

The Advent Review and Sabbath Herald



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No. 64

THE GOSPEL TO ALL NATIONS

The Measure of Life

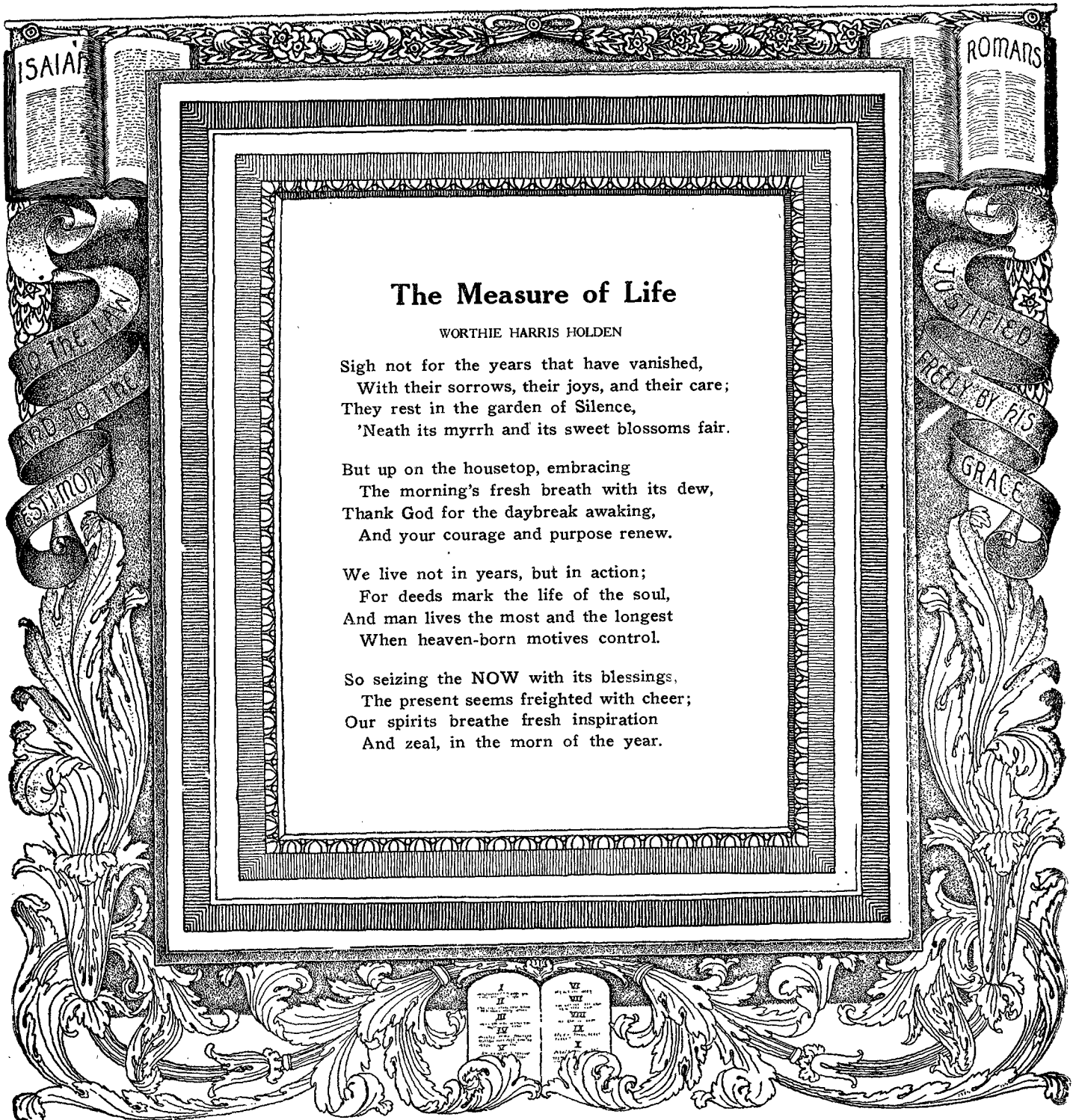
WORTHIE HARRIS HOLDEN

Sigh not for the years that have vanished,
With their sorrows, their joys, and their care;
They rest in the garden of Silence,
'Neath its myrrh and its sweet blossoms fair.

But up on the housetop, embracing
The morning's fresh breath with its dew,
Thank God for the daybreak awaking,
And your courage and purpose renew.

We live not in years, but in action;
For deeds mark the life of the soul,
And man lives the most and the longest
When heaven-born motives control.

So seizing the NOW with its blessings,
The present seems freighted with cheer;
Our spirits breathe fresh inspiration
And zeal, in the morn of the year.



Note and Comment

Abundant Harvests

THE harvests of the United States this year have surpassed any ever before recorded. The value of the principal farm crops, based on prices paid to farmers December 1, was announced by the Department of Agriculture in its final estimate as \$5,568,773,000, making 1915 a banner year both in value and in production of crops.

The unusual situation of extraordinary production and high prices, probably never before so pronounced, is credited principally to the European war.

Pope to Bless Wireless

THE Scriptures speak of increase of knowledge as a sign of the last days; and on all sides we see the evident fulfillment of this prophecy in the multiplication of inventions, one of the latest of which is wireless telegraphy. We do not doubt that this will prove a means in God's hands of forwarding the third angel's message.

The public press brings the news that this invention is to be officially blessed by the Pope. We quote from the *New York Times* of December 14:—

Vatican circles announce that the Pope is preparing to bless wireless telegraphy officially, thus restoring the ancient custom of the church to bless inventions which confer great benefits on humanity.

It seems very strange indeed to think of the Pope's blessing the wireless. The Papacy has always opposed the advance of human knowledge. It condemned Galileo's theory that the earth and the other planets revolved around the sun, and made him recant. It has hindered investigation in many lines by placing books on the Index or by destroying them entirely.

Protestant Missions a Challenge to Catholics

A WRITER in the Catholic journal *America* feels that the foreign missionary operations being carried on by Protestants constitute a challenge to the Catholic Church, and that Catholics should quicken their efforts in a more active propaganda in behalf of their own church. He cites the fact that the Congregational churches alone collected during the past year more than one million dollars for foreign missions. "Many other denominations have gathered hardly less, and some considerably more." He then asks where his own church stands in missionary activity. He finds it difficult to understand "why, at a time when Protestants have in great numbers lost their belief in the vital truths of Christianity, and are openly denying the divinity of Christ and the inspiration of the Sacred Scriptures, the sects should nevertheless develop a new

and widespread missionary propaganda." He consoles himself that in the Catholic Church "we have everything that is wanting to these denominations," and therefore feels that his brethren should bestir themselves to greater activity in missionary propaganda.

While many in the great Protestant church have, as this writer states, lost their faith in the cardinal doctrines of Christianity, we are glad indeed that there are still thousands of earnest Christians who heartily respond to the demands of suffering humanity, to the calls of those in heathen lands, and who are ready to give of their means to carry the gospel to those in darkness. Many devoted men and women of the various Protestant denominations are found in mission fields today, doing valiant service for the Master.

And we would indeed that this missionary zeal might stir the Catholic Church to put forth the same spirit of earnest missionary endeavor as have these heralds of the cross. The sad fact remains, however, that Catholic missionary effort has not accomplished very much for the nations and peoples among whom it has been put forth. Indeed, judged from the Protestant missionary standpoint, those countries which are dominantly Catholic at the present time are quite as much in need of the gospel of Christ as are the peoples of heathen lands. Hence, we have not much to expect from a quickening of Catholic missionary effort.

Temperance Gains

THE friends of temperance are claiming steady gains in their campaign against the great evil of intemperance. It is even claimed that last year New York, considered the stronghold of the liquor interests, had the greatest proportionate gain of any State in the Union. This gain was threefold in its character: in no-license territory, in increased representation in the State legislature, and in representation in the national Congress. During the past year there has been a net gain of seventy-eight dry towns. Out of the 932 townships in the State, 511 are controlled by temperance sentiment.

It is encouraging to note the growing sentiment in favor of temperance which is controlling the operation of some of the large corporations throughout the country. It is felt that in the maintenance of first-class efficiency, employees must be prohibited from using alcoholic liquors. Particularly is this sentiment growing in the operation of some of the great railroads. Beginning with the new year, according to the *Indianapolis News*, the Denver & Rio Grande Railroad will prohibit the serving of alcoholic liquors in its dining and buffet cars. It is be-

lieved also that the Chicago, Milwaukee & St. Paul, the Michigan Central, and Missouri Pacific roads will take similar action. The *News*, in commenting on this, declares:—

Liquor was served in the dining cars for the convenience of the public and for the profit of the railroads. Now that they find public sentiment changing and becoming generally averse to the liquor business, the railroads likewise discover that by dispensing liquor on board trains they are actually weakening discipline. Many of the greatest transportation systems of the country long ago declared in favor of absolute prohibition. Promotion and favors are conferred on those who do not drink, and a premium is thus placed on "efficient abstinence."

It is most encouraging to see the growth of this temperance sentiment. We believe that the readers of the *Review* in their local communities should do everything in their power, consistent with right principles and methods, to advance the cause of temperance reform. With prohibition generally observed throughout the country, much of the suffering which now exists would be avoided. We are indeed our brothers' keeper, and should seek to save and safeguard those who have become so weakened as to be unable to resist the temptations which the liquor traffic places before them.

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"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. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 30, 1915

No. 64

EDITORIALS

The Week of Prayer and After

ANOTHER week of prayer is past. To the people of God it has brought untold blessings. The editor never enjoyed an occasion of this kind so rich in spiritual blessings as the week just past, and this is the testimony which he has heard from many of his brethren. For these blessed experiences we praise the Lord.

What will the aftermath of the week of prayer prove to be? Shall we retain the blessings we have received, or will they gradually eke out of our hearts, and the close of another year find us again as sadly in need of a revival as we were at the beginning of this last occasion? True, we shall need a continual revival, a daily and hourly refreshing from the Lord, but it is the purpose of God that we shall retain what we receive, and that every added blessing shall serve only to increase our spirit of consecration, and the measure of our strength for Christian service.

We shall retain the blessing of the week of prayer if we follow on to know the Lord in the same way that we have received him. Says the apostle Paul to the Colossians: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." Col. 2:6, 7. We received the Lord Jesus during the week of prayer by the confession of sin, by the surrender of self, by the acceptance of the divine promises, by the exercise of living faith, by the ministry of service. We shall be able to walk in the Lord Jesus if we continue the exercise of these same activities. Our experience must not be a passive but an active experience.

We fail many times because our efforts are of a spasmodic character. We shall be made partakers of Christ only as "we hold the beginning of our confidence steadfast unto the end." Our power in the overcoming of sin will be in the formation of right habits of thought and life. Says the servant of the Lord: "If you will find voice and time to pray, God will find time and voice to answer."—*Review and Herald, April 1, 1890.* "The life of the soul depends upon habitual

communion with God."—*Id., April 22, 1884.* "When it becomes the habit of the soul to converse with God, the power of the evil one is broken; for Satan cannot abide near the soul that draws nigh unto God."—*Id., Dec. 3, 1889.* We need to form the habit of conversing with God, and when this habit is formed, the promise is that the power of the evil one shall be broken.

We should continue in the year to come as we have begun, keeping ourselves continually upon the altar. Let us keep our sins confessed up to date, living in all good conscience before God and our fellows, doing every day the best we know. Let us have daily communion with God in the study of his Word and in secret devotion. Let us seek every day to make our lives a blessing to our fellows. In this experience there will be life and light and liberty, and we shall have during 1916 not alone one week of communion with God, but fifty-two weeks,—a year of prayer, a year of earnest Christian service.



To the Fields in 1915

AGAIN as we look back from the open door of the new year, we see that the Lord of the harvest has been sending forth laborers into the whitening fields abroad. Nearly two thousand years ago the prophet on the isle of Patmos saw a people keeping the commandments of God and the faith of Jesus, pushing on toward every nation and kindred and tongue and people with the last message of the everlasting gospel. Year by year we see this prophecy of the latter days fulfilling, and month by month the messengers are bidding good-by to friends and dear ones, and launching forth into the depths of the world's great need.

During 1915 the departures were as follows:—

MARCH

R. J. Brown and family, to China.
R. L. and Mrs. Kimble, to India.
R. B. and Mrs. Owen, to Korea.
Clarence C. and Mrs. Hall, to Japan.
D. Nicholson and wife, from Australia to the Solomon Islands.

APRIL

W. E. Straw and family, to South Africa.

MAY

Geo. R. E. McNay and family, to South Africa.

Geo. C. Jenks and family, to South Africa.

Miss May Pontey, from Australia to Samoa.

JUNE

D. D. and Mrs. Fitch, to Porto Rico.
Mrs. D. A. Fitch, to Porto Rico.

JULY

C. V. and Mrs. Achenbach, to Peru, South America.

H. A. B. and Mrs. Robinson, to Spain.

A. W. Knight, from Australia to India.

Miss Millie Sauerwein, to Peru, South America.

Miss Ruth McCully, to Cuba.

Miss Irene Fourie, from Natal to Nyasaland, British Central Africa.

AUGUST

R. T. Baer and family, to Argentina, South America.

Eugene Leland (returning) and wife, to Bermuda.

V. D. Hawley and family, to Cuba.

Chas. M. Paden and family, to Honduras, Central America.

G. S. Joseph, from Australia to India.

W. Joseph, from Australia to India.

A. C. and Mrs. Chesson, from Fiji to India.

Edgar H. and Mrs. James, from Australia to China.

Clarence H. and Mrs. Davis, from Australia to China.

H. J. and Mrs. Hurlow, from Cape Colony, South Africa, to Nyasaland.

SEPTEMBER

J. M. and Mrs. Howell, to Peru, South America.

J. Wilson and Mrs. Rowland, to Malaysia.

I. C. and Mrs. Schmidt, to Malaysia.

Dr. and Mrs. D. E. Davenport, to China.

Chas. F. and Mrs. Glascock, to China.

Roland and Mrs. Loasby, to India.

L. T. Heaton and family, to the Hawaiian Islands.

OCTOBER

J. G. and Mrs. Gjording, to China.

Miss Edith Frye, to Porto Rico.

Miss Ethel Frye, to Porto Rico.

C. T. and Mrs. Everett, from Australia to Singapore.

H. A. Skinner, from Australia to India.

R. A. Thrift, from Australia to India.

C. Stafford and family, from Australia to India.

Eric B. and Mrs. Hare, from Australia to Burma.

NOVEMBER

C. F. Neumann and family, to Argentina, South America.

DECEMBER

C. M. Snow and family, to Australia.

O. Montgomery and family, to South America.

This list totals seventy-seven missionaries newly entering the fields. We do not list those who are returning after furlough. The list for 1914 totaled 103. The great war in Europe has made it impossible for the European Division to send out workers as formerly; in fact, in the list this year there does not appear one appointment from that division to any of the fields. Yet seventy-seven new missionaries sent out in one year is still a cheering and remarkable record. That it is possible to commission so many is due to the fact that in all our churches the brethren and sisters are praying and working and giving for missions, never forgetting that the pressure is upon us continually. With volunteers ever ready to forsake all and go, and with consecrated hearts bringing into the treasury the gifts for missions, the Lord is leading his people on to the finishing of the work.

W. A. S.

The Morning Watch

ANOTHER new year is at hand, and many will make new resolutions concerning their Christian experience and future activities. Some will turn over a clean, white page, unsullied by mistakes, and resolve to make a better record in holy living than they made during the year just closing. This resolution is good. Every Christian should reconsecrate himself, and determine to take a new stand against sin and the weaknesses of the flesh.

We ask ourselves, What reasonable basis have I for expecting a better Christian experience during the new year than I have had? This is an important question. Every Christian should face it, and consider it until he can give it a satisfactory answer. Surely, our resolves will not make us better unless we avail ourselves of helps which we did not appropriate during the past year. One cannot grow in the Christian life without definite planning and real self-discipline. No child can develop rightly without proper regulations and suitable instruction; and the Christian ever needs to avail himself of certain helps, if he expects to make progress in the divine life.

One can hardly make a more fatal mistake than to rely on resolutions, without appropriating to himself the helps provided for spiritual growth. Even the most resolute may soon fall back into his former habits, his faith become weak, and he lose courage and hope. To be a Christian means self-discipline, constant watching, and continual feeding of the soul with such food as will cause it to grow. And the discipline of self is one of the hardest things the Christian must do. By this we do not mean that it is hard to serve Christ. The difficulty does not lie in what God requires, but in our exercising such self-denial, and disciplin-

ing ourselves in such a way, as will cause us to use the means provided for growth in grace.

No Christian can make continual progress in his experience without taking time for study, prayer, and meditation. It is not sufficient that he be busy in the Lord's work, or that his time be fully occupied in teaching the truth or trying to persuade others to be Christians. He must study the Word of God, and take time for prayer and communion with God, before there is any reasonable ground for expecting spiritual growth.

Study of the Word is more than simply reading a chapter in the Bible at worship. One must read the Word of God alone, for his soul's edification and instruction. It must be a study for one's own soul. The short prayer in family devotions morning and evening is not sufficient. There must be communion with God, time for prayer, and time for meditation. In order to have these blessings come to us, there must be a special time set apart for this. Nothing should be permitted to come in to hinder; pressure of work must not be allowed to cheat us of this time of devotion.

There is no time in the day more suitable for the season of study and prayer than the early morning hour just after rising. It may mean, to many of us, rising an hour or half an hour earlier than we otherwise should. This calls for self-discipline, self-denial; but it also means spiritual growth and power.

Looking over the Morning Watch for 1916, we are deeply impressed with the help it is planned to afford. At the beginning, we read the following:—

My New Year's Resolve

Resolved, That I will this year endeavor, by God's help, to live a simple, sincere, and active Christian life; repelling promptly every thought of discontent, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God. I will make an earnest effort to spend some time in Bible study and prayer every day, and at least once a week make some personal effort to encourage or draw some one nearer to Christ.

We believe this Morning Watch "New Year's Resolve" ought to be the resolve of every Christian, whether young or old. If it is carried out,—and this will be only through self-discipline and determination,—the results will be rapid spiritual growth and a victorious Christian life.

But this splendid resolve is only the beginning of the Morning Watch. It is followed with Scriptural readings for each day, month by month, during the year. It also has topics calling for special prayers for ourselves and in behalf

of others. Then there is a daily record for missionary work done, covering all lines of missionary activity. Why should not this Morning Watch pamphlet be in the hands of every Seventh-day Adventist? We know of no one help or agency prepared by us that will insure better results in our Christian life than a continued use of the Morning Watch. Surely one cannot carefully follow the plan outlined in the Morning Watch pamphlet prepared by the Young People's Missionary Volunteer Department and not make growth in the spiritual life. We should very much like to see every Seventh-day Adventist in the North American Division Conference have one of these booklets, and, on the first day of the new year, make the "New Year's Resolve" his own, and day by day spend some time in studying the scriptures assigned and in secret prayer.

I. H. EVANS.

"Saul Eyed David"

"AND Saul eyed David from that day and forward." 1 Sam. 18:9. "Saul eyed David." In these words is concentrated the very essence of all that is wicked and mean in a depraved human heart. All cruelty, envy, jealousy, ill will, rivalry, spite, hatred, malice, revenge, and even murder itself, lurk in these words. What a wretched condition to be in, to be envious and offended with the excellency and real merit seen in another, and to hate those whom we really should approve.

The very depth of deception, guile, and hypocrisy is thus expressed in one short sentence. In a few words the Spirit lifts as it were the lid, and allows us to look beneath, and, lo! what a cesspool of wickedness is revealed in the natural heart!

And why is David "eyed" by Saul? He had done nothing to merit the wicked glances of the king. Blessed of God, he was coming to the front as the anointed leader. Saul, forsaken of God because of sin, hears the people say that while Saul had slain his thousands, David had slain tens of thousands. He sees the shadows lengthen, and his sun decline. Another whom God had chosen was being regarded by the people as greater than he. Rather than see this, he allowed his envious and rebellious heart of jealousy to lead him to attempt the murder of him whom the Lord had anointed king. Truly, "jealousy is cruel as the grave." We know of nothing more devilish, whether manifested in the family, the neighborhood, or the church. It is the very spirit of Lucifer himself, for it was envy that transformed the covering cherub, the attendant of the throne of God, into the prince of devils.

The world is filled with the mischievous working elements of envy. It is the

foundation of all evil. "Where envy and strife is, there is confusion and every evil work." James 3:16. Trace all strife, bickerings, and division to their source, and you will find envy and jealousy lurking around. Men talk about having revenge, of retaliating, of a "day of reckoning," or an "account to settle." It is all envy. It makes the heart unforgiving, unrelenting, cold, and inexorable.

We find nations are "eying" each other. Statesmen "eye" their rivals for fame and for the plaudits of the people. The business man "eyes" his competitor; and sometimes the venomous glances of the serpent of the bottomless pit are seen in the church of the most high God. It is among the possibilities for this wicked thing to creep into the heart and lead ministers of righteousness to "eye" each other, and, while they profess to be laboring for souls, to be consumed themselves with the hellish fire of jealousy. A retiring church or Sabbath school officer or teacher may "eye" the one chosen by the church to carry the burdens and responsibilities he has been carrying, and while pretending to help the work forward, may secretly hope the administration or work of his successor will be less conspicuous than his own, if not a failure.

Schools and other institutions established by the Lord to advance his work in the earth may "eye" each other; and those responsible for their management, while outwardly giving expression to words of brotherly commendation, may secretly cherish feelings of resentment at the prosperity of another institution. There is nothing too mean to grow on the baneful bush of envy. Its roots reach into the regions of darkness, and takes fast hold upon hell itself. Envy perpetrated on Calvary a crime which shocked the universe—the crucifixion of the Son of God. "For he knew that for envy they had delivered him." Matt. 27:18.

By nature envy lurks in every human heart. Nothing can uproot this noxious plant except the power of God through the Holy Spirit. But he who holds the winds by his power, and rules the eternal domain by his word, is able and willing to deliver us from this and all other sin.

G. B. T.

Notes From the Field—No. 8

SOUTHERN CALIFORNIA is the great health resort of the United States. Thousands of tourists visit this section of the country every year. The tide of travel has been very greatly quickened during the last few months on account of the Panama Exposition at San Francisco. The annual influx of visitors to the State, many of them seeking health, has called into existence a large number of sanitariums. Nearly every town of any size has some sort of sanitarium or

medical resort. It was with the idea of reaching this class of people that our sanitariums in Southern California were established.

Paradise Valley Sanitarium

Following the close of the Loma Linda council, it was our privilege to spend several days at the Paradise Valley Sanitarium, located one and one-half miles from National City, and six miles from San Diego. Probably better and more equable climatic conditions are to be found in this place than in the locality of any other sanitarium in this country. There is but little comparative change in temperature between night and morning, and in the various seasons of the year. The institution is splendidly located, the views from the verandas extending southward into Old Mexico, and westward to the broad Pacific, where the ocean liners may be clearly seen plying back and forth between the ports of the West coast and between this and other countries. Santiago, a city of nearly one hundred thousand inhabitants, furnishes a large amount of the patronage for this institution. We were pleased to find the sanitarium fairly well filled with guests, although the winter season is the time of largest patronage.

It was a pleasure to mingle with the guests, some of whom were deeply interested in our church work. Dr. W. J. Johnson is the only physician in this institution, but, though unaided, his services are affording excellent satisfaction, not only to the guests, but to the management and workers of the institution. Brother Charles E. Rice is business manager, his wife, Mrs. June Rice, is matron, and Miss Myrtle M. Phillips is head nurse. Brother and Sister Rice have worked very hard for the building up of the work here, and the Lord has certainly blessed the efforts of the earnest, united family which we found in this institution.

Since our last visit extensive and much-needed repairs have been made, and we found the sanitarium and its equipment in excellent condition. This sanitarium, like other of our institutions, is handicapped with a heavy load of interest-bearing indebtedness, but substantial reduction has been made in this debt during the last few years. The hearty cooperation between the medical and business departments in this institution has contributed greatly to its success. This spirit of cooperation must characterize every branch of our denominational work if it is to succeed. When our brethren and sisters work hand in hand and shoulder to shoulder, keeping the glory of God in mind rather than their own personal honor and advancement, God will recognize this spirit. The most improved facilities are demanded by the character of the work which our sanitariums are attempting to do. They

need to employ the most efficient and up-to-date methods in their operation along both medical and business lines, but even these methods will not succeed without the spirit of cooperation. Better a thousand times to work unitedly with poor equipment than to have every needed facility with the spirit of division and pulling apart in the family of workers. United we stand; divided we fall.

If we were sick and in need of rest, we know of no institution where we could find a more delightful climate than at the Paradise Valley Sanitarium, or where there is a more wholesome spirit.

We were pleased to meet at this place Elder and Mrs. Meade MacGuire. Sister MacGuire came to the sanitarium months ago in a very serious state of health, but by the blessing of the Lord she has so far recovered as to take the position of cashier and accountant in the sanitarium, where she is rendering most efficient service. We met here also Brother B. E. Tefft, at one time a faithful, earnest colporteur, but who has been compelled on account of ill health to lead a quiet life for a number of years. The Lord is blessing Brother Tefft in the local responsibilities which he carries from time to time in connection with the church and the sanitarium.

It was our privilege during our visit to meet with the church and speak to them on the occasion of their prayer meeting on Wednesday evening.

Glendale Sanitarium

Five hours' ride from the Paradise Valley Sanitarium brought us to the sanitarium at Glendale, a little suburban town near Los Angeles. This institution is reached by excellent trolley service from the larger city, from which the greater part of its patronage is derived. In contrast with the quiet, rural surroundings of the Paradise Valley Sanitarium, the Glendale Sanitarium is really a city institution. It occupies, however, a very quiet section of the town, and the beautiful grounds on which it is located, ornamented with palms and ferns, are very attractive, supplying in a large measure the lack of the quiet rural atmosphere. This institution is practically always well filled with guests. At the time of our visit it was enjoying an excellent patronage.

The medical staff is composed of three regular physicians,—Dr. D. D. Comstock, Dr. Belle Wood-Comstock, and Dr. Mary Zener. Miss L. A. Santee is head nurse. For several years a strong educational campaign throughout the territory and among the churches contiguous to Glendale, has been carried forward by the physicians and nurses of this institution. Reports of this educational work have appeared in the columns of the REVIEW from time to time. The Lord has added his blessing to the

earnest efforts of these medical workers.

The institution has in Elder V. H. Lucas an efficient business manager, who is laboring earnestly to promote the general interests of the work. The Lord is giving him wisdom in dealing with the perplexing problems which he has to meet. Brother C. F. Marvin, as chaplain of the institution, looks after the spiritual interests of the family. His labors are greatly appreciated by both the guests and the workers.

We have always enjoyed meeting with the nurses in Glendale. We found here a devoted company of young men and women who have given their lives to the cause of suffering humanity. Many excellent workers have gone out from this institution, some to foreign fields, and we believe that from the ranks of those who are now in training, others will go out to earth's remotest bounds as bearers of the gospel message. To the young people in the sanitarium, and to a large number of the church people, it was our privilege to speak Sabbath afternoon.

The sanitarium is carrying on a branch institution in Los Angeles under the direction of Dr. H. F. Rand. We were glad to find Brother and Sister Rand still earnestly engaged in the work. The Lord is blessing the efforts which are being put forth in the great city of Los Angeles.

An earnest effort is being made on the part of the Pacific Union Conference to rid its institutions of all indebtedness. During the past year a very faithful campaign has been carried on under the leadership of Elder G. W. Reaser, in the raising of an educational relief fund of \$150,000. This amount will enable our brethren to pay all indebtedness on their educational institutions, and also to do needed promotion work, particularly in connection with Pacific Union College. Their efforts in raising this fund have been greatly blessed, and at the time of the Loma Linda council \$142,000 was already pledged, with a number of additional pledges representing several thousand dollars contingent on the sale of property. The brethren confidently expected that the close of the year would witness the full realization of their hopes in the raising of this large fund. We rejoice to see these efforts being made in various sections of the field. Surely the Lord would have us free from the great burden of debt, and we believe that where earnest efforts are put forth, his providence will open the way for this to be accomplished.

Similar efforts were made last year in behalf of the educational work in the Columbia Union Conference, resulting in entirely freeing the academy at Mount Vernon, Ohio, from debts under which it had labored for many years. The brethren in the Atlantic Union Conference

hope to see the indebtedness on South Lancaster Academy fully met as the result of their efforts in behalf of the Twenty-cent-a-week Fund during 1915.

And as we seek to pay off these great loads of indebtedness, let us learn the lesson of avoiding debt in the future. The building of institutions should be made conditional on the raising of the necessary funds before the work is begun. When the Lord, by his providence, commands us to arise and build, he is willing to supply the means whereby the work may be done, as he did for the tabernacle in the wilderness. The first step we are to take in observing the command, is to go to the people and solicit funds for the work, believing that the same Spirit which leads us to build will open the hearts of the people to provide the means for the building.

Returning from California by way of the Southern Pacific, it was our privilege to call at our State office in San Antonio, and greet Brother and Sister C. C. Mattison at the headquarters of the South Texas Conference. We shall remember their courtesy, and also the hospitality of Brother and Sister Conway, by whom we were kindly entertained.

Sabbath was spent with the church in New Orleans, La. We had the privilege of speaking to the seventy-five believers living in this great metropolis of the South. Brother and Sister J. A. Morrow are carrying forward the work in this center. The Lord is blessing their labors. At the time of our visit an active campaign was going on in behalf of the Harvest Ingathering *Signs*. This church has already paid into the treasury its full quota of twenty cents a week a member for the cause of missions, but it is still pressing forward in the work, taking pleasure in exceeding the standard set for them.

What is being done in New Orleans is but a beginning of the great work which should be done in this important city of the South. Here we find a cosmopolitan population, a mingling of two civilizations, represented in English and Latin America. We shall rejoice when the time comes that funds can be appropriated to carry forward an active work, not alone for the English-speaking people, but also for the French- and Spanish-speaking peoples living here.

We recount many times the providences of God in connection with the advancement of this movement. We may well do this, for the Lord has wrought in marvelous ways; but let us not forget that much more remains to be done than has yet been accomplished. The unwarned multitudes in our great cities, not alone in North America, but in the whole world, make stirring appeal to our liberality and our missionary endeavor. We must do for them all that

lies in our power. But as we cannot do all that we would, we must believe that God will take account of our feeble efforts, and will bless them and make them effective with his own mighty power to the carrying forward of this work to every nation, kindred, tongue, and people. When the work in any field is handicapped by the lack of men and means, let us remember that, having done the best we can, the infinite God will add the resources of his power to every honest, sacrificing effort which is put forth. It required only six days for the material earth to come forth from his creative hand. By the exercise of that same power, the finishing of this work may be accomplished speedily. May God grant that we shall so fully consecrate ourselves to him that we may prove unobstructed channels through which his grace may freely flow to the world.

F. M. W.



The Prophecy of Daniel 8—No. 1

The Historic Outline and a Vital Question

ANOTHER view of the history of empires and kingdoms was brought before the prophet Daniel in the vision of the eighth chapter. In this vision, a great prophetic period is given, the end of which reaches to the latter days, touching events of our own times that are of direct interest and importance to every one today.

The vision was given in the third year of Belshazzar, the last king of Babylon. Again, as in moving panorama, there passed before the prophet's vision the scenes of history. Earthly kingdoms were represented by the symbols of beasts.

We shall find the prophecy and the history corresponding in every detail, revealing the overruling hand of God, who knows the end from the beginning, and whose living Word of Truth bears its witness through all the ages:—

"Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low,
And empires, states, and dynasties expire;
But caught and handed onward by the wise,
Truth never dies."

The opening scene by the river Ulai, in Persia, is thus described:—

PROPHECY: "Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did

according to his will, and became great." Verses 3, 4.

HISTORY: In the angel's interpretation of the vision Daniel was told: "The ram which thou sawest having two horns are the kings of Media and Persia." Verse 20. "The higher came up last." The two horns represented the dual character of the empire: first the Medes in ascendancy, then the Persians rising to yet greater power. "So that no beast might stand before him," says the prophecy. Xenophon says of Cyrus: "He was able to extend the fear of himself over so great a part of the world that he astonished all, and no one attempted anything against him."—*The Cyropædia*, book 1, chap. 1. The line of Medo-Persian conquest was "westward, and northward, and southward," just as the prophet saw the ram pushing its way. As one pen wrote in the days of Persia's supremacy:—

"He [Darius] showed the world arms glory-crowned.

. . . Towns untold before him fell.
Burgs over sea . . . heard from his lips
their fate."

—*"The Persians,"* by Æschylus.

But the ram pushing westward stirred up an antagonist that was eventually to overcome him. The prophet continues:—

PROPHECY: "And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, . . . and ran unto him in the fury of his power. . . . And there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand." Verses 5-7.

HISTORY: The angel's interpretation continued: "And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Verse 21. "With Alexander the New Greece begins."—*"Story of Greece,"* by Harrison, page 499. "And it happened, after that Alexander . . . had smitten Darius, king of the Persians and Medes, that he reigned in his stead, the first over Greece." 1 Maccabees 1:1. Under Alexander the Grecian goat ran upon the Persian ram "in the fury of his power." At Arbela, wrote Arrian, the Macedonians charged "with great fury." None was able to deliver the Persian ram. "Wherever you fly," wrote Alexander to the retreating Darius, "thither will I surely pursue you." See "Anabasis of Alexander the Great," by Arrian, book 2, chap. 14. Medo-Persia fell before Grecia, as this sure word of prophecy had foretold two hundred years before Alexander's day.

Grecia's expansion and its later history were next unfolded before the prophet's vision:—

PROPHECY: "Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Verse 8.

HISTORY: Of the ram (Persia) it was said it became "great;" of the goat (Grecia) that it became "very great." Justin, the Roman, wrote of Alexander: "So much was the whole world awed by the terror of his name, that all nations came to pay their obedience to him."—*His-*

tory of the World," book 12, chap. 13. "Vain in his hopes, the youth had grasped at all,

And his vast thought took in the vanquished ball."

—*Lucan's "Pharsalia,"* (Nicholas Rowe's translation), book 3.

But the unerring prophecy had said that "when he was strong, the great horn was broken." Suddenly the youthful conqueror was cut down by death, just as he was preparing to celebrate at Babylon a "convention of the whole universe,"—

"being thus taken off in the flower of his age, and in the height of his victories."—*Justin's "History of the World,"* book 13, chap. 1.

The ancient pagan writers, in telling the story, make use of language very similar to that used by divine prophecy in foretelling it. Following Alexander's death the empire was divided "toward the four winds of heaven." Myers's "History of Greece," edition 1902, page 457, says: "Four well-defined and important monarchies arose out of the ruins. . . . The great horn was broken; and instead of it came up four notable ones toward the four winds of heaven."

As the prophet watched these four kingdoms of divided Greece, he beheld the rise of another power coming into the field of his vision through one of the four kingdoms, and extending its authority more than any before it:—

PROPHECY: "And out of one of them [one of the four kingdoms] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Verse 9.

HISTORY: Medo-Persia was "great," Grecia was "very great," but this power was to be "exceeding great." Rome followed Grecia. Polybius, the Roman, says: "Almost the whole inhabited world was conquered, and brought under the dominion of the single city of Rome."—*"Histories of Polybius,"* (Evelyn Shuckburgh's translation), book 1, chap. 1. One of the odes of Horace [Ode 15, "To Augustus"] tells how the name of Rome grew to might:—

"Till her superb dominion spread
East, where the sun comes forth in light,
And west to where he lays his head."

—*Book 4.*

Lucan's lines measured its exceeding greatness from the other points of the compass:—

"Though from the frozen pole our empire run,
Far as the journeys of the southern sun."

—*"Pharsalia,"* book 10.

"The empire of the Romans filled the world," says Gibbon. It was "exceeding great" according to the prophecy. And Rome rose to unquestioned supremacy out of its conquest of Macedonia, one of the four notable kingdoms into which Grecia was divided. Thus, in the vision, the little horn that grew so great came into the prophet's view as proceeding out of one of the four horns that he had been watching. Rome spread forth toward the south and toward the east, and "toward the pleasant land," Palestine becoming a province of the empire in the century before Christ. And it was a Roman force that destroyed Jerusalem and devastated the pleasant land.

Thus the "sure word of prophecy," with exactness in detail, carries the his-

tory through the centuries to the last great universal monarchy, Rome.

But the prophecy does not deal so much with the earlier history of Rome as with the developments of later times. It was the same in the prophetic outline of Daniel 7. After briefly identifying Rome as the last universal monarchy, the vision of the seventh chapter dealt with the rise of papal Rome, described its exaltation of itself against God, and its warfare against the truth and the saints of God. And here again, in the eighth chapter, the same persecuting power is seen developing, exalting itself and persecuting the saints of God. The prophecy says that it "cast down the truth to the ground; and it practiced, and prospered." Verse 12. The papal history, as given in the study on Daniel 7, need not be repeated here.

As the prophet watched the work of this lawless power, his heart must have cried out to know how long it was to be allowed to prosper in its evil way; for next he heard the voice of a holy one asking the question for him,—

"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" Verse 13.

The answer was,—

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14.

In symbolic prophecy a day stands for a year. Eze. 4: 6. This is a long period, therefore, of 2300 years. It reaches to the latter days; for the angel said of it, "At the time of the end shall be the vision." Dan. 8: 17.

The question was, "How long?" or literally, "Until when?" and the answer was, "Until two thousand and three hundred days." Then what was to come to deal with the great apostasy?—"Then shall the sanctuary be cleansed." The cleansing of the sanctuary, then, must have something to do with meeting the great apostasy, lifting up God's truth that has been trampled underfoot, and cutting short the reign of evil. The cleansing of the sanctuary, with all that is involved in it, must be God's answer to this lawless power.

Error may prosper for a time; but the just balances of the sanctuary will at last pronounce righteous judgment, and the prosperity of evil will be cut short. "I was envious . . . when I saw the prosperity of the wicked," said the psalmist. "Until I went into the sanctuary of God; then understood I their end." Ps. 73: 3, 17.

What, then, is involved in the cleansing of the sanctuary, the time of which is marked by the long prophetic period? It is for us to understand; for it is a work pertaining to the latter days.

W. A. S.

GENERAL ARTICLES

One by One

ONE by one the sands are flowing, one by one the moments fall;
Some are coming, some are going; do not strive to grasp them all.
One by one thy duties wait thee — let thy whole strength go to each;
Let no future dreams elate thee; learn thou first what these can teach.
Every hour that passes slowly has its task to do or bear;
Luminous the crown, and holy, if thou set each gem with care.
Hours are golden links, God's token, reaching heaven one by one;
Take them, lest the chain be broken ere thy pilgrimage be done.

— Adelaide A. Procter.

"There Is No Power but of God"

ADOLPHUS SMITH

IT is absolutely true that "there is no power but of God." Rom. 13:1. There is no power in matter of itself to move. A watch is a wonderful piece of human mechanism, constructed of material drawn from God's laboratory, with design to measure passing time. But of itself it is as powerless as a piece of clay. Human power must be stored up in the mainspring; and even then the watch cannot "run" unless the power is allowed to escape by way of the balance wheel. And when its store of power is exhausted, the watch will stop forever unless the power is renewed.

Of the dust of the ground God made man, a more complicated and wonderful mechanism than the watch. Ps. 139:14. But man could not live and move until there was imparted to him a certain measure of God's own power. See Gen. 2:7. The immortality of the saints will be perpetuated by renewal of vital power through eating of the tree of life. Rev. 22:2. The mechanism of the astral universe also is upheld by the same divine power. Heb. 1:3; Isa. 40:26. Our spiritual life and its perpetuation are by the same power of God. Eph. 2:10; Rom. 1:16; 1 Peter 1:5; Jude 24; 2 Cor. 4:16. The new creation in Christ Jesus, imparts the divine nature to the redeemed. "In Christ we become more closely united to God than if we had never fallen. . . . God has adopted human nature in the person of his Son, and has carried the same into the highest heaven."—"The Desire of Ages," page 27. All that man can accomplish mentally, physically, or spiritually, is made possible by the power of God that is imparted to him. Hence, man has no right to take glory to himself. See 1 Cor. 4:7.

God's power is grossly misapplied by the sinner. Isa. 43:24. The power of Pilate to condemn and crucify Jesus was God-given power misused. John 19:10, 11.

Each thought and act is a use of God's intrusted power. They are golden grains of sand in time's hourglass that measure out our destiny.

Freedom

J. S. WASHBURN

"WHOSOEVER committeth sin is the servant of sin." John 8:34. Jesus here states a fact the truthfulness of which every man has proved to his sorrow. Sin is a cruel taskmaster, a merciless slave driver, and pays no wages but pain, sorrow, shame, and finally death.

In ourselves there is no escape, no remedy. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Prov. 5:22.

Haman built a gallows fifty cubits high, on which to hang Mordecai. But God delivered just Mordecai, and the very rope prepared for Mordecai brought proud, cruel Haman to the painful, shameful death he had planned for another.

Thus with remorseless literalness was the wicked taken, destroyed by the cord of his own sin; and not less surely will every unrepentant man find himself some day held in bonds, dying in agony and shame because of his own sin. Do you think you shall escape? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7. "Be sure your sin will find you out." Num. 32:23. You cannot hide so deep but it will hunt you to your death. For, listen! sin is within you, a part of yourself. You cannot run away, you cannot escape, from it. While you live, it will abide with you, poisoning and destroying you.

You cannot cover yourself with falsehood, with denials. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13. Others may be deceived, but God knows, and you cannot forget. The sting of conscience may be deadened by resisting the Spirit; but when in trouble or danger, there will face you, taunt you, mock you, crush you, like a hissing venomous serpent, this selfsame sin you thought forgotten by yourself and all others.

O helpless, wretched one! is there deliverance from this loathsome, clinging serpent with its deadly poison fang?—Yes, thank God. Christ can and will deliver. He who can raise the dead, can forgive sin; but there is one condition. It is this—confession.

Confession and forgiveness are married. God has joined them. No man can put them asunder. Read Prov. 28:13 again, also Ps. 32:3-5. While David concealed his sin, he knew only a terrible

unrest that was consuming his very life. He confessed his sin, and then found peace and rest. "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. All sin is against God; therefore all sin must be confessed to him. But if we have wronged any on earth, we are also to make confession to them.

The blessed proclamation of "liberty to the captives, and the opening of the prison to them that are bound," is an actual experience. "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped." Ps. 124:7. We are free. There is then no condemnation. Sin has then no dominion over us. Christ is our master, and his rule means liberty, life, and peace.

Thank God for the "glorious liberty of the children of God." Even while still in this body, there is liberty from sin and sinning. Peace with God, perfect love which casts out all fear, gives us boldness and power with God and with men. And when he comes and changes this body of humiliation, and fashions it like unto the body of his glory, he gives us the actual, literal freedom of the universe. O, shake off the bands! Go free in the Lord now in time, and eternally in his glory.

God's almighty arms are round me,
Peace, peace, is mine;
Judgment scenes need not confound me.
Peace, peace, is mine.
Jesus came himself and sought me,
Sold to death; he found and bought me,
Then my blessed freedom taught me:
Peace, peace, is mine."

A Suggestive Missionary Program

A. M. DORMAN

AFTER a rousing missionary hymn and an earnest prayer, the leader calls for the relation of experiences which the members have had in actual service for the Lord during the past week. In some cases he may even begin with the front row and call upon each in turn.

Nothing else will so enliven and stir a company of believers as a meeting of this sort. Those who are unable to think of anything to relate, will be awakened to their real condition by the fact that they have nothing to tell.

A good experience in the Lord cannot be related without the manifestation of a certain degree of enthusiasm. Enthusiasm is contagious. It spreads quickly from one to another. The entire congregation catches the spirit of service.

After the relation of these experiences, the leader may call for expression on the part of the members as to plans by

which the message can be advanced in their locality. They may be asked to tell their individual plans for service. When one helps to plan for a work, he at once assumes more or less responsibility for the carrying out of the plan. Thus under wise leadership, let the church be organized for service.

It is true that in some cases missionary societies are organized for this kind of work. It is also true that often but a small proportion of the church members belong to the society or attend its meetings. Those who do belong are those who are already awake to the work. The crying need is for the arousing of interest and enthusiasm among those who are now asleep. Those who do not attend the missionary meetings must be reached at the regular church service.

The church exists for the sole purpose of saving sinners. Its work in saving men is twofold: First, it saves the individual sinner; second, it trains the regenerated heart for service. The church exists to complete the work begun by Christ. The purpose of God for each of its members is contained in the command of Christ, the Head, "Go ye therefore, and teach all nations."

Are the churches fulfilling the purpose of God for them? This question is an important one. The church itself was intended to be a missionary society. A church may be prosperous and successful in many ways, but it is truly successful only as it reaches the real purpose of its existence.

"All the preaching in the world will not make men feel deeply the need of perishing souls around them."—*Testimonies for the Church*, Vol. IX, page 117. "The best help that ministers can give the members of our churches is not sermonizing, but planning work for them."—*Id.*, Vol. VI, page 49. "Should all the labor that has been expended on the churches during the past twenty years, be again expended upon them, it would fail, as it has failed in the past, of making the members self-denying, cross-bearing followers of Christ. Many have been overfed with spiritual food, while in the world thousands are perishing for the bread of life. Church members must *work*."—*Id.*, Vol. IX, page 140.

When each church fulfills the purpose of God in its existence, the message will go forward as a fire that burneth.

Lamar, Colo.

The Sabbath-Keeping Heritage

T. E. BOWEN

WHAT is involved in "the heritage of Jacob thy father," which the Lord promises us in true Sabbath keeping?

That our father Jacob was especially blessed of God is very evident. The blessing of the birthright included, (1) spiritual blessings, for it was because of Jacob's ambition to receive these that he entered into the conspiracy of his mother to obtain the blessing by fraud and deceit: and (2) manifold temporal blessings, as seen in the wonderful man-

ner in which God blessed the labors of Jacob while with his father-in-law Laban in Padan-aram. He went there alone. He returned with a prosperous family, and an abundance of this world's goods in flocks and herds.

But back of these manifest blessings from God were some very sterling principles built into Jacob's character, which God esteemed most precious. There was Jacob's vow at Bethel to give God a tenth of all. And he did it. He even paid interest on God's tenth while he was in Padan-aram, where he could not put it into the treasury. "Jacob gave the tenth of all that he had, and then reckoned the use of the tenth, and gave the Lord the benefit of that which he had used for his own interest during the time he was in a heathen land, and could not pay his vow. This was a large amount, but he did not hesitate; that which he had vowed to God he did not regard as his, but as the Lord's."—*Testimonies for the Church*, Vol. IV, pages 466, 467. And while returning to Canaan, he won for himself the name Israel, having prevailed with God, through faith and prayer, on that night of wrestling with the angel. At this time he really obtained the spiritual blessing of the birthright.

Is this heritage of any worth? Was Jacob's birthright, though lightly esteemed by Esau, of worth to Jacob and his posterity? It included a home in the kingdom of God. It involved the choice of obedience to God, of denying himself sinful worldly pleasures, of wrestling with God until he knew that all his sinful scheming and supplanting had been forgiven him in answer to his humble confession to God, and the seeking for pardon.

Involved in Sabbath keeping today are these same sterling character principles that were developed in the life of Jacob. Men and women move from principle, not from impulse and feeling, when they abandon worldly associations and customs to keep God's holy day, thus incurring the scorn and reproach of the world. A sacrifice is involved in all this; and he who today makes it in faith, will receive the blessing of the Infinite One, just as surely as the Lord blessed Jacob spiritually, and also all that he put his hand to. There is no uncertainty connected with this. We have the promise of the Most High, a promise from his own lips: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 14.

Making God's Day a Delight

"The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy. In no better way can parents exalt and honor the Sabbath than by devising means to impart proper instruction to their families, and interesting them in spiritual things, giving them correct views of the character of God, and what he requires of us in order to perfect Christian characters and attain to eternal life. Parents,

make the Sabbath a delight, that your children may look forward to it, and have a welcome in their hearts for it."—*Id.*, Vol. II, page 585.

Meetings Not to Be Long on Sabbath Days

It is not necessary to spend all of the Sabbath in meeting, to keep it holy. Long sermons, long meetings of any kind, and long prayers are out of place. "The mind cannot be refreshed, enlivened, and elevated by being confined nearly all the Sabbath hours within walls, listening to long sermons and tedious, formal prayers. The Sabbath of the Lord is put to a wrong use if thus celebrated."—*Id.*, page 583. Evidently the Lord is pleased to have families spend the day largely by themselves. The children are made happy to have father and mother with them. With the cares of the week day laid aside, fathers and mothers may impart knowledge that will be as good seed sown in the hearts of their loved ones. God will bless these words of counsel and love, and cause the seed thus sown to develop into pure, noble deeds in the lives of the children.

Providing Food Thought for Sabbath

There are topics in abundance upon which we may freely think and converse on the Sabbath. Good books may be read with the younger children, and procured for the older ones, in which pure delight may be taken. Through the week, parents can watch for some story or experience that will prove both interesting and profitable for Sabbath topics of conversation. Something good must be provided or the active minds of the children will surely drift into forbidden subjects for the Sabbath—the common everyday topics. And it might be added, so will our own thoughts wander into our work-day topics, unless we studiously plan otherwise.

In our Sabbath keeping let us see how near we can come to the ideal God has for us in observing his holy day. His Spirit will then lead us into the very storehouse of God's most choice spiritual blessings for man, which we are quite sure to find bound up for us within his gift to us of the Sabbath.

The Holy Spirit — No. 4

Manifestation Of

ELBRIDGE M. ADAMS

BORN in the Bible and in the writings of the spirit of prophecy the Lord has made it very plain that the Holy Spirit is essential to us. A little attention to its history will suffice to show that its manifestations are varied. Paul speaks of the "diversities of gifts," but by "the same Spirit."

There are, at least, three ways that men are led by the Spirit — impressions, dreams, and visions. Of Nathanael it is said: —

"He prayed that if the one announced by John was the deliverer, it might be made known to him, and the Holy Spirit rested upon him with assurance that God had visited his people and raised up a horn of salvation for them. . . .

"The message, 'We have found him, of whom Moses in the law, and the prophets, did write,' seemed to Nathanael a direct answer to his prayer. . . .

Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!' In surprise, Nathanael exclaimed, 'Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.'

"It was enough. The divine Spirit that had borne witness to Nathanael in his solitary prayer under the fig tree, now spoke to him in the words of Jesus."—*The Desire of Ages*, page 154.

How many humble followers of Christ have almost, at times, doubted their acceptance, wishing that God might speak personally to them, not knowing that through his representative, the Holy Spirit, he is speaking to them individually in every good impression. Here Nathanael was longing to know the truth about the Messiah, and in answer to his earnest request that "it might be made known to him, . . . the Holy Spirit rested upon him with assurance."

The dreams of Pharaoh and Nebuchadnezzar are fresh in our minds. Of the former it is said, "God hath showed Pharaoh what he is about to do." And the explanation of the latter is very similar: "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." The wise men were "warned of God in a dream that they should not return to Herod." In the same way God told Joseph to take Jesus into Egypt. Still others have been blessed with visions.

We are aware, doubtless, that Satan has counterfeited God's blessings to man. He can speak by impressions, dreams, and visions. And, therefore, we must not be led contrary to God's revealed word in the Bible and the Testimonies. These God has given to safeguard us from all the delusions of the devil.

As the Spirit leads in different ways, so it affects in different ways. Paul's conversion was accompanied with a bright, shining light and an audible voice. No one would question, however, the genuineness of the conversion of the eunuch to whom the angel of the Lord sent Philip, but who experienced no great demonstration, simply a moving of the Spirit through the written Word of God, and its explanation by Philip, God's minister.

"The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes, or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver,

impressions are made that tend to draw the soul to Christ. These may be received through meditating upon him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God—a patient, protracted process.—*Id.*, pages 191, 192.

At the time of Pentecost the sound of the Spirit was as of a "rushing mighty wind," while to Elijah on the mount it came as a "still small voice." When it rested upon Jesus after his baptism, its form was that of a dove, but upon his disciples its appearance was "cloven tongues like as of fire."

It is recorded of Samson: "The Spirit of the Lord came mightily upon him, and he rent him [the lion] as he would have rent a kid, and he had nothing in his hand. . . . And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil. . . . And the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his hands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith." Dorcas, whose life had been so full of good deeds that God saw fit to raise her from the dead, was moved by the same Spirit to work quietly with her needle in making coats and garments for the poor. On the kind of work required of us the following comforting words bear directly:—

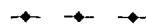
"Those who are trying to purify their souls through obedience to the truth, yet who have had no opportunity of making special efforts and sacrifices for Christ and his cause, should find consolation in the thought that it is not necessarily the self-surrender of the martyr that is the most acceptable to God; it may not be the missionary whose life has been one of trial and endurance that stands highest in heaven's record; but that the Christian who is such in his private life, in his daily struggle with self, in the control of his passions, in cleanness of purpose, in purity of thought, in patience, meekness, and long-suffering under the test of provocation, in piety, in devotion, in holy faith and trust in God, in faithfulness in little things, representing in the home life the character of Jesus,—that such a one may be more precious in the sight of God than the man who goes as a missionary to heathen lands, or ascends the scaffold to die for his faith."—*Gospel Workers*, page 217.

When Jesus was baptized, he "was led by the Spirit into the wilderness, being forty days tempted of the devil." And again: "Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all." As Jesus was led at one time to trial and at

another by the same Spirit to honor and glory, so may we be.

It is very evident, with these facts before us, that the Holy Spirit is not given to be used by us, but to use us as it deems fit under all circumstances. This means a complete surrender of our wills, ways, and wishes to this divine agency.

"Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in his people 'to will and to do of his good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and he is ready to supply every soul according to the capacity to receive."—*The Desire of Ages*, page 804.



Lost His Atheism

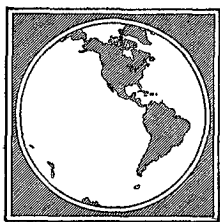
A FRENCH atheist, having been brought to himself, makes this confession:—

"What would become of France if its children did not believe, if its women did not pray? . . . France's present is tribulation. It feels that it cannot longer believe. Will its future be better?—In God's hand! Only in God's hand. A slain people covers the fields. How hard it is to be an atheist in this national graveyard! I cannot! I cannot! I have deceived myself and you who have read my books and sung my songs."

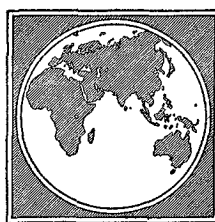
It is when tribulation comes that people learn to know that there is a God ruling among men. And before the history of this earth closes, thousands upon thousands will lament, as does this sower of doubts, that they have deceived themselves and others into believing that it mattered little whether or not one believed in God. How often God has brought nations to strait places, even Israel itself, in order that they shall "know that I am the Lord." Over and over this phrase was repeated to Pharaoh by Moses and Aaron. Men are learning the same thing today by the hardest lesson, as did Pharaoh of old, and some, like this French atheist, are profiting thereby.



"KINDNESS is catching; and if you go around with a thoroughly developed case, your neighbors will be sure to get it. Be kind, one to another."



THE WORLD-WIDE FIELD



The Priests of God

(Joshua 3:17)

LILLIAN S. CONNERLY

TAKE up the ark on your shoulders,
Priests of the most high God;
Enter the swelling Jordan,
Where never a foot hath trod;
Stand in the midst of the river
Till the last of the host pass through:
This is the day of proving,
And much must depend on you.

The warriors, children of Reuben
And Gad and Manasseh, clad
In battle array, must follow
The path which God's priests have
made

Who lead the way in the billows
Till the waves apart shall stand,
And watch, their vigil keeping
Till the weakest is safe on land.

Today to the swelling of Jordan
The priests of the Lord have come.
The priests must enter the billows,
And stand till the host moves on;
Stand till the weakest and youngest
Have safely gained the shore.
O Aaron's race, what a task is thine
To stand in thy place as of yore!

But what if the priests shall falter?
And what if the priests are afraid?
There will be no escape from the billows,
No path in the Jordan made.
O Aaron's race, what a task is thine!
What glory thy faith shall earn,
If, in the swelling of Jordan,
The priests of God stand firm!
Bocas del Toro, R. de Panama.

Manchuria

B. PETERSEN

THE longer I am here in Manchuria, the greater the need seems to me. We are constantly receiving letters asking us to come to this or that place to instruct the people. Just two days ago we received a letter from the south asking us to open up a chapel among the people there, as they were anxious to hear this message; and today I have answered a letter from a place north of us, from which I have had three letters asking if I would not soon come to give instruction. It was stated in the letter that five or six were much interested in this message. There are still other places that we have not been able to visit or to provide help for.

We see the signs of the times being fulfilled all about us, even here in Manchuria, and realize that we have but a short time in which to work. We must push forward as fast as possible while the opportunity is so favorable as at present.

I have just returned from Liao-yang, a large city south of Mukden, where we have a new station. We sent a canvasser

there some months ago, and the literature he has scattered has already borne fruit. At this station two brethren have long waited to follow their Lord in baptism, so they accompanied me to Mukden, where they, with two others from Mukden, were baptized in the Hun River. This is our second baptism in Manchuria. Although, of course, we have not yet a great number of believers, we feel we have made a good beginning. Five others are studying the Bible with us, but we did not feel free to receive them into the church as yet; so they will continue studying during the winter, and we hope



HOME IN INTERIOR HAITI

by next spring they, with others, will be ready to go forward in baptism.

We have also opened a station in the north, and it is reported that there is a good interest there. In a week or so we shall begin a series of meetings in our new chapel here in Mukden, and we believe the Lord will give us a good harvest of souls. We are all well and of good courage.

Haiti

A. F. PRIEGER

BROTHER E. A. CURDY and I recently made a trip to St. Marc, where I baptized eleven converts, and organized a church of fifteen members. Returning by way of Port au Prince, where we celebrated the Lord's Supper with the little company of faithful believers, we found Brother Curdy's oldest son, Clark, sick with the dreaded intestinal fever. Nine days later, at the age of ten years, he was laid to rest in the cemetery at Cape Haitien, until Jesus shall come to gather his own. Thus our joys are often mingled with the sorrow of loss of loved

ones, and we are constantly reminded that this present world is no continual abiding place.

Brother Curdy and his family soon after left for Port de Paix, where several candidates have long been awaiting baptism. Most of them had been brought to the knowledge of the truth through the labors of Brethren M. N. Isaac and J. J. Baptiste, and members of the Port de Paix church, which is indeed a shining light in that part of the island.

On October 14 I visited the company, and found them well instructed and ready for baptism, and Sabbath morning twelve were buried in the watery grave, to rise as new men and women in Christ Jesus. That the angel of the Lord was present was clearly manifest in protection from a large shark which came near during the service, but did not disturb us. I had my back toward it, and so did not notice it; but the natives saw it. They said it was the first one they had seen in that vicinity for years, and they felt

sure that we had been divinely protected. During a testimony meeting in the afternoon, three others decided to give their hearts to God, and they were baptized the next day. Among them was a young man who was driven from home when he decided to follow Jesus. He is left without means, but we hope that he will remain faithful and devote his life to the giving of this message.

In the evening we had a meeting, and almost half the money needed for a church building was subscribed. Many gave their rings and necklaces and other jewelry, to be sold. The money thus obtained is to be used in building a house wherein to worship God. So anxious were the people to assist that the sisters volunteered to help carry the stones for the building. In my thoughts I compared this with the passage in Ps. 110:3, and I wondered if the time is not near when we shall see this spirit throughout our ranks. May the Lord grant it.

Peace is not yet reestablished in Haiti. Only in the largest coast cities are conditions quiet. What has occurred here

recently, shows what may yet be expected everywhere. I can clearly see that it is much more difficult and dangerous now to present the message than it was before we left for our furlough. Yet some are glad to receive us. The Lord has permitted many to be wounded and bruised, so that they have come to the place where they feel the need of sympathy and hope. May the Lord grant that in the presentation of this message we may be filled with more love and longing for souls, is my prayer. Pray for the work in this troubled field.

A Class in Missionary Geography

In an address delivered years ago at a Christian Endeavor convention, Mr. S. L. Mershon illustrated the world-wide



THE TENT IN RIO DE JANEIRO, BRAZIL

extent of God's missionary purpose, by a class in missionary geography, somewhat as follows:—

Teacher: "John, bound the plan of salvation."

John: "The plan of salvation is bounded on the north by Forest Avenue; on the south by our back fence; on the east by Dr. Johnson's yard; on the west by St. Paul's church."

Teacher: "No, John, that's not right. You have merely bounded your own home. That would mean that religion is only for you and yours. Many people believe that, but God's plan of salvation is broader. Robert, you try it."

Robert: "The plan of salvation is bounded on the north by the Scotia River; on the south by the corporation line; on the east by the Big Four Railroad; on the west by the Indian Hills."

Teacher: "No, Robert, you're not right either. You have bounded your own city. That would include only what we call city missions. God did not mean his work to stop there. Samuel, it is your turn."

Samuel: "The plan of salvation is bounded on the north by Lake Erie and the State of Michigan; on the south by Kentucky and West Virginia; on the east by Pennsylvania and West Virginia; on the west by Indiana and Kentucky."

Teacher: "No, no, Samuel. You have bounded your own State. That would mean that no missionary work must be done outside your State, and that is not God's plan. George, let's see what you think about it."

George: "The plan of salvation is bounded on the north by the Dominion of Canada and the Great Lakes; on the

south by Mexico and the Gulf of Mexico; on the east by the Atlantic Ocean; on the west by the Pacific Ocean."

Teacher: "No, my boy, no. You have bounded your own country. That would mean nothing but home missionary work. Many people agree with you, but God did not mean us to stop with our own countrymen. Adoniram, what have you to say?"

Adoniram: "God's plan of salvation is bounded on the north by the north pole; on the south by the south pole; on the east by the uttermost parts of the earth; on the west by the uttermost parts of the earth."

Teacher: "Right you are, my boy. The plan of salvation includes the whole world and every person in it—white, black, brown, yellow, red. God says, 'Go ye into *all the world*, and preach the gospel to *every creature*.'"

"What matters if the flesh be white
Or black or brown?
The dying Saviour wore for all
The thorny crown."

—Selected.

Rio de Janeiro, Brazil

E. C. EHLERS

AFTER seemingly insurmountable difficulties, we received permission to erect our tent in Rio de Janeiro, Brazil. The meetings are well attended. Pray for the success of the work in the capital of Brazil.

During the time we have labored here, fifteen have taken their stand for the truth, and have joined the church. These dear believers were baptized at the foot of Sugar Loaf Mountain, on the Atlantic coast.

Suva Vou, Fiji

A. G. STEWART

ANOTHER quarter has gone, and in making up the quarterly reports one naturally reviews the work of the past three months. During this time we have been enabled to travel a good deal more than we could previously, as we now have our own auxiliary boat. Since the beginning of the month of June, we have covered about one thousand miles, and one third of this distance has been over the open sea. The boat, though a little small for open-sea work, has done well, and the engine has given us no trouble. It has been a great comfort to be able to go when and where we desire.

Elder J. M. Cole spent two weeks with us on his way to Samoa and Tonga, and while he was here, we were able definitely to decide some matters that had been under consideration for some time. We have decided that instead of having two or three small European cottages at Buresala, we shall have one large, comfortable mission house, with a detached store and office. The press building will be very suitable for the latter. The work of reconstruction is now well started.

Nine or ten persons have accepted the truth during the past quarter, and six of these have been baptized. This makes about thirty who have been added to the

church by baptism during the present year.

Next month we expect to call our native workers together for our annual workers' meeting, which will last just one week. They look forward to these gatherings, and we believe it is time well spent. We sincerely request the readers of the REVIEW to pray that we may each be given power from above to go forth to finish the work of the Lord in this field.

Mission Notes

OUR missionaries who are grappling with strange languages, particularly those who are endeavoring to reduce those languages to writing, will find much help in a new book entitled "General Phonetics for Missionaries and Students of Languages," by G. Noel-Armfield. It is published by W. Heffer, Cambridge, England. Price, net, three shillings, or seventy-two cents.

A BIBLE colporteur working among the Moslems had this experience one day: "In the bazaar the people drew around me, and some of them wished to buy my books. One came forward, and after examining the volumes, said: 'When I was a soldier at Bahrein I bought these books, but when I found that they taught infidelity I destroyed them. These Christians want to change our faith.' Hearing this, the young men and boys began to throw stones and mud at me, and had I not been helped by an old Moslem, I should have been seriously hurt. Later,



WORKERS IN TENT EFFORT, RIO DE JANEIRO, BRAZIL

when I was in my room at the caravan-sary, boys threw stones, and Moslem effendi spat in my face, saying: 'O Protestant, leave those books! Leave your weak thoughts, O infidel!' Just then a sergeant and several privates examined the books, and took eight copies to the governor. They returned them after an hour, and when the people saw that nothing was done to me, they left me."

"IN looking for opportunities of doing good, don't overlook the opportunity of showing a spirit of patience and kindness in your own home."



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

Assisted by Miss Lora E. Clement

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

A Song of Constancy

ARTHUR W. SPAULDING

*Ho, comrades, I 'will sing a song of cheer to you,
Because the way is weary, and the way is long;
And for that a lilt of joy will help to bear you through,
Listen now, I pray you, listen to my song.*

Oh, the fathers long and long ago, they trod this weary road,
They dragged the tired, dusty feet, they bore the heavy load,
They went through waters and through fires, they faced bloodthirsty foes,
In dungeons foul, in deserts drear, in trials, in bonds, in woes;
But when they fainted, faltered, fell, they paused to praise and pray,—
And the God who answered to their need is just the same today.

The world was young when crime was old; the earth was drenched in blood
Before the God of justice whelmed its sinners in the flood,
And Noah and his household true were launched upon that sea
That raved and raced 'twixt heaven and earth in death-decked panoply.
But o'er the ark a glory gleamed that fenced the spume and spray,—
And the God who rode upon the storm is just the same today.

When Israel's servile hosts, led out from Egypt's sorrow-land
And camped beside the sea, beheld again proud Pharaoh's band,
They cried in fear, "There is no way but slavery or death."
But through the sea a way of life was opened by God's breath.
'Twixt watery walls, its pathway firm, that host went on its way,—
And the God who clove the crimson sea is just the same today.

On rocky heights ten thousand foes, in Israel's dreadful hour,
Stretched forth the oppressor's heavy hand and vaunted of their power;
But two, with God, went up those heights, and all the heathen faced,
And one his thousand put to flight, and two ten thousand chased.
The armies of the aliens fled in terror from that day,—
And the God who smote on Michmash heights is just the same today.

On Dura's plain the golden form of Babylon's king uprose,
And they who feared a fiery doom a heathen homage chose.
But to the fire the sons of God a welcome freely gave,
Content if he they served should slay them or should save.
But One came down and made that pit a bower where zephyrs play,—
And the God who cooled the fiery blast is just the same today.

Sorrowful, sorrowful, were the men who walked along the road
That led from crushed and mangled hopes to their forlorn abode.
They talked of grief, they wept o'er Love that dwelt no more with men,
They scarcely welcomed One who joined and cheered them up again,
But ah, the wonder and the joy when they had bid him stay!—
And the God who walked on Emmaus road is just the same today.

Oh, there was joy, transcendent joy, that dwelt in every tone,
When Jesus gathered round his band, and led them out alone
To Olives' height, and bade them there a comforting farewell,
That they till his returning should his coming soon foretell.
For in glory-clouds he cometh as in clouds he went away,—
And the God who rose from Olives' crest is just the same today.

*Then, comrades, let us sing the song of joy and cheer;
For though the load be heavy, and the way be long,
Yet a psalm of joy and triumph we will echo clear,
Till the earth and heaven listen to our song.*

Our New Year

LORA E. CLEMENT

TIME hath wings: it flieth swiftly. The passing days have brimmed with action, and it is hard to realize that another yearly cycle has run its course. Once again it is inventory time; resolution time; a time when old-year memories mingle with new-year hopes. 1915 is history; 1916 a prophecy.

In the business world the beginning of a year is marked by a careful taking account of stock. Often shop-worn goods are offered at a bargain in order that there may be room for fresh, attractive supplies. Every merchant must know how he stands, in order that he may have a record of profit and loss, and know whether or not his work has been successful. And is not this a fitting season for us to balance personal accounts with ourselves, our fellow men, and with our God? Is it not a time for taking an inventory, to determine our character standing?

As we pause upon the threshold, a backward glance brings memories surging. Sunshine and shadow mingle in every life. Joy and sorrow, success and failure, have walked hand in hand during the past twelve months. But this is part of an all-wise Father's purpose; for "we would not cling to his guiding hand if the way were always bright."

And so, as we turn the page to begin a new record, "let us forget the things that vexed and tried us, the worrying things that caused our souls to fret; the hopes that, cherished long, were still denied us, let us forget. Let us forget the little slights that pained us; the greater wrongs that rankle sometimes yet; the pride with which some lofty one disdained us, let us forget. Let us forget our brother's fault and failing, the yielding to temptations that beset, that he perchance, though grief be unavailing, cannot forget.

"But blessings manifold, past all deserving, kind words and helpful deeds, a countless throng, the fault o'ercome, the rectitude unswerving, let us remember long. The sacrifice of love, the generous giving, when friends were few the hand-clasp warm and strong, the fragrance of each life of holy living, let us remember long. Whatever things were good and true and gracious, whate'er of right has triumphed over wrong, what love of God or man has rendered precious, let us remember long. So, pondering well the lessons it has taught us, we tenderly may bid the year good-by, holding in memory the good it brought us; letting the evil die."

And the future, what countless possibilities and opportunities it holds! Shall we not resolve to keep the record of this "the youngest child of time" with all diligence, covenanting with ourselves and God to live each day the simple, sincere Christian life? Some of us can sympathize with the little girl who, thinking to help her mother very much, undertook to dust some costly china. Coming to grief, she climbed down, knelt among the fragments, and asked the Lord to help

her be "just common good." We may not be privileged to do great things for God or man. There are highways and byways on the road of service.

When James Gordon Bennett sent Stanley into Africa, he said: "Draw on me for a thousand pounds today to provide your equipment, and when that is exhausted, draw on me for another thousand; and when that is gone, draw another thousand; and when that is used, draw another and another—but find Livingstone." Our Heavenly Father authorizes us to draw on him for grace and courage to make 1916 the best year of our lives. When one day's supply of strength is exhausted, we may draw another, and then another, and still another. What he asks is that we glorify him by a life of devoted service.

To do our God-given work; to live simply, exercising hospitality of heart and home; to face each coming day with courage; to heed the voice of conscience, rendering cheerful obedience to the right; to practice becoming self-denial; to show sympathy without the sacrifice of honor; to forgive, as we wish to be forgiven; to think kind thoughts and speak gracious words; to bow reverently before the discipline of Providence; to worship God devoutly; to be humble without self-depreciation, and holy without self-righteousness; "to remember the past with gratitude, endure the present with cheerfulness, and await the future with patience,"—let this be our new-year creed.

Amusements for Children

VINA SHERWOOD-ADAMS

THERE are two classes of parents who make mistakes in regard to the amusements of their children. One of these provides no special entertainment for the little ones. I have such a family in plain view every day. There are in this home, which is situated on a small city lot, four children, all under six years. The lawn is largely devoted to gardening. Everything within and without the house is kept in apple-pie order. The children wander aimlessly up and down the sidewalk, with not even a shoe box to draw for a wagon. The mother is one of the "slapping" kind, and the greater share of the time one or another of those children is in tears.

I often see these little folk sitting idly swinging their feet from the back porch, "keeping things clean," of course. Poor youngsters! They would be changed children if they could only have even a sand pile. Once in a while they make a bold dash, and how the garden does suffer in their dirt reveling! Isn't this an extreme case? Perhaps, but there are children whose mischievousness, as we adults term it, could be largely corrected if they were only provided with interesting play-employment. Keep the child happily occupied, and you have solved more than half the problems of discipline.

The parents of the other class are those who provide for their children too many toys and other ready-made amusements,

which require little original thought to operate. I have in mind a family of three children who have, among them, enough toys nearly to fill a one-horse wagon. They are discontented and selfishly quarrelsome. The mother once said, "I do not see why your children are so contented at home. They seem to enjoy playing there. We buy ours everything to play with to make them happy, but they are not content to stay at home a minute on returning from school." Could she but have glanced into our back yard, she might have solved the mystery for herself as she saw her children transformed into contented youngsters while they dug caves that could actually be crawled into, or at another time made the land of China, with its great wall and queer pagodas, evidently based on some recent lesson at school.

As I associate with children, I learn that the more simple their playthings, the better they enjoy them. How boys do like to climb! Last winter our little boy would play for hours at a time with blocks, and I thought, "What a lamb-like little fellow he is going to be!" But this winter, blocks have no attractions whatever; it is climb, climb. If he was told not to climb on the kitchen cabinet, he would try the table or a chair. So to satisfy his craving for climbing, and to avoid his being hurt or injuring the furniture, I arranged two boxes, one smaller than the other, and both heavy enough not to tip, with a board placed slanting from the shorter box. Now up and down he climbs for an hour or two each day. Sometimes the top of the box is a store upstairs, and he carries all kinds of material up to his store. The open end of the larger box is left out, so he stables his play horses (a pair of red kindergarten chairs) there.

I was advised to switch him for his frequent disobedience in standing on the furniture; but as I saw his happy face as he would reach as high as he could stretch, and say, "Me high, mamma," "Me big like papa," I wondered if there was not some other way out of the difficulty, and the introduction of those boxes has entirely solved this annoying problem of climbing on forbidden places in the house. Perhaps some other mother may have a "climbing boy" who could be allowed this harmless but healthful exercise if directed in the right way.

Of course such toys and games as aid in original thought and healthful exercise are to be commended,—wagons, sleds, skates, carpenter tools, gardening tools, dolls, dishes, etc. But did you ever observe how a boy will enjoy a wagon or a sled he has made himself? Encourage the children to make their own playthings, and not to depend on the store or others to supply all their wants. It will make them resourceful when they meet obstacles later in life. If you are training your children for the mission field,—to be all-round men and women, capable of adapting themselves to any condition,—let one of your first lessons be that of resourcefulness.

He Faileth Not

I HAVE tried love, and I have known love fail;
Have trusted friends, and found that friends forgot;
Sought help from my own heart without avail—
He faileth not.

Whether by day or night, in age or youth,
In poverty, and in the fairest lot,
In sorrow and in joy, His word is truth—
He faileth not.

If I should let all other comfort go,
And every other promise were forgot,
My soul would sit and sing, because I know
He faileth not.

I cannot tell what winds of God may blow,
What safe or perilous ways may be my lot;
But I have little care; for this I know,—
He faileth not.

—Amelia E. Barr.

Has God Forgotten?

MARTHA E. WARNER

"It is all very well to talk about taking God's Word just as it reads, and to say we must not worry; but suppose your husband were not in the truth, should not you worry just a little?" asks one. At prayer meeting another sister says, "Pray for my husband, who is not in the truth." Still another, whose husband is not united with her in the faith, feels a burden to carry the message to the world, so leaves her home.

I wish every wife whose husband is not in the truth would learn 1 Peter 3:1. There God says: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives." God would not make such a statement unless he meant it. He will do his part, but we must do ours. The home relationships, once formed, must remain. Many a wife might be glad of an excuse to release herself from home cares and responsibilities; but "good housekeeping" is to be cultivated. Nothing is more necessary to a happy home.

I know of one young man who has given up the truth because his wife lacked order, taste, and neatness in her housekeeping and also in dress. These deficiencies are serious evils, and tend to alienate the affections of the husband from the wife, especially if he loves order.

Therefore, to those who are worrying over their husbands, I would say: Keep yourself and your home neat and attractive. Make your husband proud of you. Talk less about the truth, but *live* it more. To the extent of your ability, witness for Christ in your home. Be sure you have done your part, then with confidence claim God's promise. Pray instead of worry; then let God finish the work for you.

Clintonville, Conn.



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Improve the Time

BE wise today; tomorrow's sun
In brilliant splendor may arise,
And find thee with thy work undone,
With lifeless, cold, unseeing eyes;
Neglect no duty in the way,
Be wise today! Be wise today!

Be true today; the crooked mind
A labyrinth of mischief makes;
When lost therein, 'tis hard to find
The path of rectitude, when wakes
The outraged sleeper, Conscience.
Nay,
Be true today! Be true today!

— Selected.

West Pennsylvania

WE have come to the close of another year. The work of the disciples is illustrative of ours. Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."

This promise includes his followers at present, who are to go forth in the power of the Holy Spirit to bear witness for him. The third angel's message is to be spoken in all the world by human voices. "Whosoever will, let him take the water of life freely." We are to say to sinners, "Come." A strong effort should be made to have the world see the fast-fulfilling prophecies of God's Word.

Satan and his agencies are at work. They have confederated with human beings to war against God. The enemy is aiming to divert minds from eternal realities, and lead them in the broad road to ruin. Spiritualism and infidelity are becoming stronger. A few days ago I was shocked to hear a prominent woman say that Buddha is higher in rank than Christ.

Our conference workers and lay members have worked faithfully to counteract the powers of evil and hold up the banner of truth. Six tent companies were in the field last summer. During the year a number of efforts were held in churches and halls. At this writing, 138 persons have been baptized in eleven months.

This year will show a gain in tithe of about \$2,000 over last year. The Sabbath school, the home missionary, the Missionary Volunteer, and the colporteur work has made progress. We have twenty-eight students in Mount Vernon Academy, and are also represented in Washington College. One new church building has been completed, and another is in course of construction.

We hope to reach our goal on the Twenty-cent-a-week Fund, not merely for the sake of making up our quota, but because the money is needed in the mission fields. In order to raise twenty cents a week per member for the year, it will be necessary for the conference to receive \$1,700 before the books are closed the first of January. To do this will mean faithfulness on the part of those who have pledged to pay to missions. It may be that some, in apprecia-

tion of God's blessings which they have received during the year, will send in a special offering of from \$25 to \$100 for missions, and thus assist in the reaching of our goal for the year.

I am pleased to say that the work is onward in this conference. We are looking forward to the finishing of God's work, and the second coming of Jesus.

F. H. ROBBINS.

Colorado

DENVER.—There is an excellent interest in the work here. Sabbath, December 11, we expect to baptize ten persons who have recently taken their stand for the truth.

One sister who a few months ago accepted the truth and united with the church, promised to the investment fund all the profits taken in from her business on Sundays. She told me last Sabbath that she will have about \$100 for this fund. She says it is wonderful how the Lord has blessed her in her business since she has taken her stand for the truth.

A very bright young man, who was receiving about \$150 a month in a hotel, accepted the truth just recently. He was baptized, joined the church, gave up his position, and has gone to College View, Nebr., to fit himself for the ministry.

Our Sunday night services are well attended, and almost every week some take their stand with us. We praise the Lord for his love and blessing.

G. W. ANGLEBARGER.

Newspaper Work in Kansas

FROM time to time we learn of the interest taken by the reading public in the reports of our work that are published in the newspapers. Last summer I was visiting about thirty miles from where a tent meeting was being held. I had reported some of the meetings myself, and here learned that a farmer out in the country had become interested in the second coming of Christ through reading the short reports in the daily paper, and desired reading matter on the subject. Another time I reported a sermon, and the next day a business man, an infidel, called one of our brethren to him and asked many questions in regard to our faith, and accepted reading matter though previously he had seemed unapproachable.

One day I walked into the bank in Wichita, and the cashier said they were just talking about Seventh-day Adventists. He went on to say that he understood from the papers that we give more per capita to missions than any other denomination. I assured him that this is so, but that I felt that we should do much more than we are doing. One day while I was soliciting for the Harvest Ingathering, a business man remarked that he knew of the way our people give. He said he learned it through his own church paper. While soliciting for one of our journals, in the Wichita Masonic Temple,

the man in charge volunteered his opinion that the Adventist people are absolutely to be depended on in figures and statistics. Thus, while we may seem a small people, and obscure, we are often in the public eye, and in many places we are very favorably known.

In connection with our last camp meeting we were asked to obtain five hundred subscribers for two weeks for the *Topeka Capital*. In consideration for this, we were to receive considerable space in the paper. We doubled the number required, giving over one thousand subscriptions. Much valuable matter was thus placed before the public relative to our work and faith. A recent report of this incident in the *REVIEW* erroneously stated that the number of subscriptions obtained was two thousand, and that the conference received one half of the subscription price for the two weeks. The full subscription price went to the publishers, but we were favored in the liberal space allowed us for reports of our meetings.

E. R. ALLEN.

The Jews Are Taking Note of Our Work

SOON after the death of Sister E. G. White, some of the Jewish papers of the country wrote special editorials on the life and work of this servant of the Lord. The comments were very favorable, and the terms they used were eulogistic. It is evident that the Jewish people are noticing our work and our people.

For a number of years the servant of the Lord urged our people to work for the Jews, and repeatedly stated that there is yet to be a great work done for them. Here are a few of her statements:—

"When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah. . . .

"In the closing proclamation of the gospel, . . . God expects his messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. . . .

"Many will by faith receive Christ as their Redeemer. To them will be fulfilled the words, 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.'"

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it cannot save. As his servants labor in faith for those who have long been neglected and despised, his salvation will be revealed."—*The Acts of the Apostles*, pages 380, 381.

In the *Wahrheit* (Truth), of New York, one of the newspapers noticing her life work, we find the following statement (the article is written in Yiddish, and a translation of the same is given here):—

"We refer to the well-known Sabbath Christian, Mrs. Ellen White. We call her the well-known Sabbath Christian, for she was really the founder of the well-known sect, who are called Seventh-day Adventists. To make it more

simple and plain to us Jews, for brevity we would say, 'The Christian Sabbath Guardians.'

"The Seventh-day Adventists believe, as do the Jews, that the true Sabbath is Saturday and not Sunday. Jesus Christ himself, they say, also observed the seventh day as the Sabbath. They observe the Sabbath very strictly, closing their business houses during the entire day. They do no kind of work on the Sabbath, and guard it from desecration as does the most pious Jew.

"This sect of Sabbath Christians is spread all over the land. . . . There is scarcely a city in America where these Seventh-day Adventists cannot be found."

The editor makes some very kind comments on the life of Sister White, and mentions the fact that she was regarded as a real prophetess. After speaking of her misfortune when a child, he remarks, "In her deep sorrow she turned her heart to the comfort of religion."

In his article the editor not only calls the attention of the Jews to Seventh-day Adventists, to the work they are doing, and to the noble life of Sister White, but he also tells the Jewish people that there is power in religion, in the Christian religion of the Sabbath keeper. This certainly is a great confession on the part of a Jewish editor. It speaks volumes. There is power and comfort in the religion of Christ, which leads the children of God to keep the Sabbath. It gives people power and comfort in their sorrows, and leads them to live beautiful lives.

As Seventh-day Adventists, let us live this life before the Jewish people. We are sure that the editorials written on the life of Sister White will be used of God as food for many Jewish minds. There is power in this truth to change hearts, hearts of Jews as well as of Gentiles. Let us, dear brethren and sisters, show the Jewish people that there is reality in this blessed religion of Jesus. Let us show them that there is power in true Christian Sabbath keeping. Many Jews will yet see Christ as revealed in this truth. May God help us to sow the seed in the hearts of these poor lost sheep.

F. C. GILBERT.

You Will Never Be Sorry

FOR living a pure life.
 FOR doing your level best.
 FOR looking before leaping.
 FOR hearing before judging.
 FOR being kind to the poor.
 FOR thinking before speaking.
 FOR harboring clean thoughts.
 FOR stopping your ears to gossip.
 FOR standing by your principles.
 FOR being generous to an enemy.
 FOR asking pardon when in error.
 FOR being square in business dealings.
 FOR giving an unfortunate person a lift.
 FOR promptness in keeping your promises.
 FOR putting the best construction on the acts of others.—*Selected.*

To be poor is not always pleasant, but worse things than that happen at sea. Small shoes are apt to pinch, but not if you have a small foot; if we have little means, it will be well to have little desires. Poverty is no shame, but being discontented with it is.—*Spurgeon.*

Religious Liberty Department

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

Church Federation

THE National Conference on Church and Country Life, held at Columbus, Ohio, December 8-10, under the direction of the Federal Council of the Churches, presided over by Hon. Gifford Pinchot, participated in by delegates from nearly all Protestant denominations and from every State in the Union, and favored by addresses from Governor Willis of Ohio and President Wilson, may fairly be said to be another long step by modern Christianity in the direction of the latter-day apostasy, foretold by the prophets of the Bible.

Among the leading delegated speakers were Dean Shailer Mathews, of Chicago, president of the Federal Council of the Churches; Bishop W. F. Anderson, of Cincinnati; Prof. W. O. Thompson, president of Ohio State University; Mr. Fred B. Smith, noted as the originator of the Men's Religion and Forward Movement; Dr. Kenyon L. Butterfield, president Massachusetts Agricultural College; Bishop Joseph F. Berry, Philadelphia; Bishop John M. Moore, Nashville, Tenn.; Rev. E. Tallmadge Root, Boston, Mass.; Rev. Henry Wallace, Des Moines, Iowa; Dr. Washington Gladden, Columbus, Ohio; and nearly five hundred others prominent in the movement throughout the country.

The conference concerned itself with the best methods to be employed by the Christian forces in the United States to socialize Christianity, or, in the words of President Butterfield of Massachusetts Agricultural College, to better promote through church influence "good roads, public health, and sanitation, consolidation of schools where possible, social and recreation centers, community beautification, celebration of religious and patriotic holidays, boys' and girls' agricultural contests," etc.

Specifically the result of the conference was to create machinery for the carrying out of these principles by federating the rural churches throughout the land; and to accomplish this, Bishop W. F. Anderson said, "the community church which has the acknowledged leadership should have right of way, while the church or churches which are struggling for existence [meaning the churches of small membership] should step aside."

Significant Utterances

Some noteworthy statements which unquestionably indicate a swinging away from the Bible plan of saving individual souls, are herewith given:—

Said Rev. Harry F. Ward, of Boston, Mass.: "We have discovered that our program demands that we must establish social justice, which means social righteousness, not alone between individuals, but between groups. Social justice is the demand made of religion. . . . Social justice means justice between groups."

Section 2 of the report of the committee on federation and cooperation, presided over by Rev. E. Tallmadge Root, Boston, which was unanimously adopted

by the conference, says: "There is a gratifying recognition, on the part of betterment movements, of the fact that all social problems are, in ultimate analysis, moral, and therefore insoluble without the aid of institutions of religion, which alone can bring adequate motives. This gives the church today an opportunity unsurpassed in history. With the proper attitude, as R. Fulton Cutting has shown in his 'Church and Society,' they may even cooperate with, and use, 'the institutions of the democratic state.'"

Gov. Frank B. Willis of Ohio said in his address: "The day of two or three or four small churches in a community of two or three hundred people is past. The times forbid the continuation of sectarian differences that have agitated and at times disrupted the churches of former days. Neighboring churches of all denominations must work together for the solution of their problems. Social conditions must be given consideration."

Religion by Wholesale

Dean Shailer Mathews said, "Religion is no longer a matter of the closet, but it is a matter of public welfare." He went on to say that the old idea that Protestantism is broken into fragments is no longer true since the day of federation has dawned. The federation idea "is not endeavoring to correct doctrinal mistakes, but to work out, through the unified life of the church, a sort of social democracy." "Christianity has not yet been tried in international life," he continued, but it is soon to be not only tried, but successfully demonstrated in the working out of international problems."

The same idea was set forth by Mr. Fred B. Smith, of New York City:—

"Divided Christianity is responsible for the present European war. I believe there was Christian power enough in the world to have stopped the war, if Christianity had spoken with one voice; and, mark you, it will occur again, with a segregated Christianity. We are indulging an idle fancy if we contemplate a permanent peace with a segregated sectarianism."

After speaking in commendable terms of Huss, Luther, and other reformers down to D. L. Moody, and affirming that these were as truly prophets of God as were any of the Bible characters, he suggested that such persons as Washington Gladden, Jane Addams, Professor Rauschenbusch, and other social workers of the present day are to have an honored place with these among all of God's prophets. Continuing, he said:—

"The new school of prophets who will lead the church for the next twenty-five years are those who are big enough to say to the church, 'We must have unified Christianity.' Either the church must accept the scrap heap or prepare to accept unified action."

Then, unconsciously including himself among this same company of present-day prophets, he ventured to predict that "in five years the essentials of religion will be taught in every high school and college in the land; in ten years every man will have equal opportunity for the economic advantages of life."

Thus the representatives of church and state are today building up a tower of Babel with the bricks and mortar of their own reasoning. Thus it was that

the trend of Scripture teaching was conferred and conventioned away by the church-and-state philosophers of the apostasy period of the early centuries of the Christian era. That early apostasy was plainly foretold by the apostle Paul and other inspired writers, and this latter-day falling away is as plainly foretold by the same godly seers.

God's Word says concerning this time, "Say ye not, A confederacy"—a unified course of action based on men's teaching. Then to his people who will be alive to behold this situation, he says, "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread;" then to his messengers, "Bind up the testimony, seal the law among my disciples." After that he points to the secret of the individual Christian's stability when these things come to pass: "And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." Isa. 8:13-17.

H. A. WEAVER.

Religious Legislation in Congress

THE Sixty-fourth Congress is now in session, having convened December 6. Upon that day several measures were introduced involving the principles of civil and religious liberty. Representative Siegel of New York fathered a measure (H. R. 491) to amend the postal laws as follows:—

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That whenever a complaint in writing shall be filed with the Postmaster-General, that any publication making use of or being sent through the mails contains any article therein which tends to expose any race, creed, or religion to either hatred, contempt, ridicule, or obloquy, he shall forthwith cause an investigation to be made under his direction, and shall within twenty days after receipt of such complaint, if the facts contained therein are true, make an order forbidding the further use of the mails to any such publication; but nothing herein contained shall be deemed to prevent the Postmaster-General from restoring such use of the mails to any such publication, whenever it shall be established to his satisfaction that the publication has ceased to print or publish such prohibited matter, and given him satisfactory assurances in writing that there will be no further repetition of the same."

We can but briefly refer to this measure at this time. By the terms of this bill an extraordinary power is proposed to be placed in the hands of the Postmaster-General, a power that could be used to nullify the Constitutional guaranty of the freedom of the press. In the last Congress, legislation of similar character was proposed, but failed to receive the favorable consideration of the committee to which it was referred.

On the same day two rest bills were introduced, one by Representative Buchanan (H. R. 111), "to grant all employees in the District of Columbia one day of rest in each seven days of employment;" the other by Representative Keating (H. R. 652), providing for the closing of barber shops on Sunday in the District of Columbia.

On December 7 a bill was introduced in the Senate (S. 645) by Mr. Works, "to provide for the closing of barber shops

in the District of Columbia on Sunday."

Other Sunday measures will doubtless find their way to both houses of the present Congress, inasmuch as the Lord's Day Alliance and kindred organizations have during the current year announced their intention of laying plans to secure from Congress, laws on the subject of Sunday observance.

In the light of the responsibility placed upon Seventh-day Adventists by the threefold message of Revelation 14, it behooves us to study anew the principles involved in the measures referred to, and to be ready to join the Religious Liberty Department in sounding a note of warning to our lawmakers.

S. B. HORTON.

Constitutional Prohibition Amendment

SENATOR SHEPPARD of Texas introduced the following joint resolution (S. J. Res. 30):—

"Resolved, By the Senate and House of Representatives of the United States of America in Congress assembled (two thirds of each house concurring therein), That the following amendment to the Constitution be, and hereby is, proposed to the States, to become valid as a part of the Constitution when ratified by the legislatures of the several States as provided by the Constitution:—

"Article —

"SECTION 1. — That the sale, manufacture for sale, transportation for sale, importation for sale, of intoxicating liquors for beverage purposes in the United States and all territory subject to the jurisdiction thereof, and exportation for sale thereof, are forever prohibited.

"SEC. 2. — That the Congress or the States shall have power independently or concurrently to enforce this article by all needful legislation."

The temperance cause has made important gains within the last two years, and as an evidence of its influence the current report of the Commissioner of Internal Revenue shows a decline of \$25,906,291 from the revenue on liquor and tobacco for the fiscal year ending June 30, last. Commissioner Osborn, commenting on this loss of revenue, says in his report:—

"This, in the main, can probably be attributed to the prohibition laws. Alabama, Arkansas, Arizona, Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma, Tennessee, and West Virginia are operating under prohibition laws; and Colorado, Idaho, Iowa, Oregon, South Carolina, Virginia, and Washington have passed prohibition laws which will become effective in the near future; and undoubtedly this has had and will continue to have effect upon internal revenue receipts."

Senator Sheppard introduced another measure (S. 1082) to "prevent the manufacture and sale of alcoholic liquors in the District of Columbia." Other bills upon the same subject have been introduced by Senators Wm. H. Thompson of Kansas, W. L. Jones of Washington, and others.

The saloon business in the District of Columbia has been materially decreased within the last year, and it is expected that the nation's capital will soon be prohibition territory through legislation enacted by the present Congress.

S. B. HORTON.

Home Missionary Department

E. M. GRAHAM - - - General Secretary
F. W. PAAP - - - N. Am. Div. Secretary

The Entering Wedge

"THE people are in sad need of the light shining from the pages of our health books and journals. God desires to use these books and journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light that the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and social purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people."—"Testimonies for the Church," Vol. VII, page 136.

At the present time great interest is being taken in the study of diseases and the best methods of preventing them. Almost every day there is something in the daily papers about a commission to find ways of preventing tuberculosis, an investigation of the causes of cancer, the increase of heart disease, the elimination of the unfit, or some similar subject.

Not only are doctors studying these things, but those who do not belong to the medical profession are showing marked interest in topics that bear upon the building up of bodily strength and vigor. Especially is there a growing interest in the temperance question.

We should take advantage of all this, which has doubtless been brought about by the Lord to open doors for the entrance of his truth. The easiest plan is always to work along the lines of the people's interests. There we have what is termed "a point of contact," something we have in common, from which we can lead them to knowledge they do not have.

One excellent way to find these interested people is to circulate the magazine *Life and Health*. Thousands of copies should be sold each month, and through them ways will be found of introducing other points of truth. I fear our people are losing sight of the value of the circulation of this paper in soul-winning work. There are large numbers of persons now in the truth who say that they believe they should never have been sufficiently interested to study the Seventh-day Adventist faith had their attention not been called to our health publications. Without doubt, there are hundreds who wish to learn more about the things that make strong men and women. They will be impressed by the wisdom and harmony of the health principles of which the Lord has given us a knowledge. But how will they ever hear of them unless we be the Lord's messengers to take the literature to them?

Those who have become the Lord's messengers to carry this magazine to the people are having just the experiences the Lord says this health work will bring. Here are a few of them:—

"Last year I earned by my sales \$1.

87.60. I thank and praise the Lord for the health and strength received, and above all, for the great joy and pleasure it is to me to do this work. I should rather sell my papers than eat the finest dinner one could give, for it is my life. For years I have earned over \$1,000 a year. In 1913 I paid \$123 tithe. I have adopted the plan of giving \$5 a month to missions, instead of twenty cents a week, and many times have given \$5 to the colored work and the educational work. I buy and give away thousands of tracts. Where I do not sell a paper, I give a tract, so that from two to three hundred people a day get a little of the message. To God be all the praise."

"I decided to use *Life and Health* first, to make some friends, and now I have regular customers; and since January I have sold *Signs, Watchman, Liberty*, etc., and some of our larger books."

"*Life and Health* is a good magazine to start with in a strange place. Those who take *Life and Health* say they should not like to be without it."

"I am certainly seeing good results in canvassing for *Life and Health*. A great deal of prejudice has been removed from the minds of many, and I am having continued success in my work, notwithstanding this territory has the name of being a hard place to work."

"During vacation I sold one thousand copies of *Life and Health* in ninety hours, working from house to house. I do not believe it best for young ladies to work on the streets."

"I have good success in selling *Life and Health* among my neighbors. They inquire for it and say that it gives good instruction."

"There has not been that interest taken in the circulation of our health journals that there should be. The circulation of these journals must not be neglected, or the people will suffer great loss."—"The Circulation of Our Health Journals," page 3.

EDITH M. GRAHAM.

Educational Department

FREDERICK GRIGGS - General Secretary
W. B. HOWELL - N. Am. Div. Asst. Secretary

Emmanuel Missionary College

OUR students are largely responsible for the upbuilding of the schools. The word which they send out in their correspondence has a very powerful effect for weal or for woe upon the fortunes of the school. Generally speaking, our students are very loyal in their support of the schools which they are attending. The students of Emmanuel Missionary College have particularly distinguished themselves in the efforts to remove the indebtedness resting on that college. In the plans to remove the indebtedness from the school, the students were assigned \$5,000. They entered upon this work heartily at the close of the last school year.

A friend recently handed me a letter written to him from the college, from which I take the liberty of quoting the following:—

"I am sure you will be interested to know of the recent developments concerning the students' \$5,000 goal. The current issue of the *Lake Union Herald* reports about \$2,900 actually received.

The remainder is largely covered by good pledges.

"Last Wednesday, in chapel, the matter was again brought to the attention of the teachers and students, and one thousand dollars was pledged. This, to me, certainly seems splendid when one considers that the teachers have been giving about all they can possibly afford, and many of the students who previously gave are now giving the second time. This does not include the old pledges which have not been paid. But these were also renewed. It will certainly mean that some of these students will feel this in their very bodies before their pledges are paid. I believe that the Lord is going to help us to raise our \$5,000 by the first of January.

"I have yet to pay \$30 on my original pledge, collect \$15 on the \$100 which I promised at camp meeting time to solicit, and in addition have obligated myself to solicit \$30 more. Now, I want you to help me out. Send me over a good check to apply on the \$45 which I have obligated myself to solicit. You know there is nothing that succeeds like success. Success begets enthusiasm, and enthusiasm begets success. I never felt so really thankful about any movement, because I certainly believe that it means the paying of the entire debt within the next few months. The student body is fairly alive with the question. About one dozen students promised to go and canvass two days and give the proceeds to this movement. Many other indefinite pledges were made, that are not counted on the \$1,000. If necessary, we expect to close the school two days, and some students will canvass, and others work, and give the proceeds to help make up this fund. We do not intend to rest until the goal is reached.

"There is a flood of letters going out from this school to all parts of the Lake Union Conference, and I do certainly believe, since the students and the teachers have sacrificed to the very quick, that the friends of the institution will come forward and help us."

This commendable spirit on the part of the teachers and the students of Emmanuel Missionary College will certainly be felt to the ends of the Lake Union Conference; and not only to that extent, but such a spirit must have an influence on our school work the world over. It is not simply the question of relief of the school from indebtedness, but it is the question of developing a spirit of loyalty and hearty support to the work of this message. Students who respond loyally to such a call as this have brought into their education an element that will stand them in good stead wherever a spirit of loyalty and devotion to any feature of this cause is demanded.

FREDERICK GRIGGS.



If one looks upon the right side,
It is sure to prove the bright side,
At least that's how I've found it as I've
journeyed through each day;
And it's queer how shadows vanish,
And how easy 'tis to banish
From a bright-side sort of nature every
doleful thing away.

—Selected.



"REFORMATION, like charity, begins at home."

Medical Missionary Department

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

Our Nebraska Sanitariums

THE sanitarium at College View is more than holding its own, and this against some disadvantages. With a building originally designed and used as a school dormitory, it has been more or less difficult and inconvenient to adapt it to sanitarium purposes. Changes have been made from time to time.

The management some time ago saw the need of rather extensive repair work. Money was borrowed with which to make the most necessary repairs, and this was repaid in a little while. The halls, lobby, and a number of guest rooms were put in order, with paint and plaster. The bathrooms were replastered, and a new heating system was installed.

Results of this were seen at once in a larger and better-pleased patronage. The work of the institution was done with better credit, and the income increased. No increase of indebtedness has resulted on account of the repair-and-improvement policy, the work being continued as means would permit.

The capacity of the institution is seventy to eighty patients. The past season has seen sixty-five at one time. The patronage largely represents a fairly well-to-do farming class. All lines of sanitarium work are carried on, with a fair proportion of surgery. It is aimed to make the institution representative of our distinct medical field.

A new building has been erected for the Sanitarium Food Company, filling a much-felt need, and placing that department on vantage ground. Two auto deliveries are busy in supplying the local trade. Goods are shipped to surrounding States.

To my mind this sanitarium has an encouraging outlook. The improvement in the general appearance of the place, the changes to insure better service, and the disposition to further develop efficiency are assurances of success.

Nebraska Sanitarium at Hastings

The sanitarium at Hastings was established as a branch of the one at College View, but seems to have rapidly outgrown this relation, becoming quite a fully matured institution in itself, and a very busy one, too. Every room has been full most of the year. It was stated that if the average patronage had been one more, it would have been one too many for the capacity.

An annex is just being completed, with twenty rooms available for the growing needs of the sanitarium. Another building located on the same block, has been purchased. This enables practically all the nurses to room in buildings owned by the institution, and within easy call.

A favorable financial showing is being made, one of the best to be seen anywhere in our sanitarium work. While rates are quite low, the institution more than meets running expenses.

The superintendent, Dr. E. D. Haysner, is winning the confidence of the community. Outside doctors are show-

ing a very friendly attitude. Dr. Clara Schunk, the house physician, also maintains a position of respect and confidence, and finds ample opportunity for field work. Thus the sanitarium is gaining in its range of acquaintance and reputation.

At present the work is largely surgical. Not only is the superintendent called to do considerable work of this kind, but surgeons of the vicinity utilize the sanitarium facilities. This gives a larger number of short-stay patients than is usually seen in our sanitariums.

There are advantages in this, and there are also disadvantages. A paying business is thus secured, and workers obtain quite a full training and experience in surgical care and nursing. The opportunity to educate and train patients in health principles is not so good as when they come for general care and remain some time. The spiritual work for guests is likewise reduced.

Help should be given the management in developing a general sanitarium patronage. Our people in that vicinity can do this by calling attention to the work of the institution, and emphasizing the value of its general facilities. We must be careful to make plain the difference between one of our health institutions and the ordinary hospital, and emphasize the fact that our work is not in competition with hospitals, but is a work not done elsewhere.

The sanitarium at Hastings is well prepared to care for all classes of patients usually received by our health institutions. It has a good location and is well-equipped. There is a full corps of capable workers. With the start it already has financially, and with all its good facilities, this institution should make a splendid record.

L. A. HANSEN.

Be good that you may be well; be well that you may be good.—*Phillips Brooks*, in "The Beloved Physician."

Missionary Volunteer Department

M. E. KERN General and N. Am. Div. Secretary
C. L. BENSON Assistant Secretary
MEADE MACGUIRE N. Am. Div. Field Secretary

"Shall I Be Saved?"

THIS is a question that often comes to us. Perhaps no one can say, "I know that I shall be saved," because salvation depends not only on the atonement which has been made but on our continual acceptance of God's grace. Really, the only assurance we have that we shall be saved is the fact that we have confessed our sins and are living in daily fellowship with God.

What is it to live in fellowship with God? Much might be said in answer to this, but surely it includes three things: (1) That God talks to us in his Word; (2) that we talk to him in prayer; and (3) that we work for him.

The three essentials to physical life are food, breath, and exercise. So with the spiritual life. Here are surely—

THREE DAILY ESSENTIALS

"Search the Scriptures"—Food.

"Pray without ceasing"—Breath.

"Go work today in my vineyard"—Exercise.

Samuel Johnson said: "Young man, attend to the voice of one who has possessed a certain degree of fame, and who will shortly appear before his Maker. *Read the Bible every day of your life.*"

In "Steps to Christ" we read: "If you would become acquainted with the Saviour, study the Holy Scriptures. Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven." "Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory."—*Pages 93, 95.*

Prayer must accompany Bible study: "Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given."—*Id., page 96.*

"The darkness of the evil one incloses those who neglect to pray" (*id., page 98*), but prayer brings Jesus to our side; unites us with one another, turns aside the attacks of Satan; moves the arm of Omnipotence. See "Christ's Object Lessons," pages 172, 250.

"O Thou by whom we come to God—The Life, the Truth, the Way! The path of prayer thyself hast trod; Lord, teach us how to pray."

As true Bible study is accompanied by prayer, so prayer is connected with Christian service. "Those who keep in a prayerful frame of mind will be able to speak a word in season to those who are brought within the sphere of their influence."—*"Testimonies for the Church," Vol. VI, page 69.*

In the light of these truths, is there anything that transcends in importance the formation of the habit of Bible study and prayer? If all our people, young and old, would make a New Year's resolution to do this, and would keep it, there would doubtless come such power into their lives and into the work of the advent message as has never been witnessed before. It will take such firm determination and will power as some have never exercised. But the results are worth the price.

Some have been greatly stirred during the week of prayer, and have come back to God. Every such one has confessed a failure to pray. Shall we prevent another fall by a conscientious observance of the morning watch during 1916?

The only purpose in the publication of the Morning Watch Calendar is to help our people to form this all-important habit. It contains a helpful text of Scripture for each day of the year on Christian living; it makes practical suggestions on prayer; has gems of devotional thought from the spirit of prophecy and other sources; gives a daily outline for reading the Bible through during 1916; has blanks for daily record of missionary work done; and gives a sunset table from which the time of the beginning of each Sabbath during the year may be ascertained. On its front cover is a picture which will be a constant reminder of Jesus' habit of prayer.

Such a dainty booklet would usually cost from fifteen to twenty-five cents, but this is sold for five cents. Every Seventh-day Adventist should have one. And we should send copies to our friends. Every minister should see to it that new converts are provided with the Morning Watch Calendar; every teacher should make sure that his pupils have it, and should encourage them to follow it;

every church elder should see that his church is supplied. This is one of the *little things* that mean *much*. Order from your conference tract society.

M. E. KERN.

The Disappointed

L. D. SANTEE

A song for the disappointed,
Whose efforts have seemed in vain;
Who have drunk of the waters of Marah,
And trodden the grapes of pain;
Whose efforts were crowned with failure,
Hurled back in the gloom of defeat;
Who walk in the paths of sorrow,
With weary and bleeding feet;

Who have gazed with earnest longing
Afair at the night of the sky,
And have seen the bright stars thronging,
As they move in their splendor by,
And have thought, while the world was sleeping,
Of the victor crowned with cheers,
While to them belonged the weeping,
And the willow, and the tears.

A song for the disappointed,
Who have borne the heaviest cross;
Who have failed in the race, and with saddened face
Have suffered regret and loss;
Who have failed in life's great conflict,
And are only left to drain
From the bitter cup of failure
The wine from the grapes of pain.

A song for the disappointed,
Who have gazed with anguished eyes,
While others more swift, with friends to assist,
Have carried away the prize;
And while praises greet the victors,
Those who in the strife prevail,
O, let my song, as it floats along,
Give honor to those who fail!

The Financial Goal

STILL the question arises as to what offerings apply on the Missionary Volunteer goal. All the money which our young people give for foreign missions, except Sabbath school donations, applies on our \$25,000 for missions. What may be given in general collections at the society meetings the society secretary reports. All other offerings to foreign missions, such as the Harvest Ingathering and the Annual Offering, must be reported by the individual on the individual report blank. Otherwise it is not counted; for we depend on the Missionary Volunteer reports, not on the reports of church treasurers, to ascertain how much has been given.

These matters are carefully explained on the reverse sides of the individual and society report blanks. Some, I am sorry to say, however, are still using the old report blanks, and this brings in confusion. Order new individual report blanks from your tract society or the Review and Herald Publishing Association. They are ten cents a hundred. The society blanks are furnished by the conference Missionary Volunteer department.

It is a small thing for each one to report what he has given, but the grand total makes a large showing, which brings courage to the hearts of our missionaries and to our loyal Missionary Volunteers all around the world.

M. E. KERN.

The Bible Bear

Jan. 1. Genesis 1 to 3: Creation; the Sabbath; Eden; sin; salvation.

Jan. 2. Genesis 4 to 7: Cain and Abel; the ark; the flood; Enoch, the first Adventist. (See Jude 14, 15.)

Jan. 3. Genesis 8 to 11: God's covenant with Noah; beginning of nations; Babel.

Jan. 4. Job 1 to 3: Character of; trial; despair and rebellion.

Jan. 5. Job 4 to 7: Speech of Eliphaz—despise not God's chastening; answer of Job—justifies his complaints.

Jan. 6. Job 8 to 10: First speech of Bildad—exhorts to humility; answer of Job—afflictions no proof of sin.

Jan. 7. Job 11 to 14: First speech of Zophar—urges repentance; Job answers the whole argument—appeals to God.

Jan. 8. Job 15 to 17: Second speech of Eliphaz—fresh accusations; Job replies—protests innocence, desires death.

GENERAL BIBLICAL SYNOPSIS

THE ENTIRE BIBLE—*The Lord Jesus Christ*. Sin, forgiveness, redemption, justification, sanctification, glory.

THE OLD TESTAMENT—*Law and grace*. Obedience and life, disobedience and death.

THE NEW TESTAMENT—*Grace and law*. Faith and salvation, eternal life and peace.

INTRODUCTION

"The Bible is the chosen literature of the chosen writers of the chosen nation. It is the great religious classic of the world. It is the inspired record of God's dealings with men."

"I use the Scriptures, not as an arsenal to be resorted to only for arms and weapons to defend this party, or defeat its enemies, but as a matchless temple, where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe, and excite my devotion to the Deity there preached and adored."—*Robert Boyle*.

"A world of varied thought and culture is reflected in the Biblical material. In one place we are face to face with the primitive simplicity of the Semitic nomad; in another we are in touch with the rich culture of the ancient Babylonian civilization; again, we share the experiences incident to the predominantly agricultural type of life of the ancient Hebrew commonwealth; at first we witness the crude and petty warfare between clans or tribes, then the larger struggles of Israel with her near neighbors; next we hear the measured tread of Assyria's victorious armies, creators of the first world monarchy; then, in succession, it is the Babylonian, the Persian, the Greek, and finally the Roman Empire that form the background of the Biblical history."

"A Standard Bible Dictionary," article "Bible."

"Are you habitual students of Holy Writ? Readers of it I believe you are, but are you searchers? The blessing is not for those who merely read, but for those who delight in the law of the Lord, and meditate therein both day and night. Are you sitting at the feet of Jesus, with his Word as your schoolbook? If not, you lack very much of the blessing you might enjoy."—*C. H. Spurgeon*.

"All athletic Christians—all those that carry heavy loads, do thorough work, and stand a long pull—are hungry feeders on God's Book. Nothing will

impart muscle and sinew to your piety like a thorough study and digestion of the Bible. . . . One strong Bible text lodged in the memory, and turned over and over, and well digested, will be a breakfast for your soul, and in the strength of it you will go through the whole day."—*T. L. Cuyler*.

News and Miscellany

Notes and clippings from the daily and weekly press

—The corner stone of the National McKinley Birthplace was laid at Niles, Ohio, last month, with elaborate ceremonies. Many noted men were in attendance, and addresses were made by Governor Willis of Ohio, Myron T. Herrick, former ambassador to France, and Congressman L. C. Dyer, of St. Louis. President Wilson sent a representative, and indicated his intention of being present at the dedication when the building is completed.

—A unique art sale took place in New York last week when a painting dating back to the eleventh dynasty in Egypt was sold. It is said to be the oldest painting on canvas in the world, and illustrates life in Egypt when Thebes was its metropolis. The canvas brought \$1,700. It was part of the Rustaffael Egyptian collection. The picture is done in mineral paints on unbleached linen, and is eighteen by thirteen inches. It was found in a mound of debris in the ruins of the Mentu-hotep temple, Der-el-Bahri, in 1905.

—The shortage of freight cars in the Western part of the United States has revealed that the bulk of the freight-carrying vehicles of the United States are loaded with goods for export and are switched on sidings in the East, waiting for ocean carriers to take their loads. There is a shortage of boats, and those running are making enormous profits. The Lackawanna has 6,000 freight cars stored on its sidings as far west as Scranton, Pa., and it has instructed its agents throughout the country to accept no more freight for export. Some of the cars have been held for eighty days. A like condition exists on other roads.

—Theodor Leschetitzky, the most famous teacher of the piano since Liszt, died in Dresden last week, at the age of eighty-five. Most of his life was spent in Vienna, where he made his debut in 1845, but for several years he taught piano in the St. Petersburg Conservatory, and recently he had been living in a village near Dresden. Nearly all the leading pianists of our day, it is said, learned from him either directly or indirectly, and he was the principal master of Paderewski. Although not successful as a composer, except for a few drawing-room pieces and an opera which enjoyed some popularity in Germany, he stood alone as a teacher of the piano. Pupils came to him from all parts of the world, and in such numbers that it became necessary for him to assign part of his work to "preparatory teachers" or assistants. Still, he himself tried to recognize as far as possible the peculiar talent of each of his advanced pupils, and to develop each one's special gifts.

—Lady Eglantine, the \$100,000 prize hen, went to New York recently from Philadelphia, in a Pullman section specially reserved for her. A guard in uniform traveled with her to administer to her wants. Lady Eglantine holds the world's record as an egg layer. During the last year she has laid 314 eggs in 365 days. On arrival she was taken to her suite in the Hotel Imperial. She was taken to New York for exhibition purposes.

—Discovery of the cause of and the cure for pellagra has been formally announced by the Public Health Service. The announcement follows the recent publication of a report by Surgeon Joseph Goldberger on a year of experiments in cooperation with Southern State health officials, demonstrating the correctness of the theory that a one-sided diet lacking in proteins would cause the disease, and that a well-balanced diet would cure it.

—Ten thousand persons were left homeless and without shelter, and fully 300 buildings were destroyed December 9, when fire swept across sixty of the eighty acres of Hopewell, Va., doing a property damage estimated at more than \$1,000,000. There was no loss of life, and only a few minor accidents. Seven militia companies from Richmond arrived on the scene the following day, and martial law was proclaimed. Plans are going forward for the immediate rebuilding of the town.

NOTICES AND APPOINTMENTS

Review and Herald Publishing Association

NOTICE is hereby given that the thirteenth annual meeting of the members of the constituency of the Review and Herald Publishing Association, Washington, D. C., will be held in the Seventh-day Adventist church at South Lancaster, Mass., at 7 P. M., Jan. 8, 1916, for the election of six trustees for the coming year to take the place of six whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation are,—the members of the following committees: the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the North American Division Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists, the executive committee of the Lake Union Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists; and the general agents of the above-named union conferences of Seventh-day Adventists, the field agents and the tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists, the editors of periodicals published by the Review and Herald Publishing Association, the managers of the publishing house departments and branch offices, and such persons as have received certificates of membership in the association.

By order of the board of trustees.

F. M. WILCOX, President;
I. A. FORD, Secretary.

Eastern Canadian Union Conference

NOTICE is hereby given that the eighth biennial session of the Eastern Canadian Union Conference of Seventh-day Adventists will be held at Toronto, Ontario, in the West Side church, Jan. 11-16, 1916, for the election of officers for the ensuing term, and for the transaction of such other business as may require consideration. The first meeting is called for three o'clock, January 11. Each conference in the union is entitled to one delegate for the organization and to one additional delegate for each one hundred members. The members of the executive committee of the union are delegates ex officio.

M. N. CAMPBELL, *President*;
EDNA P. LEACH, *Acting Secretary*.

Central California Conference Association

THE Central California Conference Association of Seventh-day Adventists will hold its fourth annual meeting in connection with the conference meeting in the Seventh-day Adventist church, corner O and Mariposa Sts., Fresno, Cal., Jan. 11-16, 1916, for electing a board of trustees and transacting such other business as may come before the conference. The first meeting of the association is called for January 13, at 10 A. M. All delegates of the conference are members of the association.

N. P. NEILSEN, *President*;
G. A. WHEELER, *Secretary*.

Southern California Conference

THE sixteenth annual session of the Southern California Conference of Seventh-day Adventists will be held in the Carr Street church, 141 Carr St., Los Angeles, Cal., Jan. 25-28, 1916. The first meeting will be held at 10 A. M., Tuesday, January 25, and daily meetings will be held thereafter until the conference business has been transacted. The session is called for the purpose of electing conference officers, and of transacting such other business as may properly come before the meeting.

B. E. BEDDOE, *President*;
B. M. EMERSON, *Secretary*.

Southern California Conference Association

THE sixteenth annual session of the Southern California Conference Association of Seventh-day Adventists will be held in connection with the meeting of the Southern California Conference of Seventh-day Adventists, at 141 Carr St., Los Angeles, Cal.

The first meeting will convene at 2 P. M., Wednesday, Jan. 26, 1916. At this session officers will be elected, and other business pertaining to the annual session will be transacted.

The membership of this corporation embraces the members in good standing in all the churches of the Seventh-day Adventists in that portion of California lying south of the summits of the Tehachapi and Santa Ynez ranges.

B. E. BEDDOE, *President*;
B. M. EMERSON, *Secretary*.

Publications Wanted

THE persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been creditably 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:—

S. L. STAFFORD, Statesville, N. C.
Mrs. Emma Runck, Republican City, Nebr.
Mrs. Amy Reese, Albuquerque, N. Mex.
Continuous supply.

Mr. M. P. Hammer, Meshack, Ky. Continuous supply.

Mrs. J. H. Deadmond, Box 275, Townsend, Mont. Papers and tracts.

Miss Lynn Stanchfield, Estevan, Saskatchewan, Canada. *Watchman*, and *Signs* (weekly and monthly).

Mrs. F. W. Gaffney, Watford, N. Dak. *Watchman*, *Liberty*, *Signs* (monthly and weekly), and *Life and Health*.

M. S. Jones, 2 DeForest St., Binghamton, N. Y. Continuous supply of *Signs* (weekly and monthly) and *Watchman*.

"In response to our recent request in the REVIEW, we received a supply of literature, and were able to make two visits to the German vessels at anchor in the harbor of San Juan. The reading matter was much appreciated, but we wish at this time to make a call for a quantity of German Bibles, tracts, and periodicals, as many of the sailors do not read English readily. Address D. D. Fitch, 12 Cerra St., Santurce, Porto Rico."

Obituaries

CRAGER.—Cuno Parker Crager, Jr., infant son of Prof. C. P. Crager and Reba Hatton Crager, was born Aug. 29, 1914, in Kenilworth, Cape Town, South Africa, and died suddenly in Takoma Park, Md., Nov. 8, 1915. The funeral service was held in Philadelphia, Pa.

VIRBROOK NUTTER.

WHITE.—Mattie L. White died at her home, in Tampa, Fla., Dec. 3, 1915, aged 68 years, 9 months, and 20 days. She became a member of the Seventh-day Adventist Church thirty-four years ago, and was faithful to the message. She is survived by four daughters and three sons.

B. M. HEALD.

BYERS.—Vivian Lucile Byers, daughter of Dr. W. M. and Viola Byers, was born Aug. 30, 1913, in La Fayette, Ind., and died Oct. 20, 1915, in Shirley, Ind. She was sick only a few hours, and her death came as a severe shock to her parents, who, however, find comfort in the blessed hope.

H. M. KELLEY.

HADDON.—William H. Haddon died in Jackson, Miss., Nov. 18, 1915, aged 74 years. He was a colporteur for many years, and continued to work as he had strength until a few months before his death. His life was one of simple, steadfast faith in God. His wife and several sons and daughters mourn his death.

HENRY BALSBAUGH.

ZINN.—Rachel H. Zinn, née Foutly, was born March 30, 1850. She died Nov. 11, 1915, as the result of injuries received when a cyclone destroyed her home. During the last three years of her life she was an earnest member of the Seventh-day Adventist Church. Her husband and three sons are left to mourn, but not without hope.

R. W. SUFFICCOOL.

MORRISON.—Nancy Morrison was born in Ohio, May 17, 1843, and died in Bartlesville, Okla., Dec. 3, 1915. She was a devout Christian, loved by all who knew her. She united with the Seventh-day Adventist Church of Bartlesville, in June, 1915. Of her immediate relatives, a husband, two daughters, and one son are left to mourn.

C. W. HARDESTY.

ROBINSON.—Eli Robinson was born in Calhoun, Mo., June 17, 1843, and died in Hennessey, Okla., Oct. 24, 1915. In 1868 he was married to Mary I. Moore, whose death preceded his by two months. In 1877 they accepted present truth, and were faithful members of the Seventh-day Adventist Church until death called them. Six sons and three daughters are left to mourn.

W. R. HANSON.

CRAWFORD.—Sarah Ann Vandabogot was born Jan. 27, 1834, in New York City, N. Y., and died near Tomah, Wis., Nov. 11, 1915. Her first husband, J. I. Loomis, died in 1879, and five years later she was married to Charles A. Crawford. She was again left a widow in 1903. In 1886 she united with the Seventh-day Adventist Church of Lagrange, Wis., and continued faithful to the close of her life. The writer conducted the funeral service.

W. S. SHREVE.

EVITTS.—Mae Leatha Wollard was born in Williamson County, Illinois, May 10, 1894, and died at her home, in Herrin, Ill., Nov. 15, 1915. She was united in marriage to John A. Evitts July 8, 1911. One child was born to them. In 1912 our sister united with the Seventh-day Adventist Church, and her godly life showed forth the virtues of a Christian character. A large circle of devoted friends mourn her death.

H. M. KELLEY.

DUNCAN.—Catherine Fulton was born in Chillicothe, Ohio, Jan. 20, 1841, and died in Norman, Okla., Nov. 3, 1915. She was married to Samuel M. Duncan Sept. 13, 1859. Six children were born to them, all of whom, with the husband, survive. Sister Duncan accepted present truth through the efforts of Elder L. D. Santee, and united with the Seventh-day Adventist Church at Snow Hill, Kans., thirty-three years ago. Of this company she was a faithful member when called by death.

N. CLAUSEN.

BAGBY.—Martha Bagby was born in Belmont County, Ohio, Nov. 12, 1835, and died suddenly at her home, near Lemoore, Cal., Nov. 30, 1915. She gave her heart to God in early youth, and accepted the third angel's message in 1878. At her death she was a member of the Island (Cal.) Seventh-day Adventist Church. Her marriage to Elder J. W. Bagby occurred Dec. 8, 1867. The husband and nine children are left to mourn, but they are comforted with the hope of soon meeting their loved one again.

N. P. NEILSEN.

LUTZ.—Sophia Lutz, wife of Albert M. Lutz, died at the hospital in Norristown, Pa., July 30, 1915, after an illness of only a few hours. She first learned of present truth through the book "Bible Readings," sold her husband in 1890 by Elder F. W. Spies, now laboring in Brazil. About nineteen years ago she fully accepted the third angel's message through the efforts of Elders M. D. Mattson and Lee S. Wheeler, and united with the Seventh-day Adventist Church. She remained faithful until called by death.

VIRBROOK NUTTER.

WEBBER.—Daniel Baldwin Webber was born in Union City, Mich., Nov. 28, 1848, and died Nov. 7, 1915, at his home, near Cambridge, Idaho. He united with the Seventh-day Adventist Church at Burlington, Mich., when about eighteen years of age, and his hope in the fulfillment of the promises of God remained steadfast to the end. Brother Webber was married to Ann Martin, who died in 1875. Two children were born to them. Later he was united in marriage to Elizabeth Howland, who, with two sons and four daughters, is left to mourn.

ARTHUR MOON.

WINKLER.—Martha Ann Nash was born Nov. 4, 1851, in Calistoga, Cal. Nov. 19, 1871, she was united in marriage with Bernard Frederick Winkler. She fell asleep at the St. Helena Sanitarium Nov. 24, 1915, after a very brief illness. Of her immediate relatives, her aged companion, two children, and a number of brothers and sisters survive. Sister Winkler united with the Napa Seventh-day Adventist Church in 1873. For several years the family lived in Washington and Oregon, but the most of her life was spent in California. She was an earnest Christian, held in high esteem by all who knew her.

R. W. MUNSON.

HOENES.—Andrew Hoenes was born May 28, 1830, in Hessia, Germany. In 1852 he came to America, settling in New York City. The following year he was married to Miss Catherine Conrad. Six children were born to them. It is thought by the Germans, who seem to know, that Father Hoenes was the first German Seventh-day Adventist in America. He was a very faithful, devout Christian, doing all he could to advance the cause he had espoused. About six weeks before his death he came to College View, to spend the remainder of his life with his daughter, Mrs. F. A. Lorenz. Unexpectedly, and without previous illness, he peacefully passed away on the morning of Nov. 29, 1915. Four children and seventeen grandchildren are left to mourn. Burial services were conducted in the tabernacle at College View, December 4. Words of comfort were spoken by the writer.

R. A. UNDERWOOD.

TRACT CIRCULATION



TRACT has often been the means of saving a soul. Think of it! that which is worth more than all the world, saved by a tract costing perhaps one cent! Who would not like to be the one to give that tract? "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

When we hand a tract to a friend or send one in a letter, we cannot tell what the results will be, but the Lord will water the seed sown and cause it to yield fruit to his glory. What a great surprise will be enjoyed in the kingdom when the faithful missionary workers meet those who shall have been saved through their missionary efforts!

To make the work of tract distribution easy and effective, a special selection has been made of our best missionary tracts, and these have been arranged in envelopes numbered from one to ten for a systematic work. Below is the list:--

- | | |
|-------------------------------------|---------------------------------------|
| What to Do With Doubt | How Esther Read Her Bible |
| 1. The Name | 6. Elihu on the Sabbath |
| Justified by Faith | Which Day and Why |
| Prayer | New Testament Sabbath |
| 2. Winning of Margaret | 7. Why Not Found Out Before |
| Jesus Died for You | Is Sunday the Sabbath? |
| We Would See Jesus | Thoughts for the Candid |
| 3. Can We Know? | 8. Rich Man and Lazarus |
| Second Coming of Christ | Tormented Forever and Ever |
| Waymarks to the Holy City | Spiritualism, Source and Power |
| 4. Is It Armageddon? | 9. Gospel Remedy for Present-Day Isms |
| The Eastern Question | Is Man Immortal? |
| Signs of Our Times | Is the End Near? |
| 5. The Perpetuity of the Law of God | 10. Present Truth |
| The Law in Christ | Temporal Millennium |

Every family should have one or more of these packages of tracts, and *be ready* for every opportunity to use them where they will do the most good. A sample package can be procured for only 25 cents.

GERMAN, DANISH, AND SWEDISH TRACTS

Complete Lists Topically Arranged

THE recent reduction of almost 50 per cent in the prices of tracts in the German, Danish, and Swedish languages thought to encourage all to circulate them by the thousand. Furthermore, the lists have now been made almost entirely uniform with the English, making it very easy to select and order just the tracts desired. Our English-speaking people will find this a great advantage. In the topically arranged list below, price in language column indicates tract in that language. Slight difference of price on any one tract is due to the difference in number of pages. Send your order to your tract society. On orders for less than 10 cents include two cents extra for postage.

GENERAL	German Cts.	Dan- ish Cts.	Swed- ish Cts.	Eng- lish Cts.		THE SABBATH	German Cts.	Dan- ish Cts.	Swed- ish Cts.	Eng- lish Cts.
How Esther Read Her Bible	1	1	1	1		Who Changed the Sabbath?	2 1/2	1 1/2	1	1
The Bible—Its Origin	1	1	1	1		Without Excuse	1/2	1/2	1/2	1/2
Topical Bible Studies	2	2	2	1 1/2		Why Not Found Out Before	1/2	1/2	1/2	1/2
Have Faith in God	1 1/2	1	1	1		Which Day and Why?	1/2	1/2	1/2	1/2
Sufferings of Christ	2	2	2	2		New Testament Sabbath	1	1	1	1
The Name	1	1	1	1		Elihu on the Sabbath	1	1	1	1
Baptism	1	1	1	1		From Sabbath to Sunday	1/2	1/2	1/2	1/2
Word Eternal	1	1/2	1	1		The Perpetuity of the Law of God	1 1/2	1	1 1/2	1
Return of Jews	1	1	1	2		Ceremonial and Moral Law	1	1	1	1
The Way to Christ	1	1	1	1		Relation of Law to the Gospel	1 1/2	1	1	1 1/2
Sanctuary	1	1	1 1/2	1		Jewish	1/2	1	1	1 1/2
SECOND COMING AND PROPHECY						Seal of God and Mark of the Beast	1	2	2	2
Can We Know?	1/2	1/2	1/2	1/2		Waldenstrom on Sabbath	1	1	1	1
We Would See Jesus	1	1	1	1		Two Laws	1	1	1	1
Is the End Near?	1 1/2	1/2	1/2	1/2		IMMORTALITY				
Signs of Our Times	1 1/2	1	1	1		Is Man Immortal?	1	1/2	1	1
Second Coming of Christ	2	2	2	2		Spiritualism	1 1/2	1	1	1
The Millennium	1	1	1	1 1/2		The Rich Man and Lazarus	1	1 1/2	2	1
Waymarks to the Holy City	1 1/2	1	1	1		Thoughts for the Candid	1	1	1/2	1 1/2
The Gospel Message for Today	1	1	1	1						

ORDER OF YOUR TRACT SOCIETY

THE PUBLISHERS' ANNUAL SPECIAL CLUB RATES

Our special reduced rates are good only from Dec. 1, 1915, to Feb. 1, 1916. After midnight, February 1, the regular prices will be charged, which are 15 to 25 per cent higher. Orders mailed on February 1 will be accepted.

**TO APPLY FROM
DECEMBER 1, 1915,
TO MIDNIGHT,
FEBRUARY 1, 1916**

Now while the low rates are on is the time to place your order for the papers you will want during the coming year. Club prices exclude all premiums. **NO PREMIUM GIVEN WITH THE CLUB PRICES.**

Club prices do not date back. They cannot be made to apply on subscriptions sent in before the club order is given. Present subscribers whose papers will continue for some time after February 1, may renew at club rates any paper or papers they are now taking, for one full year from the date of expiration of their present subscriptions, by adding the club price of the paper they are taking to the club price of any other paper or papers desired. Changing a subscription on records brings an added expense greater than the club reduction.

A club of papers means two or more papers ordered by one person to one address. Two or more individuals cannot club together and order single papers to separate addresses. The term "club" in our offer applies to papers, not to individuals.

Any one ordering the *Family Group* complete may add any other paper or papers given in the club list at regular club prices, but if only part of the *Family Group* is ordered the regular club prices apply on all papers ordered.

Papers Included in Club Offer, With Special Club Prices

Review.....	\$1.80
Instructor	1.00
S. S. Worker.....	.35
Christian Educator	.80
Life and Health ...	.80
Liberty .....	.25
Signs (weekly)	1.50
Signs Monthly ....	.80
Little Friend.....	.65
Watchman .....	.80
Atlantic Union Gleaner .....	.25
Southern Union Worker .....	.25
Columbia Union Visitor .....	.25
Lake Union Herald	.35
Northern Union Reaper .....	.40
North Pacific Union Gleaner .....	.25

The Family Group

The Review and Herald *Family Group* is a perpetual club. It can be ordered at any time during the year for \$5.00. In this Group five full sets of the Present Truth Series take the place of the Protestant Magazine discontinued.

Union Conference Papers

The six union conference papers listed having joined the publishing houses in special clubbing offers, any one of these may be taken with any one or more of the other papers at the prices quoted in the club list.

The Quickest Way

All club orders must be sent through the conference tract societies. This year the conference tract societies will separate the club orders, and without delay forward all orders for papers directly to the publishing houses issuing the same. Through the tract societies, therefore, is the shortest cut on all orders.

Easy to Select and to Order

Under "Special Club Prices" we give only the special club price of each paper included in the club list. Pick out the papers desired, and send the sum of the special prices of the papers selected to your tract society, naming the papers wanted.

Send \$5.00 for the "Family Group." Naming the papers in this club not necessary when name of group is given.

The Review Family Group

**IN ONE CLUB
TO ONE ADDRESS ONLY**

Review . .	\$2.00	Club Price \$5.00 (No substitution in this list)
Instructor .	1.25	
Life and Health	1.00	
5 Sets P. T. S.	1.25	
Educator . .	1.00	
Worker . . .	.50
Liberty . . .	.35
	\$7.35	

SEND ALL ORDERS THROUGH THE CONFERENCE TRACT SOCIETIES



WASHINGTON, D. C., DECEMBER 30, 1915

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LAST week there was one departure further for foreign fields, not listed in the article on another page. Brother C. A. Fowler, of Michigan, sailed from New York for Cuba, to engage in the colporteur work.

THE Japan cable last week brought to the Mission Board the sad news of the death of Clarence C. Hall, secretary and treasurer of the Japan Mission and manager of the Tokio printing office. We assure Sister Hall that she has the prayerful sympathy of all the family of believers in this bereavement. Brother Hall was released by the Pacific Press Publishing Association last March to respond to the call from Japan. He was a faithful worker, and his death is a great loss to the missionary band in Japan. Elder F. H. DeVinney's message conveying the information closed with the appeal, "Send help."

How God uses apparently little things to encourage workers in our trying mission fields who labor under heavy burdens, is well illustrated by an incident related by Prof. H. R. Salisbury at the fall council. On leaving for India, a little girl of four years, the daughter of a friend in London, whispered something to him. As he did not understand, he coaxed her to whisper it to her papa. It was this: "You are going away off to India, but you must not be afraid; for I will pray to Jesus, and he will keep you safe." Well, when Brother Salisbury was low with fever, away from home, and thought he might die, and lay thinking how he might send word home telling that the end might come any time, he remembered the words of the little child, and they comforted, encouraged, and somehow assured him that she had not forgotten to pray for him, and that he would be safe. The Lord does hear the prayers even of his little ones.

The Bible Year, 1916

At the beginning of 1915 the Missionary Volunteer Department adopted the plan of reading the Bible through during the year. Daily assignments and brief notes have appeared weekly in the *Youth's Instructor*. The interest manifested in this plan by children, young people, and adults has been a source of great encouragement. It shows that Seventh-day Adventists love the Bible.

In order to reach all, the Bible Year notes for 1916 will appear in the REVIEW, beginning in this issue. We will read in partial chronological order, instead of the exact order in which the books are given in the English Bible. In the Old Testament the order of events will be followed in a general way. Hence the book of Job is inserted after the eleventh chapter of Genesis. (Genesis is the only book that is broken, except the Psalms.) In the New Testament we follow the order in which the books were probably written.

What better New Year's resolution could any Christian form than to read the Word of God through during the year? Let our church elders and Missionary Volunteer leaders take up this matter at once, and send to the Missionary Volunteer secretary of the conference the names of all who will join our Bible Year band. M. E. KERN.

The Week of Prayer at South Lancaster Academy

A VERY definite, uplifting blessing came to the teachers and students of South Lancaster Academy during the week of prayer that has just closed. The faculty endeavored to give the interests of this season of special intercession first place. With only slight exceptions the reading for each day was given. During the school days these were read in the chapel.

At the close of the reading, the entire school separated into small companies of prayer bands, and spent some time together in earnest prayer for divine help. The Lord came graciously near to these dear young people as they bowed together and surrendered their wills and hearts to him.

In connection with the readings there was given a series of short lessons on faith. Starting with the prayer of the disciples, "Increase our faith," emphasis was placed upon the following points:—

1. Without faith it is impossible to please God. Heb. 11:6.
2. It is through faith that victory over the world is gained. 1 John 5:4.
3. Faith comes through the word of God (Rom. 10:17), and by prayer and fasting (Matt. 17:19-21).
4. In all ages the triumphs of the church have been won by faith. Hebrews 11.
5. Faith will be as greatly needed in the closing days of the world's history as at any previous time, yet even then it will be laid hold of and exercised by only a few. Luke 18:8.

These vital, fundamental conditions of victory in Christian experience were given calm, earnest consideration, and every day the earnest request was made, "Lord, increase our faith." This prayer was answered.

Day by day we laid hold of God's promises by faith. No great feeling or emotion was experienced at first. We

believed God as Abraham did, and faith was counted unto us for righteousness, even as it was counted to him. Rom. 4:3

At the chapel service Friday morning the Lord honored our faith with his presence. Hearts were broken, wills were surrendered, and lives were dedicated wholly to the Lord. We had planned to go to the prayer band rooms at eleven o'clock, but a revival spirit swept through the chapel and held us until one o'clock.

Seldom have I witnessed such a calm, quiet, determined stand for God as was taken by the teachers, and by almost the entire student body. The love and peace of God filled our hearts. O that every one who felt that mighty transforming power might never lose it, but hold it to the end! It was so sweet and hallowed and uplifting. What a marvelous work the grace of God can do in one short hour in surrendered sinful hearts. May the Lord increase the faith of all his dear children. A. G. DANIELLS.

"Liberty" for First Quarter of 1916

THE contents of the current number of *Liberty*, now ready, are fully up to the high standard maintained in the past. From the "Open Letter to the Sixty-fourth Congress," on the second page, to "Where Demon Rum Is Intrenched," page 48, there is not a prosy article in the entire magazine. It deals with live issues throughout, and is a most timely number.

Where all are good, it seems scarcely necessary to specify individual articles, but the following might be mentioned as especially striking: "Is Liberty in Danger?" "Sunday Law Enforcement in Tennessee," "Religious Liberty in Peru," "Origin and History of English Sunday Laws."

The Editorial department has fifteen articles, every one of which has some striking feature. We might mention the following as being of special interest just now: "The Oklahoma Sunday Law Prosecution — Defendants Appeal Their Case," "Dangerous Legislation Proposed," "The Platform of the Religious Liberty Association."

This number of *Liberty* is appropriately though not profusely illustrated. The fourteen pictures it contains all bear directly upon the subject matter of the magazine. This is sure to be a popular number, and should have a wide circulation.

Our Harvest Ingathering Campaign

ON December 15 the Pacific Press had sent out 797,675 English Harvest Ingathering *Signs*, and 47,811 in other languages, a total of 845,486 papers.

On November 30, \$44,975.62 had been received by the conference treasurers in Harvest Ingathering funds. This is an increase of \$9,650.95 over last year's report at the corresponding time.

The honor roll now stands:—

Maritime, October 21.
Alabama, October 31.
Newfoundland, October 31.
Maine, November 1.
Ontario, November 16.
Montana, November 30.
Iowa, December 13.
Minnesota, December 20.

T. E. BOWEN.