for the Bible colporteur work in India, Mr. Young said:

"What makes me angry (I believe a righteous indignation is permitted) is when a missionary writes me saying that he has a new convert who is out of work, and he thought to try his hand at selling a few books! Until we lift up and exalt this work and put it in its proper place, we can never do our duty to India. No one should undertake this work who does not know the Word and is well grounded in the truth."

This is good doctrine for Seventh-day Adventists, both in the homeland and in the mission fields.

It is only an hour's ride from Calcutta to Serampore, where William Carey began his work of translating the Bible when he first arrived in India. I appreciated very much the privilege of visiting his old headquarters, and seeing some of the results of his early efforts. Our missionaries are still enjoying the benefits of the untiring labors of Carey in translating the Bible in the vernaculars of India.

The outlook for the work here is most encouraging. The workers generally are enjoying good health, and are hopeful for the future. Excellent progress is being made by those who are studying the vernaculars. We may expect to see some good reports from India.

N. Z. TOWN.

OBITUARIES

Hayes.—John W. Hayes was born Oct. 2, 1873, in the vicinity of Charlotte, Mich. The last few months of his life were spent in Florida. On March 2, 1917, he was taken to the Ridgeway Sanitarium, near Nashville, Tenn., where he fell asleep two days later. He was a member of the Seventh-day Adventist church at Pottersville, Mich. His wife, daughter, a sister, and other relatives mourn.

S. B. HORTON.

Martin.—Annie Reid Martin was born in Forestville, Sanilac Co., Mich., Oct. 21, 1857, and died at her home, in Bad Axe, Mich., March 11, 1917, after an illness of about five months. Twenty years ago she united with the Seventh-day Adventist church, and fell asleep in hope of a soon-coming Saviour. Her husband, William Martin, to whom she was married in 1877, with two sons and three daughters, is left to mourn.

T. J. CLARK.

Newberry.—Addie E., beloved wife of Charles Allen Newberry, died March 3, 1917, aged 76 years, 4 months, and 8 days. She was born in the State of Ohio, and came to Michigan with her parents when a mere child. Thirty years of her married life were spent in Galesburg, Ill. At the time the Seventh-day Adventist church at that place was organized, she became a charter member. She suffered much, and longed for rest, but she sleeps in hope of the resurrection morning soon to dawn.

* * *

Zendner.—Leah Adena Zendner was born in Thurman, Colo., Feb. 16, 1893, and died in Weatherford, Okla., March 12, 1917. She gave her heart to God and was baptized at the Salina (Kans.) camp meeting about eleven years ago. She took the nurses' course at the Kansas Sanitarium, where she was graduated last October. After a brief visit to her home she connected with the Gaede Sanitarium, and there fell asleep. We feel confident that she will have a part in the first resurrection.

I. A. CRANE.

Appointments and Notices

CAMP MEETINGS FOR 1917

COLUMBIA UNION CONFERENCE

Virginia, Gordonsville.....May 24 to June 3
Chesapeake June 1-10
Eastern Pennsylvania.....June 21 to July 1
West Pennsylvania.....June 28 to July 8
New Jersey, Trenton.....June 28 to July 8
Ohio Aug. 16-26
West Virginia Aug. 30 to Sept. 9

CENTRAL UNION CONFERENCE

Nebraska May 31 to June 10
Colorado June 14-24

Wyoming June 28 to July 8
Missouri Aug. 9-19
Kansas Aug. 23 to Sept. 2

NORTH PACIFIC UNION CONFERENCE

Western Oregon, Portland.....
.....May 29 to June 10

PACIFIC UNION CONFERENCE

Central California, Recreation Park, Fresno May 24 to June 3
Northwestern California, Healdsburg June 7-17
Nevada, Reno June 13-17
Northern California June 21 to July 1
California July 5-15
Arizona, Prescott July 12-22
Inter-Mountain July 12-22
Southern California Aug. 2-12
Southeastern California Aug. 16-26
Arizona, Safford Aug. 16-26

WESTERN OREGON CONFERENCE ASSOCIATION

THE Western Oregon Conference Association of Seventh-day Adventists, a legal organization, will hold its fifteenth annual session, the Lord willing, in Portland, in connection with the conference and camp meeting, May 29 to June 10, 1917, to elect a board of trustees, and to transact such other business as the constituency may desire. The first meeting will be at 10 A. M., Thursday, May 31.

By order of the board.

H. W. COTTRELL, *President.*
C. E. OLCOTT, *Secretary.*

SOUTHERN NEW ENGLAND CONFERENCE ASSOCIATION

THE eighth session of the Southern New England Conference Association of Seventh-day Adventists, Inc., will be held in connection with the Southern New England Conference, at Hartford, Conn., May 11-14, 1917, for the purpose of electing officers and a board of trustees, and of considering such other business as may properly come before the meeting. All accredited delegates to the Southern New England Conference are constituent members of the association. The first meeting will be at 9 A. M., Monday, May 14.

FREDERICK W. STRAY, *President.*
WILLIAM E. FORTUNE, *Secretary.*

SOUTHERN NEW ENGLAND CONFERENCE

THE twelfth session of the Southern New England Conference of Seventh-day Adventists will be held in the church at 51 Whitmore St., Hartford, Conn., May 11-14, 1917, for the purpose of electing officers for the ensuing biennial term, and of transacting such other business as may properly come before the delegates. Each church should send one delegate for the organization and one for each ten members.

F. W. STRAY, *President.*
W. E. FORTUNE, *Secretary.*

NURSES' COURSE AT LOMA LINDA

THE nurses' course of the Loma Linda College of Medical Evangelists for 1917-18 will begin Aug. 12, 1917. Unusual advantages are to be had at Loma Linda, as we have a large medical faculty, and opportunity for securing various experiences in field, sanitarium, and hospital work. Students should be over nineteen years of age, and have had ten grades of regular school work. Applications are now coming in. Any who are planning to take this course, should write early for calendar and application blank to Superintendent of Nurses, Loma Linda Sanitarium, Loma Linda, Cal.

BRITISH COLUMBIA CONFERENCE ASSOCIATION

THE annual meeting of the British Columbia Association of Seventh-day Adventists will convene at Penticton, British Columbia, in conjunction with the conference meeting, June 14-24, 1917. The first meeting of the association will be held at 10 A. M., Monday, June 18. The session is called for the purpose of appointing a board of trustees for the ensuing term, and of transacting such other business as properly belongs to the association. All delegates appointed by the churches to attend the conference meeting are members of the association.

JOHN G. WALKER, Pres.
T. S. BOWETT, Sec.-Treas.

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 Joh, when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A Colorado brother requests our united prayers for the settlement of family difficulties which threaten to break up his home.

A friend writes: "Please remember me in your prayers, asking that I may be delivered from the sin of lying and may have strength to make a necessary confession."

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.

Frederick Hartney, 16 West Church St., Aurora, Mo.

Miss M. M. Clarke, 422 Lookout St., Chattanooga, Tenn.

IN THE MEANTIME

NEARLY every paper we pick up brings the news that another nation has decided to plunge into the jaws of war. Europe is fairly shaken by the rumblings of cannon. Kingdoms are overthrown and new ones established overnight. Catastrophies other than war are taking place in our own land. Famine stares the nation in the face; and in the meantime what are we doing to bring before the people the meaning of these world events?

"Breaking down prejudice" is one way of describing the work being done by the May *Watchman Magazine*. This issue is especially filled with articles on up-to-date events into which the beautiful truths of the third angel's message are interwoven. Many home missionary secretaries are planning to use the *Watchman* in their work in the various conferences. For this purpose we heartily recommend the May issue. Truly this is a number of which we can all feel proud, and we believe the hearty support our people are giving the magazine is a good indication of its increasing popularity and usefulness.

Let us call your attention to one or two of the more prominent "message articles." The contribution by B. W. Spire, entitled "A World-wide Gospel and a World-wide War," is well worth reading, for it gives us a glimpse of the extreme effort which the evil one is putting forth to defeat God's

purpose in the earth. "The Jewish Sabbath," by G. B. Thompson, is an article worthy of careful consideration. Not only is it short and spicy, but it presents the Sabbath truth from an entirely new viewpoint.

Last, but not least, we would mention the timely treatises by Dr. P. T. Magan and Carlyle B. Haynes, articles which cannot help but give one a clearer vision of great events and their significance in the light of Bible prophecy. Why not take a supply of the May number to sell and help pay that church or missionary pledge? There is no better way of doing your share of missionary work. The magazine is printed in colors, and presents a most attractive appearance throughout. Send in your order to the tract society today.

"PRESENT TRUTH" LIST

CORRECTED APRIL 15

IN the following list we give the numbers and titles of the published issues of the new *Present Truth* to date, and the numbers and titles of the old *REVIEW Extras* not yet duplicated by the new series.

When orders are made for numbers not included in the new list, it will be understood that the old *Extras* are to be supplied.

"Present Truth"—New Series

1. The Bible the Word of God.
2. The Origin of Sin and the Plan of Salvation.
3. A Great Prophetic Dream; or, The Kingdoms of This World and the Kingdom of God.
4. The Second Coming of Christ.
5. The War Special.
6. The Signs of Christ's Coming.
7. The Millennium.
8. The Home of the Saved.

"Review" Extras

8. The Four Great Beasts of Daniel 7 and the Work of Antichrist.
9. The Papacy.
10. A Great Prophetic Period—the 2300 Days.
11. The Sanctuary.
12. The Judgment and the Judgment-Hour Message.
13. The Law and the Gospel.
14. The Bible Sabbath.
15. The Change of the Sabbath.
16. The Threefold Message of Revelation 14.
17. The United States in Prophecy.
18. Religious Liberty.
19. Health and Temperance.
20. Life Only in Christ.
21. Spiritualism.
22. The Eastern Question.
23. What Do These Things Mean?
24. The Controversy Ended.

QUESTIONS AND ANSWERS ON "PRESENT TRUTH"

THE following questions being frequently asked by tract society secretaries and many others, we pass them on to all:

1. What constitutes a standing order?
Answer.—An order for any number of papers for any number of future mailings.
2. How are standing orders charged?
Ans.—A standing order for less than one hundred papers for each mailing is billed entire when the order is entered. One hundred or more papers for one mailing are billed each month—two mailings in one bill.
3. Does not an order for one thousand copies a month for the year entitle one to the one-thousand rate?
Ans.—No, for *Present Truth* is published twice a month, and such an order would be for only five hundred copies each issue, and could be furnished only at the hundred rate, and billed monthly.
4. Could a person order each month, taking five hundred each of two numbers, and get the thousand rate?
Ans.—Yes, for the total for one mailing on the one order is one thousand, the size of an order always being determined by the number of papers mailed at one time.

5. Does the number of papers ordered of each issue have any effect upon the total of the order when all the papers ordered can be mailed at one time?

Ans.—No. One may order as many copies as desired of any or all published numbers of the series, and the total of all these determines the size of the order, provided all numbers wanted can be immediately supplied with either the new or the old series. If any part of the order must be held for a coming number of the new series, that part must be deducted from the total of the order, and when filled, be billed according to the number of papers per mailing.

6. Can a church or a company as such make up an order and secure the one-thousand rate?

Ans.—Yes.

7. Must the papers go to one address?

Ans.—No; if the order is designated as a church order.

8. Cannot a conference tract society accumulate orders and secure the one-thousand rate on the combined total of these orders?

Ans.—No.

9. Can full sets be supplied at one time? and at what price?

Ans.—Yes, provided the one ordering will for the present year accept part of the set in the new and part in the old series. The price is 20 cents.

10. May subscriptions be sent in at any time?

Ans.—Yes. *Present Truth* has a regular subscription list kept as any ordinary periodical list. Only twice a year it runs special missionary lists—January and October.

11. Do these special lists receive special editions, or do those on these lists receive the regular series?

Ans.—They get the regular series. To the special list of relatives and friends completed last March, the regular series was sent, one number each week for six months, twenty-four numbers in all. To the January list, one number of *Present Truth* is sent every two weeks as the new series is published, twenty-four numbers in all, extending over twelve months.

12. Will there be twenty-five numbers in the series this year, seeing the War Special has been added to the old list?

Ans.—No, only twenty-four. The series will be completed this year with only twenty-four numbers, even though other *Extras* appear before the close of the year. Some of the less important numbers of the old series will be dropped to make room for them.

13. How can we tell which numbers are in the name of *Present Truth*, and which in the name of *REVIEW AND HERALD Extras*, and when the different numbers change from old to new series?

Ans.—Watch the twenty-third page of the *REVIEW*. Every two weeks throughout the year announcement of change will be made.

14. Should orders be made by the number of the issue, or by the title of the issue wanted?

Ans.—Whenever there is doubt about the number of the issue wanted, it is best to order by the title; but if the last list given in the *REVIEW* is consulted, there need be no confusion resulting from ordering by number. In ordering a number near, or at the time of, the date of change from the old to the new series, it will be safest to specify the title of the number wanted.

15. Is there a lower rate than \$5 a thousand on orders for ten, twenty, or thirty thousand?

Ans.—Five dollars per thousand is the lowest rate it is possible to make on *Present Truth* while present prices of paper and other costs of printing prevail.



WASHINGTON, D. C., APRIL 26, 1917

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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 Station, Washington, D. C.

IN response to a cablegram from Shanghai, Miss Bessie A. Dowell, for some time associated with the Australasian Union Conference office, sailed for China in March, with delegates going to the Asiatic Division Conference meeting, to connect with the Division office in Shanghai.

LAST week Mr. and Mrs. J. A. Applegate were booked to leave New York on the steamship "Almirante" for Jamaica. Brother Applegate goes out from the Northern New England Conference, leaving the oversight of the book work there, to take up the same work in Jamaica.

WE are receiving very favorable comments from readers of the new book, "Soul Winning." One Union Conference president writes, "It is a valuable addition to the literature of Seventh-day Adventists. I appreciate the book very much." Another says, "I enjoyed reading the book very much. Am sure it will inspire a missionary spirit and do a great deal of good."

FROM the *Australasian Record* we learn that Brother and Sister G. F. Jones, who have been on furlough in Australia from the Solomon Islands, expected to return to their pioneer work among the islands in April. They will probably go out in their new boat fitted out by the Australasian Union Conference for them to use in going from group to group, christened the "Melanesia." Brother Jones's field has been enlarged to include all Melanesia, which takes in not only the Solomon Islands, but New Guinea and the New Hebrides, and many adjacent islands.

ELDER C. L. WHITE, reporting excellent meetings which were held recently at Marion, Ind., says: "Fourteen new converts, heads of families, answered the last call, and four or five others have signified their intention of keeping the Sabbath. Probably fifteen others are very deeply interested, and some of them we are sure will take their stand for the truth. God has greatly blessed our effort. One of the men who answered the call is manager in a big tire shop. He went to his employer Monday morning and told him that he was going to keep the Sabbath. His employer, a Jew, said he admired a man who would keep the true Sabbath, and that our brother could have the Sabbath, and that he would give him a raise in wages of five dollars a week. We are sure this brother's experience will be a help to the other thirteen, six of whom are men."

A NEW subscriber to the REVIEW AND HERALD sends us the following word of appreciation regarding our church journal: "I do not see how I could get along without the REVIEW. It has been a great comfort and consolation to me, and the experiences of our workers in different parts of the world-wide field have proved an inspiration to me in Christian labor. I regard the paper as a weekly adviser and friend. Surely it is rightfully named, for it keeps one in constant remembrance of the salient points of our faith."

LAST week the contents for the next Harvest Ingathering Missions number was sent on from the Mission Board office to the Southern Publishing House, at Nashville. Splendid reports, indicating advancement in all the fields, have been received, and we believe our next number will be a very valuable one for use in soliciting for missions the world over. Good reports still come of work being done in other lands with the last issue. The expansion and growth in our world-wide work year by year, and the fruitage shown in heathen hearts thoroughly converted to Christ, bear a powerful testimony that God's hand is in this movement.

THE PHILADELPHIA EFFORT

SEVEN Sunday night meetings in the Philadelphia effort have been held, yet the crowds continue to come, and on the seventh night, April 8, though special Easter services were being held in all the churches, a crowd which taxed the capacity of the Garrick Theater was in attendance. At seven-thirty the doors were locked, and hundreds were turned away.

Elder B. G. Wilkinson, who is doing the preaching, gave a sermon on Armageddon, and that large audience listened with rapt attention as he explained the meaning of the war from a Biblical standpoint. In the audience were many who have been regular attendants, and we who have been present at practically all the meetings thus far held, believe that hundreds of friends for the message are being made. At every meeting, both on Sunday and on the week nights, interested persons have given in their names and addresses, requesting literature on the subjects presented, until now we have two thousand names. Our Bible workers are kept busy following up these persons, and many openings have already been made for further Bible studies. The seventh Sunday night the donation was about double what it was the first Sunday.

We have done considerable publicity work through the newspapers, both in advertising and in the news columns. We believe that by persistent efforts through these agencies we shall be able to awaken the interest of many in our cause. Of this we already have numerous evidences. Favorable comments are made as to the truthfulness of the message presented, and surely plenty of seed is being sown, which we hope will eventually bear precious fruit. Twenty have already signified their intention of joining us. Pray for us, that a mighty work may be accomplished in this part of the field.

WALTER L. BURGAN.

BROTHER W. R. WHITE, connected with the British Publishing House, writes that in a letter just received from Brother Guy Dail, in Switzerland, he states that Elder W. A. Spicer went on up into Scandinavia from Copenhagen, Denmark, where he is laboring with Elder J. C. Raft in general meetings in that field.

"GREETINGS FROM THE 'GATEWAY TO TIBET'"

WRITING from Ta-t sien-lu, west China, under date of February 15, M. C. Warren, C. E. Blandford, and J. N. Andrews, M. D., send the following word to the readers of the REVIEW:

"We left Chung-king one month ago. Traveling by horse and sedan chair, we reached Cheng-tu, the capital of Szechuan, in fourteen days. After spending several days in Cheng-tu, we started for Ta-t sien-lu, and in order to save time left the large road and for a week followed a trail through the mountains, crossing a snow-covered pass about fourteen thousand feet high. On our return trip we plan to go to Ya-chau by the large road, and there take a boat down to the Yang-tze-kiang, then follow the river to Chung-king. By the time we reach home, we shall have traveled about two thousand miles, and all within the province of Szechuan."

MISSIONARY VOLUNTEER DECENNIAL

THE North American Division Conference Committee, which recently met at Huntsville, Ala., passed the following recommendation:

"WHEREAS, The Missionary Volunteer Department has arranged a decennial program for Missionary Volunteer Day, May 5, in commemoration of the organization of the Department,—

"We recommend, That all our churches give special attention to the proposed service, improving this opportunity for giving careful consideration to the needs of our young people and the plans of the Missionary Volunteer Department, and that this day be a day of prayer and work for our young people."

It is hoped that our church elders will give earnest attention to this matter at once.

M. E. KERN.

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