

# The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, February 24, 1916

No. 10

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

AND TO THE  
TESTIMONY

JUSTIFIED  
FREELY BY HIS  
GRACE

## Infinitude

WORTHIE HARRIS HOLDEN

We cannot measure Thy great love,  
As boundless as the sea;  
But fill, O Lord, our little cup,  
That we may sup with thee.

No man can fathom thy deep thought,  
Or scale the heights of grace;  
Yet under the almighty wing  
We find abiding place.

No vision have we of thy cross,—  
Our earthly sight is dim,—  
But in its shelter we have rest,  
And liberty from sin.

If meager measure here abounds  
To overflow the soul,  
What must be heaven's rapture feast  
Where we may know the whole!

*Portland, Oregon.*

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# Note and Comment

## Increase in American Churches

SAYS the New York Times of January 30:—

"According to figures given out yesterday by the Federal Council of Churches, the churches of the United States, irrespective of denomination, had last year the greatest growth in their history. The report indicates that of the 100,000,000 Americans approximately 40,000,000 are church members. The following table shows the enrolled membership for 1915 of the best-known religious bodies, with the gain or loss of each:—

	Present Membership	Growth in 1915
Baptists, North . . . . .	1,252,633	14,310
Baptists, South . . . . .	2,705,121	112,804
Catholics, East. Orth. . . . .	467,500	5,000
Catholics, Roman . . . . .	14,049,068	259,426
Congregationalists . . . . .	771,362	18,274
Disciples of Christ . . . . .	1,363,100	.....
Evangelicals . . . . .	205,255	14,962
Friends (Quakers) . . . . .	120,712	.....
Lutherans . . . . .	2,434,188	*10,786
Methodists, North . . . . .	3,657,594	54,329
Methodists, Prot. . . . .	201,110	20,728
Methodists, South . . . . .	2,072,035	66,328
Presbyterians, North . . . . .	1,434,400	56,200
Presbyterians, United . . . . .	153,651	5,431
Presbyterians, South . . . . .	332,339	21,737
Protestant Episcopal . . . . .	1,040,896	25,648
Reformed in Amer. . . . .	126,847	3,704
Reformed in U. S. . . . .	320,459	7,779
Unitarians . . . . .	70,542	.....
United Brethren . . . . .	360,387	38,343
Universalists . . . . .	55,000	3,000
* Loss "		

## A Religious Revival to End the War

VICE ADMIRAL SIR DAVID BEATTY, commander of the first British battle cruiser squadron, in a letter to the annual convention of the Society for the Propagation of Christian Knowledge, urges a greater religious revival in England as necessary before war can end. An extract from this letter appeared in the Washington Post of Jan. 30, 1916, from which we quote:—

"Surely, Almighty God does not intend this war to be just a hideous fracas or a blood-drunken orgy. There must be a purpose in it; improvement must come out of it. . . . England still remains to be taken out of the stupor of self-satisfaction and complacency into which her flourishing condition has steeped her. Until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue.

"When she can look on the future with humbler eyes and a prayer on her lips, then we can begin to count the days toward the end."

It is undoubtedly true that God has a purpose in the calamities which he allows to come upon the earth. While in the case of any special calamity, his purpose may not be clear; yet trouble is often the means of turning the minds and hearts of men to Christ and the promises of the Bible. We cannot, however, share the hope entertained by some that war will yet be entirely banished

from this present world; for the Scriptures indicate otherwise.

## Moving Pictures

MUCH has been written during the last few years regarding the evils of moving picture shows. The danger to the morals of the young in attending these shows has not been overestimated. Mrs. Emma Gary Wallace, a woman of wide experience in dealing with problems of this character, speaks of the influence of these shows, in the *Continent* of Jan. 27, 1916:—

"Our temperance teaching receives a serious setback and our most earnest lessons are discredited when our young people see film favorites freely partake of wine, champagne, and other spirituous liquors upon all sorts of occasions.

"Our girls are shocked at first to see beautifully gowned women in luxurious apartments, smoking cigarettes. After a while they grow accustomed to the sight. One girl of quiet, industrious family, in her late teens, expressed the opinion recently that these practices are thought nothing of in the best society, as it was only old-fashioned, strait-laced, narrow-minded individuals who have never seen life who object to this sort of thing. Again, a carefully brought-up young man was heard to argue laughingly that there were plenty of people everywhere who took strong drink when it pleased them, and were not hurt by it either. He spoke of his own lack of sophistication, and the shock he had felt when he first saw this sort of thing presented. Many such presentations had calloused these finer sensibilities."

## "Back to First Principles"

UNDER this heading the *Presbyterian of the South* makes the following excellent observations regarding the payment of tithe:—

"Abraham paid tithes to Melchizedek, the priest of the most high God; Jacob promised to give back to God the tenth of all God should enable him to earn; by the mouth of Moses the tithe was made a binding law of the nation, and in many messages of the prophets the neglect of the tithe was given as the cause of national calamities, while strong, unequivocal promises were based on the faithful keeping of this law.

"Nor can any say that the tithe has been abrogated since Jesus himself said to the Pharisees, 'Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.'

"The tithing plan worked well for the Jews in all their generations. Time and again they proved God's threats and promises. When they brought in all their tithes, they prospered; when they withheld them, they were cursed with a curse because they had 'robbed' God.

"Part of the last prophetic message sent before the time of Christ was (Mal. 3:10): 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there

shall not be room enough to receive it.'

"And since Christ himself has indorsed the plan, how can any object or excuse themselves from its obligation?"

"One of the strongest proofs that it still has God's sanction is that it still has God's promised blessing wherever tried, and that those who try it faithfully never fail to be convinced that it is the right way.

"If only preachers would preach it and teachers teach it, and parents would train up their children in this way that they should go, there would be no more need for pathetic appeals from the foreign mission office, nor the home office either; for according to the promise of God, the treasury would be full to overflowing, and the heathen at home and abroad would know of the Saviour who died for them. And what better time to begin than now?"

It is true of the Seventh-day Adventist Church, as of the Presbyterian Church South, that if this subject were taught more faithfully in our churches, and if Seventh-day Adventist parents trained their children in this way, and if the members discharged this plain obligation as they should, "there would be no more need for pathetic appeals from the foreign mission office, nor the home office either," for funds to carry forward the work of God. In rendering to God his own we should be moved not alone by the sense of obligation, but it should be counted a blessed privilege to return to God a small part of that which he has given to us. As we have freely received, we should freely give.

# The Advent Review and Sabbath Herald

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The Advent  
 HOLY BIBLE  
 IS THE FIELD  
 OF THE WORLD  
 And Sabbath  
**REVIEW HERALD**

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 24, 1916

No. 10

 EDITORIALS 

**Climbing**

JESUS has admonished us that following him means the forsaking of all we have in this life — home, friends, money, all. The inspired apostle exhorts that we lay aside every weight if we would win in the Christian race. In another place we are instructed to lay aside all malice, envy, evil speaking, and such like, in order that we may grow strong in spiritual things.

We cannot successfully climb the rugged mountains of life's experiences, and face the storms and gales, loaded down with worldly accessories. I was reading recently of an ambitious and hearty young man who set out to climb Mt. Blanc. The toughened old guides told him the climb was so strenuous that he must take nothing with him. But he would not listen; he was determined to take pictures, some notebooks to record his impressions and experiences, and certain articles of gay clothing. He started. Another climbing party started a few hours later. At the first stopping place they found his eatables. Farther on they found his camera, a little later his books, still farther his extra clothing, and at the top they found the young man, tired and footsore, and stripped of all unnecessary equipment.

It is even so in the Christian life. We cannot mount up on eagles' wings loaded down with the things of this world. All must sooner or later be laid aside if we reach the top. Here is where many fail, and make no progress in their Christian experience. They are holding on to something. They are trying to carry too much baggage with them to heaven. But those who go through the "needle's eye" into the kingdom must leave the world outside.

G. B. T.

◆ ◆ ◆  
**"My Peace I Give unto You"**

It is possible in this world of unrest for the children of God to possess the spirit of peace. The promise is, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26: 3, 4.

This experience will be made possible

in the lives of those only who fully commit their ways unto God, and who confidently believe that his overruling providence will shape every feature of their experience for their eternal good. And this the Lord has promised to do for his children. The apostle Paul declares: "We know that all things work together for good to them that love God." Rom. 8: 28. Paul's knowledge of this great truth was not a knowledge of experience, but a knowledge of faith. He was unable to reason out how some of the great trials which came into his life were for his benefit. He could not understand why his bodily affliction should be suffered to continue, and he sought the Lord earnestly three times that this might be removed. God did not give him that for which he prayed, but he did comfort him with the assurance that heavenly grace would be provided according to his need. Read the apostle's experience in the eleventh and twelfth chapters of Second Corinthians.

But while undergoing all these trials and afflictions, the apostle could confidently write to the Philippian believers, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." We shall need in the days before us the keeping power of this same peace. We shall need it as we are surrounded by the world's spirit of unrest. On every side is disquietude; men's hearts are failing them for fear; the nations of earth are in perplexity. They know not what a day will bring forth; they know not whither the rapidly passing events in the world's history are tending. But we who have the light of prophecy may know. We of course cannot tell in detail how events will shape. We cannot tell what will be our own personal experience. But we may know that above the confusion and the strife and the commotion stands the Creator of the universe. He is keeping account with the nations. He is watching over his own. He cannot err; he has never made a mistake. He has his eye on the furnace, and if we will but commit the keeping of our souls unto him, he will permit no experience to befall us but that will work our eternal good and his

eternal glory. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27.

We need this keeping power of peace in the relationship we sustain to our neighbors. We may be associated with those who naturally annoy and distract, who are anything but congenial. We may be associated in business relations with those whose ways are naturally distasteful. By God's grace, however, we may prove greater than our environment. Like Lot in ancient Sodom, like Elijah in the days of general apostasy, we may stand for God and for his truth, even though we stand alone.

We need the keeping power of peace in our church relationship. Many times we shall see in the church things that are wrong. Just as long as poor human nature is associated with the work of God, mistakes will be made. In ancient Israel, when God by the visible manifestation of his glory was leading his people, there were those who raised the standard of revolt. Korah, Dathan, and Abiram, with the two hundred and fifty princes, turned their backs upon God. Aaron, the high priest, and Miriam, the prophetess of the Lord, committed grievous mistakes; and even Moses, the man who talked with God face to face as a man talketh with his friend, failed in the supreme test to give God the glory. We may see in the world great evils. We may see even in the church those who do not meet our ideals; men who appear to be self-opinionated, egotistical, and vainglorious; men who seem determined to have their own way; men who love power and recognition; policy men; schemers. Such men have always been found in the church, and they will continue there till the fires of persecution burn out the chaff and the dross; but the promise is, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

We may have that living connection with God that will enable us to possess our souls in patience and in peace, even though we may differ from those with whom we are associated. We believe that in this is seen the greatest triumph of divine grace. To be able to differ from our brethren in plan and policy, and yet love them and feel kindly in

our hearts toward them, and be at peace with them and with God,—this surely is one test of Christianity. It is only the possession of the Spirit of God that will enable us to do this. This was the spirit exercised by the Master. He made no difference between Judas and John, or Peter and James, and yet one he was compelled to rebuke for his impulsive egotism, and another he knew was plotting his betrayal. It is a great thing to be able to maintain in our hearts the spirit of peace toward our fellows.

We need the keeping power of peace in our own homes, in our relationship to our parents, to our companions, to our children. It is here, in the wear and grind and perplexity of daily life, that we stand in the greatest danger. With peace in his own soul and peace in his own home, a man can go forth to meet the coldness of the world and the rebuffs of life with a brave, strong heart. But how many men and women and children are constantly unnerved and unfitted for life's responsibilities by the unrest and the turmoil which exist in their home lives!

Some who read these words live in divided homes. Oh, how greatly these need to have the keeping power of the peace of God in their lives,—that power which will lead them to suppress the fretful word, the impatient gesture; which will lead them to overlook the failings and faults of those with whom they are associated!

After all, the real victory of Christian experience must be gained in one's own life. The Christian has foes without, many and fierce, but it is the conflict with the foes within that really determines the issues of the conflict. The peace of God finds its counterfeit in self-satisfaction. That man who poses outwardly as a follower of Christ while at heart he is a hypocrite, who professes that which he does not possess, is living under a terrible delusion. And yet we must recognize that there are many such professed Christians in the world today. There may be some in the Seventh-day Adventist Church,—men who talk charity while their hearts are filled with criticism; men who talk purity while their own hearts are filled with iniquity; men who profess to be zealous for the truth while they themselves are only timeservers, seekers for the loaves and fishes, worldly policy men.

It is most important in these days in which we are living that we should know where we as individuals stand. We cannot rest our experience upon that of our fellows, upon the position which we hold, upon the estimate of our friends. In the judgment, every soul must stand naked and alone before God. Oh, let us view our experience today as we shall see it in that solemn hour! Let us rec-

ognize our condition as it will stand revealed by the records of God. There is nothing so terrible in all the world as self-deception, as for one to believe he is right when he is altogether wrong, as for one to count himself accepted of heaven when God looks upon his course with disapproval. Let us pray in the words of the psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24.

F. M. W.

### The Fashion of the World

"For the fashion of this world passeth away." 1 Cor. 7:31. In these words the inspired apostle expresses the transitory, fleeting character of earthly things. One writer tells us that "the literal translation of the word rendered 'fashion' is the shifting of the scenes in the playhouse, as one scenic representation succeeds another in rapid succession."

"All the world's a stage,  
The men and women merely players;  
They have their exits and their entrances."

The scenes of life shift in quick and rapid succession. All that we see around us is but a spectacle which will soon give place to scenes of a far different character.

About us everywhere are faces that have been swept with the lights and shadows of fifty years or more. Ask him on whose head the whitening snows of threescore years and ten have fallen, if he can recall any changes in life's drama. Ask him if his experience bears testimony to the truthfulness of the words "for the fashion of this world passeth away." Bring from the tomb him who went down beneath the icy hand of death a century ago, and ask him if he sees any changes since he fell asleep. He would perhaps fail to recognize the place of his birth.

Everything earthly shows the mold of decay. Nations pass away. Sand engulfs the monuments of the proud and mighty Pharaohs. There are deserts now where gardens of flowers once bloomed. Babylon has passed away, though once the proud mistress of the ancient world. Medo-Persia, Grecia, and Rome have also gone down under the triturations of time. Nineveh, that great city that Jonah warned, is dug from her grave by the spade of the explorer. Another has truly said, "A mysterious curse, created by sin, not part and parcel of the original creation, wastes down and wears out all the workmanship of man's hands; and time rushes along a resistless stream; and floating down its bosom, like driftwood, are palaces and hovels, are scepters and scythes and crowns; and every voice we

hear, and every scene we witness, only authenticates and impresses the solemn aphorism, 'The fashion of this world passeth away.'"

Wealth, which the avaricious heart of man covets, takes wings and vanishes away. Costly palaces crumble into ruins. Rulers and statesmen, on whose world the destiny of a nation may have hung, die and are soon forgotten. Nothing endures. Soon everything will be wrapped in the consuming fire of that day when the earth will melt with fervent heat, and everything in it be burned up.

But there is a brighter day beyond, when sin will be no more, when the very springs of sorrow will be dried up, when the curse and all that goes with it will cease to be.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:1-4.

The beauties of that land which sin has not marred, and which will endure through all time, were so eloquently described by Elder Uriah Smith in a sermon some time before his death, that I cannot forbear quoting a portion here:—

"The goodly land! I can hardly forbear, before I close, casting a glance forward to that heavenly inheritance which is the objective point of all our struggles, our toils, and our desires. I see there a land which stands in a wonderful contrast to this. As the hymn says,—

"Oh, how unlike the present world,  
Will be the one to come!"

"I see fields smiling in living green, trees majestic in their wealth of verdure, flowers dazzling with their rainbow hues, and on neither field nor tree nor flower do I see the touch of frost, or the pale hand of decay. I see no footprints of the curse, nor scars of sin. I see no pestilence walking in darkness, nor destruction wasting at noonday. I see no forms distorted with pain, nor brows furrowed with anxiety and care. I see no mournful shafts telling where weary forms and sad and broken hearts have gone down into dust and darkness. I see no painful messages passing over that land, as two days ago we received one here, telling that a friend, a brother, a fellow laborer, had fallen beneath the cruel stroke of a relentless foe. I see no darkened room where the tide of a precious life is ebbing slowly away. I see no bosoms heaving with anguish, no badges of mourning, no funeral trains, no yawning, insatiate grave. But on the other hand, I see a glorious company

who bear bright palms of victory over death and the grave. I see, as one of our hymns says, that—

“The glory of God, like a molten sea,  
Bathes the immortal company.”

“I see every eye sparkling with the fulness of the joy that reigns within. I see on every cheek the bloom of eternal youth and everlasting health. I see every limb lithe and strong. I see the lame man leaping as a hart. I see the blind gazing with rapture on the celestial glory. I see the deaf listening enchanted to the heavenly melody. I see the dumb joining with loud voice in the anthems of praise. I see the mother clasping to her bosom the children she had lost awhile in the land of the enemy, but now recovered forever. I see long-parted friends meet in eternal reunion. I see a river so pure and clear, so charged with every element of refreshment and life, that it is called ‘the river of life.’ I see a tree overarching all, so healing in its leaves, so vivifying in its fruits, that it is called ‘the tree of life.’ I see a great white throne in whose effulgence there is no need of moon or sun to give us light. I hear a voice saying to that victorious company, ‘This is your rest forever, and you shall no more be acquainted with grief; for there shall be no more pain or death, and sorrow and mourning have forever fled away.’ And in all the universe I then see no trace of sin or suffering, but I hear from every world and from every creature, a joyous anthem, like the sound of many waters, going up to God; and they say, ‘Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.’

“Such is the goodly land we may go up and possess. Such is the land that awaits every laborer who is faithful to the end. The Spirit and the bride say Come; and whosoever will, may come. If any here have not yet turned their feet Zionward, let me say, ‘Come thou with us, and we will do thee good.’”

G. B. T.

## The Second Advent—No. 3

### The Purpose of His Coming

ENOCH, the earliest preacher of the second advent of Christ of whom we have record, gave the purpose of his coming in words quoted in the fourteenth and fifteenth verses of the book of Jude:—

“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.

Christ, speaking through the apostle John in the last chapter of the last book in the Bible, gives the same reason:—

“Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” Rev. 22: 12.

Paul, in giving his charge to Timothy, began,—

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.” 2 Tim. 4: 1.

And he ended with the often-quoted words:—

“I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” Verses 6-8.

Not only are the righteous to be rewarded, and all men—good and bad, alive and dead—to be judged at his coming, but the world itself is to be restored to its primitive beauty.

“He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” Acts 3: 20, 21.

A departing friend, if he plans to return, will comfort those whom he is leaving with the hope that they will again have his personal companionship. If he promises that they shall not again be separated, the pain of the temporary separation is very much lessened. When about to leave this world and go to the Father, Christ offered his sorrowing disciples this hope:—

“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: 3.

In that greatest of human sorrow, the separation made between friends by death, the hope of Christ’s coming offers consolation. The apostle Paul writes all those who mourn:—

“I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.” 1 Thess. 4: 13-18.

When we see the injustice which often prevails in this world, and which it may have been our lot to suffer, we should remember the exhortation addressed to those who are oppressed by the rich men in the days when great fortunes are made by keeping back the hire of the

laborers. This is the exhortation which we find in James 5: 7, 8:—

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.”

L. L. C.

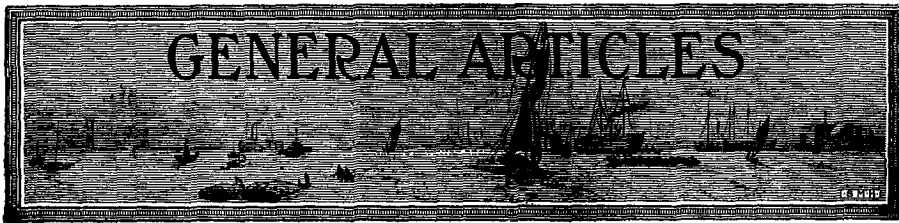
## Kings in Exile

It has been long years since the world witnessed a time when thrones were tottering as they are today. The whirlwind of the present great European conflict has already swept three kings into exile. Belgium has been overrun, and King Albert has found refuge in France. King Nicholas of Montenegro has been driven from his domain, and King Peter of Serbia has found an asylum in the French Republic. How many other kings or kingdoms will go down in this terrible cataclysm we cannot say. It is a matter of current report, however, that several other nations of Europe are facing grave internal situations.

Truly this is a time when there is “distress of nations, in perplexity,” and when men are “fainting for fear, and for expectation of the things which are coming on the world.” The foundations of the most stable governments appear to be trembling and in peril. But above the warring nations, above earth’s turmoil and strife, God watches over his own, and his children may rest securely in him. In the words of the psalmist they can say:—

“God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge.” Ps. 46: 1-7.

Two little boys met to play together for the afternoon, and had not been thus engaged long when the larger boy transgressed the rights of his weaker playmate. The latter, too proud to make complaint, withdrew some distance and sat by himself, manfully winking back the too-ready tears. After a little the larger boy grew tired of solitary play, and called, “Say, Georgie, come back. I’m sorry.” Georgie, warned by previous experience, did not respond to the invitation at once. “Yes,” he replied cautiously, “but what kind of sorry? the kind so you won’t do it again?” It is poor repentance that does not interfere with a repetition. Repentance was once defined by a small girl: “It’s to be sorry enough to quit.”—*Sunday School Times.*



## The Christian Hope

B. GRAHAM

"It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

THE glories of the Promised Land,  
By holy prophets long foretold,  
Draw near to cheer the pilgrim band,  
And heavenly pleasures to unfold.

The weary earth in anguish moans,  
Oppressed with sorrow, grief, and pain;

The whole creation, waiting, groans  
For freedom from satanic reign.

Then, saints, lift up your voices high,  
Foretell a new creation's birth  
(For your redemption draweth nigh),  
And herald it through all the earth.

No human tongue the praise can tell,  
Nor earthly pen the joy describe,  
Where saints in bliss triumphant dwell  
And everlasting joys abide.

The dwellers there no troubles know  
To blight the joys of endless day,  
All free from sorrow, sin, and woe,  
And tears forever wiped away.

Then morning stars shall sing again,  
And all the sons of God rejoice,  
While men redeemed exclaim, Amen,  
Rejoicing with exultant voice.

The long-lost friends again shall meet,  
No more through Satan's wiles to fall;  
They'll cast their crowns at Jesus' feet,  
Who won salvation for us all.

Soon shall we praise our coming King,  
From every fear of sorrow free,  
And join the song that angels sing,  
In glorious immortality.

O, bless the Lord, whose boundless love  
Delivers from sin's darkest stain;  
That endless love the saints shall prove  
When Eden blooms on earth again.

The New Jerusalem comes down,  
Adorned with pearl and mansions fair;  
Once homeless ones now gain a home,  
And dwell with Christ forever there.  
*Takoma Park, D. C.*

## "Some Shall Depart From the Faith"

MRS. E. G. WHITE

WHEN the Redeemer of the world walked among men, many who identified themselves with him as his disciples, afterward forsook him, and became his bitterest enemies. The Saviour tested their faith, and developed the real characters of the most ardent believers by applying spiritual truths to their hearts. At one time when the multitude were gathered about him, he uttered a truth

revealing the requirements for his service, and the people were offended. Jesus said unto them:—

"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him."

The Saviour knew the character of those who claimed to be his followers, and his words tested the quality of their faith. He spoke a sacred, eternal truth regarding the relation that must exist between himself and his followers. Their spiritual life must be sustained by assimilating the principles of the truth. They must accept, believe, and act upon the words he uttered, which were spirit and life; and by this means they would become partakers of the divine nature. They must be Christlike, meek and lowly of heart, self-denying, self-sacrificing; they must walk in the narrow path trodden by the Man of Calvary, if they would share in the gift of life, and the glory of heaven. But the test was too great. They walked no more with him. They could not hear the saying, nor comprehend the nature of the truth he taught.

As they turned away from the divine Teacher, a different spirit took control of their minds. They could see nothing attractive in him whom they had once found so interesting. They sought out his enemies, for they were in harmony with their spirit and work. They carried all kinds of false reports, misinterpreted his words, falsified his statements, and impugned his motives, thus inflaming the passions of men, and confirming them in hatred and unbelief. They sustained their course by gathering up every item that could be turned against him; and such indignation was stirred up by these apostates that his life was in danger, and he could not walk in Jewry, but went into Galilee. Even his relatives were so influenced that they partook of this bitter spirit of prejudice and unbelief, and thought that he could not be the Messiah. They were dissatisfied with his manner

of working, and urged that if he were the Saviour of the people, he should make himself known by asserting his power and sustaining his claims. "For," says the inspired Word, "neither did his brethren believe in him." The unbelief of his kindred was most cutting to the heart of Jesus.

What a position was this for the Son of God, the Majesty of heaven! "He came unto his own, and his own received him not." Even his brethren did not believe on him. But did this prove his mission a failure? Did it destroy his truth and make him a false teacher, an impostor? Jesus answered his unbelieving brethren as they urged him to prove his Messiahship before the world, "My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." "And there was much murmuring among the people concerning him: for some said, He is a good man; others said, Nay; but he deceiveth the people."

There was a division among the people concerning the world's Redeemer. Like seeks like. Like appreciates like, and those who loved truth gave their verdict of the righteousness of Jesus; but wherever evil exists, it leagues with evil for the destruction of the good. Fallen men and fallen angels, by likeness of purpose and principle, will join in a desperate and determined companionship to resist truth and righteousness. When Satan can induce men, as he induced angels, to unite with him in rebellion, he has them as his allies and associates in every enterprise formed for the seduction of souls from the principles of truth. Whatever disunion there may be among themselves on other matters, the wicked are one in their opposition and hatred of the truth.

The Word of God declares that the followers of Christ will be called upon to endure trials for the sake of truth. Says Paul, "Yea, and all that will live godly in Christ Jesus shall suffer persecution;" for "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Said our Lord, "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

With what zeal will the workers of iniquity pursue their satanic purpose! They will put light for darkness, and darkness for light, until they will sincerely believe they are servants of God, and doing him service by persecuting his children. It has been so in the conflicts of the past; and in the closing work of God the same spirit will be manifested. Says the prophet, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Jesus was treated as the worst of malefactors, and the servant is not greater than his Lord. Said the Saviour, "These things will they do unto you, because

they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them."

In these last days, when iniquity shall abound, and the love of many shall wax cold, God will have a people to glorify his name, and stand as reprovers of unrighteousness. They are to be a "peculiar people," who will be true to the law of God when the world shall seek to make void its precepts; and when the converting power of God works through his servants, the hosts of darkness will array themselves in bitter and determined opposition. Satan will work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness." He will employ every device of deception to seduce the souls of men, and if "it were possible," he will "deceive the very elect."

We must put on the whole armor of God that we may be able to stand. There will be a constant conflict from the time of our determination to serve the God of heaven, until we are delivered out of this present evil world. There is no release from this war. The work of God for this time cannot be accomplished without arousing opposition, reproach, and calumny. Satan is at enmity with the truth, and he will instigate against its advocates every manner of warfare. His efforts to overthrow the Word of God will not be wholly confined to the ranks of its avowed enemies; but among those who claim to believe and practice it, "some shall depart from the faith." The impression given by those who have turned away from the doctrines of the Bible, is that the work committed to men for this day will come to a speedy end, and thus they make it manifest that they have esteemed themselves as the very pillars of the truth. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his;" and the work goes on to accomplish the fulfilment of the sure word of prophecy. The infinite God is the originator and sustainer of his work and his people. The cause of Christ does not stand in the wisdom of man, and it cannot be overthrown by his power. "The Lord knoweth them that are his." He can discern the steadfast souls who stand by faith, who will not be moved from their allegiance to him and his law. He reads the hearts of his children, and knows those, also, that believe not.

Our work is an aggressive one, and as faithful soldiers of Jesus, we must bear the blood-stained banner into the very strongholds of the enemy. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If we will consent to lay down our arms, to lower the blood-stained banner, to become the captives and servants of Satan, we may be released from the conflict and the suffering. But this peace will be gained only at the loss of Christ and heaven. We cannot accept peace on such conditions. Let it be war,

war, to the end of earth's history, rather than peace through apostasy and sin.

The work of apostasy begins in some secret rebellion of the heart against the requirements of God's law. Unholy desires, unlawful ambitions, are cherished and indulged, and unbelief and darkness separate the soul from God. If we do not overcome these evils, they will overcome us. Men who have long been advancing in the path of truth, will be tested with trial and temptation. Those who listen to the suggestions of Satan, and swerve from their integrity, begin the downward path, and some masterful temptation hastens them on in the way of apostasy, till their descent is marked and rapid. Sins that were once most repugnant, become attractive, and are welcomed and practiced by those who have cast off the fear of God and their allegiance to his law. But the most pleasurable beginning in transgression, will end in misery, degradation, and ruin.

We need to be constantly on our guard, to watch and pray lest we enter into temptation. The indulgence of spiritual pride, of unholy desires, of evil thoughts, of anything that separates us from an intimate and sacred association with Jesus, imperils our souls. We must have living faith in God. We must "fight the good fight of faith," if we would "lay hold on eternal life." We are "kept by the power of God through faith unto salvation." If the thought of apostasy is grievous to you, and you do not desire to become the enemies of the truth, the accusers of the brethren, then "abhor that which is evil; cleave to that which is good;" and believe in him who is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."—*Review and Herald, May 8, 1888.*

### Sharing His Labors, Then Entering into His Joys

R. W. PARMELE

IN the strenuous times in which we live, we are in danger of becoming so absorbed in the affairs of this life that we shall neglect our duty to the cause of God. It is not that the Lord is so limited in resources that we are called upon to help in his work, but it is because he has taken us into partnership with himself in the business of saving souls. And thus having shared his labors and sacrifice, we shall be able in the life to come to share his joy over the results. He calls upon every one of his people to thus yoke up with him. To all who will respond, he will finally say, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

The Lord does not need money to buy provisions for his workers, for he could rain upon them angels' food, as once he did.

He does not need money with which to clothe them, for he could miraculously preserve their clothing, as he preserved Israel's in the wilderness.

He does not need money for traveling expenses, for he could transport his laborers, as he did Philip, after the latter had baptized the Ethiopian eunuch.

If he needed money for any other purpose, he could send one of his servants fishing, and get a supply from the fish's mouth, as once he did.

Moreover, he is not even dependent on a human instrument, for he could lead people to himself and his truth, as he did Saul of Tarsus, the persecutor.

But should the Lord do all his work in that way, none of us would have the privilege of entering into his labors and sacrifice. As a consequence, we could not enter into his joy when the work is done. To provide for this, the Lord has chosen "by the foolishness of preaching to save them that believe," and has so arranged it that money is necessary to the conduct of the work. So either by active service or by contributions, or by both, all may have a part. Then when the work is finished, all may alike enter into the joy of the Lord. What a condescension on the part of our heavenly Father! What a privilege is thus afforded us!

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

### Faith

A. S. BOOTH

HEAVEN is filled with blessing and power for those who will come in faith and prayer to receive it at the hand of the Lord. Faith must accompany prayer, if we expect to receive the blessing the Lord has for us. The real trial of our faith comes when the perplexities of life seem to overwhelm the soul. It is then that it must come to our relief.

Job was blessed with all that heart could wish. Financial, physical, and spiritual blessings were his. When the time of his trial came, all his material blessings were taken from him, his sons and his daughters were slain, and the cruel finger of disease touched his flesh, and from the crown of his head to the soles of his feet he was afflicted with boils.

This was more than his good wife could bear. She gave up her faith in God, and came to her husband and said, "Dost thou still retain thine integrity? curse God, and die."

Job's faith failed him not. If there ever was a time in his experience that he needed to hold fast the mighty arm of God, it was while sitting in the dust and ashes, with apparently everything against him. Job answered, "Thou speakest as one of the foolish women." The most foolish thing Job could have done would have been to give up his faith in the Lord. He remained faithful. His good wife, profiting by his example, renewed her consecration, and shared in the double blessing of the latter days of Job.

Israel's experience at the Red Sea

should bring hope and courage to all who are afflicted. God opened the most difficult way. God's people might have stood some chance of escaping to the mountains, or defeating their enemies, but they could not ford the Red Sea.

We are safe in saying, however, that the Red Sea never would have parted for the people to pass over if they had refused to obey God. When they trusted in Jehovah and moved forward, their difficulties vanished, and their enemies suffered defeat. Then Israel had the privilege of shouting the praise of God for blessings received.

Conditions do not make any difference with God. He can overrule in all conditions, and bring the victory to those who will be loyal to him. It is to his honor and glory so to do. We do not know what the Lord can do for us until we give him a chance. The way to give him the chance is to be faithful, no matter what the trial or difficulty. The greater the trial or affliction, the greater the opportunity for God to bring glory to his holy name, and the opportunity for us to gain wonderful victory.

Though severe trials present wonderful opportunity for great victories, yet they also admit of fearful defeat. If we trust in our own strength, we are sure to meet with defeat; but if we remember to hold fast the mighty arm of God, the victory is ours.

Job counted it a very foolish thing to give up faith in God in the affliction that came to him. So in the difficulties of life the greatest mistake that can be made is to forget the Lord. He is especially near in our times of trouble. Shall we not take him into our confidence, and pray that the good Spirit will bring to our remembrance, when the adversary tempts the strongest, that God is our helper, ever anxious and ready to give us the victory? Shall we not educate ourselves to seek God in a special way in times of adversity? May the Lord help us so to do, that we may have a personal experience in the things of God, be prepared to endure the trials that await the people of God, and eventually be saved in the kingdom.

*Salt Lake City, Utah.*

## The Law of God — No. 5

### The Law and the Gospel

MILTON C. WILCOX

#### The Law

THE law is God's rule of moral conduct, the expression of "the whole duty of man." Eccl. 12: 13, 14. In it is "the form of knowledge and of the truth." Rom. 2: 20. It bears witness to "the righteousness of God." Rom. 3: 21. "Through the law cometh the knowledge of sin;" nay, "I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet." Rom. 3: 20; 7: 7.

And that "law is holy, and the commandment [every commandment of the law] holy, and righteous, and good." Rom. 7: 12. Listen to the sweet singer of Israel as he by the Spirit extols the law:—

"The law of Jehovah is perfect, restoring the soul:

The testimony of Jehovah is sure, making wise the simple.

The precepts of Jehovah are right, rejoicing the heart:

The commandment of Jehovah is pure, enlightening the eyes.

The fear of Jehovah is clean, enduring forever:

The ordinances of Jehovah are true, and righteous altogether.

More to be desired are they than gold, Yea, than much fine gold;

Sweeter also than honey and the droppings of the honeycomb.

Moreover by them is thy servant warned:

In keeping them there is great reward." Ps. 19: 7-11, A. R. V.

And yet there is no salvation in the law. It cannot save man; for man is a sinner, and no law can justify or make righteous the person who transgresses its requirements. He who transgresses the first commandment is condemned by the law as an idolater. He who transgresses the sixth commandment is condemned as a murderer. Every infraction and transgression, great or small, in motive or deed, the law condemns.

It reveals to man what he is,—apart from God a condemned criminal chained to a "body of sin," in himself a lazar house of corruption, hopeless, despairing. He is afflicted with the incurable leprosy of sin. The disease may not be apparent to men or to the victim, but the poison is there, and the law infallibly finds it, and points out the symptoms of disease. "The whole head is sick, and the whole heart faint."

The disease is universal. "All have sinned, and come short of the glory of God." Rom. 3: 23. There are none exempt. It is a part of the very nature of humanity. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17: 9. The question is pertinent. Sin in its nature is deceitful, deadening to the moral sense. Man does not, cannot, know his own heart. God alone can know it, and therefore we read, "I, Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings." God alone knows the sinful heart, God alone can read and reveal it. He reveals it by means of his holy law. "Nay, I had not known sin, but by the law." Rom. 7: 7. "By the law is the knowledge of sin." Rom. 3: 20. Its revealing, penetrating power must visit our hearts, probe our wounds, and declare to us the condition of our souls.

The English Revised Version reads, "The heart is deceitful above all things, and it is desperately sick." The only physician who can diagnose the malady is God. Man talks of heredity, environment, but God sums it all up in one little word of three letters, "s-i-n," "the transgression of the law" of God. Read its fruitage in the words of our Lord in Mark 7: 21-23; in the words of the great apostle in Gal. 5: 19, 20. Read them as expressing the condition of your own

soul. Admit in self-abasement that it is all true; the faithful Physician, who never spoke falsely, has not deceived us, does not deceive.

There is no hope for the sinner in the law. He admits that it is good, he acknowledges the justice of its condemnation, but he finds in his fallen, sinful nature no power to meet its holy requirements. He is "under the law," under its condemnation.

#### The Gospel

But not to glory over us does God reveal to us our sins; not to tantalize us does he show us our helplessness in our human struggles with the demons of passions within. Not to reproach us does his holy law probe the innermost recesses of the heart, and reveal to us in the white light of his Spirit the intents and motives of our actions. Not to cast us off does he show us our unfitness to dwell with him.

God in his love reveals to us our sins, that he may cover our shame with his glory. He shows our helplessness, that we may learn his infinite helpfulness in victory everlasting. He permits his holy law to probe to the depths the inherent selfishness of our human heart, that his presence may shine away the darkness, and place therein the sunlight of divine love and sanctified, blessed service. To those who come to him he reveals the blackness of sin, but with the promise, He "that cometh to me I will in no wise cast out."

All this is the work of the gospel of the Son of God, good tidings of a mighty Saviour, "the power of God unto salvation to every one that believeth." Rom. 1: 16. That gospel received, brings "forgiveness of sins" "freely by his grace," brings to the unrighteous the "righteousness of God," takes away "the carnal mind," changes the heart, blots out the sins, makes of the man a "new creature," writes God's holy law upon the heart, and sets the erstwhile bondslave free from sin's slavery. We read of it in such scriptures as Luke 2: 10-12; Rom. 3: 19-31; chapters 5 to 8; Hebrews 8, and in fact, throughout the entire Bible, from its first note to fallen man in Genesis, to the grand song of triumph in the sublime Revelation of Patmos.

In that gospel is revealed the righteousness of God, not a different righteousness than is in the law; for to its correctness the law bears witness. Rom. 3: 21. It releases man from the condemnation of the law, takes him from "under the law," and places him "under grace," God's bondservant of love.

The believer is therefore no longer "under the law," but *with* the law. It is a part of his very nature. It is incorporated into his character. He is a living epistle of God in which God has written his law by his Spirit on the "heart of flesh."

Will the believer then hate God's law?—Nay, he will love it. God's love binds him to God's government. God's Spirit writes God's law upon his heart. Listen to the testimony of men regenerated by the power of the gospel: "O how love I thy law! it is my meditation all the



day." Ps. 119:97. "Great peace have they that love thy law; and they have no occasion of stumbling." Verse 165, A. R. V. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but *faith working through love.*" Gal. 5:6. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3.

Such is God's law, and its condemnation and revelation to the sinner.

Such is God's gospel, and its power to lift the condemnation, change the heart, and make the former sinner an obedient child of God. The message which does not aim to bring man back to obedience to God is a spurious gospel. Thank God for the genuine!

*Mountain View, Cal.*

### Sermons at Camp Meetings

CLARENCE SANTEE

THE sermons preached at our camp meetings have a more far-reaching influence than many realize. It has been my lot to follow camp meetings by series of tent meetings. I have carefully noted the influence of the camp meeting on the community, and the nature of the sermons that exerted that influence.

The conditions at the camp meeting are usually these: Seventh-day Adventists who have been instructed in their faith for years, come together in numbers from five hundred to fifteen hundred. They are prepared to hear the strongest and most positive statements and assertions upon the doctrines of greatest controversy, often without the carefully prepared proofs that would be given under other circumstances, toned to the perception of those who have never heard these things; and our people readily respond with hearty "Amens." This encourages the speaker, and other unguarded statements follow. These are listened to by an outside attendance of from fifty to one hundred and fifty or two hundred. The next meeting is attended by the hundreds of our own people, and the changeable outside attendance is not noticeable. A few of these usually express appreciation, while the larger number come and go in silence.

Those who work from house to house after the camp meeting has closed, find more nearly the influence of the sermons preached than any can who attend only the camp meeting.

When a tent is pitched in a new place for a series of meetings, we carefully lead those who have never heard these views, which to them often at first seem to be impossibilities, step by step until they can see clearly the connections and the ultimate truths. Can we expect more from those who for the first time hear these truths on the camp ground? If not, then should not the preaching be of such a nature as would lead people to accept Christ as their Saviour, believe the Scriptures, and cause them to desire a better understanding of the views of this people?

In a meeting following what is called "a good camp meeting," I found a large per cent of those who had attended, hard to reach because of one or two sermons to which they had listened. Our own people did not need them, and the others were not prepared for them.

When the points of greatest difference are presented in sermons, such as the Sabbath or the nature of man, it should be with great care, leading the people only far enough to cause them to desire more. Strong, radical sermons, heard for the first time, are certainly "strong meat" rather than the "milk" which the Lord counsels to be given to those who are but babes.

A minister may close the ears of ten or fifteen by a strong sermon at the camp meeting, and among the hundreds present it is not noticeable. But if the same mistake is made by the minister who holds a series of meetings with from forty to seventy-five in attendance, he will spend sleepless nights seeking God that he remove the results of that mistaken sermon and his own unguarded course, that the hardened heart may be won back.

Following a camp meeting, he, at times, finds the same condition, but he may not have been the cause. It calls for the same seeking of God, that the results of the unguarded course of some other may also be removed.

If no words were spoken that would cause a smile at the evident weaknesses so palpable in other beliefs; if the strong points of difference between Seventh-day Adventists and others were carefully presented, with the life of Christ as the central thought, using the strong, plain texts, so positive in themselves, as suggestive for thought, and not as texts to prove a lack of common sense in the objector who does not at once accept, I feel sure that the field would be left many times in better shape for an abundant harvest.

A man came to Christ for sight. Christ's first effort only caused the man to see "men as trees walking." A later application was necessary before he could see clearly. Unless we are assured that we can do better work than Christ did, would it not be well to leave the patient at the first application in a good condition for the second?

*Lodi, Cal.*

If our minds are resolutely set on an ideal good, and if we follow this with an inflexible patience and persistency, then, though we may often blunder in our choice of ways and means, somehow the grace and sweetness of our inner life will pass into our children's hearts.—  
*J. W. Chadwick.*

"UNLESS our hearts go out to people, we shall never reach their hearts. We may talk to them forever, but unless we have this loving sympathy we might as well be silent."

### Ephesians 2:20-22

F. J. GREENWOOD

THE Master is building a temple,  
Bright, beautiful as the sun,  
That shall stand in its burnished glory  
As eternity's years roll on.

He has wrought with infinite patience  
Through many weary years;  
Oft was his heart sore heavy,  
Dimmed were his eyes with tears.

He laid the sure foundation  
Many thousand years ago,  
And never has ceased his labors,  
Though his progress has been slow.

Yes, long has the temple been building,  
For though planned by the Master-mind,  
The many stones he needed  
Were scattered and hard to find.

But every year of the ages  
Has yielded to him its best,  
And all of earth's far corners  
Have answered to his quest.

To the firm and sure foundation,  
Which has stood the test of time,  
He has anchored tried stones of beauty,  
Gathered from every clime.

To the faith-enlightened vision,  
E'en now is his work complete;  
For, though hell should open its flood-gates,  
Naught can his plan defeat.

The Master, with infinite foresight,  
Beheld the structure done,  
When he placed the Chief Stone of the corner,  
And the work was just begun.

He saw just what was needed  
To beautify each place,  
Then found the stone to fill it,  
And polished it by his grace,—

Polished until its surface  
Shone with a luster fair,  
Then placed it next to its fellow,  
And with love cemented it there.

His eye, searching through the ages,  
And scanning these present days,  
Saw many willing and ready  
To fill a place to his praise.

No time and no place and no people  
Too remote for his eye to see,  
When, drawing his plan for the temple,  
He provided for you and for me.

He is saving our place in the structure  
That some day will shine as the sun;  
In love he now joins us together,  
And will build us in as one.

Oh, we're nearing the grand dedication,  
When the Lord to his temple will come,  
When he'll seal each fair stone with his signet,  
And dwell with his people at home.

Now lift up your gates, O ye temple,  
Swing open your glittering door,  
That the King in his beauty may enter,—  
The King whom his people adore.

Now cry out, ye stones, in your rapture,  
Let praises your voices employ,  
While the stars of the morn sing together,  
And the sons of God shout in their joy.  
*Piedmont, Cal.*



## THE WORLD-WIDE FIELD



### Samoa

JOSEPH E. STEED

THE Samoan group consists of nine islands. They are very mountainous, but are well wooded with various tropical trees. The three largest islands are Savaii, Upolu, and Tutuila. The latter, with a few very small adjacent ones, belongs to the United States.

The population of what is now British Samoa is about 40,000 natives, 400 whites, and 500 half-castes. In American Samoa there are about 6,780 natives, 179 whites, and 292 half-castes. Besides these there are 2,200 Chinese coolies who do the most of the work on the plantations, and about 500 other islanders who work at places of business in Apia.

The climate of Samoa is very variable and moist, the rainfall for the last five years averaged 126 inches. The most pleasant time of the year is during the winter, or dry season, from May to November, when the southeast trade winds prevail.

The gospel was first brought to this group by Messrs. Williams and Barff, of the London Missionary Society, with some Tahitian teachers, in the year 1830. Early in the year 1891 the "Pitcairn" visited Samoa on her first voyage. In 1896 Dr. F. E. Braucht began work in a medical institution at a place called Matautu, removing afterward to a new institution at Apia, where he worked for a number of years. Other workers were added, among them Delos Lake, W. E. Floding, Dr. Vollmer, Dr. M. G. Kellogg, and others; but on account of the trying nature of the climate, they had to leave, one after another, until Samoa was without a worker bearing the last message.

At the Australasian Union Conference council of 1907, it was decided that my family and I should reopen the work in Samoa. It was through trust in Him who had called us that we consented to pick up the broken threads. During the two years spent in that field at that time, we were able by the help of a young man and a young woman, who have since spent some time in our Australasian Missionary College, to have quite a number of tracts translated into the Samoan language, and now through their help at the college printing press, we have a nice monthly paper called the *Tala Momi*, which literally means "Tell Truth." With this literature we are enabled to give the truth to the many people in this group, and also to other small groups near by.

On account of failing health the writer had to return to Australia for a time. At the last general meeting in Australia, the Lord signified that we should return

to the people we loved so well. Once again our trust is in him that he will supply our every need according to the riches of his grace. While looking at the evidences of the closing work and at the prevailing wickedness of these dark lands, our hearts go out to our heavenly Father for wisdom to do his work in a way that will glorify him.

This land is teeming with sickness; Visiting from place to place, our hearts often ache as we seem so powerless to help these needy people. Much of this condition is brought about by their sinful habits, and many, if healed, would

much inquiry after the truth, and for a time we were well employed holding studies with the natives. When we reached this experience, we saw that we needed a meetinghouse. The Lord opened the way for us to obtain a piece of land and to build, and we now have a nice place that we can call our own, in which we can hold our meetings, with land enough to meet any growing demands that may be made for the work in this part of the field.

We are glad to be able to say that the outcome of this interest has given us an addition to our church of ten native members, some of whom are already taking the burden of carrying the message to their own people. It would be interesting, perhaps, to the readers to know something of what it meant to one man and his wife who took their stand for the truth and were baptized. This man was a high chief of his village, a position which meant much to him.



BAPTISMAL SCENE IN SAMOA

return to their old ways. Notwithstanding all that the enemy would use to discourage us, we have the precious promise that there will be some from this land who will stand on the sea of glass, and our work is not without many encouraging features.

During our absence from the field, Brother H. T. Howse has been carrying on the work, and is now at a place called Saluafata, where we expect soon to have a training school to prepare some of these islanders to carry this message to their own people.

Now that we have literature, we are able to do much more for the spiritual welfare of the native population. Our *Tala Momi* has an issue of one thousand a month, and is much help in reaching this people. The result has been that quite a good interest has sprung up in different places. With the assistance of our new "Bible Readings," we have had

Many of the heathen customs brought down through the ages, and condoned by the other missions of today, must be abandoned when men and women take their stand with us in this last message. We have been told that a chief would never join this church, because he would not give up those things that are condemned by our church: Among the many evils that this man had to renounce were the keeping of a *taupou*, that is, a virgin, that must entertain his guests by dancing almost nude; the making of feasts for every occasion, and often for the dead, in which the pig plays a prominent part, as also the large supply of kava (a drink that is made from the root of a very pungent plant), which is called the royal drink of chiefs, the making of which is a very important part of the occasion; and smoking, as a chief usually has a good bed of tobacco.

You will see from this how interested

we were in watching this man while studying the Word of God on the question of health, and our interest was increased when, the study over, Brother Howse and I walked out of the rear of his house, and the first thing we came to was a bed of tobacco, then a bed of kava, then over a wall were the pigs. We prayed that he would be able to stand the test, and the Lord granted our petition. This chief had to give up his name, Mana, which means "power," and take another name given him in his youth, Faimalo, which means "make a kingdom." He is the man shown in the picture as just about to be baptized. Our prayer is that God will bless the good work begun. When this man went back to his home, he took thirty *Tala Monis* to give away, thus seeking to win others to the truth.

### An African Pioneer

W. B. WHITE

PERHAPS the readers of the REVIEW would be glad to see a picture of one of the first native women of Africa to receive the truth. Sister Adel Kalaka is the wife of Davil Kalaka, who embraced the truth in this field under the labors of Elder S. N. Haskell years ago. He was our first native evangelist in Africa, served the cause of truth faithfully for eight years, and died in the blessed hope in 1904.

Sister Kalaka did not yield herself to the truth when her husband did, but a few years later the light shone into her heart, and ever since she has faithfully served her Master. She is the mother of Brother Murray Kalaka, our Basuto teacher, preacher, and translator. Our native sister is now seventy years old, but is still strong and active. On the occasion of our recent Bible school in north Basutoland, Sister Kalaka rode one hundred miles in an oxcart to listen again to the presentation of the truths of the message. Surely the truth is reaching honest hearts in the Dark Continent, and transforming lives, and we praise God for his wonderful workings.

### Nyasaland

AMY J. HURLOW

I AM glad to tell you that we have reached the mission at Malamulo safely, and are gradually getting into mission life. We have now been here a fortnight, and are perfectly well in spite of our long trip in the heat.

Soon after leaving the boat we passed from Portuguese to British territory, and at Port Herald, when passing the customs, had to answer a good many questions. "Are you connected in any way with the leaders of the Nyasaland uprising?"—"No." "Have you had any correspondence with them?"—"No." Mr. Hurlow was very emphatic in these two answers. "Are you Seventh-day Adventists?"—"Yes." "Are you Brit-

ish?"—"Yes." We are allowed to pass, and we breathe a silent prayer of thankfulness, for we should not like to be sent back now that we are so near the end of our journey.

We find Malamulo Mission is a large station in a splendid position, with plenty of flowers, fruit, and vegetables, and best of all, a good work going on among the natives. The teachers' training school, which has been in session the last two months, has closed today, September 28. The outschools had their long holiday, and all the teachers came to the mission to receive further instruction. Some brought their wives, so a meeting on Bible hygiene was held every morning



ADEL KALAKA

for these women. For the teachers themselves, each day was full of work. The bell rang at five-thirty each morning, and at six they met for morning worship in the schoolhouse (which is also the church). From that time till about 8:30 P. M. they were busy, studying to make themselves better teachers and better followers of Christ. There were about sixty teachers in the training school, and they seem very earnest young men. A number of them speak English a little, though they understand it better than they can speak it. Two or three head teachers who remain on the mission act as interpreters at meetings, etc., and they do it splendidly. They are good, faithful boys, and work well.

Last Sabbath we had a baptismal service, Brother Ellingworth officiating; twenty-eight were baptized. Some were students, and some were assistant teachers. They stood in a long row on the bank of the stream, first the women, then the married couples, then the men and boys. The wife of a native teacher, a good Christian woman, helped the women out of the water, and a native teacher helped the men; everything was done just as at a white people's baptism. The singing and the praying were in the Man'ganja language, the people all joining in heartily.

On Sunday we celebrated the ordinances in the church. The new members

were received, also Miss Fourie, Mr. Hurlow, and myself. It was good to join in the ordinances. The women all seemed to understand their meaning. Two native head teachers acted as deacons, and carried round the bread and wine. One could not find a quieter, more reverent and earnest congregation anywhere, and the church was full. Brethren Robinson and Ellingworth officiated.

Today, the last day of school, there was a wedding, when one of the teachers was married to one of the mission girls. Miss Edie and I were appointed to decorate the church, but when we arrived we found the bridegroom's colleagues were already there, and, according to their ideas of decoration, were doing very well. You should have seen the result! With a little advice and assistance from Miss Edie and myself, order was brought out of confusion, and the room made to look very nice. After the wedding, food was served to all the teachers and their wives, also to the villagers and headmen who were present. These people seem to know when anything of interest is going to occur at the mission, and they are sure to be present in large numbers.

Tonight Brother Robinson is sending the teachers off to the schools in their respective villages. May the blessing of the Lord go with them, and help them to shine as lights in dark places till the day dawns.

### Mission Notes

THE Bible is appreciated out in the trenches where men are face to face with death. A wounded man from the Dardanelles tells how, at Gallipoli, a comrade "used to take out his Testament in the trenches and read it to us night and morning. He wouldn't miss a day. All in that part of the trench where he was, often a dozen men, would go and listen."

ROUGH men in the ranks, strangers to prayer, repeat fervently simple prayers taught them by mothers when children. One young man received at the front a letter from his wife, saying, "Be sure and say your prayers," and from that time he prayed every night, "Now I lay me down to sleep," etc. In the hospital he said, "My mother taught it me," and in the trenches these words of his childish prayer came back to him, and through them his mind again turned to God.

STILL illustrating what a comfort the Bible is to soldiers, an experience at Flanders is related: "A corporal and a comrade fell wounded, remaining still under fire. The corporal applied his first-aid dressing both to his comrade and himself, and then took out his Testament and began to read. The two men lay side by side for hours, until a shell killed them both. They were found with the Testament still open between them." Some one gave that the Testament might be given. Little does he know how much good was accomplished by his gift.



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.

## What the Home May Do to Save the Children and Youth

L. A. HOOPES

CHILDREN! Home! Salvation! What words appeal to our hearts more than these? What would home be without children? And what happiness would there be to children with no prospects of a home? And what a blight there would be if salvation were not obtainable! God does not picture the eternal reward with homeless children, or with childless homes, for God's plan of salvation is for both parents and children. The one is the complement of the other. Our heavenly Father's ideal should be the watchword for all our actions.

Home! What an endearing word! How much it means! Home is the center of the family's interest. It is where father and mother, brothers and sisters, are inseparably linked together by ties of love. Do you ask, What can the home do to save our children and youth? Rather, ask, What can it not do? Is there any factor that can be more potent than a Christian home? Every phase of its organization constitutes the home a life-saving station.

Home is more than a tent, a cottage, or a mansion—more than a mere building in which one resides. Home is the place where father's and mother's presence has been revered because of so many hallowed recollections. Every nook and corner is "sacred to the memory of the ones who love God, and to whom the law of God is a sacred legacy." Whether we are at play, work, or prayer, every room seems to have written on its doorposts "the commandments of God."

"Father the high priest of the family, and mother the home missionary!" Father's word is alpha and omega to the young, trusting heart of his child. His word is consolation in the hour of grief and trouble. Father knows how to comfort and console. Every true father's heart sees the trouble long before it reaches his child. His petitions reach the throne of grace, anticipating every real need of his child. An unseen tie links the hearts of both. And mother's place! What child has not felt the tender caresses, the unnumbered loving touches, of mother's hands? No mortal can take her place. Neither time nor space will permit a recital of all that mother is to the home. No language has a vocabulary large enough to record the story.

Do you ask what fathers and mothers can do for the salvation of the boys and girls?—All that anybody can do. The destiny of our children is in our hands. If we know how to win for ourselves, in the conflict with sin, then we know how to win in behalf of our children. "Like parent, like child," is true to life. With this truism, God lays upon parents a responsibility which cannot be placed upon another. Parents must face the situation exactly as it is. The judgment alone will determine how we have performed our part. Other responsibilities may sometimes be shifted to another; this one, never. Job recognized this when he said, "It may be that my sons have sinned, and cursed God in their hearts." He "offered burnt offerings according to the number of them all. . . . Thus did Job continually." Job did not, could not, feel that his responsibility ended when his sons came to possess homes of their own. Nor can we.

Every means of grace must be put into operation to save our children, and keep them saved. This is the time. It cannot be put off to a more convenient time. What can we do? We can pray. We must pray. We must pray for ourselves. We must pray for our children. We must pray for the children whose parents do not pray. We must know the power of prevailing prayer.

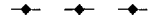
Our children must know that this is the most serious business of our lives, and that they can never get away from father's and mother's prayers.

We must teach our children to pray. Prayer is the great check book on the bank of heavenly blessings. Temporal food is essential, but there is something more essential. Prayer is the great battering-ram by which we demolish all the battlements of the enemy. Prayer is the electric spark that sets in motion the great dynamo of the universe, the Spirit of God. Prayer is the heart's wooing, longing for a better life.

We must come close to our children. Be a child with them. Enter into their joys and sorrows. Anticipate their needs and direct their young, energetic, plastic minds. Look upon every God-intrusted gift of your child as a sacred legacy, a talent upon which both parent and child must trade. See that each talent brings definite returns. By and by God's cause will have a wide-open door for your child. Its demands are for boys and girls who have made a success.

Far more attention must be given this question at all our meetings than has been given it heretofore. Is it not time that special parents' meetings should be held, where the salvation of our homes is the theme?

Why not make this the time when the Elijah message will be proclaimed in very deed and truth? We cannot complete this message in this generation without our children. God needs them, and we should not rest satisfied until we see every one saved who will be saved.



## The Fable of the Three Elms

THE North Wind spoke to three sturdy elms,

And, "Now you are dead," said he; "I have blown a blast till the snow whirled past,

And withered your leaves, and see, You are brown and old and your boughs are cold;"

And he sneered at the elm trees three.

The first elm spoke in a hollow tone (For the snow lay deep and white);

"You think we are dead, North Wind?" he said,

"Why, we sleep—as you sleep at night.

Beneath the snow lie my sturdy roots, They grip on the friendly earth, And I rest—till another year!" said he, And he shook with a noisy mirth.

The second elm laughed a hearty laugh, And, "North Wind," he cried in glee, "Beneath my bark glows a living spark, The sap of a healthy tree.

My boughs are bare and my leaves are gone,

But—what have I got to fear? For the wintertime is my time of rest, And I sleep till another year."

The third elm spoke, and his voice was sweet,

And kind as the summer sea; "O Wind," he said, "we are far from dead,—

The God in whose hand we be Looks down, with love, from the winter sky,

And sends us his sun to cheer; If we had no snow, there would be no spring,—

We rest till another year."

The three elms rocked in the stinging blast,

And under the heavy snow Their roots were warm from the raging storm,

And safe from the winds that blow. They smiled in their hearts, and their leafless boughs

Spread over the frosty way; For they knew that the God of forest trees

Would watch through each winter day.

The North Wind uttered a frosty sigh As the snow blew far and free; And his weary eyes sought the winter skies,

And, "Mighty is God!" said he. "To die or live are his gifts to give;" And he smiled at the elm trees three.

—Margaret E. Sangster, Jr., in the *Christian Herald*.

## The Christian Activities of One Busy Mother

AGNES LEWIS CAVINESS

ONE of the students of the mothers' normal department in the Fireside Correspondence School had not reported for a number of months, and we had begun to wonder why she did not seem to be keeping up her work. But we have recently received another lesson from her, accompanied by an explanation of the delay, which shows in such a striking way what an influence for good a Christian mother may have upon her community, that we present portions of her letter for the encouragement of other mothers:—

"DEAR INSTRUCTOR: It has been a long time since I have sent in a lesson, but I have not been idle in the meantime. All winter I have been holding Bible studies with my neighbors; and, finding that there was much interest, we engaged the aid of a minister. As a result a company of Sabbath keepers has been raised up in our neighborhood. On both sides of us are new believers. There is a Sabbath school of about thirty-five members. The meetings are held in our home.

"My little boy has been studying some all the time. He is halfway through his 'Little Folks' Bible Nature,' and to page 112 in his reader. We have added three to our home school, so we now have four, and expect another will enter soon. My little girl, not quite three years of age, has her tiny desk, too, and comes to class. She cannot talk plainly, but in her baby language says the first two verses of Psalm 23. The children are learning this psalm in school, and she has learned some from hearing them recite. She knows many of the colors, and does fairly well at card sewing. The other children range from five to seven years of age. We have school from ten in the morning to three in the afternoon. I have the children help me with my work. This we call the domestic science class. They wipe dishes, help clean cupboards, sweep, etc. The parents who send their children are delighted with what is being done for them. The people are poor, so we make no charges; but I feel well paid when I see the good that is being done. There are older children in our Sabbath school, who go to the public school, but next fall we hope to be able to have a regular church school and hire a teacher.

"Besides our home school, I have six pupils taking lessons on the organ. This class consists of older girls in our Sabbath school, ranging from ten to twenty-two years of age. I also conduct a singing class every Saturday night, in which both old and young take part. On Sunday afternoon I have a class in Old Testament history for the young people.

"I do feel encouraged with my work. Of course I could do better if I had better facilities, but the people are so poor, and we are as poor as the rest, so we can't afford to buy many supplies. We have a good slate blackboard, tables, and seats. We also have a designing board

on which the children make designs with bright-colored marbles. We use this in number work. Corn-flake boxes are utilized for sewing cards, etc. The Lord is certainly blessing our efforts, and I am thankful that I can work in this humble way for my Master. Pray for us."

To this mother I would say: Surely the Lord is using you and your family to help your neighbors. I can well believe you are busy; but I know your happiness must be great at being able to help so many around you. Do not grieve over being slow at sending your lessons. Just continue your good work, and send the lessons as fast as you can.



### A Mother's Good-By

A WAVE of the hand from the cottage door

As her boy turned the roadway's bend;  
A wave of the hand as in days of yore—  
A wave of the hand, but 'twas vastly more!

A mother's heart and a mother's prayer  
That will follow his footsteps everywhere

Is the token her boy will read for aye  
In the wave of the hand she gave today  
From the old hillside cottage door.

—John R. Clements.



### Pneumonia

TEN per cent of the deaths in the United States result from pneumonia. It is estimated that during the past thirty days this rate has been doubled in some sections. Tuberculosis and heart disease, each causing one ninth of all fatalities, are the only diseases which outrank pneumonia, and in certain cities pneumonia has even surpassed the mortality from tuberculosis. Seventy per cent of all cases occur between December and May. It is distinctly a cold-weather infection, seemingly brought by wintry blasts, but especially prevalent during the winter season only because its victims are rendered more susceptible at that time by exposure, debilitating influences, and the presence of predisposing infections.

Pneumonia principally affects those at the extremes of life, but no age is exempt. It is invariably a germ disease. The predisposing and exciting organisms are so numerous that it would be futile to attempt their enumeration. Many of them are constantly present in the mouths and throats of healthy persons, and it is only through the aid which we unwittingly extend to them that they are transformed from harmless organisms to one of man's most powerful enemies.

The presence of other diseases is the great predisposing cause of pneumonia. They prepare the soil for invasion. Holding first rank in this category is influenza, the increased incidence of pneumonia at this time being largely due to the present epidemic of la grippe. Individuals suffering from this infection are peculiarly susceptible to respiratory complications, and should properly observe every hygienic rule. Inflammation of

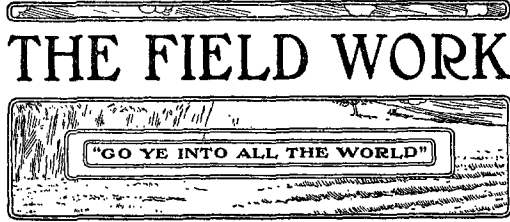
the upper air passages, pharyngitis, bronchitis, and tonsillitis, often predispose to the development of the disease, particularly among the aged and infirm. The acute contagious diseases of childhood, more especially measles and whooping cough, frequently prepare the way for pneumonia. Any one who through neglect or carelessness permits the spread of these infections is therefore open to the severest condemnation. Exhausting disease, of whatever nature, is often sufficient so to reduce our resistance that we are unable to cope with organisms which should be easily overcome, and hence predisposes to the infection.

Debility, either temporary or chronic, developing from any cause, increases susceptibility. Because of this the disease most often attacks those at the extremes of life. Among debilitating influences must be mentioned cold, exposure to penetrating winds, and the chilling of body surfaces as a result of exposure to wet. The combination of lack of food and fatigue proves particularly disastrous during the winter season, and is a condition to be avoided whenever possible. Bad housing, mental or physical harassment, and overwork are alike the advance agents of the infection. Overcrowding, in street cars, halls, and other public places, is unquestionably in part responsible for the spread of pneumonia in cities, as far greater opportunity is thus offered for the dissemination of the predisposing diseases through indiscriminate coughing, etc., as well as the directly injurious effects which inevitably result from exposure to such environment. The overheating of rooms is also seemingly harmful. Promiscuous expectoration may be, and probably is, a factor in infection, and consequently should be avoided by every citizen. A remaining most important agent should be mentioned—alcohol. It is in truth the handmaiden of pneumonia, and there is none more certain or more sure of success, especially if liberally and continuously used.

While the foregoing facts constitute in part our knowledge of the reasons for the widespread dissemination of an infection which carries with it a mortality of from ten to thirty per cent, it should be remembered that our scientific data are not yet complete. There are problems connected with immunity, predisposition, and the occurrence of epidemics which are yet to be solved. It is known that pneumonia sometimes attacks those who are perfectly well, and who apparently have observed every hygienic rule. Whether this is due to the increased virulence of the organism or to other causes is unexplained. It is, however, recognized that avoidance of the factors so briefly enumerated will in large part diminish individual susceptibility and therefore the incidence of the disease.—*United States Public Health Service, Jan. 24, 1916.*



PATIENCE, poise, and prayer never fail to bring peace and power into the home.



### A Worker's Prayer

RICHARD HOOK, SR.

LORD, grant us grace while here below,  
To read and love thy Word;  
That we may dwell with thee, and know  
Where thy sweet words are heard.

Thy word is life and liberty,  
And truth and righteousness;  
It standeth through eternity  
To lead, instruct, and bless.

Lord, help us to believe, obey;  
For those alone are blest  
Who do thy will, and only they  
Can enter into rest.

Lord, give us wisdom now to choose  
The straight and narrow way,  
That we our path may never lose,  
But gain eternal day.  
*Takoma Park, D. C.*

### The Work in Maine

OWING to the prejudice which existed in the East in the early days of the message, Sister White gave instruction that much more could be accomplished in the West at that time, but that after the work should be established in the West, the message would return to the East with power. Those who are familiar with the experience of moving the denominational headquarters from Battle Creek, Mich., to Washington, D. C., in 1903, saw the beginning of this prediction.

Many times during Sister White's last days she mentioned Portland, Maine, as a special city to be visited by the returning light of truth. Readers of the REVIEW will recall the appeals made for means to help in building a memorial church in Portland. This effort seems now to have been a preparation for the return of the work to the East with power. The local brethren broke ground for the new church building, which was soon erected; but the funds were not sufficient to cover the cost, and there remained an \$8,000 debt, with its constantly accruing interest.

About three years ago Elder S. N. Haskell and his wife undertook the task of liquidating this debt. It was a hard fight. Elder A. E. Sanderson was called from Boston to assist them, and later the writer was called from western New York. Blow after blow was dealt to the enemy, until Jan. 1, 1915, the last mortgage was burned in the presence of a rejoicing congregation.

#### New Inspiration

Courage came into the hearts of the people. An annex was built, and the church was equipped with a beautiful baptistery, and accommodations were provided for classrooms and conference headquarters. This was all paid for. The church membership was doubled;

gifts to missions increased to fifty cents a member per week; nearly \$1,100 was raised in the Harvest Ingathering effort; and, best of all, a bond of unity, fellowship, love, and confidence took the place of dissension. These favorable conditions made it possible for still greater accomplishments.

#### City Effort

There is a manifest desire on the part of the people of the city to hear the truths of God's message for today. Recently the city hall, the largest auditorium in Portland, was secured for January 23, 26, and 30, and three evening lectures by Elder A. G. Daniells were thoroughly advertised. The first evening, a congregation of 1,800 persons listened with intense interest as he explained with vigor how the present world crisis is a fulfilment of Bible prophecy.

The following evening Elder Daniells was invited to speak at the Business Men's Club. They had heard of the impressive talk of the evening before, on "The European War and Bible Prophecy," and requested that it be repeated to them. About two hundred and fifty of the leading men of the city listened with deep interest as he explained that the present scramble for Turkish territory must result in the removal of the Turkish capital to Jerusalem, and that the deliverance of God's people will soon follow.

On Wednesday evening, January 26, a congregation of nearly one thousand persons listened with much interest to Elder Daniells's lecture on "Miracles of Modern Missions."

"Armageddon" was the subject on the last evening. It was very manifest that the congregation of nearly two thousand felt a solemn conviction of truth and duty as the impressive assurance of the speedy approach of the "time of trouble such as never was," came to them from the Word of God in a clear and earnest way. We thought of Sister White's prediction that the message would return to the East with power, and we fervently thanked the Lord for what we witnessed.

The city papers gave good space for reports of the meetings, with many favorable comments on the points made by the speaker. The thorough advertising given the little book, "The World's Crisis," has resulted in many expressions of appreciation from the best citizens of Portland, and many orders for the book by mail, over the telephone, and by personal calls at the office.

The city hall was offered free of charge to Elder Sanderson to address the people Sunday evening, February 6, on the subject "The Kingdom of Peace, or the World to Come." The city is awakened as never before. Arrangements are being made by the church to carry forward the good work already begun, and similar efforts will be made in Boston and other large cities.

H. W. CARR.

### Arriving in Rio de Janeiro

AFTER a prosperous voyage of sixteen days from New York, our boat steamed into Rio harbor about ten o'clock the evening of December 27. Entering at night, we missed seeing some of the natural beauties of this fine harbor, but the display of electric lights in the city and along the avenues around the harbor made a very pretty sight.

Those who have had the experience of landing in a strange land, among a people of a strange tongue, will readily understand how our hearts were filled with joy when, as we came alongside the dock the next morning, we saw the familiar face of Elder F. W. Spies among the crowd. Brother Spies was accompanied by Brother F. R. Kuempel, the director of the Rio Espirito Santo Mission, and Brother E. C. Ehlers, who is engaged in evangelical work in the city of Rio.

After passing the customs, and getting a room at a hotel, we went to visit these workers in their homes. Brother and Sister Kuempel, with their two children, Elsie, now nine years old, and Seigfried, seven, came to Brazil from Germany four years ago. Brother and Sister Ehlers were sent to Brazil by the Mission Board in 1908. They have two children, Herta, aged six, and Elsie, two and a half.

Here we also met Sister Sarah A. Kinner, who is engaged in Bible work in Rio, and Brother and Sister Specht and little Victoria from Minas Geraes. These workers came from the States after the General Conference in 1913. All these laborers are enjoying good health and are happy in the work.

We enjoyed very much seeing the beautiful city of Rio, but the sight that did us the most good was the company of believers who gathered in the little chapel for an evening service while we were there. When Mrs. Town and I stopped off at Rio in 1896 on our way to Argentina, Brother W. H. Thurston, who then had charge of the Brazil Mission, and his family were the only Sabbath keepers in Rio; but at present there is a church of seventy-one members. The Lord greatly blessed Brother E. C. Ehlers and his coworkers in the tent effort which they had in the city last year. As a result of this effort twenty-six were baptized and taken into the church. Over sixty believers gathered at the evening service which we held with them. As they opened the meeting with the old hymn "Heaven at Last," in the Portuguese tongue, it sounded just as good as in the homeland.

Sister Kinner told us an interesting story of how one native woman was captivated by the truth. This woman received an urgent invitation to attend a special evening service in her own church, as the bishop was to be there. She arrived at the church a little early, and found the door still locked. She said to herself, "What shall I do? I do not wish to wait here on the street with all the people passing. I think I will step into this tent, and at eight o'clock I will come out to the meeting in my church." "But," she said, "when eight o'clock came, I could not leave; I was captivated by what I was hearing."

She continued to attend the meetings, but always sat on the back seat and seemed to avoid any conversation with the workers. When they asked her where she lived, her only reply was, "In Piedades." But as Piedades is a

large section of the city, it was impossible to locate her. But finally the truth got such a hold of her that she invited Sister Kinner to her home. At the time of our visit, Sister Kinner was holding Bible readings with her every week, and she was rejoicing in the truth as far as she had learned it. She had also interested several of her neighbors. Such experiences as these are the oases in the lives of our workers in these dark Latin Catholic fields. The workers in Rio say that the people are just waiting for the truth, and that with little effort they are brought to accept it. The Rio Espirito Santo Mission now has a membership of three hundred and twenty-six, and the outlook for the future is very promising.

N. Z. TOWN.



### The Influence of the Press in Seattle, Wash.

As already reported in the REVIEW AND HERALD, the efforts put forth in Seattle last summer were blessed in the winning of about fifty persons to God. One of the most effective agencies in securing audiences was the newspapers. We inserted advertisements of the meetings, and were given space for reports of the sermons, and we can truly say that the results were very gratifying.

There are two large dailies printed in Seattle. Both of these have been very liberal in allowing free space for our reports and announcements. The *Post-Intelligencer*, our morning paper, was especially liberal, and printed many of our reports in full, and extracts from them when space was limited.

About thirty-five sermons were reported during the series. These, of course, embraced nearly every phase of our message. Some of them stated very plainly and clearly the most pointed truths that we hold.

Some of the regular attendants spoke of preserving the reports for future reference and study. Others, some of whom were business men of wide reputation and influence, though not able to attend the services, told us that they had been following the trend of the meetings through the daily reports.

One evening a lady came to the front at the close of the service to receive the literature that was being given away. On conversing with her we found that she had come from Bellingham, a distance of about one hundred miles, to hear that very sermon. She had been reading the reports in the paper and watching the announcements, so when "The Change of the Sabbath" was announced, she decided to come to hear it. She seemed to feel well repaid for the effort.

Our experience here in Seattle has seemed to prove that if we do not secure space in the papers, the fault is with us for not reporting. As a rule, we are given as prominent a place as some of the most popular pastors of the city.

It seems too bad that we as ministers do not more often avail ourselves of this great opportunity of spreading the message. The only effort it seems to take is the placing of copy in the hands of the editors, then they publish it to their thousands of readers. Is not this one way that the truth is to be "scattered like the leaves of autumn"?

S. N. RITTENHOUSE.

### A Mighty Helper

ANDREW YOST

God and his law are my delight,  
My glory and my song,  
My sure support by day and night,  
The pleasure of my tongue.

When darkness overspreads my mind,  
His Word supports me still;  
I'm then convinced that God is kind,  
Though I no comfort feel.

Are my afflictions sharp and long?  
Does pain extreme ensue?  
God's Word I trust; his arm is strong,  
His wisdom bears me through.

Glory to thee, thou God of love,  
For favors so divine,  
Which taught my heart to soar above,  
And made these blessings mine.

Had not thy Word been my relief,  
Had not thy truth sustained,  
I should have perished in my grief;  
No other help remained.



### Mississippi

IN many respects the year 1915 was a very profitable and yet a very anxious year for Mississippi. More was undertaken by our believers than any previous year, and what has been accomplished is very encouraging.

During the summer three tent efforts were held, one for the white people, and two for the colored. These efforts, with the labor bestowed on the churches, have been the means of winning fifty believers to the third angel's message. In one of our tent meetings the brethren had an excellent interest, but just as they reached the height of their effort, the tent was burned down. We have not yet been able to raise sufficient money to replace this loss.

For several years it seemed imperative that the city of Jackson should have a church building for the white believers. Accordingly, at the conference of 1914 it was decided that immediate steps be taken for the erection of a church and school building combined. This required a financial obligation of \$8,000. It was quite an undertaking for a small church, and the whole conference numbered only one hundred and sixty-one believers. The task was undertaken, and from the very beginning we had evidence that God approved our endeavor. Today a neat, comfortable church is bearing witness to the present truth to the people of Jackson, and is giving indeed prestige to our work throughout the State.

Because of the heavy responsibility caused by the erection of the Jackson church building, we hardly hoped that this conference could meet every call that came to it from the organized work, and are indeed glad that Mississippi has not fallen behind in responding to the call beyond her border. We were successful in raising more than our twenty cents a week per member, and have also received the distinction of being placed on the honor roll in the Harvest Ingathering goal. Our tithe during the year increased \$512 over that of 1914.

The year just closed has been an abnormal one on account of the financial depression caused by the war. But the

State is becoming adjusted to the present conditions, and we are looking for greater advancement in our denominational work during 1916.

We are sure that those who have contributed to the Jackson church building will be pleased to hear that the main auditorium is being filled at our Sunday night meetings. The interest is good and the indications are that a good-sized church will be raised up in Jackson. Men of prominence are attending these services, and we feel that a substantial work is being established.

We are also much encouraged at what has been done in the mission, which embraces the colored work. On the fund for missions we have raised almost ten cents a week per member, and we have reason to hope that the colored believers will raise their full quota of fifteen cents a week per member for missions during 1916.

We are making plans for a strong effort in every branch of the work during this present year. We need the prayers of all our people.

C. S. WIEST.



### Publicity

THE writer is a firm believer in publicity of the message of present truth, and to that end has been endeavoring to get matters in and about the Santurce (Porto Rico) church in such a condition as would justify giving publicity to our work. The Lord has brought to a knowledge of this message a minister who is now spending his time distributing our literature and studying with those whom he knows to be interested. This is bringing to us a number of others who are searching for truth, and at the same time stirring up the other members of the church, old and young, to greater missionary activity.

The chief problem with which we have to contend is the getting of means to meet the expense of printing tracts in Spanish, the language commonly spoken and read here. The expense of bringing tracts from Spain or South America precludes their use in free distribution. Our young people would be glad to search out the many who read English, if assured they could have some truth-filled literature to give them.

Some weeks ago we placed in the REVIEW a request for missionary papers, and for a time a number came; but now, when the church members are aroused to missionary activity, the supply has almost ceased. May this serve as a reminder that a continuous supply will be appreciated. The same rates of postage apply here as in the States.

Before papers are given out, they are impressed with a rubber stamp which reads as follows:—

"If you desire more literature or information on this or any other Bible theme, you may obtain it by asking at the Adventist church, Calle Nueva, Stop 14 Santurce, P. R., or at the pastor's residence, Calle Cerra 12, Tel. 512 Azul."

Thus the people not only have something to read, but are informed of the location of the church and office, and the residence of the pastor.

There are special reasons why a large supply of the cards that have been used in our Sabbath schools could be utilized to good advantage. D. D. FRICH.

## Missionary Volunteer Department

M. E. KERN - - - - - Secretary  
MATILDA ERICKSON - - - Assistant Secretary  
MRS. I. H. EVANS - - - Office Secretary  
MBADE MACGUIRE } - - - Field Secretaries  
C. L. BENSON }  
J. F. SIMON }

### Always Enough

IN time of drought the spring will fail;  
The cattle on the beaten trail,  
The birds perched on the dusty brink,  
Search vainly for the cooling drink.  
The grass is brown, the blooms are dead,  
Along the little stream's dry bed.

Not so God's Fountain! Drought nor  
heat

Can check its waters clear and sweet.  
For all the thirsty souls of earth  
It gushes forth,—there is no dearth,—  
Abundant, free, an endless flow,  
While countless ages onward go.

—Anne Porter Johnson.

### The Bible Year

#### Assignment for February 27 to March 4

February 27: Numbers 34 to 36.  
February 28: Deuteronomy 1 to 3.  
February 29: Deuteronomy 4, 5.  
March 1: Deuteronomy 6 to 9.  
March 2: Deuteronomy 10 to 13.  
March 3: Deuteronomy 14 to 17.  
March 4: Deuteronomy 18 to 21.

#### For Supplementary Study

REVIEW the book of Numbers. Make a list of sins shown by this record to be abhorrent to God; such as, slander (chap. 12); unbelief (chaps. 13, 14); Sabbath breaking (chap. 15). Add others. What have you learned about "acceptable offering" from reading this book?

#### Deuteronomy

Deuteronomy is the fifth and last book of the Pentateuch. It is mainly made up of three addresses by Moses, given just before his death. In chapters 1 to 4:40, he rehearses God's goodness to Israel; chapters 5 to 26 review the law for the new generation; chapters 27 to 30 are a renewal of the covenant. It is from the second section that the book is named, the word "Deuteronomy" meaning the "second law," or a "duplicate of the law."

These addresses by the leader of Israel were both an admonition and a farewell. "His words look both forward and backward—backward along the way in which they have been led by God, and forward along the way in which he is yet to lead them. The deliverance from Egypt is repeatedly made the motive for obedience; obedience is the condition of their obtaining the land before them." There was much in their past experience that Israel needed to remember. "Thou shalt remember," "lest thou forget," "take heed to thyself," are expressions that occur frequently.

"NECESSITY FOR THE BOOK.—A crisis had come in the affairs of the nation, and a review of Israel's history and a restatement of God's law must be made. (1) A new generation had grown up

which had not heard the original promulgation of the law at Sinai. (2) A new country was before the nation. This country was devoted to an idolatrous worship of the most seductive kind. On every high hill and in every grove this worship was carried on. An unflinching devotion to God was necessary to resist this alluring worship, which was more to be dreaded than any armed resistance. (3) New duties: The people had been leading a nomadic life; and they were to be settled in cities and villages, and to till the land. The observance of some laws had been suffered to lapse. The people must be shown the need of conforming their lives and conduct in these new relations to God's laws."

TIME.—The time covered by this book may be easily reckoned. It opens with an address given by Moses on the first day of the eleventh month of the fortieth year of the exodus. In Joshua 4:19 we read that Israel entered Canaan on the tenth day of the first month—seventy days later. This includes the thirty days' mourning for Moses.

#### Know Your Bible

"When Alexander the Great was plundering the palace of Darius, one of his soldiers found in a leather bag the crown jewels of Persia. The prize was worth millions, but the stupid fellow opened the bag, shook out the little glittering stones among the rubbish, and went away boasting about the fine sack he had got for carrying his food.

"A slave was one day climbing a mountain when his foot slipped, and he fell. To break the fall he caught a shrub, but it gave way, and man and bush went rolling together down the mountain side to the bottom. When he got up, he noticed curious little white particles sticking to the roots. They looked like silver. He hastened back to the spot where the bush had grown, got down on his knees, and with his hands dug away a few inches of the soil. Lo! he had discovered the mines of Potosi, which have yielded hundreds of shiploads of solid silver. The owners of 'the silver mountain,' as it is called,—for it is now honeycombed with more than five thousand silver mines,—were till that day poor men. Only the surface was theirs; they knew nothing of the riches beneath.

"You sing,—

'Holy Bible, book divine—

Precious treasure, thou are mine!'

Is it yours only as the jewels belonged to the soldier, or as the silver mines belonged to the owners before the slave made his happy discovery? The scribes and Pharisees are said to have known the Bible so well that, if every Bible in the world had been destroyed, they could have rewritten it from memory without a mistake. What good did it do them?

"The Bible in the hand won't do; the Bible in the head won't do; but the Bible in the heart—made a living thing by God's good Spirit—means eternal life."

### The "Temperance Instructor"

OUR Missionary Volunteers should not forget that just now is the time to work for the new *Temperance Instructor*. Surely this should be our banner year in working for this paper. We feel

confident that every Missionary Volunteer has an earnest desire to see the liquor traffic abolished. Many who do not fully sense the terror of sin in the abstract can see in the ruin which rum has wrought, a concrete illustration of the awful results of wrongdoing; and as our young people work against the liquor traffic, they learn to hate sin and to identify themselves with the cause of righteousness.

On Jan. 1, 1916, seven States passed under prohibition. One of the seven had had prohibition years ago, but had gone back to liquor. It takes more than laws to insure prohibition. It takes education. The *Temperance Instructor* is needed just as much perhaps in prohibition territory as elsewhere. *It is needed everywhere.*

During the year 1916, the following States will vote on this great moral issue: Vermont, in March; in November, South Dakota, California, Nebraska, Montana, Michigan, Idaho; also Alaska. Will not our Missionary Volunteer leaders at once organize their young people for a big temperance campaign? In some cases, public-spirited men will pay for copies of the *Temperance Instructor* to be distributed. In others, our young people can take up the regular sale of this paper, and while conducting an educational campaign on the subject of temperance, can make a reasonable profit for themselves. We shall be glad to hear concerning your campaign plans.

M. E. KERN.

### Report From Argentina

THE following report from Elder R. T. Baer, president of the Argentine (South America) Conference, will be of interest to all who are watching the advance of our Missionary Volunteer movement. This letter is a sample of many received from foreign fields, asking for help in the work for the youth:—

"I am sure you will want to know all about the young people's work in this part of the field. I will say we have a church membership of a little more than a thousand. There are about two hundred and fifty young people; many of these are promising. We are encouraging them to come to our school. Doubtless you know that Prof. Harland Stevens is in charge of our school. We now have Brother A. R. Sherman as Missionary Volunteer secretary, and I have taken him with me to visit some of the large schools. We would call a special meeting for the young people, and after getting acquainted with them, we would call a meeting of the church officers, and in counsel with them would organize a society. In this way we have carefully organized six societies, with good leaders.

"I must say that we are at a disadvantage here, inasmuch as there are no programs in Spanish for the young people to follow. The good things you are presenting in the *Church Officers' Gazette* do not help our young people here. We have for the present made arrangements with the union conference to prepare some programs in Spanish that will serve as a guide to the young people in their meetings, so we hope to be in a little better shape for the new year.

"We have received the *Morning Watch Calendar* in Spanish, and we are



pleased to offer this to our young people. We expect to cable you for the Morning Watch in German.

"We have had a good camp meeting, which was held at Camarero, where our school is located. We had some very spiritual meetings for the youth. A committee was appointed to have charge of the Missionary Volunteer work. This committee was composed of the following brethren: G. W. Casebeer, A. R. Sherman, and H. U. Stevens. I addressed the young people's meetings a few times at the camp meeting. We had about one hundred youth at these services. Several who were not Christians were converted and received baptism. The Lord blessed in the meetings for the youth, and many expressed themselves to the effect that it was the best meeting they had ever attended.

"We are impressed that we should do more for our young people in this field. We should appreciate any suggestions that may be helpful for young people in the Spanish-speaking fields."

If the young people of America, surrounded by Protestant Christian influences, need reading courses, Bible Year outlines, Standard of Attainment studies, prepared society lessons, organized missionary activity, and efficient leadership, surely the young people who have come out from Catholicism and are surrounded by superstition and darkness, need these things more. Let us pray for the young people of South America.

M. E. KERN.

## Educational Department

FREDERICK GRIGGS - - - General Secretary  
W. E. HOWELL - - - Assistant Secretary

### The Ministerial Reading Courses

DURING the past four or five years considerable attention has been given to reading courses for our young people, teachers, and ministers. Many of our brethren and sisters in their homes have entered heartily into one or more of these courses of reading. There is no question as to their value. A few extracts from "Gospel Workers," one of the books of the 1915 Ministerial Reading Course, emphasize the value of these courses. While these words are addressed primarily to our brethren in the ministry and to our sisters in the Bible work, yet the principles of which they speak are applicable to all. Sister White says:—

"A minister should never think that he has learned enough, and may now relax his efforts. His education should continue throughout his lifetime."

"Ministers of age and experience should feel it their duty, as God's hired servants, to go forward, progressing every day, continually becoming more efficient in their work, and constantly gathering fresh matter to set before the people."

"God has no use for lazy men in his cause; he wants thoughtful, kind, affectionate, earnest workers. Active exertion will do our preachers good. . . . Persons who have never acquired habits of close industry and economy of time should have set rules to prompt them to regularity and dispatch."

"Men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour.

Through persevering exertion they may rise to almost any degree of eminence as Christians, as men of power and influence."

"Mental culture is what we as a people need, and what we must have in order to meet the demands of the time. Poverty, humble origin, and unfavorable surroundings need not prevent the cultivation of the mind."

It is just as important that the brother on the farm or in the shop, or the sister in her home, should make an effort to become an efficient worker for Christ as that the minister do so. Very few persons realize the value of moments,—moments that go to waste which might have been spent in improvement of mind and heart. Such a use of time as would ordinarily be lost gives to one a new life within and a new outlook upon life without, which makes living a joy and fills the days with light and courage.

At the last General Conference a recommendation was adopted, establishing a regular course of reading for our ministers and Bible workers. During the year 1914 the following books were read in the course: "Preparing to Preach," by Breed; "The Acts of the Apostles," by Mrs. E. G. White; and "The Monuments and the Old Testament," by Price; and in 1915, "Medical Science of Today," by Evans; "Gospel Workers," by Mrs. E. G. White; "History of the Ancient World," by Goodspeed; the magazine *Christian Educator*; and "The Minister as Shepherd," by Jefferson. During the present year we are reading "History of Western Europe," by Robinson; "The New Era in Asia," by Eddy; "The Ideal Ministry," by Johnson; "The Ministry of Angels," by I. H. Evans; and the magazine *Christian Educator*.

The magazine contains from month to month notes and outlines on the books being read, and other valuable matter pertaining to gospel work. No charge is made save for the books and the magazine, for which there is a special club offer of \$5. This is a saving of seventy cents on the regular retail price of the books.

Money spent for good books affording wholesome intellectual food, is as necessary and helpful as that spent for physical food; for after all, the spiritual and mental life is of higher consequence than food and raiment. These good books should be in our homes and be read this year.

The Department of Education of the General Conference will be very glad to correspond with any of our people relative to these reading courses.

FREDERICK GRIGGS.

### Our School Work Outside of North America

It is interesting to note that the rapid and substantial growth of our school work is world-wide, and is not confined to the North American Division Conference, the home of our schools. According to the report of the statistical secretary for 1914, there were in the North American Division Conference 565 schools, taught by 997 teachers, having an enrolment of 16,176 pupils; while outside this Division Conference there are 113 schools, employing 244 teachers, with an enrolment of 3,524. This gives a grand total throughout the world of

678 schools of all grades, with an enrolment of 19,700 students, and employing 1,241 teachers; an increase during the year 1914 of 98 in the number of schools, 1,931 in enrolment, and 92 in teaching force.

The foregoing figures do not include our mission schools, whose interests are now assuming large proportions. During the year 1914 there were reported 248 mission schools, including the out-schools connected with them, which was an increase of 42 schools over the number the previous year. These schools had an enrolment of 11,156, an increase of 1,546 over that of 1913. They employed 401 teachers, an increase of 39 over the previous year. These schools are scattered throughout all mission lands, and are carried on in connection with our other mission enterprises. A few words taken from letters received from these schools will be of interest:—

W. C. Walston, Solusi Mission School: "We are all well here at our mission, and our work is prospering. Our school is full, and every week, for lack of accommodations and funds, we are obliged to turn away some who would like to enter the school. Our ten out-schools are well attended, as are also the Sabbath meetings and the Sabbath schools. Our industrial work has a good outlook for the coming year. We realize that we have the blessing of God from day to day, for which we are very grateful indeed. We have a baptism class of about twenty; these will be baptized next Sabbath, nothing preventing. Such experiences repay us for the labor bestowed in bringing these natives in heathen darkness to the light of the gospel and the saving love of a Saviour."

Herbert S. Mould, El Instituto de La Mision Adventista, Cuba: "The mission training school at Santa Clara closed at the end of 1915, after a four months' session. During the past year we had an enrolment of twenty. Most of the students were mature young people who were called in from the canvassing field for a little further preparation. Besides the regular school work, a thorough course was given in Bible doctrines, and now once more the students are out in the field. This time some are doing ministerial work, others Bible work, and the rest are scattered throughout the island, canvassing. Nearly every one is actively engaged in the work."

Floyd E. Bates, Amoy, China: "We are opening a training school here in Amoy where our students will be largely young converts or sons of church members, and will be in school with the idea of preparing for active missionary work among their own people. We hope to make the school so strong that it will draw students of other classes. These students vary in age from fourteen years to adult men and women. As to classification—well, that is a very hard question. A large percentage of them will be able to read a little at least, and some will know how to write a limited number of characters, but as to what we term the common branches, they will be ignorant. The Chinese language has no grammar, so that very important member of the common branches will be eliminated from the course of study here. Practically all that is taught in the out-schools which we are operating is Bible and Chinese. We are very anxious, however, to increase the scope of our school work, as it is entirely insuffi-

cient for our needs. But before we can do that, we must educate teachers for this province who can teach the other branches. This will devolve upon our training school in Amoy.

"As to the length of time the students will be with us, that is very uncertain. We shall try to keep them at least two years, and longer if possible. Some of the students will be supported by the mission, and some will support themselves. When we find a young man who has the necessary qualifications but is without money, as is often the case, the mission will send him to the school, if possible. We shall have good buildings, with room enough to accommodate fifty or sixty pupils. The buildings are now in process of erection, and will be finished about the first of the year. We expect to open the school at once when they are finished."

It is well recognized in the homeland that the efficiency of our schools measures very definitely the strength of our conference work. If a conference has its young men and women in Christian schools, there is life and vitality going back to the homes and churches whence they came; and from these schools come the workers of the conference. Now this principle holds in the mission fields just as well as in the homeland. The progress and stability of our work in those portions of the world where spiritual darkness prevails are dependent in no small degree upon the spiritual light and efficiency of the schools which we maintain there. Hence the need of strengthening the school interests in heathen lands. The rapid advance of our educational interests in these lands is highly gratifying.

FREDERICK GRIGGS.

## Home Missionary Department

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

### We Shall Meet in the Judgment

THERE is not one of us but desires to be saved in God's eternal kingdom. At times we all have some serious thoughts relative to the judgment, and no doubt many of our words and actions would be far different than they are if we could look at things now as we shall see them then.

"Jesus came to our world, and gave his own life to save these souls, and yet you who know the truth make so little effort to impart the blessings of his grace to those for whom he died. Such indifference and neglect of duty is an amazement to the angels. In the judgment you must meet the souls you have neglected."—*An Appeal*, p. 19.

We rejoice in the improved conditions that we see on every hand. Many are coming to sense their personal responsibility in this great soul-winning work, but we are solicitous for the many who are still neglectful of the daily opportunities of doing work for God.

"What manner of entreaty can be brought to bear upon the idlers in market places that will arouse them to go and work in the Master's vineyard? What can we say to the slothful church

member to make him realize the necessity of unearthing his talent and putting it out to the exchangers? O that God would set this matter in all its importance before the sleeping churches!"—*Id.*, p. 14.

The following is a mighty appeal to us all to watch as those who must give an account:—

"Gone! Gone!

"'As thy servant was busy here and there, he was gone.' 1 Kings 20:40.

"Gone? Where?"

"Don't ask the awful question. It is agony to me to think about it!

"The Spirit said, 'Speak to him. Tell him of a Saviour's love. Tell him his danger.' But I was 'busy here and there;' I neglected it; and by and by he was gone.

"I knew I ought to talk to him. I felt that I was the one God meant to put the gospel before him, and somehow I felt I ought to do it quickly—now, now!

"But I was 'busy here and there.'

"Now it is too late! He is gone!

"I shall not see him until I meet him at the judgment bar, in that awful day! I know I shall see him then!

"I do not fear that day of judgment for myself, for I heard and believed God's good news, that Jesus of Nazareth died for me, that he took my place on the cross, where he bore all [sin] for the whole world. I heard that all who believed he bore their sin, and trusted him (for he rose from the dead, and is alive now), should be saved, and should not even be judged (John 5:24); for Jesus was judged in their place. I believed this, and I know I am saved. But he—he is gone!

"Maybe if I had told him, he, too, would have believed; and with what joy we should have met in glory!

"But he is gone! Gone without Christ, without God, without hope!

"'It pleased God by the foolishness of preaching to save them that believe.' Oh, if I had only told the gospel to him! If I had only said, 'Jesus Christ died for your sin. Will you trust him?'

"But I was 'busy here and there,' and I put off speaking to him; and now he is gone—gone!"—*W. R. Newell, in Missionary Witness.*

"Shall we hear the glad word spoken: 'Faithful servant,' and 'well done'?"

Or the dread and awful sentence,

'Thou art wanting, sinful one?'

F. W. PAAP.

### The Life Purpose

THE call of Jesus to his disciples is, "Follow me." What does it mean to follow Jesus? Literally, to follow a person means to walk behind him, going in the same path as he does, turning as he does, and watching to see the way he goes, that it may not be missed. We may conclude that figuratively it means to do as Jesus did, to make his life purpose ours.

What was Christ's life purpose? "The Son of man is come to seek and to save that which was lost." Luke 19:10. The one purpose of his life was to save souls. He had no other aim. Then to follow Christ means to seek and to save the lost.

"He that saith he abideth in him ought himself also so to walk, even as

he walked." 1 John 2:6. "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2:21.

How did Jesus walk? "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10:38. To walk as Jesus walked, to follow his steps, therefore, means to go about doing good, to spend the life in acts of service for others, to bring them to a knowledge of the way of salvation.

Where should our following begin? "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. To each of us Jerusalem means our home, our city, town, or village, the place where we live. There we are to be witnesses for Christ by our lives and by our works. Only so can we in truth be followers of the Lord.

EDITH M. GRAHAM.

## Publishing Department

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

### Origin and Purpose of Tract Societies

TRACT and missionary societies among Seventh-day Adventists began with a company of ten sisters, in South Lancaster, Mass., who, in the spring of 1868, banded together and organized what was at first known as the Vigilant Missionary Society. Concerning the object and work of this society, Sister Maria Huntley, the secretary, wrote as follows:—

"It was the fact that in this conference (New England) there were many lonely Sabbath keepers who seldom if ever had the privilege of attending our public services, which first prompted the organization of this society; and it was formed with the view of meeting the wants of such cases, in calling their attention to the importance of such points of present truth as they might be losing their interest in, and affording encouragement and consolation to those who might need them. It was also designed to distribute reading matter and to call attention to such enterprises as might arise from time to time as far as their influence might extend."

The second article of the constitution of the Vigilant Missionary Society, which was adopted in 1870, reads as follows:—

"The object of this society shall be to awaken and increase an interest in pure and undefiled religion:—

"1. By corresponding with all who may have reason to believe will be benefited thereby, especially lonely commandment keepers.

"2. By visiting, conversing, and praying with families which we might suppose our Saviour would visit were he here upon the earth.

"3. By circulating tracts."

Later, this article in the constitution was changed to read as follows:—

"Its object shall be:—

"1. To seek openings where publications on the Sabbath and kindred truths may be brought into respectable notice, especially in regions beyond conference limits of Seventh-day Adventist tract and missionary organizations.

"2. To obtain a knowledge, as far as practicable, of all the scattered observers of God's Sabbath and those who may be influenced to investigate the truths we believe, where they do not have the benefit of conference or church organization.

"3. To take a special interest in the worthy poor and afflicted everywhere; and where they are found within conference limits, or if there are openings for labor within the bounds of any conference where missionary efforts can successfully be put forth, this society shall notify the proper officers of the tract and missionary society of said conference.

"4. To render aid to the General Conference tract organization, and to the various conference tract societies throughout the country, by imparting to them such information as will better enable them to advance the cause of present truth."

Interest in the work of this society grew so rapidly that within a short time there were scores of what were then called corresponding agents cooperating with the society in every conference in this country, and finally led to the organization of conference tract societies. The first of these was organized Nov. 6, 1870, in the New England Conference. Articles 1-6 of the constitution adopted by this society are as follows:—

"ARTICLE I. This society shall be called The Missionary and Tract Society of the New England Conference of Seventh-day Adventists.

"ART. II. The objects of this society shall be to visit, circulate books and tracts, and to obtain subscribers for our periodicals.

"ART. III. The officers of this society shall be a President, a Secretary, a Treasurer, and an Executive Committee of five, of which the President shall be one, and they shall be elected annually.

"ART. IV. Any person may become a member of this society who is a member of a church of Seventh-day Adventists, by payment of the sum of one dollar.

"ART. V. Each member shall keep a record of his labor, and report the same quarterly at the quarterly meetings, at which time there shall be sessions of this society.

"ART. VI. The funds to be employed by this society shall consist of the money paid for memberships and freewill offerings."

We see by these articles which governed the first tract and missionary societies that the original purpose of their organization was:—

1. To promote a purer Christian life,—

(a) By correspondence.  
(b) By visiting and praying with families.

(c) By circulating tracts and other literature.

2. To assist worthy poor.  
3. To aid the General Conference in carrying on the work.

It is worthy of notice that the missionary phase of the work was made most prominent in the work of these early societies, as the first conference society was called the missionary and

tract society instead of the tract and missionary society.

As the work has grown and become better organized, the tract societies have become distributing centers, not only for tracts and periodicals, but for our large subscription books and home workers' books; and instead of being supported by donations, as in the early days, they have become largely self-supporting from the commissions they receive on the literature they handle. As the monetary and commercial phase of the work has grown, the old-time missionary phase has, to some extent, been lost sight of, and we have come to look too largely to the machinery of the organization to carry on the work, instead of to individual, personal effort. But we are glad to see in some of the conferences a return to the old-time method, which is proving a great blessing to those conferences.

The following paragraph from one of the workers in the early days shows how the brethren then regarded the advantages of the tract society:—

"The tract and missionary society places within the hand of every man, woman, and child the means of contributing to the spiritual improvement of the world. Our books, periodicals, and tracts will penetrate where no preacher could get a foothold; they will preach where he could not be heard. Our publications will reprove, condemn, alarm, advise, and console in solitude, where no passion interferes to drown their voice. Of these silent preachers thousands and thousands may be sent abroad and reach the honest in heart; and where the good seed of the kingdom is abundantly sown, we may reasonably hope for an abundant harvest."

In a report given four years after the first society was organized, Elder Haskell, the president, says:—

"It is only four years since the first conference tract and missionary society among Seventh-day Adventists was organized. This was in the New England Conference. Then it was all an experiment. We had everything to learn. But, by the blessing of God, it proved a success. Its influence reached other conferences until there are now ten that have organized tract societies. The annual report of total work done by these conferences during the past year is as follows: Between three and four million pages of reading matter distributed; thousands of volumes placed in libraries; nearly ten thousand families visited and prayed with. Only think of it! Ten thousand prayers offered for particular families and individuals in connection with personal labor, and fifteen thousand subscriptions obtained for our periodicals! We call this a work of no small magnitude, especially when we realize that this effort is made wholly among those who are not believers in present truth. The amount of money raised by the tract societies for this home missionary work is not less than \$15,000. This is truly wonderful."

Speaking of the field in which the tract society should operate, Elder Haskell says:—

"Our field of operation is the world. We should never forget the great fact that there is a world lying in wickedness. There is no reason why the strength of our system should not be felt in every civilized nation on the globe."

The following forceful words from Elder G. I. Butler, which we quote in in closing, are as applicable as in 1874, when he wrote them:—

"The one grand thought which we desire to consider is this: The strength of the organization consists in making every member a worker. The system enables every one to work effectually, but the work must be done by the members. The machine will not work alone. Each one must do his part; thus astonishing results will be seen. Now that the organization is perfected, we beg of our people to use it. Go forth with the precious seeds of truth, using good sense, judgment, and discretion. Scatter the tracts and papers. If you cannot interest people in present truth of a religious character, interest them in the health question. We need none of us talk of a reaction in the tract and missionary society. There is no need of this, but we do need much greater action. God bless the tract and missionary work. Under him it is bound to succeed."

N. Z. TOWN.

## Medical Missionary Department

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

### Do We Need a Thoroughly Equipped Medical School?

MORE than forty years ago the need of training schools was recognized by the Seventh-day Adventist denomination. It was plainly seen that if our young men were trained for the ministry, they must be educated in schools where the Bible was daily taught and must be surrounded by a spiritual atmosphere which would help them to be rooted and grounded in the truths of the message which makes us a separate people.

Young men educated in the popular theological colleges of the world are not prepared to proclaim the truths of the third angel's message. When we opened the first church schools, many thought that any teacher who was thoroughly trained in the State normal schools of the land could teach in the church schools; but it was soon discovered that although they could teach the sciences, yet they lacked the one essential thing,—they could not teach the Bible in such a manner that its principles were woven into all the lessons of the day. Soon it was demonstrated that if we made our church schools what God designed they should be, we must have normal training schools of our own, where those who were expecting to teach might have a special training for that work.

The Bible and the Testimonies recognize several classes of workers,—ministers, Bible workers, physicians, teachers, nurses, and colporteurs,—all of whom are necessary in proclaiming the last warning message to the world. For years we as a people have realized the importance of giving careful spiritual training to those engaging in all these lines of work, except the physician. We have failed to sense the importance of the work of the Christian physician. We quote from "Gospel Workers," p. 360:

"The Christian physician should regard his work as exalted as that of the ministry. He bears a double responsibility; for in him are combined the qualifications of both physician and gospel minister. His is a grand, a sacred, and a very necessary work."

In "Healthful Living," p. 270, we find the following: "If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word."

Why have we guarded so carefully the education of our young ministers, and left a class which, if properly trained, could do tenfold more efficient work, to receive their training in worldly schools? "Physicians whose professional abilities are above those of the ordinary doctor, should engage in the service of God in the large cities. They should seek to reach the higher classes. . . . Medical missionaries who labor in evangelistic lines are doing a work of as high an order as are their ministerial fellow laborers."—"Gospel Workers," p. 360. Where are these workers in our large cities? They are not to be found.

There are many physicians scattered through the large cities, who were tenderly reared in godly Seventh-day Adventist homes. Many of them at first entered the ministry, but realizing the need of a medical training in order to do the work outlined by the servant of the Lord, they decided to take a medical course. If they could have entered a medical school in which the same spiritual influence prevailed that pervades our training schools for ministers, Bible workers, and church-school teachers, they would have come forth strong workers, capable of doing the work outlined in the quotations given above. But they were not given any such training. They were surrounded by evil influences until they first lost their burden for souls, and then their own hold on God, and today are out of the truth and lost to the cause of God.

In view of these facts, can any one say we do not need a medical school of our own, where our youth can be trained for God while receiving a medical education?

I fancy I hear some one say, "We cannot afford to equip a medical school." The loss to the denomination in not having a medical school of our own is many times greater than the cost of equipping one. For years many of our young men have felt a burden to gain a medical education that they might have a part in the great work outlined by the Spirit of God; but they had no spiritual help while taking their training, and few came from the medical schools with a heart burdened for the work of God.

We grieve over the fact that the work in our large cities moves so slowly, and that so few of the higher classes are reached. On page 361 of "Gospel Workers" we are told how to reach them; but where are the godly "physicians whose professional abilities are above those of the ordinary doctor," that have such a burden for souls that they will do the work God has said should be done?

"The medical school at Loma Linda is to be of the highest order, because we have a living connection with the wisest of all physicians, from whom there is communicated knowledge of a superior

order. And whatever subjects are required as essential in the schools conducted by those not of our faith, we are to supply, so that our youth need not go to these worldly schools. Thus we shall close the door that the enemy would be pleased to have left open; and our young men and young women, whom the Lord would have us guard religiously, will not need to connect with worldly medical schools conducted by unbelievers."

By equipping a medical school of our own of "the highest order," "we shall close the door that the enemy would be pleased to have left open." Let us help by our influence and our means to close this open door through which so many of our youth have wandered away from the fold of Christ.

Is it not time to come to the help of the Lord, and do this work? Parents who have children should surely sacrifice that this school may be promptly and thoroughly equipped. All who love the cause of God should give liberally, and help to close this "open door," and prepare a training school so that our young men and women, "whom the Lord would have us guard religiously, will not need to connect with worldly medical schools conducted by unbelievers."

MRS. S. N. HASKELL.



THE Sanitarium Society of Missionary Nurses is an organization of the Glendale (Cal.) Sanitarium. Through its effective missionary work of considerable extent is being done in Los Angeles and its vicinity. The nurses are having interesting experiences, and the work is proving a blessing to them as well as to those among whom they work.

A class of sixteen nurses has recently been graduated. Before entering special fields these nurses will do city missionary work. Their experience should be valuable in helping to prepare for other work. Some of these will be available for conference employment, in connection with tent efforts, Bible work and nursing, treatment rooms, etc. Write to Dr. D. D. Comstock, Glendale, Cal., for particulars.

L. A. HANSEN.

## News and Miscellany

Notes and clippings from the daily and weekly press

— Emperor William of Germany was fifty-seven years of age January 27. The only formal observance of the event consisted of religious services. Congratulations were sent him from the heads of those nations allied with him during this war, and also by President Wilson.

— One third of the city of Bergen, Norway, a seaport of 90,000 population, was destroyed by fire on the night of January 15. The property damage is estimated at \$15,000,000. The conflagration is said to have been the worst ever recorded in Norway. Twenty thousand persons were made homeless, and their condition rendered more serious because of the burning of the largest storage houses filled with provisions for supplying the surrounding country.

— Counterfeit metal money totaling over \$25,000, and counterfeit bank notes amounting to over \$45,000, were seized by the federal secret service in the last year. In all, 536 arrests were made. New York and Pennsylvania led in the number of counterfeiters arrested.

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

— The stringent new law affecting the sale of alcoholic drinks in London has been well received by the people of the largest city in the world. While the board of control has not decided upon absolute prohibition, the stringent regulations abolishing credit at the bars and restaurants, and forbidding treating, have promoted temperance among the workingmen.

— A striking feature of 1915 in the religious world was the record-breaking sale of American-printed Bibles in England, Australia, and South Africa, where heretofore Bibles made in England have been sold almost exclusively. This is due entirely to the war, and to the same cause is ascribed the fact that the United States now leads the world in the production and circulation of religious literature.

— To what an extent business is improving generally was indicated by dispatches recently published, announcing substantial wage increases in the cotton industries of northern New England, and in many lines of activity in New York. Literally millions of dollars are involved. The northern New England wage increase will average five per cent for all employees receiving \$10 a week or under. The number of operatives affected by the increase is about 75,000, living in manufacturing centers of New Hampshire and Massachusetts.

— A cable dispatch of January 24 stated that the floods in Holland were still serious. At Nieuwendam and Purmerend the waters were extending, and also at Landsmeer, where they are at a greater height than during the great floods in 1825. The strong current had torn off a great section of the pasture land, which was said to be floating like small islands on the flooded Landsmeer and the Costzaan polders. Great numbers of cattle and domestic animals have been drowned. Many houses in the flooded districts will have to be rebuilt.

— President Wilson's appointment of Louis D. Brandeis, of Boston, to be associate justice of the United States Supreme Court, to succeed the late Justice Lamar, has been sent to the Senate for confirmation. Brandeis is a Jew, and a native of Kentucky. He has been prominent in public life for more than a decade, chiefly in great reform laws and operations affecting public utility and railroad corporations. He also has been a leader in the fight to wipe out child labor, to obtain better hours and better living conditions for industrial workers, and to improve the sanitation of large factories. He has acted as attorney without fee in great popular movements.

## NOTICES AND APPOINTMENTS

### 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*.

### 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*.

### The Atlanta Sanitarium Association

THE Atlanta Sanitarium Association of Seventh-day Adventists will convene at 10:30 A. M., Monday, April 3, 1916, at 508 East Fair St., Atlanta, Ga. At this session trustees will be chosen, amendments to the constitution will be made, and such other business transacted as may be proper to come before the meeting. W. H. BRANSON, *President*.  
W. H. WILLIAMS, *Secretary*.

### The Southeastern Union Conference Association

THE Southeastern Union Conference Association of Seventh-day Adventists will convene at 10:30 A. M., Monday, April 3, 1916, at 508 East Fair St., Atlanta, Ga. At this session trustees will be chosen, amendments to the constitution will be made, and such other business transacted as may be proper to come before the meeting.

W. H. BRANSON, *President*.  
W. H. WILLIAMS, *Secretary*.

### Columbia Union Conference Association

THE legal meeting of the Columbia Union Conference Association of Seventh-day Adventists will convene in the auditorium of the Carnegie Library, Lang and Hamilton Avenues, Pittsburgh, Pa., in connection with the Columbia Union Conference, and will hold its first meeting at 10:45 A. M., Tuesday, March 14, 1916, for the transaction of such business as may come before the constituent body, which is composed of the delegates of the Columbia Union Conference.

B. G. WILKINSON, *Chairman*.  
R. T. DOWSETT, *Secretary*.

### New Studies in the Correspondence School

THE Fireside Correspondence School is adding to its list of studies as fast as possible. Its latest additions are fourth-, fifth-, sixth-, and seventh-grade Bible, logic, newspaper reporting and punctuation, and geology.

The Bible studies are based upon Mrs. McKibbin's Bible Lessons, and cover exactly the same ground as do our church schools. These studies are designed to meet the needs of our

children who are still in the public schools and hence have no Bible study in school, and they will prove especially helpful in preparing such pupils to enter our academies.

Logic is the science of reasoning. It has been called the science of sciences because it is the foundation of all of them, their conclusions having all been reached through the application of its laws. Practically, no other subject is so generally used. All men, in private and in public life, reason about the enterprises in which they are engaged, and with their fellow men with whom they deal. But all men do not reason well. They may improve in their reasoning, however, by studying the principles upon which correct reasoning is based, and by having pointed out to them the fallacies into which men continually fall. Hence these studies are helpful to all persons of mature years and judgment, whether they be students, professional men, or laymen.

Newspaper reporting and punctuation is a happy combination. At first I thought of preparing a series of lessons on punctuation and capitalization. But my attention was recalled to the lessons on reporting prepared some four years ago by Walter L. Burgan and Carlyle B. Haynes, and given in lecture form by Brother Burgan to the students of many of our advanced schools. These lessons are eight in number, and the last treats of punctuation. After rereading them, I decided to make them the basis of a series of lessons on reporting, embracing, also, instruction on punctuation and capitalization and hints for those who write for the press. All who wish to improve in the art of preparing manuscript for publication should pursue this series of lessons.

Seventh-day Adventists have never fully appreciated the writings of Prof. George McCready Price on the subject of geology. Many do not know that Professor Price has made ready to our hands a manual of geology which would enable us to meet successfully on their own ground the arguments and objections of evolution. This book is entitled "The Fundamentals of Geology," and our latest course of lessons is based upon it.

Those who are interested in any of the foregoing subjects are requested to write for further information to the Fireside Correspondence School, Takoma Park, D. C.

C. C. LEWIS, *Principal*.

### Publications Wanted

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

Mrs. R. B. Morse, Weiser, Idaho.  
J. H. Downes, Y. M. C. A., Cornhill, London, E. C., England.

Thos. Montgomery, R. F. D. 7, Box 425, San Antonio, Tex.

H. O. Olsen, Broadview Swedish Seminary, La Grange, Ill. Nos. 1 and 4 of *Liberty*, Vol. I, 1906.

J. M. McLaughlin, Ft. Payne, Ala. *Signs, Watchman, Liberty, Instructor, Little Friend*, and tracts on all subjects.

### Requests for Prayer

AN Oregon sister asks prayer for the healing of her husband and the conversion of her eighteen-year-old son.

Another sister in Oregon desires that prayer be offered for the restoration of her hearing; for her mother, that she may regain her eyesight at least enough to read her Bible; and for the conversion of her son and his family.

## Obituaries

**BOSTIC.**—Mrs. Martha J. Bostic died in Bridger, Mont., Jan. 19, 1916, aged 74 years. She became a member of the Seventh-day Adventist Church about twenty years ago, and though isolated from those of like faith, was ever true to her sense of duty.

U. BENDER.

**CAINE.**—Mrs. Sarah E. Caine died in Oakland, Cal., Dec. 29, 1915. She was born in Canton, Ohio, Sept. 17, 1830. Sister Caine accepted the third angel's message over thirty years ago, and lived a consistent Christian life. She was the mother of five children, but only one son survives.

C. E. FORD.

**SHARITS.**—Sister Ollie Strickland Sharits died in Athens, Tenn., Jan. 12, 1916. In 1913 she heard and accepted present truth, and united with the Seventh-day Adventist church of Athens. Her husband and a number of other relatives mourn, but with the hope of a soon-coming Saviour.

R. W. PARMELE.

**MUNCEY.**—Mrs. Carrie A. Muncey, of Cape May C. H., N. J., died Dec. 21, 1915, aged 38 years. She was a firm believer in the third angel's message, and fell asleep hoping for a part in the first resurrection. The funeral service was in charge of the local Methodist clergyman. Her husband and five children mourn.

GEORGE W. SPIES.

**HOUX.**—Martha Elizabeth Meers was born in Tennessee, July 7, 1837. The family moved to Cooper County, Missouri, in 1839, and she was married to Jacob S. Houx in 1853. She heard and accepted the third angel's message in 1901, uniting with the Seventh-day Adventist Church. An aged husband and five children are left to mourn.

W. L. KILLEN.

**VAN BRUNT.**—Mrs. Alice Van Brunt died in Jackson, Mich., Jan. 1, 1916. She was born in the State of New York. The light of present truth came to her about four years ago, when she gladly accepted it, and was active in church work to the last. We laid her to rest, with the full assurance that she will come forth at the resurrection of the just.

D. P. WOOD.

**ABBOTT.**—Martha Elizabeth Abbott was born April 29, 1841. She was married in 1867, and became the mother of seven children, only two of whom are living. She died at Santa Cruz, Cal., Dec. 31, 1915. For twenty-five years she was a devout member of the Seventh-day Adventist Church, active in missionary labor, and highly esteemed by all who knew her.

C. E. FORD.

**KRIEGER.**—Jan. 13, 1916, Conrad Krieger died near Billings, Mont., aged 69 years. He was born in Russia. About eighteen years ago he heard and accepted the third angel's message. He came to America nine years ago. His hope was steadfast to the end, and he committed all to Him who holds the keys of both heaven and the grave, hoping for a part in the first resurrection.

U. BENDER.

**TINNIN.**—Mrs. Elizabeth Tinnin fell asleep in Jesus Jan. 19, 1916, at the home of her daughter, in Lodi, Cal., where she lived during the last seven years of her life. She was an energetic woman, a pioneer settler in the West, and the mother of ten children, five of whom are still living. At the time of her death she was nearly eighty-five years of age, but her mind was bright, and her trust in God steadfast.

T. H. WATSON.

**TWING.**—Charles S. Twing was born in Colebrook, Conn., Dec. 21, 1853, and died at his home, in Sheffield, Mass., Jan. 12, 1916. Brother Twing was married in 1886 to Miss Ada Hart, and together they accepted the third angel's message in 1894. He fell asleep in hope of being among those who have a part in the first resurrection. A wife, one daughter, and three sons, also three brothers and two sisters, are left to mourn.

C. H. CASTLE.

# The 1916 Year Book



IT CONTAINS a complete directory of the General Conference and all its departments, of the four division conferences, of the union conferences, and of every local conference and mission, with the name and address of every officer and laborer connected therewith.

IT LISTS the names of all educational institutions, with the names of boards of management, and the studies taught by each member of the faculty.

IT GIVES the members of all managing boards of publishing houses, the editors, the papers issued, their subscription price, size, frequency of publication, and other data.

IT PRESENTS a list of all sanitariums, treatment rooms, food factories, cafés, etc., with physicians, the members of all managing boards, and other officers.

IT ILLUSTRATES the growth of the denomination since its organization in 1863, by statistical tables, more complete than ever before, representing all departments of work; it also states by conferences the number of churches and their membership, as shown by the last published statistical report.

IT MAKES a survey of the field for the past year, prepared for this work by those in charge of the fields, in which many indications of progress are given.

IT INDICATES the location of churches in many of the larger cities in the North American Division.

IN FACT, the Year Book contains information respecting every laborer connected with this cause, indicating the line of work in which he is engaged, and his address; every institution under denominational control, and for easy reference a separate list for each union conference; and the growth of every department is represented statistically.

THE YEAR BOOK is therefore an indispensable compendium of information respecting this cause. No officer or other laborer can afford to be without it. With the many, many changes that have recently been made in organizations, the Year Book is more necessary now than ever before.

AND THE PRICE — Simply cut in two for your benefit. Now only twenty-five cents. Money lost on every copy, but the benefit comes back in other ways. Order your copy before the limited edition has been sold. Ready about March 1. Order from your tract society.

# TEMPERANCE FORCES AT WORK

The Temperance Forces from Vermont to California are mobilizing and placing orders for a large supply of Temperance Instructors. Within a few days twelve conferences have each ordered 5,000 of these papers, and the following message from W. R. Andrews, president of the Eastern New York Conference, reveals the spirit and courage of the leaders of the temperance forces:—



“Today we have been laying plans to push the *Temperance Instructor*. I feel a burden to do this just now, for the reason that a bill has been introduced in the legislature of New York for State-wide prohibition. There is to be a hearing in March, and it promises to be one of the most interesting hearings held in this State this winter, so we are planning to push the *Instructor*. I hope to circulate at least 10,000 copies in this conference. We shall aim to do it. Am sure we can.

“I went out the other day just a little while to test the *Instructor*. The first man I called on was a Methodist minister. I sold him 25 copies at 10 cents each. I averaged 12 copies an hour from door to door. I found it to be about the easiest thing to sell that I ever tried.”

Eastern New York will succeed, because the president is setting the pace.

## Liberty Bell Cracked

But the *Liberty Magazine* still contends for the principles that caused the cracking of the old bell; and it has many friends everywhere, and strong support from those who still have the spirit of our forefathers, manifested in the following letter:—

Editors of *Liberty Magazine*.

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 you 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, in God, you may continue this publication in behalf of religious freedom. Anything I may be able to do in this direction will be cheerfully done.

[Signed]

REV. J. S. FERRIS,  
Box 6,  
Rye Valley, Oregon.



WASHINGTON, D. C., FEBRUARY 24, 1916

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THE Religious Liberty Department has prepared a soul-stirring program for Religious Liberty Day, February 26. This program appears in the February number of the *Church Officers' Gazette*. We hope that every church elder will arrange for this program to be carried out at the time of the regular Sabbath service. At this service opportunity should be given for an offering to meet the needs of the local field.

BROTHER B. PETERSEN, laboring in Manchuria, tells of receiving four letters in one day, urging that help be sent as soon as possible. These requests came from a place fifty miles from Mukden, where the people are very anxious to learn more about the truth. Brother Petersen was making preparations to do what he could to help them. It is hoped soon to open a chapel at this new place.

## Pacific Press Publishing Association

WE have received from the Pacific Press Publishing Association a pamphlet of seventy-six pages, giving the report of the work accomplished by that association for the year ending Dec. 31, 1915. Our sister publishing house has been greatly blessed in being able very materially to increase the circulation of its journals and the output of its books. The report of the treasurer showed a net gain for the year 1915 of over \$37,000, making the present worth of the association \$266,680. The following-named persons were elected directors of the association for the ensuing year: C. H. Jones, H. H. Hall, H. G. Childs, M. C. Wilcox, J. L. McElhany, James Cochran, and B. M. Skull. The board organized by selecting C. H. Jones president, H. H. Hall vice president, H. G. Childs secretary and treasurer, and J. J. Ireland auditor.

Managers and department heads were selected as follows: General manager, C. H. Jones; first assistant manager, H. G. Childs; second assistant manager, James Cochran; manager book department, H. H. Hall; assistant manager book department, James Cochran; manager periodical department, James Cochran; manager foreign literature department, H. H. Hall; art director, F. H. Gage; cashier, T. F. Culhane. Branch office managers: Kansas City office, S. N. Curtiss; Portland office, G. C. Hoskin; Calgary office, J. M. Rowse; College View office, F. F. Byington; circulation manager College View office, J. R. Ferren.

The editors selected are as follows: *Signs of the Times* weekly, A. O. Tait; assistant, L. E. Froom. *Signs of the Times Magazine*, M. C. Wilcox. *Our Little Friend*, Miss K. B. Wilcox; associate, Mrs. V. J. Farnsworth.

We rejoice in the prosperity that has attended the work of our sister association, and pray that the good success of the last year may be but an earnest of greater prosperity in the years to come.

## "Armageddon"

WORK on the new book "Armageddon," which was announced in the REVIEW of February 10, is progressing splendidly. About seventy especially fine illustrations have been secured. The book will be more fully illustrated than was "The World's Crisis." It has taken a little more time to arrange for some of these illustrations than was at first anticipated, so the publication of the book will be delayed until about March 10, rather than March 1, as was announced.

There should be a half million copies of this book sold during the present year. Every one will want a copy. Send your order at once to your tract society, and thus have the privilege of securing one of the first copies off the press.

## "The Other Side of Death"

THIS is the title of a new book which the Southern Publishing Association, Nashville, Tenn., announces will be ready for delivery April 1. In size and style this book will be similar to "The World's Crisis" and "The Vatican and the War." It will be well illustrated. The following is a list of chapter headings:—

1. The Subject Introduced.
2. Absolute and Conditional Life.
3. Immortality.
4. The Creation of Man.
5. Death.
6. The Wages of Sin.
7. The Punishment of the Wicked.
8. The Punishment of the Wicked (concluded).
9. Spiritualism.
10. The Second Coming of Christ.
11. The Millennium.
12. The Destruction of Sin and Death.
13. The Reward of the Righteous.

The publishers believe that this book will be of especial value in connection with tent meetings and other gospel efforts. Prices: cloth, 50 cents; paper, 25 cents. Regular subscription book discounts when ordered in quantities. Orders should be sent to your tract society.

## An Error Corrected

By an oversight, Note 1 in the Sabbath school lessons on the book of Matthew for Feb. 19, 1916, was made to read that the prophetic period of 2300 days began "in the spring of 457 B. C." This is an error, and should read, "in the autumn of 457 B. C.," this being the time when Ezra and his company reached Jerusalem to carry the royal decree into effect.

SABBATH SCHOOL DEPARTMENT.

## A "Liberty" Free Press Extra

WHAT are you doing to assist in the battle for the defense of free speech a free press, and religious liberty in America? The battle is waging. According to the Catholic press, Roman Catholic organizations are sending out a form letter to every Catholic family in America, urging them to sign the same and forward it to their Congressmen asking favorable action upon bills, which if enacted into law, would empower the Postmaster-General to shut out of the mails any book, pamphlet, or other kind of publication offensive to the Catholic Church, or as expressed in one bill, any publication having "any article therein which tends to expose any race, creed, or religion to either hatred, contempt, ridicule, or obloquy."

The two Sunday bills which have been introduced, one in the Senate and the other in the House of Representatives, would make it a penal offense of twenty dollars fine, or sixty days imprisonment, for a person to make a "business of shaving, hair cutting, shampooing, or the like on Sunday in the District of Columbia;" and if he were to do it a second time, he would have no option but to go to prison for sixty days.

Hearings are soon to be held on these bills. We have inserted petition blanks in the *Liberty Extra*, which appear on the last two pages. These petition blanks should be cut out and signed, and then be sent by our people to their respective Congressmen, in reference to both the press bills and the compulsory Sunday-observance bills.

Now is the time to work. These sixteen-page Extras will be supplied at \$1 a hundred, or \$8 a thousand. They contain just the stirring material upon these important subjects that the public ought to have. While these bills are a live national issue, our people ought to scatter these Extras like the leaves of autumn, get all the signatures to the petitions possible, and forward them to their Senators and Representatives in Congress. They should urge other people to use the petitions as well. Missionary societies ought to order the *Liberty Extra* in thousand lots at once. A single mail recently brought from the Southern New England Conference an order for 5,000 copies. This looks good. After you read this Extra, you will agree with the writer that it ought to be put into every home in your neighborhood. It is fairly bristling with stirring items and valuable information. Help us to put this Extra into the hands of your neighbors, so that they may join our forces in achieving another victory for free American institutions and the liberty of conscience. Order at once, and do not fail to send the petitions, duly signed, to your Congressmen.

C. S. LONGACRE.