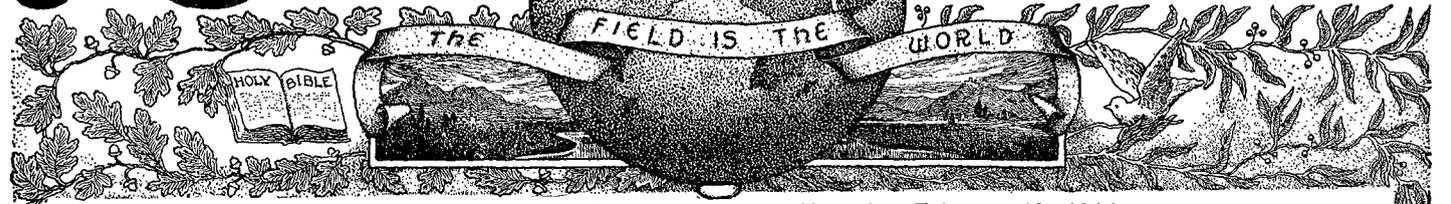


The Advent Review and Sabbath Herald



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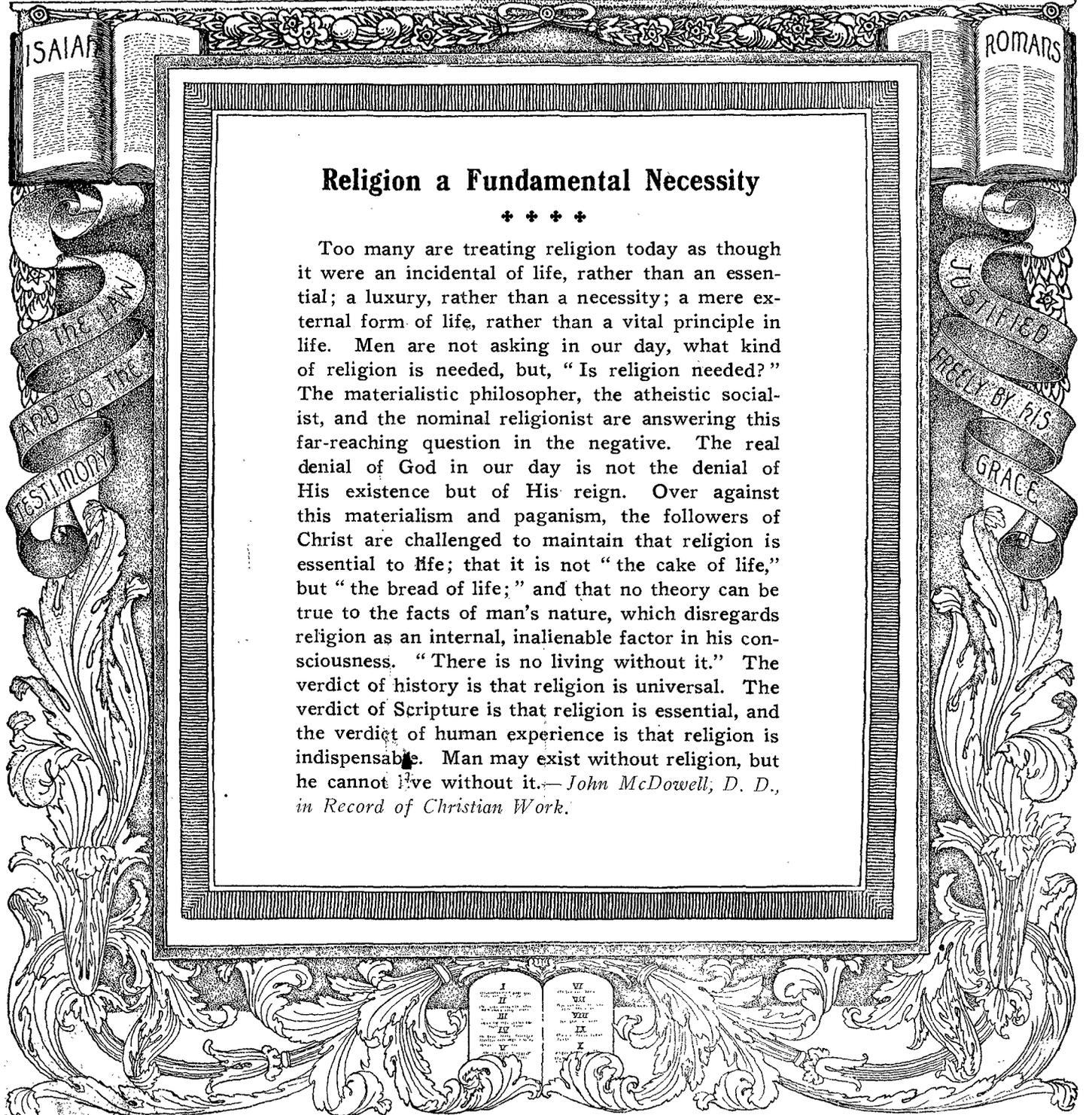
No. 8

THE GOSPEL TO ALL NATIONS

Religion a Fundamental Necessity

♦ ♦ ♦ ♦

Too many are treating religion today as though it were an incidental of life, rather than an essential; a luxury, rather than a necessity; a mere external form of life, rather than a vital principle in life. Men are not asking in our day, what kind of religion is needed, but, "Is religion needed?" The materialistic philosopher, the atheistic socialist, and the nominal religionist are answering this far-reaching question in the negative. The real denial of God in our day is not the denial of His existence but of His reign. Over against this materialism and paganism, the followers of Christ are challenged to maintain that religion is essential to life; that it is not "the cake of life," but "the bread of life;" and that no theory can be true to the facts of man's nature, which disregards religion as an internal, inalienable factor in his consciousness. "There is no living without it." The verdict of history is that religion is universal. The verdict of Scripture is that religion is essential, and the verdict of human experience is that religion is indispensable. Man may exist without religion, but he cannot live without it.—John McDowell, D. D., in *Record of Christian Work*.



Note and Comment

As in the Days of Lot

OUR Saviour declares in the seventeenth chapter of the Gospel of Luke that "as it was in the days of Noe, so shall it be also in the days of the Son of man. . . . Likewise also as it was in the days of Lot; . . . even thus shall it be in the day when the Son of man is revealed." Verses 26-30.

In the days of these ancients the hearts of men were set upon their own selfish interests. Pride, the love of ease and of pleasure, filled the hearts of men. In the days of Lot, particularly, licentiousness was the great prevailing sin, and the one above all others for which the cities of the plain were destroyed.

That similar conditions exist to an alarming extent at the present time is too evident to need demonstration by the statement of facts and statistics. Several reports of the conditions existing in our large cities, made by vice commissions which have undertaken investigations, reveal an alarming state of affairs in the social world at the present time.

A few months ago the governor of one of the large Eastern States appointed a commission to investigate social conditions existing in one of the large metropolitan cities on the Atlantic coast. This report has been made public, and astounding are its revelations. Referring to this report, the *New York Times* says:—

No names are mentioned in the report, although men in all walks of life—ministers, lawyers, bankers, and business men—are implicated. The names, the members of the commission say, will always be kept secret. If revealed, it is asserted, the divorce courts would be clogged with business. Many of the men charged with continued immorality, are leading figures in the church life of the city.

Of these men the report declares:—

There is nothing more reprehensible than some of the practices of a number of esteemed and prominent business and professional men. The practices of the red-light district are pale and mild compared to the acts of some of these so-called "Christian gentlemen." We are led to believe that of all the occupations for women, the close association with a man in a private office is one of the most likely to lead to immorality. Parents and guardians should be fully aware of this danger that a young and inexperienced girl is liable to encounter.

In this large city the commission discovered that there exists, the same as doubtless is found in other large cities, a regular system for disposing of or caring for the offspring of these illegitimate unions. It was found that not only physicians and nurses, but social and religious workers, were members of this system and cooperated with it. Of the

work of these institutions and of the care they give to these children, the report says:—

And the institutions—day after day, month after month, year after year, they receive healthy, plump infants into their wards and watch them hour after hour go rapidly down to death. They know that practically all of those that immediately after birth are separated from their mothers will die; yet year after year they keep up this nefarious, murderous traffic.

We do not attempt in this study to settle the many complex problems relating to the illegitimate, but we believe that the facts show that society's method in many instances is one of repression and virtual murder. All of this is done in the effort to preserve a family's good name, to prevent a girl's reputation from being smirched, to save the man in the case from facing the consequences of his act. Altogether it is a well-organized hushing up by a system of subterfuges and repression in order that certain individuals shall not have to face openly what they have done. And aiding in this is a band of doctors, clergymen, mothers, fathers, and institutions, conniving and plotting and having a hand in the killing of an absolutely helpless child, all in the name of virtue and purity, for the sake of saving somebody's home.

We cannot believe that the particular city investigated by this commission is worse than many others, and we refer to the finding of this commission only to point the lesson as to the conditions which exist in the world, the conditions which the Scriptures of Truth declare will exist just before the coming of the Lord. It is a sad commentary upon twentieth-century civilization that much of this crime is legalized and carried on under protection of the law. It becomes, however, none the less reprehensible or odious in the sight of God.

An Apt Illustration

ONE of the missionaries in South Africa drew a very apt lesson from a common experience with the tall grass and fire in that region. He says: "During the dry season the natives burn off the grass. In some places great patches are burned clean, while in other parts some of the stalks of grass remain after the fire has passed through it. This impressed me how it will be with us, and is even now. The fiery trials burn out all that is not alive. The grass that had life in the stem was spared; so all in the church who have the Spirit of Christ in their hearts will be kept alive and remain standing, while those who have lost the Spirit, and are practically dead, will be consumed."

Cooking, and Food Combinations

GEORGE E. CORNFORTH, for years chef for the New England Sanitarium, has completed a series of scientific studies on cooking, and the proper combinations of foods—the simplest, most instructive, and really valuable lessons ever given in any of our health publications.

Knowing these lessons are needed by all, and believing they will be wanted by many of our people when attention has been called to them, arrangements have been made for publishing the full series in pamphlet form to be given to all who send \$1 for *Life and Health* for one full year. The lessons alone are worth more than one dollar. When adopted in the home, they result not only in economy, but *health*, which is of greater value than much money.

These lessons do not advocate an impoverished or one-sided diet, as any one who has had the privilege of partaking of the author's meals will testify. Mr. Cornforth is a skilful cook and a liberal provider, believing that there is sound sense and real health in the intelligent application of the principles which have been given to us.

If some have looked at the health message as something of a reproach, let them make a careful study of these lessons, and carry out the principles on their tables, and they will be delighted, not only with the menu provided, but with the results in improved health.

"Always Very Interesting"

"I THINK *Life and Health* is being superbly edited. Where you get so many good things and keep up a variety, is a mystery. I have heard the remark in bygone days that you went over the same round every year in this magazine. Whether this is true or not I do not know, for I have not followed quite closely enough to notice that point; but I do know that it is always very interesting reading, and attractive enough to make an excellent seller."—*W. E. Gerald.*

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which was once delivered unto
the Saints"

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The Advent HOLY BIBLE AND SABBATH HERALD

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

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No. 8

EDITORIALS

The Second Advent — No. 1

The Promise of His Coming

God's people in all ages have been believers in the final establishment of God's kingdom on earth. The doctrine of the second advent is a Biblical doctrine. As one writer well says,—

You cannot unthread this doctrine out of the Sacred Book, and have a living Word left. As well unthread the nerves out of the body, and have a living organism left. And you cannot unthread it out of the faith of the church without driving the knife to the heart of thousands of its godliest confessors. Say what men may, one thing stands well attested through the ages, that wherever this belief in the Lord's literal return has gotten possession of men's hearts, it has invariably exalted the authority of the Word of God, emphasized all the doctrines of grace, lifted high the cross of Christ, exalted the person and work of the Spirit, intensified prayer, enlarged beneficence, separated believers from the world, and set them zealously at work for the salvation of men.

At his first advent when about to "leave the world, and go to the Father," Christ promised his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3. When he was brought before the high priest and adjured to declare whether he were the Christ, the Son of God, he said: "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26: 64. Thus witness was borne even to the unbelieving Jews of the certainty of Christ's return.

Later, after the ascension, the angels that appeared to the disconsolate disciples again bore witness to the second advent in these words: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

Paul, the agent used by God in writing a large share of the New Testament, links together the redemption wrought at Christ's first advent and the restoration at his second advent.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 11-13.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28.

Also in the Old Testament times we find the belief in the doctrine of the coming of Christ in glory. The promise to our first parents was that their seed should crush the serpent's head. Enoch, the seventh from Adam, speaking prophetically, said:—

"Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15.

Abraham, while sojourning in the land of Canaan, "looked for a city which hath foundations, whose builder and maker is God." Heb. 11: 10.

When Job expected to die, his hope rested on a resurrection to take place at Christ's coming:—

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 14: 14, 15; 19: 25-27.

Daniel and all the prophets foretold the establishment by the God of heaven of a kingdom that shall never be destroyed. No phrase is more frequent in the prophetic writing than that used to describe the time of this great event—"the day of the Lord."

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. 13: 9.

"All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity." Eze. 7: 17-19.

"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3: 13-16.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly." Zeph. 1: 14.

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 1-3.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 1-3.

The testimony of both Old and New Testaments is so conclusive that Calvin could say truly, "The Scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory that awaits until that period."—*Calvin's "Institutes," book 3, chap. 25.*

Dr. D. L. Moody, while expressing his own belief in the "blessed doctrine," tells of the comparative neglect it suffers in many churches:—

To my mind this precious doctrine — for such I must call it — of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does not make a great deal of baptism, but in all of Paul's epistles I believe baptism is spoken of only thirteen times, while it speaks about the return of our Lord fifty times; and yet the church has had very little to say about it. Now, I can see a reason for this; the devil does not want us to see this truth, for nothing would wake the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive his followers to himself, this world loses its hold on him. Gas stocks and water stocks and stocks in banks and railroads are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who at his coming will take him into his blessed kingdom. — *The Second Coming of Christ*, by D. L. Moody, Chicago, F. H. Revell, 1877, pages 6, 7.

This freedom from worldly interests will be the experience of the sincere believer in the Biblical promises of Christ's second coming.

The subject of the manner of his coming must be reserved for a following article.

L. L. C.

Beginning of the Great Controversy

Satan, and the Origin of Evil

THE great controversy between good and evil, that has been waged on earth ever since man's fall, had its origin in heaven. There was rebellion against God and his government on the part of certain of the angels: —

"And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 7-9.

Thus came the forces of evil into this earth, which have been working through all the ages to draw men from allegiance to God and to infuse into human hearts the same spirit of disobedience which wrought the ruin of the fallen angels.

The Cause of the Downfall

Christ stated the principle: "If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6: 23.

The principle finds its utmost application in the great reversal, by which Lucifer, light bearer in heaven, became Satan, the adversary, the prince of darkness.

In the pride and self-exaltation of Tyre, of old, the Lord saw manifested the spirit of the god of this world; so,

in declaring his message of rebuke to the prince of Tyre, the Lord describes the cause and history of Satan's fall: —

"Thou hast been in Eden the garden of God. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28: 13-17.

Likewise, in the swelling pride of Babylon, the Lord recognized the spirit of the leader of the rebellious angels. In one of the messages to Babylon, there came this reference to the vaulting ambition of Lucifer in heaven: —

"How art thou fallen from heaven, O Lucifer ["day-star," margin], son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."

By his powers perverted, he deceived many of the angels, persuading them to join in rebellion against the government of heaven.

Then "there was war in heaven," and Satan and all his hosts were cast out. Christ said, "I beheld Satan as lightning fall from heaven." Luke 10: 18.

"Him the Almighty Power
Hurled headlong flaming from the ethereal sky."

The Earth the Battle Ground

Then this earth became the battle field; and the great controversy that began in heaven now centers round man. For "that old serpent," the leader of the fallen angels, deceived man, and persuaded him to distrust God and to choose his own way in preference to God's way. Thus came sin and death into the world. And Satan, who had overcome man, became the "prince of this world."

But Christ gave himself to save man. The same mighty power that overcame Satan and his angels in heaven is able to overcome his power in human hearts and lives. The controversy is still between Christ and Satan, the earth the battle ground, and man's salvation or destruction the aim of the contending forces.

There is no neutral ground. Every soul must choose to which side he will yield allegiance. In this choice lies eternal destiny: —

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6: 16.

Therefore the Lord pleads with men, "Choose life." Every soul that chooses

life has the promise of it. Christ has all power. "He is able . . . to save them to the uttermost that come unto God by him." Heb. 7: 25.

The Judgment upon Satan

From the time of Satan's rebellion it was assured, by the very omnipotence of God, that there would come a last judgment, when evil would be destroyed from the universe. This day of execution of the judgment upon the fallen angels is referred to by Jude: —

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Verse 6.

The evil spirits themselves know that this day is coming. When Christ was about to cast certain of them out of one possessed, they cried out to him, "Art thou come hither to torment us before the time?" Matt. 8: 29.

Though the judgment of that last day was originally set for Satan and his angels, unrepentant men have part in it, because they have joined Satan in his lawless rebellion. To the wicked it will be said: —

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41.

Satan sees that the day is hastening; and the shorter the time in which to work, the greater his fury in seeking to draw souls to perdition. The warning comes to us in these last days: —

"Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12: 12.

Christ's second coming ends the reign of Satan in this present world. The righteous are then taken to heaven, beyond the reach of Satan's arts. 1 Thess. 4: 16, 17. The wicked are slain by the consuming glory of Christ's coming. 2 Thess. 2: 8. Satan and his angels are thus left upon an earth devoid of human beings. He is chained to this pit of desolation for a thousand years. Rev. 20: 2, 5.

By the second resurrection — that of the wicked dead, after the thousand years — Satan is again set free to ply his arts upon his subjects. As the holy city comes down out of heaven from God, with all the saints, Satan gathers his angels, and all the forces of the lost of all the ages, to make an assault upon the city. The result was shown the prophet in vision: —

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire." Rev. 20: 9, 10.

That is the fate awaiting the author of sin. In the description of Satan's

pride and self-exaltation, uttered by the prophet in the message to Tyre, there occurs also the prophecy of this utter destruction that awaits him, when he shall bring his forces against the city of God in that last conflict:—

“And I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.” Eze. 28: 18, 19.

It is the final victory of Christ over evil, in the great controversy that began in heaven. Satan exalted himself—and lost. Christ humbled himself, even unto the death—and won the eternal triumph: “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.” Heb. 2: 14.

W. A. S.



The Second Coming of Christ

It is interesting to note the increasing agitation which is going on in religious circles regarding the proximity of the second advent. This has been particularly marked since the beginning of the war in the Eastern world. Much of the discussion of course is based on a very superficial knowledge of the Bible, and is very far from representing the teaching of the Scriptures. It is the more gratifying, therefore, to find in *Home Life* for the month of January, an article on this subject from J. Wilbur Chapman, D. D., which very clearly represents the Scriptural view. With two slight omissions where in our judgment Dr. Chapman wanders from the teachings of the Word, we take pleasure in reproducing his article entire, as it appeared in that journal:—

When St. Paul wrote his epistle to the Corinthians, he said: “I am not ashamed of the gospel of Christ,” and now that St. John is writing his epistles, he is expressing the wish that he might be so faithful to Jesus Christ and to his teaching that he would not be ashamed before him at his coming. See 1 John 2: 28.

The second coming of Christ is one of the most important and inspiring subjects presented in all the Bible, and at this particular time it is proper that we should study the subject carefully. There are many persons who believe that we are approaching the last times, if indeed we are not already in them, and that there are the clearest indications that we may at no far distant date find him coming for his saints. It has been said that this subject has been mentioned no less than 385 times in the New Testament, but this would include the Revelation, and I do not refer to the verses in this book because of its entirely prophetic character. But the second coming of Christ is mentioned forty-eight times in the Gospels, nine times in the Acts, seventy-four times in the Epistles, making a total of one hundred and thirty-one; and as a matter of fact, taking the

New Testament as a whole, one verse in twenty-five refers to this great event. We make very much of baptism and rightly so, but St. Paul says far more about the Lord's return than about this great doctrine. More is said concerning his return than concerning his deity. He must have meant exactly what he said, when he declared that he was coming back. Some have said that his second coming means death, or that he came at the destruction of Jerusalem, or on the day of Pentecost, or that he will come at the end of the world; but if you take the verses referring to his second coming and insert the word “death,” or the words which have to do with the great events I have mentioned, in the place of the expressions which tell of his coming again, these scriptures will all lose their meaning.

The Bible is very plain and explicit concerning this great day, as for example, Acts 1: 11: “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” I have always been interested in the remark of a little girl who said: “If Jesus did not mean what he said, why did he not say what he meant?” and I can imagine one who has been indifferent to the Lord's return meeting him, and having the Master say to him, “But did I not say that I was coming back?” and the indifferent one replying, “Yes, but I thought—,” and before this sentence could be finished, I can quite imagine that one standing before him would be exceedingly ashamed.

As a matter of fact, the evangelical denominations are agreed as to his coming back again, but in the manner of his coming, and the time, and the attendant circumstances concerning these things we differ. It is not my purpose in my message to take up the disputed points. I shall not discuss the question as to whether the church is to pass through what is known as the “tribulation,” but I shall certainly strive to make it plain that he is coming back, and that he may come soon.

To me it is not a matter for argument; certainly it is not a question to divide Christians. I have always been much impressed with the words of St. Paul in 1 Thess. 4: 18, where he says, “Wherefore comfort one another with these words.” To me the doctrine is a great comfort and a great cause for cheer.

His coming personal. Heb. 9: 28: “Unto them that look for him shall he appear the second time without sin unto salvation.” He, himself, is coming back, this same Jesus whom children loved and men and women adored, and we shall see him, O glorious day!

His coming visible. Rev. 1: 7: “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.” Some day the skies will brighten beyond the brightness of the sun, and we shall see him face to face; and then, when we remember the words of the prophet, that he is the chiefest among ten thousand, and the one altogether lovely, we shall realize how inadequately language describes him. O wonderful vision!

I should like to tell you why I believe as I do. I did not always hold to this precious doctrine. I did not think it made any difference to me as a preacher.

I knew that many people had advocated this truth, and had become extremely fanatical; but the following, when I became thoughtful, made a deep impression upon me:—

1. I came in contact in my study and observation with some of the great men of the church. I read John Wesley closely, and found that this was his belief and the inspiration of his preaching. I became familiar with the teaching of John Calvin, and was inspired when I found that he, too, was looking for the Lord. Charles H. Spurgeon, the greatest preacher of his day, stood in the same class. D. L. Moody never lost an opportunity to declare his belief in the second coming of Christ; while Dr. A. J. Gordon of Boston inspired me beyond measure in his messages concerning the second coming. I found that God had used or was using these men in a great way, and soon I came to accept this truth, which revolutionized my thinking, increased my love for the Bible, and helped me to be truer to humanity and to Christ.

2. I was always troubled about the question of the judgment. I could not understand how there could be a general judgment, and all who hold to the second coming of Christ believe that there are many judgments, as, for example, the judgment of the cross, where the sin question is settled; the judgment seat of Christ (2 Cor. 5: 10), where Christians are judged for the way they have used their time and talents; the judgment of the nations (Matt. 5: 22), where there is nothing spoken of the dead, but all of the living; and the judgment of the great white throne (Rev. 20: 11-15), where there are no living, but only the dead stand before God.

3. The world didn't seem to me to be growing better, but rather worse. The two views held by the church may be described as follows: First, the postmillennial, i. e., the world will grow better and better, until at last the millennium will be ushered in, and then the Lord will come; second, the premillennial view, i. e., the world will not grow better until Christ himself comes, and he will usher in the thousand years of peace. My view is the premillennial. Surely no one could look upon the world at war today and say the world is getting better. I think I should be utterly discouraged did I not believe that all these wrongs could be righted by the return of Jesus. Read Second Timothy, second [third] chapter, the first five verses, and you will find a description of these days. . . .

The Time

No one knows when he is to come; it may be soon, but I beseech you be ready for his coming; God pity you if you are not.

The attending circumstances. Read 1 Thess. 4: 16, 17. When he comes, the tombs of the righteous dead shall be opened, and our loved ones shall be caught up to meet him in the air,—your mother and mine, your child and mine; then we which are alive shall be taken up. We sometimes speak of a thing as being as sure as death, but death is not sure.

“O joy, O delight, should we go without dying,

No sickness, no sadness, no dread, and no crying;

Caught up through the clouds with our Lord into glory,

When Jesus returns for his own.” . . .

The times in which we live are exceed-

ingly serious; the wars and rumors of wars startle us from day to day. Surely we are facing a world crisis of some sort. I would suggest that all Christian people give themselves most diligently to the study of the prophecy. As for myself I have not the slightest question but that we are approaching the last days. I do not mean that Jesus may come to-day or tomorrow; it may be that he will delay his appearing; but surely these great events, the like of which the world has never known, ought to make us very serious, and ought to impel us to turn away from frivolity and sin, and seek in every way to please him, lest we be ashamed at his coming.

The minds of men have been mightily stirred during the last few months as to the portent of things which are now taking place on the earth. This is in God's order, and affords us an opportunity to give to these inquirers a knowledge as to the time in which we are living and the meaning of these startling events. Mordecai told Esther that God had brought her to the kingdom for just such a crisis as arose in her experience. We verily believe that God has given us a knowledge of the truth for this time that we may spread it abroad. Let us be faithful to the trust reposed in us. Let us seek by every consistent means in our power, by the circulation of literature, by cottage meetings, by Bible studies, and by personal labor, to give our fellows a knowledge of the truth of God especially applicable to the times in which we live. Failing in this, we shall be recreant to our trust. Engaging in this labor, we may become workers together with God in the salvation of a lost world.

F. M. W.

◆ ◆ ◆ "The World on Fire"

THE evening of Jan. 29, 1916, the President of the United States, speaking at Cleveland, Ohio, uttered what we believe to be the most solemn warning and startling statements regarding the critical times in which we find ourselves that have fallen from the lips of any ruler. From a summary given in the *Washington Post* of January 30, under the heading "Nation on Brink of Crisis," we take the following:—

The world is on fire.

Sparks are likely to drop anywhere. Things are getting more and more difficult to handle.

If all could see the dispatches I read every hour, they would know how difficult it has been to maintain peace.

New circumstances have arisen for which the country must prepare itself.

There are men all over the United States prepared, equipped and ready, to go out at the call of the national government upon the shortest possible notice.

You will ask me, Why do you say the shortest possible notice?

Because, gentlemen, let me tell you very solemnly you cannot afford to postpone this thing. I do not know what a single day may bring forth.

I do not wish to leave you with the impression that I am thinking of some particular danger. I merely want to leave you with this solemn impression that I know that we are daily treading amidst the most intricate dangers, and that the dangers that we are treading amongst are not of our making and are not under our control; and that no man in the United States knows what a single week or a single day or a single hour may bring forth.

These are solemn things to say to you, but I would be unworthy of my office if I did not come out and tell you with absolute frankness just exactly what I understand the situation to be.

Such solemn statements spoken by the nation's chief executive, spoken by a man who knows what he is talking about and who is taking the people into his confidence, are worthy of the most sober consideration by the nation and the world. Solemnly and earnestly he tells us that the world is in a blaze of war, the sparks of which may fall on our land at any time.

Bishop Newman in 1898 was reported to have said:—

We are now passing through the most unsettled condition of the whole world since the crucifixion of Christ. . . . And whatever cause it is that touches the first match to the fuse, no human power can foretell in what countries that fuse may lead to an international explosion.

We are surely living amid perilous times. We know not when there will be an international explosion involving this country. The day of trouble is upon us; the great day of God hasteth greatly. We must send forth the warning, and prepare our hearts for that day.

G. B. T.

◆ ◆ ◆ "Is the Church Going Backward?"

THIS is the question which Rev. Charles Stelzle, of social service fame, raises in the *Independent* for Jan. 24, 1916. Dr. Stelzle feels that when the Federal Council of Churches, representing thirty Protestant denominations, adopted its social service platform seven years ago, it was regarded as a great step forward; and that the statement of what it proposed to do in behalf of social reform brought joy to the hearts of many social workers and workingmen in general. He feels, however, that from motives of self-preservation the council is receding from its position.

It seems as though the Federal Council were determined to take a backward step in its social program, for the sole purpose of retaining within its organization the denominational groups which for various reasons cannot cooperate in helping to secure social justice through legislation.

He believes that this retrograding influence which is at work in the council will not meet the minds of thousands of men

and women in the churches who are looking for reforms through the influence which the federation can bring to bear upon legislators. If the Federal Council declines to speak in the name of the churches in regard to these various questions involved in the social service program, he inquires where the religious body may be found to which the legislators and statesmen may look for guidance in social matters. He feels that it is not a question of the church interfering in politics for its own benefit, but that it is a matter of making a fight in behalf of helpless men and women.

We believe that the church of Christ should stand ready to lend a helping hand to the helpless and downtrodden in every possible way, but the divine Word has left us an example of how this service should be rendered. We find Christ heading no party in order to influence legislation. He stated emphatically that his kingdom was not of this world. On the other hand, he sought by every means in his power to minister comfort to the sorrowing, to relieve the distress of the needy, and to be a strong, uplifting factor in social life as well as in personal experience. This is the model of work for the church of God today.

For some time some of the churches represented in the Federal Council, notably the Southern Presbyterian, have protested against the tendency on the part of the council to mix with politics. If the Federal Council is heeding some of these admonitions, the step is not a backward one, but an advance. We cannot hope, however, that this reaction will prove permanently lasting, for the reason that the whole tendency of the federation is toward political methods and political affiliation. We are heartily in favor of some of the objects for which the federation stands, but the methods by which they are seeking to obtain these objects should meet with the condemnation of every one who clearly recognizes the line of distinction between the province of the church and the province of the state.

F. M. W.

◆ ◆ ◆
AN aged brother writes from Boulder, Colo.: "An article in a recent number of the REVIEW awakened my heart to a new realization of the value of the true Sabbath. As a young man my mind was more or less exercised over the general observance of the first day of the week in face of the distinct Bible command to remember and keep holy the seventh day. Some forty-three years ago I attended a series of meetings conducted by an Adventist minister at Eureka, Kans., and learned of the third angel's message, and of a people who observed the true Sabbath of the Lord. Surely the Bible is an open book when studied in the fear of God. I am rejoicing in his love today."



GENERAL ARTICLES

Faithfulness in Health Reform —No. 2

MRS. E. G. WHITE

Health Reform to be Taught

GREATER efforts should be put forth to educate the people in the principles of health reform. Cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh meats.

Teach the people that it is better to know how to keep well than how to cure disease. Our physicians should be wise educators, warning all against self-indulgence, and showing that abstinence from the things that God has prohibited is the only way to prevent ruin of body and mind.

Much tact and discretion should be employed in preparing nourishing food to take the place of that which has formerly constituted the diet of those who are learning to be health reformers. Faith in God, earnestness of purpose, and a willingness to help one another will be required. A diet lacking in the proper elements of nutrition, brings reproach upon the cause of health reform. We are mortal, and must supply ourselves with food that will give proper nourishment to the body.

Extreme Views

Some of our people, while conscientiously abstaining from eating improper foods, neglect to supply themselves with the elements necessary for the sustenance of the body. Those who take an extreme view of health reform are in danger of preparing tasteless dishes, making them so insipid that they are not satisfying. Food should be prepared in such a way that it will be appetizing as well as nourishing. It should not be robbed of that which the system needs. I use some salt, and always have, because salt, instead of being deleterious, is actually essential for the blood. Vegetables should be made palatable with a little milk or cream, or something equivalent.

While warnings have been given regarding the dangers of disease through butter, and the evil of the free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens which are well cared for and suitably fed. Eggs contain properties which are remedial agencies in counteracting certain poisons.

Some in abstaining from milk, eggs, and butter, have failed to supply the sys-

tem with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. The work that we have tried to build up solidly is confused with strange things that God has not required, and the energies of the church are crippled. But God will interfere to prevent the results of these too strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and poor together at the feet of Jesus.

The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it.

Those who would be successful in proclaiming the principles of health reform must make the Word of God their guide and counselor. Only as the teachers of health principles do this, can they stand on vantage ground. Let us never bear a testimony against health reform by failing to use wholesome, palatable food in place of the harmful articles of diet that we have discarded. Do not in any way encourage an appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories.

Diet in Different Countries

While working against gluttony and intemperance, we must recognize the condition to which the human family is subjected. God has made provision for those who live in the different countries of the world. Those who desire to be coworkers with God must consider carefully before they specify just what foods should and should not be eaten. We are to be brought into connection with the masses. Should health reform in its most extreme form be taught to those whose circumstances forbid its adoption, more harm than good would be done. As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I cannot say to them, "You must not eat eggs, or milk, or cream. You must use no butter in the preparation of food." The gospel must be preached to the poor, but the time has not yet come to prescribe the strictest diet.

Loss in Neglect of Health Reform

Those ministers who feel at liberty to indulge the appetite are falling far short of the mark. God wants them to be health reformers. He wants them to live up to the light that has been given on

this subject. I feel sad when I see those who ought to be zealous for our health principles not yet converted to the right way of living. I pray that the Lord may impress their minds that they are meeting with great loss. If things were as they should be in the households that make up our churches, we might do double work for the Lord.

Conditions of Answered Prayer

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of today humble themselves before him, and cleanse the soul-temple from all defilement, he will hear their prayers in behalf of the sick, and will bless in the use of his remedies for disease. When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God.

If, after so much light has been given, God's people will cherish wrong habits, indulging self and refusing to reform, they will suffer the sure consequences of transgression. If they are determined to gratify perverted appetite at any cost, God will not miraculously save them from the consequences of their indulgence. "They shall lie down in sorrow."

Those who choose to be presumptuous, saying, "The Lord has healed me, and I need not restrict my diet; I can eat and drink as I please," will erelong need, in body and soul, the restoring power of God. Because the Lord has graciously healed you, you must not think you can link yourselves up with the self-indulgent practices of the world. Do as Christ commanded after his work of healing, "Go, and sin no more." Appetite must not be your god.

The Lord gave his word to ancient Israel, that if they would cleave strictly to him, and do all his requirements, he would keep them from all the diseases such as he had brought on the Egyptians; but this promise was given on the condition of obedience. Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object lesson of health and prosperity. The Israelites failed of fulfilling God's purpose, and thus failed of receiving the blessings that might have been theirs. But in Joseph and Daniel, in Moses and Elijah, and many others, we have noble examples of the results of the true plan of living. Like faithfulness today will produce like results. To us it is written, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Self-Surrender Brings Rest

O how many lose the richest blessings that God has in store for them in health and spiritual endowments! There are many souls who wrestle for special victories and special blessings that they may

do some great thing. To this end they are always feeling that they must make an agonizing struggle in prayer and tears. When these persons search the Scriptures with prayer to know the expressed will of God, and then do his will from the heart without one reservation or self-indulgence, they will find rest. All the agonizing, all the tears and struggles, will not bring them the blessing they long for. Self must be entirely surrendered. They must do the work that presents itself, appropriating the abundance of the grace of God which is promised to all who ask in faith.

"If any man will come after me," said Jesus, "let him deny himself, and take up his cross daily, and follow me." Let us follow the Saviour in his simplicity and self-denial. Let us lift up the Man of Calvary, by word and by holy living. The Saviour comes very near to those who consecrate themselves to God. If ever there was a time when we needed the working of the Spirit of God upon our hearts and lives, it is now. Let us lay hold of this divine power for strength to live a life of holiness and self-surrender.—*General Conference Bulletin for June 2, 1909.*

Spiritual Power Lost and Regained

O. A. JOHNSON

WHEN the Lord was here on earth, he selected twelve of his followers and trained them for missionary work. After some time he ordained the twelve and sent them out to preach, "The kingdom of heaven is at hand." He gave them power over unclean spirits, to cast them out and "to heal all manner of sickness and all manner of disease," and to "raise the dead." Matt. 10: 1-8. "And they departed, and went through the towns, preaching the gospel, and healing everywhere." Luke 9: 1-6. The healing of the sick and other wonders were done by "the power of the Spirit of God." Rom. 15: 19; 1 Cor. 12: 9.

"The apostles, when they were returned, told him all that they had done." And when he was alone with his disciples, "he asked them, saying, Whom say the people that I am? They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God." Luke 9: 10, 18-20.

The apostles had gone out and preached the gospel as far as they had learned it, but Christ had now additional light for them. Hence we read that "from that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." But Peter was not prepared to receive this new light, even from Jesus himself, whom he had confessed to be Christ, the Son of the living God. Therefore Peter rebuked him, say-

ing, "Be it far from thee, Lord: this shall not be unto thee." Thereupon Jesus said to Peter, "Get thee behind me, Satan." Matt. 16: 16, 21-23. This attitude of Peter to the additional instruction of Jesus was wrong, and grieved the Spirit of Christ. Other things also occurred that grieved the Holy Spirit from them.

Soon after this Jesus took Peter, James, and John up into the mountain, and was transfigured before them. The other nine disciples who were left behind, evidently felt somewhat jealous because these three should be permitted to be with Jesus while they were not thus favored. Before Jesus came down from the mountain a person possessed with a devil was brought to the nine disciples to be cured, but they could not do it. Matt. 17: 1-21. They had lost the power attending them on their first missionary tour, and this power was not regained till after they were baptized anew with the Holy Spirit on the day of Pentecost. But instead of seeking to cultivate a spirit of humility, they cherished a spirit of selfishness; for soon afterward, on the way to Capernaum, they were disputing which of them should be greatest. Thereupon Jesus taught them that he who desires to be greatest must be the servant of all, and be like a little child. Mark 9: 33-37; Luke 9: 46-48.

But somehow it seemed so hard for them to be united; for later we find James and John, through their mother, asking that they might sit one at the right and the other at the left in his kingdom. "When the ten heard it, they were moved with indignation against the two brethren." Again Jesus had to give them the lesson on humility. Matt. 20: 20-28. Now this we might suppose would have been sufficient on this subject; but not so, for we find that when they were seated at the last Passover supper, just before the institution of the Lord's Supper, a strife arose among them "which of them should be accounted the greatest."

And now again he had to teach them the lesson of humility, and illustrate it by washing their feet. John 13: 1-17. How sad it must have made Jesus feel to see his disciples, whom he had taught and ordained to preach the gospel, and to whom he had given power to heal all manner of disease, manifesting such selfishness and discord among themselves, and to see it continued even till the last day of his ministry! No wonder they had lost the power to cast out devils; no wonder they were not able to remain loyal to Christ during his hour of bitter trial and crucifixion! Under these circumstances we can better understand why Jesus prayed so earnestly that his disciples might be one as he and his Father were one. John 17: 11, 20, 21.

Before his ascension, Jesus counseled his disciples to remain at Jerusalem until they were endowed with the Holy Spirit which he had promised them. Luke 24: 49; Acts 1: 8. After his ascension they returned to Jerusalem, and devoted to prayer the remaining ten days

before Pentecost. They put away all differences, and continued to seek God till they finally became of one accord, and then the Holy Spirit was given them in fulness and power. Then Peter could preach with such demonstration of the power of the Spirit that thousands were converted. The sick were healed by the touch and even by the shadow of Peter falling upon them. Acts 1 to 5. They prayed and were all filled with the Holy Spirit, so that "the multitude of them that believed were of one heart and one soul." Acts 4: 24-33.

The power of the Spirit at first enjoyed by the apostles, which was lost by unbelief, dissension, and strife, was now restored to them in even greater measure after they had put away all selfishness, all differences, and had been united in humility and love.

Is it not a fact that there is a great dearth of God's Holy Spirit among his professed people? And why? Is not a desire for supremacy one chief cause of selfishness in the Sabbath school, in the church, and in the conference? Is there that real humility among the workers, a heart desire to esteem others better than themselves? We must be of one accord among ourselves as workers and laymen if we ever expect to receive the promised blessing, the fulness of the Holy Spirit. We must be in harmony with God's revealed will. Then and not till then will we receive the latter rain of God's divine Spirit and power. The heart must be cleansed from all sin and selfishness, and there must be a full consecration to God before we can receive and enjoy the fulness of the Spirit.

But how long shall the Lord have to wait before we are so emptied of self that he can fill us with that blessed Spirit of peace and power? Oh, let us not rest till we know by personal and living experience that we are enjoying this sweet heavenly communion with God.

College Place, Wash.

That Missing Testimony

L. T. NICOLA

THE topic study was faith. A testimony meeting followed. Many excellent experiences and Bible incidents were mentioned. All present took part, except one young man; and he was a Christian. At the close of the service the leader passed around, cordially shaking hands with those present. He remarked to the young man who had had nothing to say, "I regretted to close the exercises without hearing from you." This was the reply: "I feared that I could not add anything to the interest of the occasion; for I could only think of a verse of Scripture to use in a testimony, and that was 1 John 5: 4: 'For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.'" "Be assured," was the response, "the meeting suffered a real loss by your failure to quote that very text. Its use would have given a completeness to the service that

it did not have; also you would have received a blessing that you did not receive. That missing testimony would have been a real aid to the meeting."

Detroit, Mich.

◆ ◆ ◆
The Law of God — No. 3

To Whom and When Given

MILTON C. WILCOX

"OPEN thou mine eyes, that I may behold wondrous things out of thy law." God's law, the decalogue, is found in Ex. 20:3-17. We quote the first and second verses also:—

"God spake all these words, saying: I am Jehovah thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

I

"Thou shalt have no other gods before me."

II

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I Jehovah thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."

III

"Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain."

IV

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: therefore Jehovah blessed the Sabbath day, and hallowed it."

V

"Honor thy father and thy mother: that thy days may be long upon the land which Jehovah thy God giveth thee."

VI

"Thou shalt not kill."

VII

"Thou shalt not commit adultery."

VIII

"Thou shalt not steal."

IX

"Thou shalt not bear false witness against thy neighbor."

X

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

The above is from the common English version, with one exception, namely, the covenant name of God, "Jehovah,"

is substituted for "the Lord." Now 'there are lords many,' but there is only "one Jehovah." Deut. 6:4. Whenever the word *Lord*, printed in capitals or small capitals, or with initial capital, occurs, it comes from the word Jehovah. The last term is distinctive, it is the name by which the God of the Bible designates himself. The word "lord" means only "master." It is applied to human beings and heathen deities. The covenant name Jehovah will be often used in these articles.

The Lawgiver

Whose law is this? "And God spake all these words." The law is therefore God's law. It is not a result of human study, human devising, or human development. It came from God, adapted to fallen humanity.

God gave the law; not the God of the Jews, not the God of the Assyrians, not the God of the Philistines, not the God of the Gentiles in general or in particular, but the God of heaven and earth, to whom all are subject, to whom all are amenable, to whom the homage and obedience of all are due.

The Place of Giving

This, too, is indicated by the *place* where the law was given. God did not so speak it in Egypt. He did not wait till Israel came to Palestine. He led a people out into the desert wild, in no man's land, and there amid the solitudes of the everlasting hills and the strength and steadfastness of the mountains, God spoke from Sinai's blazing summit his holy law. It was given by the one God; it was given for all the world.

To Whom Committed

It must be committed to some on earth for their own upbuilding and for the salvation of all. It was committed to one of the smallest peoples of earth, a nation of slaves redeemed out of bondage, in order that the glory and the praise should be seen to be of God and not of man. It was God's design that the custodians of his holy law, and all the blessed gospel truths connected therewith, should be an obedient people, "an holy nation," "a kingdom of priests." Ex. 19:4-6. "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of Jehovah of hosts." Mal. 2:7. The whole nation of Israel should be God's priest to all the nations of the world, that the nations might learn of God and find in him salvation.

That holy trust committed to them by God—not because of *their* wealth, or *their* greatness, or *their* power—would be the thing that commended them to the nations. "Behold, I have taught you statutes and ordinances, even as Jehovah my God commanded me, that ye should do so in the midst of the land whither ye go in to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, that shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what great nation is there, that hath a

god so nigh unto them as Jehovah our God is whensoever we call upon him? And what great nation is there, that hath statutes and ordinances so *righteous as all this law*, which I set before you this day?" Deut. 4:5-8, A. R. V. Their very songs breathed the missionary spirit:—

"O give thanks unto Jehovah, call upon his name;

Make known his doings among the peoples. . . .

Show forth his salvation from day to day.

Declare his glory among the nations,

His marvelous works among all the peoples."

The Law and the Land

There is much more which clearly shows that God designed that Israel should be a missionary people. For that very reason he placed them in the little land that he did, the center of the earth, through which the travel of the world passed between Egypt and Babylonia. It was a great trust and a wonderful opportunity.

The decalogue was not therefore a law for the Hebrews alone, but for all the world through them, even as the salvation in Christ Jesus came through them. Rom. 9:4, 5; John 4:22.

One Law

God's law is one law, even as God is one. There is no diversity in it, there are no contradictions, no inconsistencies. The same God who spoke one commandment, spoke all. The first precept is equally holy with the fifth, or seventh, or tenth. They are ten constituent, essential parts of one law. If any are wanting, the law is incomplete, the perfect chain broken. It no more represents the perfect character of God for his children. Rebellion against one is rebellion against all; for it is rebellion against the Lawgiver who requires its obedience. To choose to regard some precepts and to reject others is to exalt ourselves above God, and to condemn him. Thus we may see how, if we "offend in one point," we "are guilty of all;" for it is not the mere cold legal precept to which we are subject, but to the God who gave the law.

These articles do not, nor can they in the nature of the case, bring out all the great evidences of unity and beauty in God's law. It is hoped they will be suggestive of many excellent thoughts these studies do not contain.

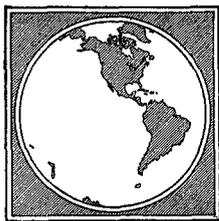
Mountain View, Cal.



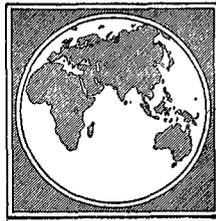
It is a conquest when we can lift ourselves above the annoyance of circumstances over which we have no control; but it is a greater victory when we can make those circumstances our helpers, when we can appreciate the good there is in them.—*Lucy Larcom.*



It is a great thing to love Christ so dearly as to be "ready to be bound and to die" for him, but it is often a thing not less great to be ready to take our daily cross and to live for him.—*John Caird.*



THE WORLD-WIDE FIELD



Fukien Province, South China

B. L. ANDERSON

Just as the unusually hot weather of the past summer was drawing to a close, it was announced that the property secured by the mission last spring in the city of Chioh-be had been put in repair, and the building was in readiness for dedication. Accordingly a four days' meeting was appointed to be held in the new chapel, when a special effort would be made to reach the heathen population, of both the higher and the lower classes. The new chapel was dedicated on Sab-



Photo by J. C. Rogers

VILLAGE NEAR KONGO BORDER

bath, September 11, and meetings adapted especially for the heathen were held during the next four days.

These meetings were well attended, especially the evening services. The chapel, which will accommodate two hundred persons, was crowded to the limit, and the people listened with intense interest. Toward the close of the effort cards were passed out, asking for the names and addresses of those wishing to become members of the regular Bible class which would be conducted after the close of the public meetings. Forty-six names were passed in, and others have joined since, until nearly eighty names are enrolled as members of the Bible class.

Among those who have attended the Bible classes are two persons whose characters might be called in question when we consider the business in which they were engaged. The one is a man whose business was to collect the governmental revenue from the brothels, and the other is a woman who has been buying young girls and renting them out for immoral purposes. The revenue collector attended the meetings faithfully, and afterward the Bible classes. He became intensely interested in the gospel, and gives evidence of becoming a Christian. As the woman listened to the preaching of the word, and continued the study of the Bible, a new life has sprung up in her soul, and she sees the wonderful truth of God and recognizes the error of her ways. She has declared

that the business in which she has been engaged must cease, and she purposes henceforth to live a different life. In speaking of this matter, the evangelist said that he was forcefully reminded of the words of Jesus: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."

During this series of meetings the same plan was followed in regard to the women as at other times. Mrs. Hankins and Mrs. Anderson were present, and held several meetings for both Christian and heathen women. At the close of one of the meetings, one poor woman said with tears in her eyes, "It is certainly very much better to come and worship the Lord than to remain in the heathen worship."



Brazilian Union Conference

F. W. SPIES

REPORTING from Brazil for the past year, were we to tell the story only from the standpoint of material conditions, it would be many shades darker and sadder than were the reports for other years. The commercial and industrial crisis, which had already been burdening the country for several years, grew more tense in consequence of conditions in the country and outside of it. And to the already sad conditions which sent many to their beds at night hungry, were added the anguish and horrors of drought and famine.

The almost unprecedented heavy rains in the northern part of Brazil during the rainy season of 1914, were followed by a drought and consequent famine last year. The daily papers of the northern states told sad and heart-rending stories of suffering and starvation. The people waited and hoped, hoped and waited, that the much-coveted blessing — rain — would descend from heaven. But all in vain. They saw their scant water supply dry up, their cattle starve before their eyes, their children grow weak and emaciated. At length it became apparent to many that unless they should leave, they, too, would perish. They started, but alas! many had waited too long. Their children had grown so weak that some of them could no longer endure the long journey necessary under a scorching tropical sun in a parched country, and some of them had to be left behind along the way. Many finally reached the help sought for, and others succumbed.

Such conditions show that the whole creation is groaning for that glad day when all the suffering caused by sin shall forever have passed away. They should also teach us to pray more fervently than

ever before, "Even so, come, Lord Jesus."

Looking at the situation from the standpoint of the work of God, the year 1915 has been one of special blessing and progress. The work has been strengthened in the older fields, and a promising beginning made in some new ones.

In spite of the difficult financial condition, our book work has increased almost 50 per cent. During the year 1914 we sold \$13,312 worth of books, whereas in 1915 we reached the sum of \$18,745.50. Our publishing house has been busy. Aside from printing new editions of books and tracts, we printed 16,000 "Coming King" in Portuguese, and some new tracts. Our special war journal enjoyed three editions, a total of 70,000 copies.

Last year a new training school for gospel workers was opened, located about five miles south of Santo Amaro. Eighteen students have thus far enrolled, at the same time assisting in building up the school. We certainly feel encouraged at the prospect of being better able in the future to educate our young Brazilian brethren who desire to enter the work, as these can, in many respects, work more effectually for their people than can missionaries from other countries.

We have in our union at present 2,017 members, a gain of 321 for 1915. There was paid in tithes \$17,033.70, and in other offerings for missions \$3,476.45, which shows some gain over 1914 in spite of the hard times.



War Conditions in the Colonies

J. C. ROGERS

I THINK few of our people can understand readily how severely mission work is affected by the great war. I am hearing of the great growing interest in the message in the territory of the actual



Photo by J. C. Rogers

CHIEF OF VILLAGE, IN BELGIAN KONGO,
AND HIS WIVES

warring nations. The reason for this is plain. People want to know its meaning, and turn to God's Word for light.

In the mission field, that is, the heathen field, the situation is reversed, and for various reasons. This is truly a world war, no colony or dependency being safe or at peace. I shall illustrate this fact by my own experiences in one of the most isolated dependencies anywhere to be found.

Northeast Rhodesia, a huge slice or block of Africa, has no railroad or steamboat line anywhere touching its border. It is no less than a month's travel from the nearest railway connections to its northern, central, or southern point. Yet not a corner of it is unaffected by the war. In the extreme north, where I have spent almost eighteen months, along the borders of the Belgian Kongo and of German East Africa, nothing but unrest exists. The attention of government officials is almost

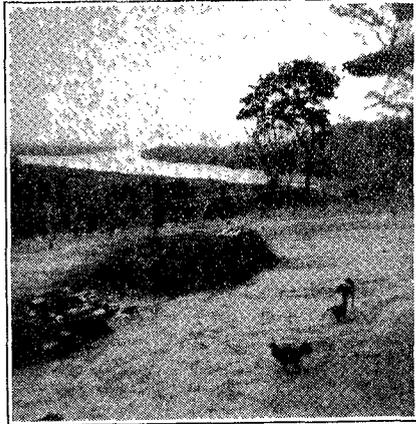


Photo by J. C. Rogers

LUAPULA RIVER (TAKEN FROM HOUSE OF BELGIAN MANAGER)

wholly given up to military affairs. The native gets attention only as he is required for government service of some kind, or in case he may be powerful enough to be feared politically. All villages must send able-bodied men as carriers for the troops (white and black), on demand of local officials. For a force of one hundred white troops, no less than seven hundred native carriers are required. Six hundred native troops require about a thousand carriers and workmen, approximately two carriers for one soldier, including all classes of troops. That is, if ten thousand troops are operating in a certain district, it means that thirty thousand men must be fed, clothed, and doctored as required. Thirty thousand to be provisioned means sixty thousand pounds of native flour daily, besides beans, peas, fish, meat, and salt used as relish to go with the flour which is made into porridge.

Thirty tons more or less to be ground, collected, and carried from one to three hundred miles each day, keeps all officials and nearly all the people, men, women, and children, busy with this provisioning of the troops.

Along the borders where military operations are active, all is agitation and expectation, unrest. This has been the condition along the Belgian border of the Kongo State, the British border of German East Africa, and I think along the borders and in many interior points of all colonies and dependencies in Africa.

Some of our people will be asking. Why have our missionaries not written about these conditions? The answer is, It has seemed best to say little regarding these conditions, as all outgoing matter is carefully censored. As I am now at

the Cape, and writing regarding conditions of three months ago up in the interior, no doubt the censor will let my report go through.

I have left the border because of military operations, and to accompany my wife to the sanitarium at Cape Town. She has recently been raised up by God's hand after the doctors gave her up. She is still very weak, but improving slowly. She is now able to walk about the building with the help of the nurses. Never having been sick before, it goes hard with her. But she is very patient, and longing to return to Central Africa.

Cape Town, South Africa.



Conditions in Peru

A. L. WESTPHAL

"THEY bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble."

These words of Isaiah were forcibly impressed on my mind this morning as I stood on the principal square of Lima and watched the surging masses gathered to do homage to the "Lord of Miracles." Since early morning the Plaza de Armas and the street leading to the church of Santo Domingo, half a block from our office, have been filled with the lay religious fraternity, in purple frocks, who have charge of the ceremony. The procession left the church a block distant, but the people are crowding in to get a better view of the ceremony.

First come banners of the Holy Heart and other such emblems, followed by crowds of the faithful with burning tapers, intermingled with gray-haired men and smooth-faced youth wearing the purple gown of their fraternity. The principal feature of the procession is still half a block away, but every head is bare awaiting its arrival. The "Lord of Miracles" is still a hundred yards away when there pass three lamps on staffs, made after the fashion of the old kerosene street lamps of days gone by, those on the outside being surmounted by angels and the middle one by the cross and other emblems. Frankincense fills the air, while the chant of singers resounds through the narrow street.

Now there come enormous candles of two and three inches in diameter, and one just in front of the carriers is at least four inches through and a yard and a half long. This time it is not an image, but an oil painting of the crucified Saviour that is being venerated. On a platform with handles there stands a painting of the Saviour on the cross, and back of this, facing the opposite direction, is one of the Holy Virgin with the Babe, and Joseph kneeling in reverence near. Surrounding these pictures on the platform are many flowers and also lighted candles of all sizes.

Carrying this "Lord of Miracles" are about twenty-four men, who sway back and forth to the music of a military band.

Next comes the officiating priest, who, in the robes and miter of his office, and escorted by six youth carrying a scarlet canopy over his head, mumbles prayers out of his prayer book almost faster than he can make his mouth go. On either side fifteen to twenty policemen in parade dress,—white gloves, plumes, etc.,—accompany the procession, to do homage to the idol. As it passes, officers and soldiers who are watching stand at attention, while a few devout women fall on their knees. The crowd still fills the street, although the procession has gone on half a block.

As we see these poor, deluded people bowing down to wood and stone, silver and gold, our hearts go out in pity for them, and we feel as never before the need of giving them this last saving message.

These religious feasts are the curse of the land, as they lead to feasting and carousing. A few weeks ago I was in the interior where they had been feasting already four days, celebrating the patron saint of the village. At midnight we still heard the music and dancing, and were awakened at four in the morning by the strains of the band, while feasting, drinking, immorality, and strife were rife. No wonder that intelligent and progressive people express themselves as did a representative in congress a few weeks ago when the election of a bishop for Puno was being discussed. He said that the clergy and bishops with their religious feasts were brutalizing, exploiting, and alcoholizing the people. He was sure that if Christ would come to earth, he would not become their leader.

Slowly there is coming a change over the people, and I am told that each year the processions are losing some of their splendor and pomp of years ago. I know of two places in the interior where the communities have decided not to have any more feasts, and in one place it was



Photo by J. C. Rogers

BRITISH OFFICERS NEAR KONGO BORDER

decided to open a school with the money and educate their children.

From different places there come to us calls for teachers to teach the gospel, but for lack of workers we are unable to respond. Shall we allow those who wish to know the light to stay in darkness? Shall we rest comfortably in the knowledge of God's love without taking it to those who do not know it? Our earnest prayer is that God may send workers now into his great white harvest field.

Lima.



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.

My Father

ARTHUR W. SPAULDING

I ONCE lived in a garden,
A garden fair as day,
And I was pure and happy,
And perfect in my way.
So that was why God loved me?
Oh, nay! and nay! and nay!

And once against the giants
I bent my mighty bow,
To rid the earth of ravage
And lay oppression low.
And was't for this God loved me?
Not so! indeed not so!

And once with wondrous learning
I battled for the truth;
I flayed debasing errors,
And slew them without ruth.
And so for this God loved me?
Nay! not for that, in sooth.

But last—forgot my prowess—
I lowly bent my head,
While awe and wonder held me,
Above a little bed:
"Now know I why God loves me,
In very truth," I said.



Literary Value of the Bible

A LITTLE girl, with a very happy face, once met an older friend and began to recite the tale of her latest birthday's addition to her "liberry."

"Twenty volumes, all bound in blue, with pictures and gilt tops, and I have to cut the edges," said she. Then, in answer to a half-teasing question as to the contents, she explained, "They're literature."

Often we unconsciously accept this child's viewpoint, and judge a book as "literature" by the company it is found in, by its printing and illustrations, by its binding and adorning. But the true literary value of any book is not a matter of externals. It lies in the writing itself, its truth, its sincerity, the beauty of its language, its appeal to the heart, its influence on the life, its power to mold and uplift and inspire men. Judged by this standard, the Bible is acknowledged to be first in literary value of all the books of the world.

One literary critic has said: "There are three great provinces of thought,—man, nature, and God. The last is the greatest of all, and the highest achievement of literature is to lead us to a new or fuller appreciation of his character.

That being true, no other book is of such great value as the Bible, for in it the character of God is written on every page."

We come along the road from childhood to maturity with no thought at first of the literary value of the Bible. To our earliest appreciation it is a Book of Stories—Joseph, and Moses, and Ruth, and the little captive maid, and Samuel, and David, and Daniel, and Jesus. Then it is a Book of Precepts: Thou shalt, and thou shalt not. We learn a little of the greatness of God's power, of the all-seeing eye that knows our hearts and reads our secret thoughts. Still later it is a Book of Doctrines. From it we learn that the seventh day is the Sabbath, that there will be two resurrections, what the millennium is, that the second coming of Jesus is near. And presently, it becomes to us the Book of Beautiful Thoughts, expressed in language that plays on sensitive human hearts as skilled fingers may play upon a harp. Enraptured, we listen to the wonderful rhythm and melody of the psalms, and to the lofty music of the odes of Deborah and of Moses and Miriam. The variety and charm of the "wisdom literature" of the Bible, the eloquence of its orations, the sublimity of its prophetic and descriptive writings, open before us vistas of unthought-of wonder and beauty.

In making this discovery, we find ourselves in good company. The wisest scholars of all ages, poets, philosophers, statesmen, unite in declaring the Bible to be the "crown of writings." As a literary production it "stands at the head of the list, whether we consider its thoughts and style, its prose and poetry, its history and biography, its logic and diction, or its beauty and grandeur."

"I owe my education as a writer more to the Bible than to any other hundred books that could be named," said Sir Edwin Arnold; and Macaulay wrote, "If everything else in our language should perish, the Authorized Bible alone would suffice to show the whole extent of its beauty and power."

Of the poetry of Jesus, Edwin Markham says: "Jesus lifts the worn and pedagogic into the peerage of poetry. He changes sand into pearl; he turns cloud into rainbow."

Ruskin declared that his mother "established his soul in life" by her faithfulness in teaching the Scriptures to him as a child. He says: "To this discipline,

patient, accurate, and resolute, I owe much of my general power of taking pains, and the best part of my taste in literature. I count it, very confidently, the most precious, and, on the whole, the one essential, part of my education."

John Quincy Adams said: "For pathos of narrative; for the selection of incidents that go directly to the heart; for the picturesque in character and manner; the selection of circumstances that mark the individuality of persons; for copiousness, grandeur, and sublimity of imagery; for unanswerable cogency and closeness of reasoning; and for irresistible force of persuasion, no book in the world deserves to be so unceasingly studied, and so profoundly meditated upon, as the Bible."

Sir William Jones, founder of the Royal Asiatic Society and a master of twenty-eight languages, paid this tribute to the Bible: "I have regularly and attentively read the Bible, and am of the opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, purer morality, more impartial history, and finer strains of poetry and eloquence, than could be collected within the same compass from all other books ever composed in any age."

We are told that Professor Phelps, of Yale, "makes the suggestion that all examinations in English for college men be confined to the Bible;" and Fisher Ames, the great American jurist and orator, recommended the Bible as a model for orators to study. He said: "I will hazard the assertion that no man ever did or ever will become truly eloquent without being a constant reader of the Bible, and an admirer of the beauty and sublimity of its language. Its morals are the purest, its examples captivating and noble, and in no other book is there so good English, so pure and so elegant."

The influence of the Bible on modern literature cannot be estimated. In thought, in phraseology, in allusion, in figures of speech, it runs like a golden thread through all that is best and noblest in English poetry and prose.

Of course, we do not and should not regard the literary beauty of the Bible as its highest claim on our attention and admiration. It is our Guidebook along the road that leads from earth to heaven; it is the Book of Counsel and Comfort; the Book of Hope and Salvation. "The Bible is my book," said Victor Hugo, writer of many books; and a multitude of feeble, trembling saints of God have echoed this thought. The Bible is everyman's book; "it touches human nature in all of its depths and ranges."

"Bring me the Book," said Sir Walter Scott, when dying. And when he was asked what book, he replied, "Need you ask? there is but one." How often has his experience been repeated! How sweetly have the promises of the Bible fallen upon ears that were fast dulling to all other sounds! How has its consolation brought comfort and courage to hearts in their sorest need! Even in the

valley of the shadow it brings the Saviour near, and sets the heart at peace.

No matter how far afield we may wander in our search for knowledge and truth and beauty, we must, if we follow the guiding voice within, come back to the Bible. It is the one book, our book, the surpassing treasure of wisdom and hope and love given to mankind.

"We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

MRS. I. H. E.

Precautionary Measures During Diphtheria Epidemics

D. H. KRESS, M. D.

DIPHTHERIA is a communicable disease, and therefore a preventable one. There is no more reason why an epidemic of diphtheria should occur in American cities than there is that an epidemic of yellow fever should occur. And a yellow fever epidemic in this enlightened age would, or should, be considered a disgrace in any community.

The so-called communicable diseases are not as a rule transmitted through the air, as was once thought, but are usually conveyed through actual contact. Therefore certain precautionary measures are always advisable.

The importance of having clean hands should be especially emphasized whenever an epidemic is present; for it is chiefly through the hands that the germs of disease are communicated from one person to another. While the hands should always be kept clean, it is of the greatest importance that they be thoroughly cleansed before meals. The right hand, with which we convey food to the mouth, is employed in opening doors; with it we hang to the straps in the street cars, and with it we handle our germ-laden money. And too often we forget that the same door knob, the same street-car strap, the same dollar bill, may have been in the hands of some one who himself has diphtheria, or who has been brought in contact with some one else who has it.

Milk, which forms one of the best of cultures for the growth of germs, is one of the chief vehicles by which diphtheria is conveyed, and in time of epidemic should always be suspected. Handling milk with hands that have been infected may easily cause it to become a source of danger to the families buying it.

Milk should always be Pasteurized or sterilized before it is used; and in time of an epidemic of diphtheria even the milk that is supposed to be Pasteurized at the distributing center should be re-Pasteurized or sterilized at home. A simple way to sterilize milk is to place it in the inner receptacle of a double boiler, and keep the water in the outer vessel at the boiling point for thirty minutes. This is usually sufficient time to destroy all disease germs.

It is important to keep the mouth and teeth clean. Foods which favor the growth of bacteria outside of the body also form a favorable culture for them in the mouth, where remnants of food are likely to be retained. After each meal the teeth should be cleaned with a toothbrush, using a good tooth paste or powder. Draw the brush from the gums downward in brushing the upper teeth, and from the gums upward in brushing the lower teeth. By this means the bristles get in between the teeth, and remove any particles of food that have lodged there. At the close thoroughly wash out the mouth, and gargle the throat. If it is impossible to brush the teeth, do not omit the rinsing of the mouth and throat.

Diphtheria is a throat disease. As a usual thing, germs do not flourish on a clean surface of mucous membrane. When milk or other foods which are rich in protein adhere to the mucous membrane of the throat, a favorable soil is formed for the growth of diphtheria germs. Therefore it is well, after cleaning the teeth and rinsing the mouth, to gargle the throat thoroughly, cleansing it of all remnants of food.

Children should be taught these simple precautionary measures,—clean hands, clean mouth, and clean throat,—and the reasons for them. The use of the toothbrush and mouth wash and gargle should be a part of their daily régime, and especially during an epidemic of diphtheria.

◆ ◆ ◆
THE joys and griefs of later years
I half forget.

But all my early hopes and fears —
How large to child eyes each appears!
The merry laugh, the lashes wet —
I see them yet!

—Cora A. Matson Dolson.

◆ ◆ ◆ When a Woman is "Queer"

"SHE is queer, you know." Every now and again you hear this said of a woman. And when one runs this accusation to the ground, the "queerness" comes from the fact that the woman is unusual; unusual in that she does not dress as "they" (whoever "they" are!) do; or she may not do what every one else is doing (and that, in the eyes of some, is *such* a crime!). But, generally speaking, the "queer" woman is interesting; not because she is "queer," because her "queerness" is simply that she is different. She refuses to be any one else than herself. She chooses to dress either as is most becoming to her or as is most comfortable to her. She doesn't find out what "they" are doing before she does anything. She has a healthy indifference to what "they" are wearing when she buys a hat or a dress. She is just herself. Curious, isn't it, that one can be "queer" when one is merely one's self? But it is so. The fact remains, however, that the women generally adjudged to be "queer" add the real true color to the feminine horizon, and it is not going too far to say that they are among the women who are worth while.—*Selected.*

Household Hints

TO CLEAN DRESS GOODS.—Of all the ways and means of cleaning dress goods to make them look like new, in my experience none have been more successful than the following method: With a mixture of equal parts of wood alcohol and water sponge the material on the right side with either a cloth or a brush. Fold it for a few minutes, then press on the wrong side. All dust and grime will be removed, and no disagreeable odor will remain.—*Ruth Goddard.*

GRANITE CHIPS.—Perhaps a chip of granite may find its way into your stomach because some one, to rid a spoon of the food on it, vigorously struck it on the edge of a granite dish containing food. Examine your granite ware, and you can readily see whether any one in your kitchen has this careless habit. Many a person has come to the place where he has no further use for food, simply as a result of the cook's carelessness in regard to granite chips.

A DIFFERENCE.—When making a buttonhole, it makes quite a difference which end of the thread is thrown over the needle. If that part next the cloth is used, the edge formed will not wear well, but if the part next the needle is made use of, and the thread is thrown under, not over the needle, there will be a pearl edge, which will bear a much greater amount of wear. Besides, the beauty of the work is greatly enhanced. When sewing on buttons, it is well to leave the knot of the thread on the right side of the garment and directly under the button.

IRONING TABLECLOTHS.—Tablecloths washed at the very best laundries are short-lived as compared to those washed at home. Few housewives would include even the everyday table linen in the bundle of flat work sent to the laundry if it were not for the time required to iron it. In Ireland the table linen is beautifully cared for, no matter how little there is of it in the home. I learned from an Irish lady how to fold and iron a tablecloth quickly. Sprinkle the cloth evenly. Two persons take the cloth by the corners, right side up. Gather the hem ends evenly, and pull against each other until the cloth is straight. Double, gather the ends again, stretch, shake, then fold again. Hold the folded cloth by two corners now, having the center fold and selvage edges up. Let the outside selvage edge drop, and then fold it up on the opposite side. Take the four corners again; see that all is straight, and roll tightly. Let it stand at least an hour, and iron on both sides with a hot iron. The creases will be beautifully straight, the center crease always down, the side creases up, and the whole cloth glossy and well done. The folding is simpler than the telling, and is quickly done. Sheets folded in the same way are more easily and better ironed.—*Susan M. Kane.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



The Work in Mexico

DURING the last two years, the work in Mexico has passed through very serious conditions. In 1914, because of the unsettled and revolutionary condition of the country, all the American workers came out and were in the United States for about five months. Near the close of the year they returned, but they had not much more than got settled and begun the work again when still more serious conditions came on. Mexico City itself was shut in, besieged, taken and retaken at various times. The workers stayed and continued printing our papers, although it was impossible to send them out to the subscribers for a few months. A little after the middle of 1915 the way opened up again, and the papers were sent on to the subscribers, but with more or less irregularity because of the lack of communication with the different parts of the country.

Notwithstanding all the difficulties, the year 1914 was the best year for the paper. The monthly issue averaged 8,634. We do not yet know just what the average was for the past year. The present year has opened up quite well for the paper, and while we are printing both our papers in the United States, Mexico sent us first an order for 3,000 *Las Señales de los Tiempos* and 2,000 *El Amigo de los Niños* in clubs, besides the regular subscription list. In a letter received from there recently they have increased their order to 5,000 *Las Señales de los Tiempos* and 3,000 *El Amigo de los Niños*. If the other fields which receive the paper would do as well, we should soon have to print a very large edition of our truth-filled Spanish papers, which have always been our most successful evangelical workers.

The canvassers for the papers are having wonderful success in Mexico. One aged Mexican brother who is now nearing the threescore years and ten, has been working on the papers for two or three years, making a living, but frequently has been in very straitened circumstances. Recently we were informed that he came to the office and paid three hundred dollars in advance for papers to be sent to Guadalajara. When one understands the nature of the Mexican,—who seldom ever has anything ahead, but is behind, if he can possibly borrow,—and also appreciates the difficulties in the country at the present time, he will realize that this case is but little short of miraculous.

Our Mexican brethren have remained quite firm during these troublous years. One or two companies have suffered from apostasy on account of politics, and a few have found it so difficult to make a living that they have given up the Sabbath. But from all the rest word comes that they have held on faithfully, not only holding their own, but that quite a number of new converts are ready to be baptized and join them. I have in my possession the names of more than fifty who are asking for baptism; besides these I know of quite a number

of others who have not sent in their names as yet.

Not one of our brethren, so far as I am aware, has lost his life during these years on account of the revolution. Although the country is not yet entirely settled, we believe our heavenly Father will overrule matters so that there will come a time of comparative peace, at least, in which the message will be carried to a few honest hearts that will receive it. We earnestly long for this time to come soon, and ask the prayers of our brethren to this end.

G. W. CAVINESS.

Progress in Louisiana

As I was leaving the office of the Louisiana Conference for my new field of labor in the Cumberland Conference, my attention was called to some evidences of progress in Louisiana. While these were nothing very striking, yet in view of the difficulties of the field, they

Louisiana has been correspondingly encouraging. Harmony prevails throughout the field, and there is every reason to expect still greater success to attend the cause in the Louisiana Conference in the future.

R. W. PARMELE.

The Ohio Colporteurs' Institute

THE Ohio Colporteurs' Institute was held in Cleveland December 29 to January 9. Because of another institute's coming at the same time it was impossible for me to reach Cleveland until the institute was about half over. The interest was the best that I have seen in my twenty-two years' connection with the publishing work. The attendance was not only large, but those present gave evidence of having been called to the colporteur work. The spirit of devotion and consecration was excellent.

All seemed to realize that this is a great soul-winning work, and that all associated with it must first have a deep Christian experience and constantly be led by the divine hand.

When the subject of the right use of our time was presented, it was agreed by all that if one has a great longing for the salvation of souls, he will put in full time. In concluding the study on time, the workers were asked how many would agree to put in 1,600 hours in



OHIO COLPORTEURS' INSTITUTE

seemed to me very encouraging. The statistics placed in my hands covered only the past three years.

During the year 1913 the membership net gain was 40 members; in 1914 we increased by 43 members, and in 1915 we gained 42 members, net. In some unaccountable way the published statistical report gave only 14 baptisms during the year 1915, when the records show that 51 were baptized during the year. These figures refer only to the work for white people, and were not increased by immigration. The colored membership increased about 100 during the same period of time.

During the past four years we have purchased and erected six church buildings, five for white churches and one for our colored church in New Orleans. One of these for white people is now in process of building in Shreveport.

The financial progress of the cause in

1916. Over 36,000 hours were pledged. A goal of \$50,000 was set for the new year, and the meeting closed with the courage of all renewed.

The accompanying picture will convince one that Ohio has a fine large corps of sturdy men and women with which to reach the new goal. They have but one ambition, and that is to win souls by giving the message.

We confidently expect to see a great work done in Ohio this year. Quite a number of the older colporteurs were not at the institute, and we are sorry that not all who attended were present when the picture was taken; some had gone home, and two were away from the church at that hour. Brother Panches, the field missionary secretary, and Brother Reichenbaugh, his assistant, are hard at work with these workers in the field, endeavoring to help every one to make a success.

The Virginia institute was held at Richmond with the largest attendance of any I have ever attended in the "Old Dominion." Like the Ohio institute, the spirit of consecration and devotion was excellent, and the workers seemed to realize that they were called to this definite line of work. We expect to see a great work done in Virginia during 1916 in the sale of our literature. Brother George, the missionary field secretary, is greatly encouraged at the outlook, and I never saw a better outlook for the canvassing work in Virginia.

I. D. RICHARDSON,
Union Miss. Field Sec.

Work for the Colored People in Detroit, Mich.

ABOUT the middle of last August our church, with the help of the conference, leased a comfortable place for worship, and this has greatly helped our work. We have a church school with eleven members, in charge of Miss Ida A. Parker, of Logansport, Ind., an energetic and capable teacher. The church, our educational secretary, Miss Lottie E. Bell, and others, are helping to finance the school. Our faithful Bible worker, Mrs. Cynthia Bush, as well as practically all the church members, have labored earnestly during the past year for the advancement of the truth, and we are gratified to present the following report:—

Twenty members were added during the year, fifteen of whom were new converts. Our tithes amounted to \$587.96. Our Sabbath school gave \$148.66 to missions. We collected \$120.16 on the Harvest Ingathering fund; contributed \$32.75 to the academy at Holly, Mich., \$180.21 to church expense, and \$19 to other funds. This makes a grand total of \$1,088.74. Our present membership is forty.

We are by no means satisfied with what has been accomplished, but are pressing on toward a still higher goal. We are still much in need of a suitable church. However, considering that we have done our best, we pray you to remember us before the throne of grace, that we may be zealous in helping to finish the work of God without delay.

W. H. GREEN.

The Work Among the Colored People in Baltimore, Md.

ANOTHER year of activity and visible advance in the proclamation of the last message of mercy, closed with the determination of each of our members in this large city to do more for the Lord than ever before in their lives, for the past has brought so many blessings that we are sure the future has an abundance of the same.

During the summer of 1915 we held a successful tent effort, assisted in the preaching by Elder F. H. Seeney. At the first baptism thirty were buried with their Lord; since then we have baptized twenty-one more, also the result of the tent effort, making fifty-one in all. From last January to the time of the tent effort, twenty had united with the church, making a total for the year of seventy-one additions to the truth. With the other baptisms sixty-eight have obeyed this command. Our church is fast becoming

too small for the members, though we have a comfortable gallery seating one hundred.

During the month of November a successful school of health was held in the basement of the church, and we believe many well-thinking persons were helped in the way of preparing vegetarian food. One night of the school was devoted to distributing the dishes to at least 250 persons, among whom were prominent physicians and dentists of the city, and teachers of the city schools. The Drs. Sisco and Kress were the principal speakers. We find that we can reach professional men through services of this kind, who would not be likely to attend other meetings.

The members of the church are earnest, and are zealously working to cement the work here, that our church may always stand forth as a beacon light. We ask the prayers of the readers of this paper. We wish that we could take space to tell of the many organizations and branches to these organizations that go to make a live, working church. We find that our brethren and sisters are becoming more and more faithful. During the year 1915 the church raised \$1,584.86 in tithe, and \$632.19 for foreign mission work. In the same time the church debt was reduced \$1,900, leaving us at present \$3,250 yet to pay. Summing up all receipts, we have as a total about \$4,000. We hope this year to double all our past efforts in winning souls and in canceling debt, in tithe paying and in offerings to missions. We ask your prayers.

GUSTAVUS P. RODGERS.

An Interesting Missionary Meeting

AN interesting missionary meeting was held in Stockholm, Sweden, not long ago. The church had decided to build up and strengthen the home missionary work, and had elected leaders at the quarterly meeting. Plans were laid to have a demonstration of the various ways in which the home missionary work can be carried on in order to give speed to the work. Brother Munderspach, who led the meeting, read from the Word of God about the workers in the vineyard, and called attention to the fact that everybody had a part in the work of the Lord. He also mentioned the object of the meeting at which they were all gathered.

The instruction began by one of the sisters who illustrated how to leave tract envelope No. 1 with a lady who was willing to accept the tract; another sister came to a lady, who, on the contrary, did not wish to have the tract. The conversation between these two was very interesting and natural. Next, an illustration of how to sell *Tidens Tecken* was given. This was followed by instruction as to how to proceed when an individual does not at first show any inclination to buy the paper.

Exceedingly interesting was the conversation between two brethren who illustrated the selling of the various tracts. Two sisters showed in an effective manner how to make missionary visits, how to lead the conversation on to some feature of the truth, and finish with the lending of a tract.

A brother and his wife illustrated how correspondence can be used in missionary work. They talked about this work,

wrote missionary letters, which they read aloud to each other, wrapped up papers and tracts, showing the practical side of this work.

The last item on the program represented a conversation in a railway carriage. Four brethren took part in this, and after a short discussion in regard to the war, the conversation was turned to the third angel's message that is being proclaimed to the world at this time. The interview closed with the travelers' receiving a few tracts, which were passed around.

The different items were interspersed with song, music, and recitations. It was a very interesting evening, but more than that it was a very instructive one. The meeting closed with the members present choosing the kind of work in which they desired to take part.

TECKLA ROSENHOLM, *Secretary.*

New York

BROOKLYN.—One year and a half has now slipped away since the writer began labor in this part of Greater New York. Many great world events have taken place in that time, and the finishing of the work seems much nearer than it did then. God has blessed us in a measure during these months of labor in this great and wicked city, and we are glad that some precious souls are rejoicing in the light of the third angel's message who did not know it a short time ago. We cannot see that the troubled conditions in the world on account of the war have affected our work in these large cities. Doubtless this is the most favorable time we shall ever have to warn and save the honest in heart in the crowded centers of civilization.

During the past eighteen months, ninety-seven members have been added to the church in Brooklyn. Of this number twenty-three were received by letter, fifty-nine by baptism, and fifteen by profession of faith on their former baptism. We have lost nearly half this number by removal, death, and apostasy, but still it leaves a good net gain in membership.

The finances of the church also have made a good showing. The year 1914 saw a substantial increase over the previous year in tithes and offerings; but 1915 saw a much better increase in this respect. The increase in tithe was \$1,258 over 1914, and the increase in the Twenty-cent-a-week Fund was about \$400. Aside from this, the church carried a heavy church expense, many times heavier than during the preceding year. In all, this church raised nearly seven thousand dollars for the cause, outside of its local work.

We thank God for his blessings in these temporal matters at this time. Our people have confidence in the triumph of the message in the near future. At the beginning of the school year we began a church school, which carries nine grades, in charge of Miss Christine Johnson and Miss Hazel Gordon. The Chinese Sunday school, which is conducted in our church by our members, is prospering, and a number of bright Chinese young men are learning about the true God, while studying English. Some souls, we trust, will be gathered from this effort on the part of our members to reach the foreign people.

The outlook for the work in this city

is bright, and now is the time for work to be done in these centers. We solicit the prayers of our people for the success of the work in the Eastern cities, of which the Testimonies have spoken so frequently and earnestly.

E. L. CARDEY.

Michigan

BATTLE CREEK.—Another year's work in missionary lines, home and foreign, has closed in this historic church, where the first nucleus was started in 1852 by our venerable Captain Bates. When he arrived in town, a stranger, he went to the post office and asked Mr. Nobel to direct him to "the most honest man in town." Reflecting a moment, the postmaster replied, "David Hewett, of the 'West End.'" Elder Bates called on him, stayed with him that night, held a Bible reading with him and his wife till after midnight, and both accepted the faith that night.

Meetings were begun in Brother Hewett's home, and several others joined them. Elder M. E. Cornell was called to follow up the work. He and his company of First-day Adventists at Jackson had just embraced the Sabbath under the teachings of Elder Bates. Elder Cornell was absent from Jackson when Captain Bates began meetings there, and hearing of it, he and his wife drove over from Albion "to set matters right." He arrived in the morning while Elder Bates was preaching, and gave attentive ear to gather points of error. He said later, "Elder Bates preached all day and nearly all night, and the Lord converted us before I had a chance to reply." Immediately on the arrival of Elder Cornell to follow up the work in Battle Creek, Elder J. B. Frisbie, a Baptist minister of ability and earnestness, embraced the faith and joined Brother Cornell in his work. They soon had a large company of believers.

The following summer they held tent meetings on the corner of Van Buren and Tomkins Streets, and believers multiplied. The growing interests which soon located in the city—publishing work, sanitarium, and college—outgrew three church buildings, and in 1878 the "Dime Tabernacle" was erected.

Thousands have become members of this church (which is still the largest congregation of Seventh-day Adventists in the world). Many of these have gone to the "blessed sleep" and many to the far ends of the earth, as doctors, teachers, publishers, colporteurs, and missionaries.

Our Father is still at the helm, and souls are being garnered for him. During the past year, \$3,250 worth of gospel literature has been distributed; Sunday night meetings have continued, excepting through August and September; Bible studies have been held each Tuesday night during eight months, and eighty-three persons have been baptized—forty-two in the first part of the year before Elder Westworth left, and forty-one since.

A good interest was manifested in the Harvest Ingathering campaign, which resulted in gathering \$625 for missions. The Annual Offering amounted to \$650; Sabbath school offerings, \$2,013; offerings of young people's society for missions, \$250. Total mission offerings by the church, \$5,099.

Offerings for home missions: Tithes, \$14,413; academy fund, \$3,091; church expense fund, \$1,551; religious liberty fund, \$40; Dorcas Society, \$117. Total contributions for all purposes during the year, \$28,310.

A good spirit prevails in the church, and we are praying that more may be accomplished the present year. The church has greatly appreciated the help of visiting ministers who have stopped with us from time to time, and trust that our general men may continue in the future to favor us with their counsel and help.

The church school and academy are making favorable progress. The enrollment for the year is over 180, the largest in many years. Full ten grades of work are carried, five teachers being employed.

The spiritual interests of the school receive careful attention, and it is an encouragement to patrons and teachers to know that the great majority of the boys and girls are seeking something better than worldly pleasure. Interesting and profitable meetings were held in the school during the week of prayer. We confidently expect that many will be saved in the kingdom as the result of the efforts put forth by the church in sustaining this large school.

The work of the young people and youth is receiving careful attention. From 200 to 250 young people gather each Sabbath for their regular meeting, and a deep interest is manifest. The department lessons are now used, and a general interest is being awakened in these. A Standard of Attainment class is conducted each week, several members of which are giving Bible studies in the city. Earnest efforts were put forth by all to reach the 1915 goal, and the members are looking forward to the new goal of 1916. A large Junior Society is also conducted. Special meetings during the week of prayer were held for the children, with the result that a real consecration of their young minds and bodies took place among them. They are now doing active work for Christ.

G. E. LANGDON.

Newspaper Aid in Tent Work

DURING the past two years it has been my privilege to see the power of newspaper publicity demonstrated to the extent of attracting an intelligent class of listeners to a series of meetings, and also arousing enough interest among many who did not attend to look for the reports the first thing after receiving their daily papers.

In these two years, efforts have been held in two of the cities of Massachusetts, the papers in each place giving us a very liberal amount of space for the presentation of outlines of our different doctrines. In one of the cities our efforts were centered on giving daily reports to the leading newspaper, and not only did it reach a large portion of the population in the immediate town, but also circulated quite extensively throughout the county.

When in the series of meetings the subject of the change of the Sabbath was presented, the report of this sermon was not published. I asked some of those who had been attending the meetings to call the editor by telephone and inquire as to his reasons for withholding the report. Afterward the editor told me of

the interest manifested by his readers, and we had no difficulty in securing the publication of future reports. This method surely could be adopted with good effect by others who might find difficulty in getting reports of their sermons published after they have reached the testing truths in their meetings.

We found, much to our encouragement, that not only did strangers read the articles, but many of them clipped the reports from the papers and saved them for future reference. We also patronized the pay advertisement columns of the papers, and soon realized that by giving a little money back to the papers in the form of advertisements, which, by the way, were also read, the editors showed more willingness to publish our news articles. Newspaper publicity not only reaches the masses, but it is not expensive, and it certainly is effective, even though but little money is involved to secure it.

WM. W. RICE.

Field Notes

SEVEN new believers were baptized at New Haven, Conn., not long ago.

THE new church building at Marcelline, Mo., was recently dedicated to the service of God.

NEAR COX, S. Dak., nineteen are keeping the Sabbath, and others are deeply interested in present truth.

ELDER A. R. BELL recently baptized fifteen adults in Lebanon, Pa., the result of a tent effort held there last summer.

ELDER J. G. LAMSON reports the recent baptism of seven new believers who united with the church at Grand Rapids, Mich. A new church has been organized at Napoleon, East Michigan.

A NEW church building is being erected at Otsego, N. Y. The workers at that place report fourteen new believers. During the past year forty-two persons have been added to the church in Brooklyn, twenty-five by baptism and the remainder by letter or profession of faith.

THE following good word comes from Davenport, Iowa: "Our church membership two years ago was 42; at this present writing it is 73. The Sabbath school attendance is 100. We have put up a new church building the past year, which cost about \$4,000. This has all been paid but \$480, which we hope to meet by the first of May, 1916."

ELDER A. R. OGDEN, president of the Iowa Conference, in a recent letter says of the work in that field: "Am glad to report that everything is moving along quite satisfactorily in our conference work. We have passed the Harvest Ingathering goal by several hundred dollars, also reached the full Twenty-cent-a-week Fund with a surplus of upwards of \$2,000. Our workers and people are full of courage, and we anticipate a good year during 1916."

SOME one has spoken of Africa as a great interrogation point, turned westward, looking across the seas, asking, "Why am I the Dark Continent?"

Missionary Volunteer Department

M. E. KERN - - - - - Secretary
 MATILDA BRICKSON - - - - - Assistant Secretary
 MEADE MACGUIRE - - - - - Field Secretary
 C. L. BENSON - - - - - Field Secretary
 MRS. I. H. EVANS - - - - - Office Secretary

The Bible Year

Assignment for February 13 to 19

- FEBRUARY 13: Leviticus 19 to 21.
- FEBRUARY 14: Leviticus 22 to 24.
- FEBRUARY 15: Leviticus 25 to 27.
- FEBRUARY 16: Numbers 1 to 3.
- FEBRUARY 17: Numbers 4 to 6.
- FEBRUARY 18: Numbers 7 to 10.
- FEBRUARY 19: Numbers 11 to 13.

Supplementary Study

Review the book of Leviticus. Outline it in six divisions (Offerings, Priesthood, Cleanliness, Holiness, Feasts, Laws), giving the chapters.

To Think About as You Read

- FEBRUARY 13: What it really means to love my neighbor as myself.
- FEBRUARY 14: The duty of showing mercy to the poor.
- FEBRUARY 15: How does my life conform to the Lord's standard of Sabbath keeping and reverence?
- FEBRUARY 16: The honor of being chosen to minister.
- FEBRUARY 17: Separation from the world.
- FEBRUARY 18: Am I faithful in giving the invitation, "Come thou with us, and we will do thee good"?
- FEBRUARY 19: Do I truly appreciate the daily gifts of bread and water and raiment?

Numbers

This book takes its name from the fact that it contains two censuses, or numberings, of Israel,—one at Sinai, the other in the plains of Moab, thirty-eight years later. The Greek name for the book is *Arithmoi*, from which comes our word arithmetic. A careful reading shows the appropriateness of this title.

Numbers has also been aptly called "The Book of Journeys." The first chapters are a continuation of Leviticus; but beginning with chapter 9, the narrative of Exodus, which left Israel encamped at Sinai, is resumed. Their main experiences on the way to Kadesh-barnea are quite fully recorded; but of the years in the wilderness little is told save that the camp was moved from time to time.

"The book of Numbers is rich in fragments of ancient poetry, some of them of great beauty, and all throwing an interesting light on the times in which they were composed. Such, for instance, is the blessing of the high priest (6: 24-26). Such, too, are the chants which were the signal for the ark to move when the people journeyed, and for it to rest when they were about to encamp." The beautiful prophetic poems uttered by Balaam, under the inspiration of the Holy Spirit, appeal no less to the mind and the heart than to the ear, so lofty and musical are their cadences.

The Key to the Cuneiform Inscriptions

The finding of the Rosetta stone awakened a great desire among Bible students everywhere to explore the historical lands of southwestern Asia in the hope of finding still further confirmation of the Sacred Record. All through the

nineteenth century and up to the present time the work of surveying, locating, excavating, collecting, and comparing has gone steadily forward. The great valley of the Euphrates and Tigris Rivers has furnished a rich field for archeological research. "Travelers through this valley for centuries had noticed many strange ruins, . . . artificial mounds, dry beds of ancient canals, ruins of towers and cities." Some of these travelers "had noticed and occasionally picked up, here and there, especially near the mounds, bits of burnt bricks, and fragments of tablets, upon which were found some peculiar, wedge-shaped characters. No one could determine whether they were writing, or simply a species of artistic ornamentation." Between 1808 and 1820 an English traveler named Rich made a collection of these curiously inscribed little bricks, and sent them to the British Museum. But no one at that time could read their story.

In 1835 Henry C. Rawlinson, then a young English officer in the Persian army, found on Mt. Behistun, in Persian Kurdistan, what is now known as the Behistun inscription.

The mountain that attracted the attention of the young officer was of limestone, "rising out of the plain to a height of seventeen hundred feet. One side of this mass was almost perpendicular in form. About three hundred and fifty feet above the base on this perpendicular side, Rawlinson could see a large space which had been carefully hewn off and polished. Upon this prepared surface he could also descry a large bas-relief representing a king, before whom stood a long line of captives bound neck to neck with a rope. Adjacent to this group were several columns of cuneiform inscriptions." The young officer determined to secure a copy of these; and finally, after working at his self-appointed task at intervals for four years, in the face of almost insurmountable difficulties and often at the risk of his life, the work was completed.

The next thing was to find the hidden meaning. Seeing that the inscriptions were in three languages, he at once began to study the Sanskrit, Zend, and Pahlavi. He was already familiar with the Persian. With incredible patience he toiled at his task, and "succeeded finally in translating the five columns of old Persian cuneiform writing, nearly four hundred lines. Ten years after his discovery at Behistun, he sent his translation to Europe."

It was found that this ancient inscription had been made by order of Darius I, king of Persia, about 515 B. C. It gave the history of various revolts, and contained other valuable information.

"On the supposition that the other two inscriptions told the same story, scholars began to attempt to read them. Very soon the second tongue, the Median, or Susian, began to yield its secrets. Then the third series of columns, the Babylonian, was forced to give up its hidden treasures. This Behistun group was found to sustain the same relation to the cuneiform languages of Babylonia that the Rosetta stone sustained to the tongues of ancient Egypt. It was the key to its ancient life, people, and government."



EVERY sinful act is another cord woven into that mighty cable of habit, which binds the spirit to the throne of darkness. — David Thomas.

Religious Liberty Department

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

A Call to the Instructor Temperance League

THE Instructor Temperance League is composed of all those who will join in a campaign for nation-wide prohibition by aiding in an effort to put the *Temperance Instructor* into every home. A State will not vote for prohibition of the liquor traffic without a preponderance of public sentiment favoring it. The *Temperance Instructor* in the past has been a strong factor in molding public sentiment, especially in connection with State prohibition and local option elections. The temperance forces in Vermont are weak in comparison to the liquor traffic, and our people are few and limited in means. The situation there this year is similar to that in Maine in 1912, when Brother Haskell, with the *Temperance Instructor* and the liberal support of our people, saved Maine to the cause of temperance and marked the beginning of better days for our special work in good old Maine.

Nineteen States have already decided the great issue. Seven States will vote on this question this year; but the people of Vermont will be called to settle it the seventh day of next March, while the others will not vote on it until the general election next November.

Why not rally our forces around the old State of Vermont, and score a glorious victory? I am planning to assist our brethren in Vermont in a State-wide campaign the latter part of February and the first week in March. I should especially like to have our people in the States where the fight is not on, or where the victory is already won, to come to our rescue by supplying us with forty or fifty thousand copies of the *Temperance Instructor* to use in our temperance campaign throughout the State of Vermont, the same as it was used so effectively four years ago in the Maine campaign. We are anxious to place a copy, if possible, in every home needing it.

You can help us. If you volunteer to join our league the tract society secretary will, upon your request, send you an official solicitor's card, duly authorizing you to solicit funds from the public and from business firms that are interested in our fight for nation-wide prohibition. Many would gladly assist where a special fight is on, by contributing funds for the free circulation of the *Temperance Instructor* in the homes of those who need it and would be favorably influenced by reading it, but who would not purchase it before they became interested. The Anti-Saloon League of America solicits hundreds of thousands of dollars each year from business men in this way; why should not we? A *Temperance Instructor* will also be supplied to you, that you may show those whom you solicit the nature of the paper to be bought with this donation.

If our churches would rally to this issue, we could flood the State of Vermont with our literature, and score a great victory for the cause of temperance as well as for the truth we hold so dear. Why not do it? What we do must be

done quickly. Will not each of our churches make itself responsible for a certain number of papers, say, 100, 500, or 1,000 copies? Write the Vermont Tract Society, Concord, N. H., what you will do, so that the society can send its orders in to the Review and Herald for 5,000 copies at a time, and thus procure the *Temperance Instructors* at 3 cents a copy. The people in Vermont are going to do their share, but they need help.

The public will assist us in this campaign if only we have the courage to ask them. Now is the time to strike a decisive blow; let us improve the opportunity.

C. S. LONGACRE.

Colporteurs' Summary for December, 1915

UNIONS	Books			Periodicals			
	ACTS.	HRS.	VALUE 1915	VALUE 1914	NO. COP.	VALUE 1915	VALUE 1914
ATLANTIC							
Maine	8	521	\$ 582.30	\$ 186.85	111	\$ 11.10	\$ 126.50
N. New England	5	382	213.60	301.80	806	80.60	71.50
Massachusetts	6	770	370.05	531.90	3880	388.00	262.90
S. New England	4	223	314.05	126.70	1860	186.00	78.00
E. New York	12	752	1115.31	253.70	1160	116.00	64.00
W. New York	4	352	296.25	402.05	360	36.00	95.00
Greater New York	6	317	370.75	361.05	1734	173.40	351.10
Totals	45	3317	3262.31	2164.05	9911	991.10	1049.00
COLUMBIA							
Ohio	19	1720	1050.10	857.25	2184	218.40	350.60
Chesapeake	7	544	439.50	842.35	468	46.80	133.00
Virginia	9	633	388.65	179.50	650	65.00	191.20
West Virginia	13	1485	1754.90	521.75	970	97.00	23.00
E. Pennsylvania	6	774	471.60	662.35	1908	190.80	167.00
W. Pennsylvania	12	1117	1480.35	611.70	340	34.00	145.00
New Jersey	7	289	216.95	123.75	790	79.00	86.80
Dist. of Columbia	6	138	588.95	276.41	1093	109.30	235.30
Totals	79	6700	6391.00	4075.06	8403	840.30	1331.90
LAKE							
E. Michigan	10	373	330.40	440.10	1570	157.00	376.40
W. Michigan	8	879	653.55	154.25	205	20.50	123.00
N. Michigan	8	484	257.40	207.00	280	28.00	9.50
Wisconsin	4	105	53.60	128.75	630	63.00	204.50
N. Illinois	6	458	292.10	384.75	815	81.50	315.50
S. Illinois	18	2315	2292.70	892.70	451	45.10	129.00
Indiana	14	960	781.80	467.60	871	87.10	112.70
Totals	68	5574	4661.55	2675.15	4822	482.20	1270.60
EASTERN CANADIAN							
Ontario	1	....	357.85	753.64	1171	117.10	228.10
Quebec	..	....	14.20	26.45	100	10.00	79.00
Maritime	1	....	242.95	87.50	....	....	5.00
Newfoundland	..	....	....	6.25	....	....	50.00
Totals	2	....	615.00	873.84	1271	127.10	362.10
SOUTHERN							
Louisiana	6	389	271.60	29.45	655	65.50	184.00
Alabama	28	395	146.25	36.45	990	99.00	110.30
Kentucky	11	1079	1221.13	1421.65	363	36.30	173.00
Mississippi	11	477	195.20	124.00	825	82.50	88.70
Tennessee River	11	787	536.75	277.10	470	47.00	169.00
Totals	67	3127	2370.93	1888.65	3303	330.30	725.00
SOUTHEASTERN							
Cumberland	6	600	426.00	139.20	600	60.00	55.50
Georgia	6	662	373.75	198.10	837	83.70	124.40
North Carolina	7	545	447.40	974.55	675	67.50	43.50
South Carolina	5	320	415.86	142.05	225	22.50	92.50
Florida	8	615	1599.52	519.20	319	31.90	130.50
Totals	32	2742	3262.53	1973.10	2656	265.60	446.40
SOUTHWESTERN							
Arkansas	8	358	508.25	18.00	81	8.10	39.80
Oklahoma	22	731	418.75	539.64	616	61.60	113.90
N. Texas	12	265	187.50	116.50	590	59.00	64.00
S. Texas	14	901	128.45	270.30	1655	165.50	195.50
W. Texas	16	750	394.85	127.25	....	....	31.50
New Mexico	3	142	100.40	593.00	590	59.00	3.00
Totals	75	3147	1738.20	1664.69	3532	353.20	447.70
CENTRAL							
Missouri	10	1271	1232.85	574.55	770	77.00	196.40
E. Colorado	9	763	780.65	642.35	500	50.00	41.50
W. Colorado	3	502	497.95	92.50	5	.50	95.00
Nebraska	5	398	566.20	239.85	75	7.50	188.50
Wyoming	2	135	157.30	161.65	120	12.00	22.50
Kansas	14	1435	1405.99	515.85	825	82.50	245.00
Totals	43	4504	4640.94	2226.75	2295	229.50	788.90
NORTHERN							
Iowa	3	203	315.95	617.05	2980	298.00	454.00
Minnesota	4	473	394.35	1947.60	2907	290.70	394.80
North Dakota	..	....	....	329.95	386	38.60	23.10
South Dakota	3	166	165.10	91.75	445	44.50	59.00
Totals	10	842	875.40	2986.35	6718	671.80	930.90

Publishing Department

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

Comparative Summary of Foreign Periodicals

JANUARY, 1914, 485,968 copies, value \$19,795.36; January, 1915, 448,128 copies, value \$13,166.23.

February, 1914, 372,235 copies, value \$10,739.70; February, 1915, 403,134 copies, value \$11,357.55.

March, 1914, 381,017 copies, value \$11,168.35; March, 1915, 467,626 copies, value \$18,243.92.

April, 1914, 375,140 copies, value \$11,686.31; April, 1915, 418,584 copies, value \$10,001.96.

May, 1914, 297,877 copies, value \$8,049.90; May, 1915, 595,740 copies, value \$18,200.94.

June, 1914, 301,582 copies, value \$9,509.79; June, 1915, 215,051 copies, value \$7,974.76.

July, 1914, 380,246 copies, value \$10,455.83; July, 1915, 561,531 copies, value \$11,627.60.

August, 1914, 196,328 copies, value \$5,502; August, 1915, 451,249 copies, value \$11,301.47.

September, 1914, 300,761 copies, value \$8,336.88; September, 1915, 220,832 copies, value \$7,848.51.

October, 1914, 445,629 copies, value \$11,703.18; October, 1915, 410,917 copies, value \$10,454.20.

November, 1914, 375,186 copies, value \$9,461.03; November, 1915, 359,241 copies, value \$7,848.51.

December, 1914, 492,309 copies, value \$14,893.63; December, 1915, 383,210 copies, value \$10,329.

The Summary

We are glad to be able to pass on such an encouraging report for December. It will be noticed that every union in the North American Division, except two, shows a gain over December of last year. During the last three months of the old year there has been a decided change for the better in our book work; in most instances gains have been shown.

An encouraging gain is also shown by our foreign fields. It will be seen that the total gain for the year, while not large, shows that our colporteur work as a whole has grown throughout the world. When it is remembered that 1915 has been marked with trouble, war, and distress, such as has never been known

PACIFIC

Cen. California	3	132	\$ 182.20	\$ 478.65	235	\$ 23.50	\$ 182.00
California	8	389	562.70	.....	3395	339.50	330.00
N. California	6	256	325.75	523.05	358	35.80	91.80
S. California	2	....	991.00	440.80	3285	328.50	232.60
Utah	3	123	98.75	218.20	50	5.00	36.50
Arizona	..	....	.....	118.00	300	30.00	25.00
Totals	22	900	2160.40	1778.70	7623	762.30	897.90

NORTH PACIFIC *

W. Washington	2	34	166.50	785.90	1270	127.00	200.50
Upper Columbia	2	312	350.70	1462.05	540	54.00	90.00
W. Oregon	7	872	992.20	263.00	645	64.50	86.00
S. Oregon	2	80	227.50	310.70	90	9.00	21.70
S. Idaho	5	698	849.05	288.70	252	25.20	52.30
Montana	3	345	529.90	329.00	1035	103.50	116.80
Totals	21	2341	3115.85	3439.35	3832	383.20	567.30

WESTERN CANADIAN **

Alberta	2	166	188.75	.....	55	5.50	69.00
Manitoba	2	479	561.75	.....	585	58.50	51.40
British Columbia	..	....	.....	.....	840	84.00	322.00
Saskatchewan	2	310	427.50	.....	515	51.50	81.40
Totals	6	955	1178.00	.....	1995	199.50	523.80

Foreign and miscellaneous	.....	.....	.....	.....	6062	606.20	1603.70
Subscription lists	.....	.....	.....	.....	41206	4120.60	3373.80

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	91	747	11744.82	13060.09	.....	.....	3856.43
British	26	2210	1127.47	1449.92	217201	5403.92	4480.00
Scandinavian	87	12176	6279.84	4773.50	6137	252.13	417.17
South African	12	882	1313.02	.....	333	37.45	.....
W. German	47	5138	1966.47	2250.77	65590	1637.90	2139.50
E. German	52	5142	1840.19	1507.01	57049	1493.49	1889.29
Danube	12	2136	478.82	1813.12	129	2.69	.....
Cen. European	52	5804	2123.06	2140.17	21120	702.68	550.51
Latin	11	865	672.01	1019.06	8079	217.73	275.65
Levant	1	1393	117.00	23.88	.....	.....	.....
India	27	3255	185.66	507.86	.....	.....	.....
Korean	..	....	49.75	28.98	2720	68.00	121.10
Japan	..	....	92.55	30.45	843	157.60	21.39
Philippine Islands	10	924	338.92	387.91	.....	46.50	.....
Hawaiian	2	164	302.25	.....	500	50.00	.....
Guatemala	1	95	96.20	.....	.....	1.50	.....
Canary Islands	1	27	10.62	8.28	.....	.....	.....
Porto Rican	4	357	450.95	161.82	.....	.....	17.20
Cuban	5	346	666.00	337.32	59	5.60	76.30
Jamaica	7	....	138.56	248.75	3450	207.00	769.80
South American	15	1013	2045.92	680.64	.....	44.81	279.29
Brazilian	41	3927	2833.69	1169.75	.....	.....	.....
Venezuela	..	....	.....	151.80	.....	.....	.....
Totals, foreign	504	46601	34873.77	31751.08	383210	10329.00	14893.63
Totals, N. Am.	470	34149	34372.11	25745.69	107229	10722.90	14319.00
Grand totals	974	80750	\$69145.88	\$57496.77	490439	\$21051.90	\$29212.63

Comparative Book Summary

	1910	1911	1912	1913	1914	1915
Jan.	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58
Feb.	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61
March	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23
April	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96
May	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10	107,987.69
June	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96	151,199.10
July	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62	170,546.02
Aug.	91,145.11	91,810.46	103,165.69	111,660.64	105,391.65	118,773.18
Sept.	66,523.65	86,001.72	67,551.70	73,732.14	74,359.96	78,364.70
Oct.	62,461.13	81,367.89	70,219.07	84,015.90	60,357.25	76,102.53
Nov.	58,211.68	67,600.00	77,424.87	73,949.68	57,388.95	69,660.16
Dec.	54,663.93	58,386.24	57,291.91	59,749.92	57,496.17	69,145.88
Totals	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,049,943.46	\$1,083,110.29	\$1,088,890.64

Comparative Summary of American Periodicals

	1912	1913	1914	1915	1912	1913	1914	1915
Jan.†	121666	177080	152971	170760	July	191937	176772	211040
Feb.	144257	201659	242627	134619	Aug.	183119	153849	171451
Mar.	207529	166499	224757	341059	Sept.	173077	127017	164860
April	189498	152088	162027	183280	Oct.	587830	126557	174182
May	162220	166465	168934	158114	Nov.	108755	100351	142040
June	163120	156550	189897	159635	Dec.	111199	99504	143190
Totals	.....	.....	.....	.....	.....	2344207	1804391	2147976

* Books reported for three months. ** Books reported for two months.
† Multiply number of magazines in any month by ten cents to get value.

in the history of the world, it is all the more remarkable that the sale and circulation of our literature has increased rather than decreased.

For all this let us thank God and take courage. The prospects for 1916, at the present writing, are very encouraging, and we have reason to hope that we shall be able under God to make further advance in the circulation of our truth-filled literature. W. W. EASTMAN.

Our Books Sell in Spite of the War

As an illustration of how our colporteur work prospers and grows in all parts of the world, in spite of the difficulties, we quote the following from a recent communication received from Elder J. Wibbens, superintendent of our work in Holland. He says:—

"Our colporteur work is booming. It used to be, according to our estimation, a good colporteur who sold 400 florins' worth (about \$164) in three months, but some are selling now close to 500 florins' worth. We used to be glad when we sold 1,400 florins' worth in a month, but in November our sales amounted to 2,127 florins (\$672). We now sell in two months what we used to sell in three, and mostly large books."

Speaking of the effects of the war on their industries, he says:—

"On account of the war there is much money among the farmers, and the fishers had five times as good a year as the average, and of course this helps some; but the industries and the people living in the cities and seaports are having a hard time, as the war hinders the import of raw materials."

Thus it is that some are prospered while others suffer; but notwithstanding it all, our colporteur work, along with all other lines of the message, goes steadily forward, assuring us that the gospel message will surely be finished in this generation, "as he hath declared to his servants the prophets." Rev. 10:7.

W. W. EASTMAN.

Home Missionary Department

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

Does Home Missionary Work Bring Results?

THE thing that we all want to see, no matter what we are doing, is results. It makes but little difference how hard the work, we somehow or other feel perfectly satisfied if we can just obtain results. The world is looking for men that bring results. Business firms are constantly studying the best methods to employ in their business. Why?—That they may obtain the best and most sure results.

It is only just that we should ask ourselves the question, "Am I bringing results?" In laying plans for the prosecution of the Lord's work, our first question should be, "Is this the best way to get results?"

I am glad that the plans laid for the furthering of the home missionary work

are plans that, if carried into effect, will bring results of great magnitude. We have splendid plans. The work is quite fully outlined. Now the important thing is to go into the field and carry out those plans and bring results.

At one of our home missionary institutes the question was raised, "Does it pay to hand out tracts to strangers with whom we are brought in contact?" While the importance of this method of work was receiving our attention, a gentleman in the congregation arose and said, in substance: "I am not a member of the Seventh-day Adventist Church as yet, but I hope to be soon. I should not have a desire to be one, and should not be here today, had not some one handed me a copy of the tract, 'How Esther Read Her Bible.' I read that tract, and studied the subject matter, and secured other tracts and literature upon the same subject as well as kindred subjects, and as a result I am here today, and desire to go all the way with this people." Brethren, if we are faithful in casting our bread upon all waters, God will see to it that we see results.

The above example is not an isolated one by any means. Many of our church members are in the truth directly as a result of the faithful missionary work done by our earnest members. I trust that we shall see a great revival in the home missionary work, not simply a bright flash to be followed by darkness, but a real healthy growth, that shall continue to develop until the work is done and the workers gathered home.

S. A. RUSKJER.

Medical Missionary Department

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

A Correction

By mistake the date of the opening of our first health institution has been given as 1868. This was recently stated in one of our papers, which called forth a letter from Elder J. N. Loughborough, making the correction. His communication will be of interest to a number, as offering authentic information on the point. We give it as follows:—

"DEAR BROTHER HANSEN:—

"In the Harvest Ingathering *Signs*, page 26, near the top of the page, I see the printers cause you to say, 'Its first institution was opened at Battle Creek, Mich., in 1868.' I conclude that you wrote it 1866, but that the printers turned the 6 into an 8.

"The vision that 'we should have an institution of our own,' was given to Sister White on Christmas night in 1865, in Rochester, N. Y. I was present on that occasion. She did not, however, make the health institution part public until the session of the General Conference in the spring of 1866.

"I was at that time president of the Michigan Conference, and drew up the subscription paper, calling for means to start the enterprise. We purchased Judge Graves's home, and the work began in August, 1866. It was needful for legislative action before we could or-

ganize legally. This matter was put through the legislature in the winter, through the labors of Lawyer Pine of Battle Creek. So in the spring of 1867 we organized legally.

"I see in my diary of that year: 'April 1-5. Counsel over health institute matters.' 'April 7. Counsel on organization of health institute.' 'April 8. Down to lawyers' office. Got Articles of Association for institute.' 'April 9. Signing Articles of Association for Health Reform Institute.' 'April 26. Election of directors for Health Reform Institute.' I was chosen president, and so served until the spring of 1868, when it was decided that I come to California. So you see it read a little strange to me, that the institute was opened in 1868, when at that date I was already on my way to California.

"[Signed] J. N. LOUGHBOROUGH."

Reference to early REVIEW files shows the above dates to be correct, and that the opening of the first Health Institute should be given as Sept. 5, 1866.

L. A. HANSEN.

Notes of Interest

Two or three treatment room enterprises are available to suitable persons. Correspondence is solicited by our department.

AN item of more than local interest is one regarding changes that have been made in the business management of the California sanitariums. L. M. Bowen is now at Loma Linda as business manager. Elder J. A. Burden has taken the management of the Paradise Valley Sanitarium; and Chas. E. Rice, of the latter place, is now business manager of the St. Helena Sanitarium. C. E. Kimlin is now manager of the Glendale Sanitarium. The brethren recognize that such changes do not generally contribute to financial prosperity for the time being. Regret is felt by associated workers to have their relations thus severed. The changes are made, however, after careful deliberation and much counsel, and with the view of strengthening the work as a whole.

ONE of our oldest men nurses is C. L. Burlingame. He and D. T. Strickler purchased the men's side of the Whiteis Baths at Columbus, Ohio, July 1, 1914. We have a brief summary report of their work, which shows encouraging figures.

The first six months the two brethren did all the work, giving 1,697 treatments, an average of 283 a month. The next six months there were given an average of 342 treatments a month, and the next six months the average number was 365. December of 1915 was the banner month, with 402 treatments. The total receipts for 1915 were over \$5,000. The capacity was increased and facilities were added. Not much advertising is done, about ninety per cent of the business coming from satisfied patrons telling others.

We have several such enterprises, running successfully, affording self-supporting employment to workers and giving much opportunity for doing active missionary work in a personal way and in connection with the local church. Rightly conducted city treatment-room work is to be strongly recommended to those prepared to engage in it.

AN encouraging paragraph comes in a letter from the New England Sanitarium at Melrose, Mass., as follows:—

"A Mrs. —, who has been coming to the sanitarium for a number of years, took her stand for the Sabbath truth before leaving a few days ago. She came into the office to say good-by, and told me something of her struggles over the question. She said that as far as she was concerned personally, she would much have preferred to go away quietly and say nothing in a public way, as she is of a rather timid disposition, but she finally decided to announce in morning worship her decision about the Sabbath, and she says the Lord helped her to make a clear statement in regard to the truth. This no doubt made a favorable impression upon the other patients assembled. These are some of the things that give us courage to press onward, believing the sanitarium work is accomplishing some good. There is a very good spirit among the workers, and a great majority are doing their part in bearing the burdens."

A later letter gives this paragraph:—
"It will no doubt be of interest to you to learn that another one of our patients, Mrs. —, who has been making her home with us for some time, has begun keeping the Sabbath. She is a woman of very fine character and some means, and we know you will rejoice with us when you receive this good news."

NOTICES AND APPOINTMENTS

Address Wanted

MRS. J. M. LEIN, Box 155, Stanley, N. Dak., is anxious to secure the address of Jacob Kern, with whom she had some business dealings several years ago. Any one knowing of Brother Kern's address will confer a great favor on this sister by promptly notifying her.

North Pacific Union Conference Association

THE North Pacific Union Conference Association is hereby called to convene in its biennial session at College Place, Wash., Feb. 21, 1916, at 11 A. M.

Officers will be elected, and such other business transacted as may need attention.

C. W. FLAIZ, *President*.

S. J. LASHIER, *Secretary*.

Western Canadian Union Conference

THE fourth biennial session of the Western Canadian Union Conference is appointed to convene at Calgary, Feb. 24 to March 2, 1916, for the purpose of electing officers for the ensuing union conference term, and the transaction of such other business as may properly come before the conference for consideration.

In connection with this meeting will be held a ministerial institute and a colporteurs' convention. Instruction will be given in Sabbath school, home missionary, and young people's work. Church officers will also find many things to help them during the session.

This will be perhaps one of the most important meetings ever held by Seventh-day Adventists in Western Canada. Since our last gathering of this nature, many grave happenings have overtaken the world, and at this time our country is engaged in the awful struggle into which the nations of the earth are being plunged. This meeting will mean more to those who attend than it could mean in an ordinary time. We expect a large attendance.

H. S. SHAW, *President*.

F. L. HOMMEL, *Secretary*.

Lake Union Conference

THE eighth biennial session of the Lake Union Conference will be held in the Battle Creek Tabernacle, at Battle Creek, Mich., March 7-14, 1916. The first meeting of the conference is to open at 9:30 A. M., Tuesday, March 7. Each local conference in the union is entitled to one delegate without regard to numbers, and to an additional delegate for each one hundred and fifty of its membership.

L. H. CHRISTIAN, *President*.
A. N. ANDERSON, *Secretary*.



California Conference Association

THE twentieth annual meeting of the California Conference Association of the Seventh-day Adventists will be held in connection with the regular forty-fifth annual session of the California Conference of Seventh-day Adventists, at Mountain View, Cal., March 6-9, 1916, for the election of a board of seven trustees for the ensuing term, and for the transaction of such other business as may come before the meeting. The first meeting will be called at 3 P. M., Monday, March 6, 1916.

J. L. McELHANY, *President*.
E. E. PARLIN, *Secretary*.



California Conference

THE forty-fifth annual session of the California Conference of Seventh-day Adventists will be held March 6-9, 1916, at Mountain View, Cal., at which time officers will be elected for the ensuing term, and such other business transacted as may come before the meeting. The first meeting will be called at 10 A. M., Monday, March 6.

J. L. McELHANY, *President*.
H. B. THOMAS, *Secretary*.

Obituaries

DUCE.—Harmon Wayne Duce, only son of William and Crystal Duce, was born at Schaberg, Ark., and died in Kansas City, Mo., aged nineteen months and twenty-three days. The sorrowing parents are comforted by the blessed hope of a soon-coming Saviour.

W. W. STEBBINS.

BRADLEY.—Martha Jane Bradley was born in Dublin, Ireland, April 3, 1833. She died suddenly in Buffalo, N. Y., Dec. 19, 1915 where she spent the last forty years of her life. She was a devoted Christian, and we feel confident that she sleeps in Jesus. Interment took place at Oakville, Canada.

H. LESLEY SHOUP.

GYLES.—Mattie Gyles, of Buffalo, N. Y., died at the home of her sister, Dec. 19, 1915, after a brief illness. She was laid to rest awaiting the return of the Saviour whom she faithfully served during the last twenty years of her life. She is survived by her father, two sisters, and a brother, but they sorrow in hope. Her age was 36 years, 7 months, and 16 days.

H. LESLEY SHOUP.

KINGSLEY.—Mary Herrick was born in Le Roy, Genesee Co., N. Y., April 9, 1820. She was married to Elder Franklin Kingsley of Otsego, N. Y., at the age of nineteen years. When only eleven years old she gave her heart to God, and from that time lived a devoted Christian life. Her death occurred at Battle Creek, Mich., Dec. 30, 1915.

R. A. HART.
H. NICOLA.

HILTON.—Joseph H. Hilton was born April 3, 1849, in the State of Michigan, and died at the Sacred Heart Hospital, Spokane, Wash., Dec. 15, 1915. He was married to Miss Olive Munson in 1884, who, with their four children, is left to mourn. The deceased never united with any religious body, but the writer visited and prayed with him during his last sickness, and we have reason to believe that he sleeps in Jesus.

W. W. STEWARD.

DURFEE.—Mrs. Louise Harriet Durfee was born in New Brunswick, Oct. 9, 1845, and died at her home in Bay City, Mich., Nov. 21, 1915. She is survived by two sons and a brother and a sister. Sister Durfee was a member of the Seventh-day Adventist church in Bay City for many years, and was held in high esteem by all. Words of comfort were spoken by the writer.

H. B. WESTCOTT.

COLEMAN.—Martha R. Coleman, daughter of John W. and Mary C. Coleman, of Rock Hall, Md., was born June 13, 1896, and died suddenly in Baltimore, Md., Jan. 1, 1916. Martha was an earnest Christian girl, never physically strong, but always patient and kind. She was a member of the church, and active in the Missionary Volunteer Society. Her parents, two sisters, and one brother are left to mourn.

S. T. SHADEL.

SPARKS.—Mary Adilade Parmele was born near Burlington, Wis., May 7, 1848. In 1850 the family moved to Mackinaw, Ill., where she was married to Thomas Sparks in 1869. She died at her home in Camp Crook, S. Dak., Dec. 15, 1915. Three of her ten children, one sister, and four brothers, are left to mourn. Sister Sparks was a devoted Seventh-day Adventist for more than thirty-five years, and she sleeps in hope.

H. A. FISHER.

BROWN.—Jennie Morris was born in Kansas, in the year 1878. In 1900 she came to California, and was united in marriage with Edward Brown in October of that year. Eight children were born to them, all of whom survive, together with the bereaved husband, father, two brothers, and three sisters. Sister Brown united with the Seventh-day Adventist Church in 1908, and was a devoted Christian. Her death occurred Dec. 16, 1915.

J. ERNEST BOND.

BARRIS.—Mrs. Mary Ann Barris was born in England, Sept. 20, 1839, and died at Hanford, Cal., Nov. 30, 1915. With her husband she came to the United States thirty-six years ago, and settled in Illinois, where they spent six years. The family then came to California, and made their home near Hanford. About two and one-half years ago the deceased accepted present truth, and she fell asleep in the hope of a soon-coming Saviour.

J. ERNEST BOND.

VAUGHT.—Mattie Alexander was born in Kentucky, Nov. 5, 1884. She was united in marriage with Joseph Vaught in 1902. A few years ago she accepted the doctrines held by the Seventh-day Adventist Church, and though isolated from others of like faith, remained steadfast until called by death at her home, near Central Park, Mont., Dec. 25, 1915. Her husband and five small children, together with her mother, four sisters, and two brothers, mourn their loss.

V. T. ARMSTRONG.

REESE.—Bertha Carolina Shay was born in Stenkjaar, Norway, Jan. 8, 1845. She was united in marriage with Louis C. Reese Oct. 24, 1868. Her husband, two daughters, and two sons, together with a brother and a sister, mourn her death, which occurred at their home in Eureka, Kans., Dec. 2, 1915. Mother accepted present truth in 1898, and remained faithful to the end. She was an invalid during the last nine years of her life. Funeral services were conducted by the Lutheran minister.

HENRY P. REESE.

CARPENTER.—Elizabeth Leatherberry was born at Wellsville, Ohio, April 23, 1831. In December, 1856, she was united in marriage with Dr. Amos Carpenter, at La Farge, Wis. Nine children were born to them. She will be remembered by old settlers as a successful physician, practicing with her husband for more than thirty years. For some time she made her home with her daughter at La Farge, but while on a visit to her son contracted the disease which caused her death, and fell asleep at Augusta, Wis., Dec. 14, 1915. Six children, one sister, and three brothers are left of her immediate relatives. We believe that our sister sleeps in the blessed hope.

P. C. HANSON.

FARRAR.—Mrs. Mary Francis Farrar was born in Fredericktown, Mo., Dec. 12, 1853, and died at her home, in St. Louis, Mo., Jan. 10, 1916. In 1904 she accepted the third angel's message under the labors of Elder W. A. George, and ever remained loyal to the truth. Her husband, two daughters, and one son, together with many relatives and friends, are left to mourn, but they sorrow in hope.

J. W. OWENS.

METCALF.—Harry A. Metcalf was born at Kenawha Station, Wood Co., W. Va., Aug. 10, 1879. He fell asleep in Jesus Nov. 30, 1915. About fifteen years ago he heard and accepted the third angel's message, which was his hope and comfort during the years of illness. In 1907 he was united in marriage with Miss Mary Williams, in Boulder, Colo., who, with his mother, five brothers, and two sisters, is left to mourn. These all live in the same blessed hope in which our brother died.

J. W. HIRLINGER.

NICOLA.—Genevieve May Nicola was born in Melrose, Mass., March 6, 1905, and died Dec. 29, 1915, at Attleboro, Mass. She was the second daughter of Drs. C. C. and Mary B. Nicola. She was buried in Battle Creek, Mich. The funeral services were conducted by the writer, assisted by G. E. Langdon and G. C. Tenney. She leaves a mother, two sisters, and her grandmother, Sister King. Their many friends will sympathize with them in this their very sad bereavement. Genevieve was a very loving and lovable child. Her last words were, "It is all right." We believe she sleeps in Jesus, soon to hear his voice awakening her to eternal joys.

W. R. ANDREWS.

SMITH.—William Tyler Smith was born in Cortland, N. Y., June 26, 1828, and died in Mountain View, Cal., Dec. 26, 1915. The first part of his life was spent in New York State, the latter part in Michigan. He was a very energetic man. By profession an educator, from early manhood he taught, serving as county superintendent and also as State legislator in Michigan. He wielded a versatile and busy pen. Early in life he united with the Seventh-day Baptist Church. He reached Mountain View three weeks before he died, and while here requested a letter from his own church to join the Seventh-day Adventist church here, but it had not reached him when he was called by death. He leaves a wife eighty-two years of age, and three children.

M. C. WILCOX.

VAN DEUSEN.—Mary E. Van Deusen, *née* Noyes, was born April 12, 1843, in the State of New York. She accepted the third angel's message in 1861, under the labors of Elder J. B. Frisbie, in Greenville, Mich. She was married to Elder E. Van Deusen Feb. 22, 1862, and fell asleep in Jesus Dec. 21, 1915, at the home of her daughter, Mrs. A. J. Haysmer, in Riversdale, Jamaica. Elder and Mrs. Van Deusen came to Jamaica twenty years ago, but stayed only a few months, as they were on their way to Barbados. They labored in that field for seven years, when Mrs. Van Deusen's health was in such a condition that it was thought advisable for her to return to the States, but her husband remained another year. She was always a very active Bible worker, and faithful in the many duties that usually fall to the wife of a worker in a foreign field. They returned to the West Indies in September, 1913, and made their home near the Watchman Press, at Riversdale, Jamaica. For some time Sister Van Deusen's health had been failing, but she was confined to her bed only about six days before her death. All through her failing health her faith in the "blessed hope" was strong. Up to the very last, she maintained the same consistent faith that had always made her an example to those with whom she was associated. Never once did her faith in this message waver. To her the hope of the resurrection was a living hope. Words of comfort were spoken by the writer from Rev. 21: 3-5; Ps. 116: 15; Isa. 35: 10. She leaves her husband and daughter to mourn their loss, but not as others mourn; no, for it will not be long until that glad day. Her life was hid in Christ.

E. C. BOGER.

The Present Truth Series

IN a letter recently received by the publishers the following statement was made by one who is reading the Present Truth Series:—

"As for me, these Extras are making my Bible a living, throbbing story."

The Present Truth Series is bringing thousands of people back to the Bible and making it a new book to them—"a living, throbbing story." It is bringing many into the fold, though it is only one year old. It is cheap in price, and price-less in contents.

The following is the latest revised list of subjects in the order printed, fourteen numbers having been printed to date. One number will be added each month until the series is completed.

1. The Bible the Word of God
2. The Origin of Sin and the Plan of Salvation
3. The Great Image of Daniel 2
4. The Second Coming of Christ
5. The Signs of the Times
6. The Millennium
7. The Home of the Saved
8. The Prophecies of Daniel 7
9. The Papacy
10. The 2300 Days
11. The Sanctuary
12. The Judgment
13. The Law and the Gospel
14. The Bible Sabbath
15. The Change of the Sabbath
16. The Threefold Message of Revelation 14
17. The United States in Prophecy
18. Religious Liberty
19. Health and Temperance
20. Life Only in Christ
21. Spiritualism

22. The Eastern Question
23. What do These Things Mean?
24. The Controversy Ended

Prices

15	copies, postpaid,	\$.10
25	" "	.15
50	" "	.30
100	" "	.50
1,000	" "	4.00



Good Words for "Life and Health"

WE give below a few of the good things said about *Life and Health* during the past few weeks:—

"I have been a subscriber to *Life and Health* since it was first published. I think it has grown better every year, and I appreciate it very much in my work as a cook."—*Jacob Armbrecht.*

"I am a reader of *Life and Health*. I feel that I could not get along without it in my home, for it brings valuable information each month. I read the question-and-answer corner with interest."—*Mrs. Lettie Fisher.*

"I love the health magazine. I have had much help from it in my home in treating and rearing my children. I have been a reader of it for eleven years. I never waste one of the copies, but pass them on to others."—*Mrs. Leola Stone.*

"To my way of thinking, that of a plain layman, your editorial, 'The Mind is the Man,' in your February issue, is one of the sanest bits of philosophy we have been treated to for many a day.

It certainly is broad and liberal enough to pass the severest test we can apply, and it sets forth facts that we must all know are such, and conclusions that strike a thinking man as most eminently logical and reasonable. Indeed, for a medical man, a graduate from some particular school, and writing in the editorial capacity in a journal that is generally supposed to be strongly biased toward orthodoxy and a special mode of life, its liberality is a bit amazing. My hat is off to you."—*F. W. Fitzgerald.*



"Liberty" Magazine

THE love of the principles of liberty has not grown cold in the hearts of thousands of people in this country. Many are the words of appreciation coming to *Liberty* for its faithfulness in keeping alive the principles of civil and religious liberty. The following paragraph is all we have room for:—

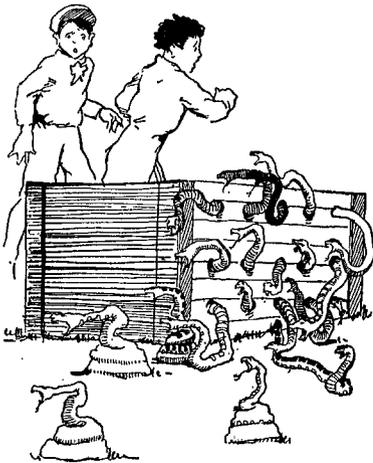
"By chance on a train in Idaho I picked up the *Liberty* magazine, which I had not seen or heard of previously. I am so infused with its teachings that I send six cents in stamps for a copy of the first quarter of 1916. The old Liberty Bell is cracked, and from the present outlook the principles of our forefathers are being set aside and derided. I hope you may continue this publication in behalf of religious freedom. Anything I may be able to do in this direction will be cheerfully done."—*A Baptist minister.*

The Instructor Temperance Annual

WEAPONS FOR THE TEMPERANCE WARFARE

Twenty-five snakes running through the streets—free whisky.

Box up the twenty-five snakes, and, by the authority of the court, bore



twenty-five holes in the box—low license.

Stop up ten holes so that the snakes can all get out through the other fifteen holes—high license.

Drive the snakes to the next town—local option.

Kill the snakes—prohibition.

— Selected.

Illustrated Story

of the

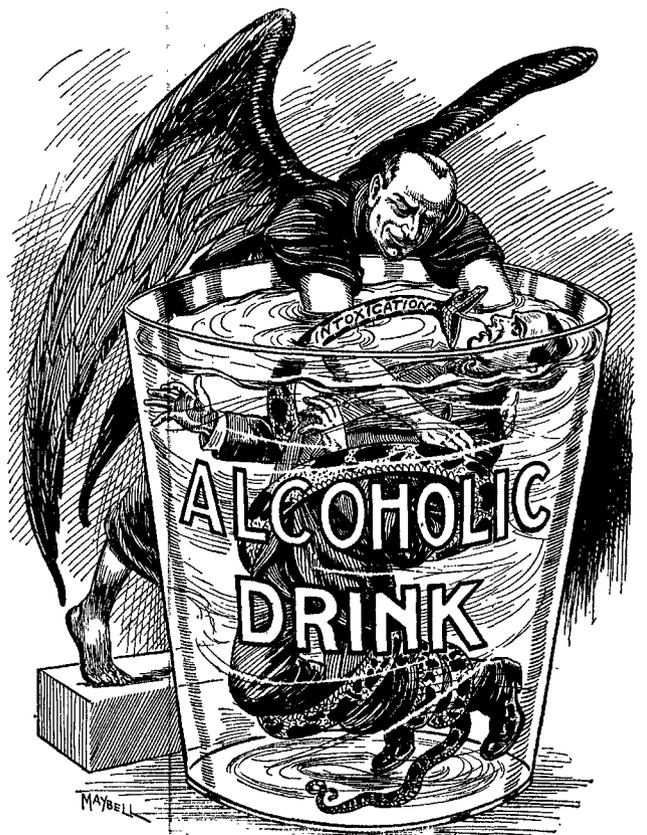
Evils of the Liquor Traffic

the mother and prolific breeder of saloon snakes

The 1916 issue will win votes

for

KILLING THE SNAKES



The New "Gospel Workers"

This book, from the pen of Mrs. E. G. White, is just from the press, and is full of the most helpful and timely instructions, not only for regularly employed conference laborers, but for every Seventh-day Adventist; for each member is to have some part in the closing work, and the study of this book will be especially helpful in enabling one to labor to the best advantage and most successfully.

The book is divided into twelve sections, and each section is subdivided with appropriate headings, as follows:—

SECTION I

Called With a Holy Calling

In Christ's Stead—The Sacredness of the Work—The Field Is the World—The Minister's Responsibility—The Outlook.

SECTION II

Ministers of Righteousness

Christ Our Example—Christ as a Teacher—A Lesson for Our Time—Paul, the Apostle to the Gentiles.

SECTION III

The Needed Preparation

Young Men in the Ministry—The Youth to Be Burden-Bearers—Education for Missionary Work—Young Men as Missionaries—Voice Training for Workers—"Study to Show Thyself Approved"—Canvassing as an Education for the Ministry—Bible Study Necessary to Efficiency—Young Ministers to Labor With Older Ministers—The Young Minister.

SECTION IV

Qualifications

Consecration—Tactfulness—The Grace of Courtesy—Propriety of Deportment—The Social Relations—Decision and Promptness—Gathering the Fruit—A Dream—Essentials to Service.

SECTION V

The Minister in the Pulpit

"Preach the Word"—Breaking the Bread of Life to Souls—Preaching Christ—Righteousness by Faith—Counsel to an Evangelist—Practical Suggestions—Carefulness in Manners and Dress—Public Prayer.

SECTION VI

The Under-Shepherd

The Good Shepherd—Personal Ministry—The Shepherd's Work—Bible Readings With Families—The Value of Individual Effort—A Division of Labor—The Minister's Wife—The Minister in His Home—"Feed My Lambs"—Prayer for the Sick—Teaching the People to Be Liberal—The Support of the Gospel—The Influence of Diet Upon Health—Ministers to Teach Health Reform—How to Present the Principles of Health Reform—The Minister and Manual Work—Our Duty to Preserve Health—Danger From Overwork.

SECTION VII

Helps in Gospel Work

Bible Study—Secret Prayer—Faith—Courage—How God Trains His Workers—Take Time to Talk With God—Our Greatest Need.

Self-Examination—Self-Improvement—The Holy Spirit—Development and Service.

SECTION VIII

Dangers

The Danger of Rejecting Light—A Warning Against False Teaching—Sound Doctrine—Fanaticism—Self-Confidence—Words of Caution—No Respect of Persons With God—Seclusion—Ministers and Commercial Business.

SECTION IX

Methods

Labor in the Cities—Counsel Regarding the Work in Cities—Medical Missionary Work in Cities—The City Mission Training School—Thoroughness—Meeting Opposition—Discussions Not to Be Sought—Defective Methods—The Temperance Work—Religious Liberty—Our Attitude in Regard to Politics—Work for the Jews—Importance of the Camp Meeting—Less Preaching, More Teaching—Sowing and Reaping.

SECTION X

Conference Responsibilities

Conference Presidents—Ministers and Business Matters—Care for Workers—Houses of Worship—Examination for the Ministry—Ordination—Business Meetings—Proper Remuneration for Ministers—A Wise Distribution of Means—Economy in Mission Work—The Regions Beyond.

SECTION XI

In Relation With One Another

In Contact With Others—Varied Gifts—Unity in Diversity—The Spirit of Independence—Consideration for Those Struggling With Difficulties—"Consider One Another"—Church Discipline.

SECTION XII

Closing Words

Power for Service—The Reward of Service.

This book is printed on an excellent quality of thin paper, thus making it convenient to handle or carry; and is bound in two styles: full cloth, \$1.00; flexible leather, \$1.50.

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WASHINGTON, D. C., FEBRUARY 10, 1916

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THIS week Brother J. C. Brower and family, of Oklahoma, are sailing from New Orleans by way of Panama for Chile, South America, where Brother Brower will engage in school work.

ON February 9 Brethren W. A. Spicer and J. J. Ireland sailed from New Orleans for Panama. Brother Spicer will attend the West Indian Union Conference Committee council in Panama, and will later visit other portions of the West Indian field. Brother Ireland, the auditor of the General Conference, will engage in auditing work for the West Indian Union, returning by way of Cuba, spending some time in the office of the Cuban Mission.

A RECENT letter from R. L. Pierce, general manager of the Southern Publishing Association, tells us that during 1915 over half a million copies of the *Watchman* were sold, practically double the number sold during 1914. Of the general prosperity which attended the work of the association, Brother Pierce says: "During the year, with the Lord's blessing, we were able to reduce our bills payable account about \$11,000, which is considerably better than we dared hope under the circumstances. Besides, we have been obliged to make some necessary repairs and improvements, so that altogether we feel very thankful for the way in which the Lord has blessed our work." We are indeed thankful for the prosperity that has attended our sister publishing house. The work is one throughout the whole field, and we rejoice quite as much in the prosperity of the work represented by our brethren as in that with which we are directly connected. How institutional and conference lines have faded out during the last few years in the history of this movement! We are coming to recognize that the world is our parish, and that we, as brethren, laboring together for one end and one purpose, and that is the accomplishment of the world-wide work. Let us forever keep selfish, sectional prejudice out of our hearts and lives.

THE message is at least on the way to another new island field. Writing from Singapore, Elder F. A. Detamore says of the training school work there: "The school is prospering. Just recently we had a student from Timor, away to the east of those islands which extend eastward from Java. He has accepted the truth, and has come to prepare to give the message to his people. It is wonderful how the Lord is going out before us to bring young men to the school from various parts of the field."

REFERRING to the work accomplished in the sending out of the Harvest Ingathering number of the *Signs of the Times*, Brother A. H. Williams, treasurer of the India Union Mission, says: "You say that this special annual issue is worth while, apart from the financial returns, just as a message-spreading medium. I agree with you. The current issue was carefully read by, among others, His Highness the Gaekwar of Baroda. A Brahman gentleman who was formerly prime minister of Bhavnagar and subsequently member of the Bombay Legislative Council, gladly took a copy and carefully read every page, as did his son, a graduate of Cambridge, who at present holds an important post in the same native state. These are people whom it is hard to interest in our ordinary literature, and the Ingathering number seems just ideal for such cases. And if one took the experiences of all our workers, I am sure that such instances as the foregoing could be multiplied almost indefinitely."

LETTERS from Elders W. W. Prescott and N. Z. Town, mailed from Brazil, tell of their safe arrival in that country. Brother Prescott says: "We are doing our best to make our visit count for all that is possible in the advancement of the message in this great field. We have had a busy time since we landed in Rio de Janeiro. Every day has been fully occupied, and we have been tired enough at night to get to bed early if we could have the privilege. Now that our meeting has begun here in Sao Paulo, we shall have a very full program till we take the boat for Buenos Aires. There is a good attendance on the part of our workers, and we hope to have a profitable time together. I have found conditions here more favorable than I expected. The work is moving forward, and people are being brought into the truth. There have been five hundred additions in this union conference during this last biennial term." Brethren Prescott and Town have sent in reports of their experiences, which we shall print in our next number.

ELDER A. G. DANIELLS has recently spent several days in Portland, Maine, delivering a number of lectures on specific phases of the message. Large crowds have attended his meetings. Several of the business men who were present at one of his lectures telephoned him inquiring if he would be willing to speak in their clubrooms, requesting that he repeat the lecture he had given in the hall. Accordingly, the next night Elder Daniells sat down to luncheon with 250 of the leading business men of Portland. He was then introduced by the chairman, and spoke to this representative gathering for three quarters of an hour on the

Eastern Question. At the close of the lecture many thanked him most cordially for the address, and said it was the first serious, definite explanation they had ever heard of the present terrible struggle. Referring to this meeting, Brother Daniells says: "I have felt very solemn all day, almost sad, as I have thought of those upturned faces. I wonder if there is not some way to get the message before this class of men in our cities. How are we ever going to reach them? They will not come to a tent meeting. They seem too busy to come to a hall to hear a lecture, though some of these had been to my lecture the night before, and this led to the repetition in the clubrooms. We had nearly 2,000 people out Sunday night, and only a few of them were our own people. There is something more than ordinary about this whole work in Portland. I am seeking the Lord with all my heart to know how to do my part."

A "Liberty" Free Press Extra

A FREE Press and Religious Liberty Extra of the *Liberty* magazine, containing sixteen pages, dealing with the two bills to shackle the freedom of the press, and two Sunday bills now pending before Congress, will be ready for circulation in a few days. Hearings are to be held soon upon these bills, and this *Liberty* Extra is brimful of bristling matter upon these subjects, together with blank petitions for signers to send to their Congressmen protesting against this legislation. Now is the time to get busy and order in lots of 100 copies for \$1, and 1,000 copies for \$8. The magazines will be ready for mailing by the time your order reaches the Review and Herald office. See next issue of REVIEW for full particulars for prompt action. C. S. LONGACRE.

"Armageddon" — a New Book

IN response to a request made at the recent constituency meeting of the Review and Herald Publishing Association, we are preparing a new book entitled "Armageddon," which will be ready for distribution in a few weeks.

The general interest in the present conflict, as well as close relation between the war and Bible prophecy, furnishes a most favorable opportunity of adapting our interpretation of the prophecies to the demands of the reading public. The irresistible persuasiveness of this book will render it a powerful means of disseminating the true explanation of current events.

The following is the table of contents:—

World-Changing Events (Foreword)
The Marshaling of the Nations
The Storm Center of the Near East
Armageddon
The Origin of War
The Great Controversy Between Christ and Satan
The Kingdoms of This World and the Kingdom of God
The Coming King
Signs of the Times
The Judgment-Hour Message
The Everlasting Kingdom of Peace
In style of binding it will be similar to "The World's Crisis" and "The Shadow of the Bottle," and will sell for 25 cents in paper binding, and 50 cents in cloth. Order, as usual, through your tract society.