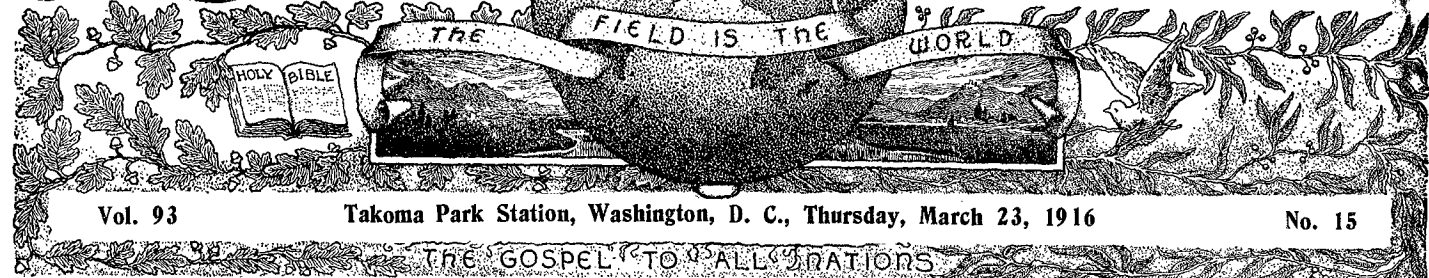


The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, March 23, 1916

No. 15

THE GOSPEL TO ALL NATIONS

The "Review"—Reasons for Loving It

A. S. HUTCHINS

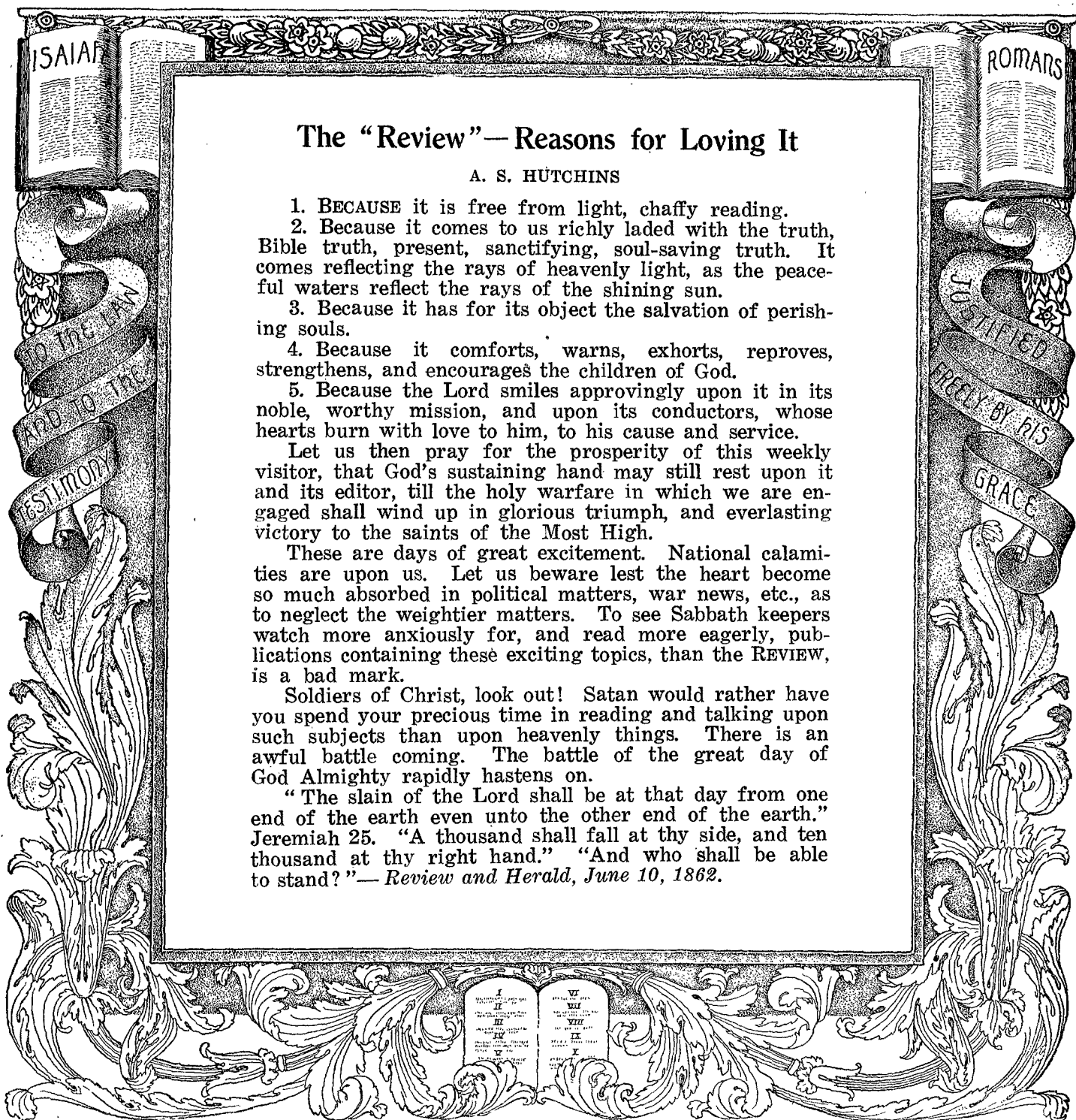
1. BECAUSE it is free from light, chaffy reading.
2. Because it comes to us richly laded with the truth, Bible truth, present, sanctifying, soul-saving truth. It comes reflecting the rays of heavenly light, as the peaceful waters reflect the rays of the shining sun.
3. Because it has for its object the salvation of perishing souls.
4. Because it comforts, warns, exhorts, reproves, strengthens, and encourages the children of God.
5. Because the Lord smiles approvingly upon it in its noble, worthy mission, and upon its conductors, whose hearts burn with love to him, to his cause and service.

Let us then pray for the prosperity of this weekly visitor, that God's sustaining hand may still rest upon it and its editor, till the holy warfare in which we are engaged shall wind up in glorious triumph, and everlasting victory to the saints of the Most High.

These are days of great excitement. National calamities are upon us. Let us beware lest the heart become so much absorbed in political matters, war news, etc., as to neglect the weightier matters. To see Sabbath keepers watch more anxiously for, and read more eagerly, publications containing these exciting topics, than the REVIEW, is a bad mark.

Soldiers of Christ, look out! Satan would rather have you spend your precious time in reading and talking upon such subjects than upon heavenly things. There is an awful battle coming. The battle of the great day of God Almighty rapidly hastens on.

"The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jeremiah 25. "A thousand shall fall at thy side, and ten thousand at thy right hand." "And who shall be able to stand?"—*Review and Herald*, June 10, 1862.



Note and Comment

"The Order of the Poppy"

THERE are many different orders of various and varying names at the present time. "The Order of the Poppy" is the characterization by a recent writer of a large group of insensible, dreamy church members. He represents this order as giving expression to the following statement of principles:—

"We say we read the Bible, but we satisfy ourselves with a short psalm. We go to church, if it is not damp. We allow the rain to settle most of our problems. We deal with our religion as if it were a bit of byplay, instead of the main question of life—solemn, profound, and blessed."

Branches of this order may be found in nearly every community. We wonder if it has established itself in your church or neighborhood? Are you a member of it?

Enormous Sums Spent in Present War

THE English House of Commons has again voted an enormous war credit, this time amounting to over two billion dollars. This is the largest vote of credit ever made in the history of the House of Commons. The *Washington Post* of Feb. 22, 1916, says concerning this credit:—

"This is expected to carry the war to the end of May, bringing the total sum appropriated by means of votes of credit since the outbreak of the war to £2,082,000,000 (\$10,410,000,000)—a sum, according to Mr. Asquith, 'not only beyond precedent, but actually beyond the imagination of any financier of this or any other country.'"

In speaking of the total expenditures in the war up to the present time, the same paper says:—

"According to unofficial estimates, all belligerents in the European war have spent since the beginning of hostilities about \$40,000,000,000."

Such figures are utterly incomprehensible; and still the dreadful waste goes on.

Prohibition and Cardinal Gibbons

MANY large business firms and corporations throughout the country recognize that total abstinence from intoxicating drink is a prime requisite of business efficiency. Some of them have already reached the decision that they will not regularly employ any man who is not a total abstainer. Now comes the director of public safety in the city of Philadelphia, who, according to the *United Presbyterian*, has issued an order in which he expresses in decisive and definite terms this same conviction. He says: "I will dismiss with all possible haste from the city employ any one attached to this department who insists on using liquor while on duty, or who comes

to work partially under its influence." This affects about seven thousand employees, and follows the action of the chief of the bureau of water, requesting that the fifteen hundred employees in his department refrain from the use of intoxicants while on duty, under pain of dismissal.

Commenting upon these orders, the *North American* of Philadelphia says:—

"As a sign of the times, the orders are epoch-making. Sentimentality, long the only ground on which serious opposition to rum was based, has been swept aside. In its place stands the irrefutable fact that rum is uneconomic, a demoralizer, a wrecker of efficiency. On this ground, backed by science, the city officials, in common with the heads of various industrial and business firms, are taking their stand."

In contrast with these statements are the sentiments expressed by Cardinal Gibbons in an address to a delegation of Baltimore business men regarding the present movement to obtain State-wide prohibition in Maryland. According to report, he declared himself "strongly opposed to any State-wide prohibition law, because such a law is impossible of enforcement in a city the size of Baltimore." He felt that "a law of this kind would interfere with personal liberty, and create hypocrisy in the people." He also felt that "the people always have indulged and always will indulge in the use of intoxicating liquors." And finally he opposed the passage of the measure on the ground that "it would deprive the State of large revenues without accomplishing results, and that, too, in a time when both the city and the State are very much in need of the revenue produced."

Of course these are old-time arguments, put forth by the advocates of the saloon from time immemorial. We may expect that the human race will go on sinning as long as the world stands. But that is all the more reason why the gospel evangel should put forth every effort in his power to stem the tide of iniquity, and to save men from the dire consequences of following in the ways of sin.

So far as personal liberty is concerned, the State justly accords to every citizen the right to life, liberty, and the pursuit of happiness. It recognizes the right of every man to carry on a legitimate business. But when one undertakes systematically to debauch the bodies and souls of his fellows, and tempts them to form habits of life which make of them paupers and criminals, a charge to the State, and a menace to the community, it is then proper that the law should interpose. License must not be confounded with liberty.

It is true that the State needs revenues to carry forward its work, but the souls of men are worth more than dollars and cents. It is better to increase the tax

rate to provide directly for necessary governmental expenses, than to allow the citizens of the State to become debauched through strong drink for the sake of securing a little revenue from a nefarious business, and then tax the State in the end to support jails and prisons, infirmaries and insane asylums, for the care of criminals and imbeciles which the liquor business has created. The saloon increases State expenditure a thousand-fold more than it pays in taxes. It is a vampire, feeding on the very life blood of the nation.

Cardinal Gibbons can hardly escape the classification of being an abettor of saloon interests by his statement that when he confirms a class of young men, he requires of them "a pledge of abstinence from use of intoxicants until they become of age." If liquor is good for a young man after he reaches his majority it is good for him during the years of adolescence.

That strong drink is one of the greatest enemies of mankind, a menace to the church of God, an enemy of society and the State, the awakened conscience of millions of people in the United States is recognizing today. With this awakening, and with the wave of reform which is sweeping over the country, it is sad to see the head of a great professed Christian church take issue against the cause of prohibition.

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the Seventh-day Adventists

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which was once delivered unto
the Saints"*

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The Advent Review And Sabbath Herald

HOLY BIBLE
IS THE FIELD

"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., MARCH 23, 1916

No. 15

EDITORIALS

Help for Oneself in Helping Others

A WORLDLY business man recently remarked that his wife, who had been a chronic invalid for years, had greatly improved in health since she had taken a class to teach in Sunday school and had begun to take a personal and active interest in the welfare of the members of her class. This effect was more than psychological. It is a law of spiritual life that the one who seeks to help others is himself doubly blessed. The good we seek to do returns with blessings on our own heads. This is the promise:—

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Isa. 58:6-9.

There are thousands of men and women nursing mental and physical ills, who, if they could but once look outside of themselves and obtain a view of the needs of a suffering world and reach out to help some one less fortunate than themselves, would reap the fruit of such Christian service in rich spiritual and physical blessing, which heaven would pour upon them.

We are in constant danger of becoming too selfish and too self-centered. We voice our grief in the words of the sad lament over the destruction of Jerusalem, "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow." Lam. 1:12. But even this prophet of sorrow, as he turned his eyes away from the afflictions of himself and his people, could exclaim, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto

them that wait for him, to the soul that seeketh him." Lam. 3:22-25.

When we reach that place in our experience where we shall serve God because it is right to serve him; when, regardless of our feeling, we shall praise him because he is worthy of our praise; when we consider it a sin to express doubts and talk unbelief even though the clouds of darkness may threaten to submerge our souls,—then we shall see the mighty working of God in our experience; then will the Lord make true his word concerning us, and we shall see fulfilled the desires of our hearts in all needed spiritual and physical blessings.

Present Victory

VICTORY! This is the battle cry of nations; for this they pour out costly treasure, and sacrifice the best of their sons. Victory is the longing of the human heart. For this the Christian seeks and prays.

Jesus desires that we have victory over sin; not over a few sins only, but over every known sin. Anything that is wrong the Lord expects us to forsake.

When Jesus met the man in the temple whom he had healed at the pool of Bethesda, he said to him, "Behold, thou art made whole: sin no more." "Sin no more." What did the Saviour mean by these words? What should you have understood him to mean if he had spoken them to you? Should you have understood him to admonish you to taper off some of your bad habits, or that you should quit them altogether? Should you have understood him to mean that you were to make some improvement, not lose your temper so often as you once did, nor be so cross and disagreeable as you had been? Or should you have understood him to mean that you were to stop getting impatient altogether, and be kind and gentle all the time?—Why, the latter, of course. He meant that that healed man was to stop committing known sin.

Jesus is a savior "to the uttermost." He is able to save you and me from every sin. What sin is it that Jesus cannot save us from? There is no habit, no

passion of the soul, that Jesus cannot conquer. Sin brings death, but Jesus has the keys to death and hell. He triumphed over all the kingdom of darkness. He conquered the author of all sin, and spoiled all the principalities of hell. We can never meet God in the judgment with the excuse that we could not gain the victory over some known sin, for there is no sin in all the catalogue of sins that Jesus is not able to subdue. He has promised to you and me power over all the power of the enemy. The Lord has not given us any privilege to sin. Nowhere in the Bible are we given permission to do wrong.

You say, "I am a Christian, but I do not have this victory." Well, whose fault is it? Is it your fault or God's? Do you mean to say that he is not able to subdue your evil propensities? What passion of your soul is it from which Jesus cannot give you deliverance? Do you know of any?—Certainly not. Then the trouble is with you. You can have victory if you want it. When you are willing to give up the sin, and actually do so, you will have the victory.

But you ask, "When can I have the victory?" When?—Why, now; now, at this time. While you are reading this, it is your privilege to lay hold by faith upon the promise of God, and claim the victory over every sin the Lord has ever revealed to you. Today is the day of salvation. Salvation is for us. It is for us now, at this very moment.

But you say, "I expect sometime to gain the victory over every sin." But when? Why not take the victory now? Why not have it this year as well as next year? Why not have the victory today as well as tomorrow? Do you know of any reason why you should not have the victory over every known sin now as well as any other time? Why do you think you can gain the victory at some future time any better than now? The suggestion that you can have the victory sometime in the future better than now is from the devil. He wants you to postpone claiming victory. The Lord wants you to lay hold of the promise now, this very day, this very hour. Why not now? You will have no better chance later on than now. All the omnipotent power of God and the blessings of heaven are within your reach now. There is nothing more than this in the future for

tempted souls. Accept victory and deliverance now, this hour; you might die the next, but you can die a victor.

But you say, "I am improving. I do not lose my temper so often as I used to do, and am not so disagreeable and cantankerous as I once was." Perhaps not, but read this:—

"There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit. . . . When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God."—*"The Desire of Ages," pp. 172, 173.*

Making improvement is not enough; there must be "a new life altogether." We see a man repairing his house: he puts on a new roof, strengthens the foundation, repairs the porch, and gives the whole building a fresh coat of paint. It is improved in appearance, but it is the same old house. I fear that many are satisfied with an improved appearance of the old man of sin, instead of experiencing the new birth, having "a new life altogether." It is not enough to cease becoming as impatient as you once did, or to speak more kindly and gently than was once your habit; to be more agreeable than you used to be, or to hold in subjection the passions of your soul more completely than you once did. It is victory, full and complete, you need, so that these wicked things will die out completely. This is the blessed experience that the Lord wants to bring into your life.

G. B. T.

Signs of Christ's Coming—No. 3

The Falling Stars of 1833

AFTER the darkening of the sun and the moon, the next sign is given in the words, "The stars shall fall from heaven." Matt. 24: 49.

The comment on this text in a book written almost a century and a half before this sign actually occurred, is very striking:—

"The last sign we shall take notice of, is that of 'falling stars.' 'And the stars shall fall from heaven,' says our Saviour. Matt. 24: 29. We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up, as the sea does a sinking ship; and

at the same time would put all the inferior universe into confusion. It is necessary, therefore, by these stars to understand either fiery meteors falling from the middle region of the air, or comets and blazing stars. No doubt there will be all sorts of fiery meteors at that time; and amongst others those which are called falling stars; which, though they are not considerable singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vine, or leaves from the fig tree, they would make an astonishing sight."—*Dr. Thomas Burnet's "Sacred Theory of the Earth," book 3, p. 66, third edition, 1697.*

Now let us turn to history for the record of the occurrence of this phenomenon which Christ himself gave as a sign of the approach of his second advent:—

"Probably the most remarkable of all the meteoric showers that have ever occurred was that of the Leonids, on [the night following] Nov. 12, 1833. The number at some stations was estimated as high as 200,000 an hour for five or six hours. 'The sky was as full of them as it ever is of snowflakes in a storm,' and, as an old lady described it, looked 'like a gigantic umbrella.' . . .

"In 1864 Professor Newton of New Haven showed by an examination of the old records that there had been a number of great meteoric showers in November, at intervals of thirty-three or thirty-four years, and he predicted confidently a repetition of the shower on Nov. 13 or 14, 1866. The shower occurred as predicted, and was observed in Europe; and it was followed by another in 1867, which was visible in America, the meteoric swarm being extended in so long a procession as to require more than two years to cross the earth's orbit. Neither of these showers, however, was equal to the shower of 1833."—*"Manual of Astronomy," a textbook by Charles A. Young, Ph.D., LL.D., professor of astronomy in Princeton University, author of "The Sun," and of a series of astronomical textbooks. Boston, U. S. A., and London: Ginn & Co., publishers. The Athenaeum Press, 1902, pp. 469-472.*

In the description of this event given in Revelation we read:—

"The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 13.

The prophetic description was so accurate that an eyewitness, being impressed with this fact, wrote:—

"And how did they fall? . . . Were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy before quoted. 'It rained fire,' says one. Another, 'It was like a shower of fire.' Another, 'It was like the large flakes of falling snow before a coming storm, or large drops of rain before a shower.' I admit the fitness of these for common accuracy, but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understands by the name of 'falling stars,' and one speaking to

his fellow in the midst of the scene, would say, 'See how the stars fall!' and he who heard, would not pause to correct the astronomy of the speaker, any more than he would reply, 'The sun does not move,' to one who should tell him, 'The sun is rising.' The stars fell 'even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one: those which appeared in the east fell toward the east, those which appeared in the north fell toward the north, those which appeared in the west, fell toward the west, and those which appeared in the south (for I went out of my residence into the park) fell toward the south; and they fell, not as the ripe fruit falls. Far from it! But they *flew*, they *were cast*, like the unripe fruit, which at first refuses to leave the branch, and when it does break its hold, flies swiftly, straight off, descending; and in the multitude falling some cross the track of others, as they are thrown with more or less force. Such was the appearance of the above phenomenon to the inmates of my house. I walked into the park with two gentlemen of Pearl Street, feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only by the prophet."—*The New York Journal of Commerce, Vol. VIII, No. 534, Saturday morning, Nov. 16, 1833.*

Thus not only the time of the event, but the manner of its occurrence, shows it to be the sign of Christ's advent spoken of in the Scriptures quoted. L. L. C.

The End of the Wicked

So soon as ever Lucifer introduced sin into heaven, it was assured, in the righteousness and omnipotence of God, that the day would come when sin would be blotted out of his perfect creation. Inspiration tells us that a time of final reckoning with sin was assured when Satan and a host of the angels with him lifted up the standard of mysterious rebellion against the law and harmony of heaven:

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

The visitation of sin is assured. By listening to Satan's temptation, man became involved in sin. Then a divine Saviour was provided, through whom every soul might escape from the kingdom of darkness and find salvation and life. But it is inevitable that those who refuse the way of life, and reject the salvation of God, must finally be involved with Satan and sin in the day when sin is visited.

By Adam's sin, all his posterity inherited a sinful, dying nature. "In Adam all die," says the scripture. But not a soul in the last day can plead Adam's sin and the inheritance of a fallen nature. By Christ's gift of his life for us, the sinner, with all his weaknesses, may be-

come a partaker of the divine nature, and escape the power of the fleshly nature. By Christ's death for all, all recover from the death they die in Adam. All have a resurrection, the unjust as well as the just; and then every one gives account to God according to his own life, and the use he has made of the light given him of God.

The Two Resurrections

The Scriptures emphasize the two resurrections. Paul, before Felix, declared his belief the same as that of the prophets,—

"That there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15.

Jesus declared it in these words:—

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

The first resurrection is that of the just, at Christ's second coming. It is written of this:—

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6.

At Christ's coming, the righteous return with him to heaven, for the thousand years. The wicked living at the time of his coming, are slain by the consuming glory of his presence; and they, with all the unjust of all the ages, await in the grave the second resurrection, at the end of the thousand years:—

"The rest of the dead lived not again until the thousand years were finished." Rev. 20: 5.

At the end of the thousand years, the city of God, with the saved, comes down out of heaven upon the earth. The wicked are raised in the second resurrection. Under Satan's leadership they march up to attack the city of God. How naturally, we infer, may Satan persuade the lost that after all he was right when he declared to Adam, "Ye shall not surely die." Here are all the lost of all the ages—living. Why may they not be immortal, beyond the power of God to destroy? The old battle that began in heaven is on again. Satan, the archrebel, marshals his hosts of fallen angels, and the myriads of fallen men, his legions stretching wide over the earth.

"They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20: 9.

"This is the second death," says the scripture. Verse 14. The great day has come when sin is to be visited and destroyed.

The Punishment Everlasting

"The wages of sin is death." And the second death is everlasting. There is no resurrection from this death. The Scriptures describe it in terms that affirm utter destruction, non-existence.

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 9.

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

"They shall be ashes," the third verse of this chapter says. Every expression that is possible to language is employed to denote utter destruction, everlasting death. That means nonexistence. Sin and sinners are blotted out. The prophet Obadiah, speaking of the visitation upon the heathen, the unbelieving, in "the day of the Lord," says:—

"They shall drink, and they shall swallow down, and they shall be as though they had not been." Verse 16.

This is the utter end of sin and all sinners, and of the author of sin. Root and branch they are gone, "as though they had not been." All this is in the description of the last judgment, so fully set forth in the twentieth of Revelation. "Death and hell [*hades*, the grave] were cast into the lake of fire. This is the second death." Rev. 20: 14. Death and the prison house of death are gone forever. Sin is wiped out of a perfect universe, and not even a trace will remain of the place of the fiery judgment.

"Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37: 10.

The fires of the last day purify the earth, which is renewed in Eden-like beauty. In the whole universe of God, there is no sin, no sinner, but all is harmonious again, as before sin entered. The prophet was given a view of this glorious consummation, and the triumph of the Son of God over sin:—

"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5: 13.

Some Questions Briefly Considered

The doctrine of the immortality, the indestructibility, of the soul, is responsible for the traditional view that the wicked are kept alive in unending misery through all eternity. How different this picture from that which Holy Scripture gives of the second death, terrible and awful, but resulting in the utter destruction of sin and sinners, leaving a clean

universe. The doctrine of the immortality of the soul came in from pagan philosophy. Herodotus, "the father of history," said:—

"The Egyptians . . . were also the first to broach the opinion that the soul of man is immortal."—*Book 2, par. 123. (Everyman's Library edition.)*

Evidently, they passed on the doctrine to the Greeks. Its origin was in the words of Satan in Eden, "Ye shall not surely die." The pagans had their teaching of purgatory, and of the ceaseless torture of condemned souls. From these sources, and not from the Word of God, the traditional view has come into Christendom—representing the Lord as unable or unwilling to end sin, but keeping the sinner alive throughout eternity to suffer torture that can bring no remedy. The Scripture teaching is far otherwise. However, granting that the soul is immortal, there are certain Scripture phrases that emphasize the severity of the punishment of sin, which are often taken as supporting the doctrine of never-ending conscious torment.

1. "Forever and Ever."

In Rev. 20: 10 it is said that the devil and his chief agencies "shall be tormented day and night forever and ever." The phrase emphasizes the surety of their utter destruction. "Forever" means age-lasting, or life-lasting—so long as a thing exists by its nature. Thus, in Ex. 21: 6 the servant who loved his master and did not wish to leave his service, was to have his ear pierced, "and he shall serve him forever,"—that is, without release as long as he lives. So the fiery judgment of that last day holds the wicked until life ends; there is no release until life is consumed.

2. "Everlasting Punishment."

"These shall go away into everlasting punishment." Matt. 25: 46. It is everlasting punishment, not everlasting punishing. The punishment is everlasting death—"who shall be punished with everlasting destruction." 2 Thess. 1: 9. The truth of the utter destruction of sinners is awful enough, but it commends itself to every thought of justice and mercy; for sin must be cleansed from a perfect universe. But the unscriptural view of everlasting conscious torment that never reaches the point of full punishment is unthinkable. Yet it is urged as a doctrine, and contended for as vital. The following description is taken from a book written for children, entitled "The Sight of Hell." It is printed in Dublin—for children:—

"Little child, if you go to hell, there will be a devil at your side to strike you. He will go on striking you every day, forever and ever, without ever stopping. The first stroke will make your body as bad as Job's, covered from head to foot with sores and ulcers. The second stroke will make your body twice as bad as the

body of Job. . . . How then will your body be after the devil has been striking it every moment for a hundred million of years without stopping?"—*Quoted in the London "Present Truth," April 30, 1914.*

What a relief to turn from this to the Bible doctrine of the "everlasting destruction," of the second death, terrible though it be!

3. "Everlasting Fire," "Eternal Fire," "Unquenchable Fire."

All these expressions are used in describing the fiery judgment upon sin and sinners. The effect of the fire is everlasting and eternal, and by a common usage in language the adjective that describes the effect is applied to the agent by which the effect is wrought. A specific example of everlasting fire in the punishment of evil is given in Scripture. Sodom and Gomorrah, the wicked "cities of the plain," were destroyed by a rain of fire from heaven. These cities, Inspiration says, "are set forth for an example, suffering the vengeance of eternal fire." Jude 7. The fire was everlasting, eternal, in its effect. The cities of the plain were everlastingly consumed. But the fire went out when the destruction was complete. It is not smoking still. Unquenchable fire is fire that cannot be quenched. It consumes utterly, until nothing is left; then it goes out of its own accord.

4. "Where Their Worm Dieth Not."

Jesus warned of the certain destruction of sin and sinners in the fire of Gehenna; for this is the word translated "hell" in Mark 9:43. Hades, often translated "hell," is the grave, not the place of punishment. Gehenna, here used of the place of punishment, was the name of the valley where the refuse of Jerusalem was cast for burning. The map of Jerusalem, in any ordinary Bible with maps, shows just outside the southern wall a gorge marked "Valley of Hinnom" (Gehenna). Here the smoldering fires consumed the refuse, and the worms and the fire utterly destroyed the carcasses of beasts flung into the place of destruction. The use of this illustration, instead of arguing that the wicked are never destroyed but always live, would convey to the minds of the people of the time the exactly opposite idea. What went into Gehenna was utterly consumed, and nothing left. This was used by Christ as a figure illustrative of the utter destruction of the unrepentant sinner in the day of visitation.

This must suffice. The positive teaching of Holy Scripture is that sin and sinners will be blotted out of existence. There will be a clean universe again when the great controversy between Christ and Satan is ended. Death itself and the grave are cast into the lake of fire (Rev. 21:14), symbol of the removal of every mark of the curse. "And there shall be no more curse." W. A. S.

Seventh-Day Adventists and Health Principles

ARE Seventh-day Adventists observing as faithfully the principles of health and temperance as they did in the early days of their history? This question has been propounded to the editor of the REVIEW many times during the last two or three years.

So far as their relation to the grosser forms of intemperance are concerned, like the use of alcoholic drinks, tobacco, etc., we are convinced that there has been no change on the part of the members of our churches since the early days of our church history. Seventh-day Adventists have always been a temperance people as this word is commonly understood. For long years we have not admitted into our membership those who were engaged in the sale or use of intoxicants in any form. We have gone so far as to make the use of tobacco a condition of church membership, and to discourage in our teachings the use of milder stimulants, like tea and coffee. Our attitude as a church toward these greater evils of intemperance is just as uncompromising today as it ever has been in our history.

Regarding our attitude as a denomination toward the general features of health reform we are not so sanguine. We believe that on the part of many there has been a growing conception of what is comprehended in the term health reform. They have got away from the old idea that healthful living consists alone in discarding flesh foods, and in eating vegetable products without reference to their combination or form or preparation. They have passed in their experience the time when they believed, as some did, that nut butter was a remedy for every ill.

Many, we are glad to believe, have been studying the question of health reform more broadly during the last few years than ever before. They have come to see that the question of healthful living involves not alone the question of diet, but of rest, of exercise, of ventilation, of proper dress, and of general sanitation in their homes and on their premises. They have come to recognize that while from physiological reasons flesh should not be used for food, yet from other physiological reasons equally important they should include in their diet foods containing the same elements of nutrition that are provided in meat; and that a suitable variety in the diet, together with proper food combination and preparation, making the food appetizing and attractive to taste and smell and sight, is quite as essential as a particular class of food products.

There are others, we are sorry to say, who do not seem to have advanced beyond first principles in their relation to this subject. They still feel that one's

attitude toward the subject of health reform is determined wholly by whether or not he is a vegetarian.

We believe that vegetarianism is included within the scope of true health reform, but we believe that this is only one of many allied questions embraced in this great subject, and that the one who sees only this detail in it takes indeed a very narrow view of the question.

There is another class who show by their attitude that they do not consider the question of healthful living one worthy of their thought or consideration. They go on still in the old way, with but little idea of or regard for the light which God has given to his people.

It is these two latter classes, regardless of the position they occupy in the church, that bring health reform into disrepute, — one by extreme radicalism, and the other by cold indifference or active opposition.

The Lord desires us to be reasonable and reasoning men and women. He imposes upon us no restrictions, gives us no regulations for our conduct, save such as are based upon reason, and such as he in his infinite wisdom sees will be for our good. It is for us to take the instruction which he has given on this great subject of health, study it broadly and deeply, and in the wisdom which God gives us seek to adapt it to our own personal needs.

And let us avoid making our conception of the question the standard or gauge by which we judge others. It is proper for the church of Christ to take its stand relative to the grosser evils of intemperance, and to say that those who use or sell intoxicants shall not be members of the church; but in the question of the details of eating and drinking, individual conscience must be the judge. In these minor details every man is answerable alone to his God, and must stand or fall by himself, reaping in his own experience the result of his obedience or disobedience. Let us apply to ourselves as strictly and as literally as we may desire, every principle of health reform as we understand it, but let us be exceedingly generous toward our brethren, who doubtless are quite as honestly endeavoring in their experience to apply the principles from their viewpoint. At best, we are only fallible mortals. We know nothing as we ought to know it. We have made many mistakes in the past; we are learning continually by our experience. In view of this, it behooves us to be charitable.

The principle stated by the apostle Paul, in his epistle to the church at Rome, is worthy of careful consideration in this connection:—

"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him

stand. . . But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."

Let us be careful neither to judge our brother nor to place before him, in our example, an occasion for stumbling. We can do this only as we walk humbly with God, and reasonably and consistently seek to carry out in our lives the light and instruction which has come to us.

F. M. W.

Insured

SOME time ago a number of gentlemen entered a railway train for a long journey. As they took their seats, and friends were bidding them good-by and wishing them a safe and prosperous journey, one gentleman said to his friend who was departing, "By the way, have you an insurance ticket?" He replied in the affirmative.

A man sitting in front of him turned and quietly asked, "Are you insured forever?"

He replied, "No, I only insure for a year at a time."

"But I," said the gentleman, "am insured forever."

Not seeing his point, the man said, "I suppose one can insure that way, but it costs a great deal."

"Yes," replied the other man, "it is indeed very expensive, but mine cost me nothing. It was done at one payment, and cost God his Son. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"

The premium of this insurance truly cost an infinite sum. Those who believe, are insured, not for time, but for eternity,—

Insured against the curse of sin—"There shall be no more curse."

Insured against the power and the fury of the enemy—"Nothing shall by any means hurt you."

Insured against defeat in the Christian race—"He always causeth us to triumph in Christ."

Insured against the triumph of death—"I will ransom them from the power of the grave;" "There shall be no more death."

Insured against the continuance of weeping and sorrow—"God shall wipe away all tears from their eyes."

Insured against the permanency of pain—"Neither shall there be any more pain."

Insured against the plagues of God's final indignation against sin—"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Insured against the pestilence that walks in darkness—"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

Insured against terror and the convulsions of the last day—"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Insured against the awful second death, in the fixed embrace of which the finally incorrigible will be found—"He that overcometh shall not be hurt of the second death."

Insured against destruction when the earth succumbs to the disorder of sin, and is wrapped in eternal fire at the last great day—"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

This great assurance is vouchsafed to all who stumble along the dark, bleak pathway of sin, where no assurance, stability, or hope is found. And it is free for all who by faith will lay hold upon it.

Such a priceless boon, purchased at such an infinite cost, should be eagerly laid hold upon by all who walk amid the gathering gloom.

G. B. T.

Agitation over Preparedness

ONE by one all the nations of earth are succumbing to the demand for largely increasing their military and naval equipment. From the standpoint of the statesman, this is deemed an imperative necessity. He feels that, in the growing antagonism among the nations and in the strife for commercial supremacy, if his nation would hold its own, it must do so by a diplomacy which has behind it the power to enforce its demands.

During the last few decades, since the United States has emerged from its practical isolation and has taken a larger hand in world affairs, this sentiment for a stronger army and greatly increased naval armament has been steadily gaining ground. This conviction of course has deepened and broadened since the outbreak of the war in Europe. Perhaps the leading question of legislation in the present Congress is that relating to national defense.

As showing the sentiment of the country at large, the nation-wide press-poll recently taken by the *Literary Digest* is of interest. This journal wrote to five hundred of the leading editors in the United States, representing every State in the Union, inquiring their sentiments regarding the following questions: How large an army should we have? How large a navy? Is there reason to fear

the peril of militarism in increasing both branches of our defense? The response to these inquiries of course covered a wide range of opinions. "The vote as a whole across the country shows the average estimate for the regular army to be 285,078, and for the reserve 1,215,359. As to the navy, forty per cent of our replies on this point favored a navy second only to Great Britain's, while sixty per cent favored a navy as large as any in the world." The large majority of the editors had no fear of militarism in consequence of these army and navy increases.

Unquestionably the prevailing sentiment of the people of this country is for a program of preparedness on a large and increasing scale. In this the United States is only doing that which the nations of Europe have long since done. As to the merits or demerits of the proposed program of preparedness, we are not competent to speak, and from the political standpoint its discussion is not appropriate for the columns of this journal. We can, however, recognize the present situation as an additional sign of the times in which we are living. One by one the nations of earth are preparing to take part in the last great conflict of this earth's history.

Let us be careful that we do not permit this spirit to enter into our lives. If the God of nations were to speak to his erring children today, he would say to them, in the words of the Great Teacher, "One is your Master, even Christ; and all ye are brethren." And this is the viewpoint which the evangel of the cross must ever keep in mind. The ambassador of Christ's kingdom can know no race prejudice. His mission is to all men of every race and of every color.

One of the greatest triumphs of the cross of Christ is to take poor, weak humanity, divided socially into caste and clique, politically into state and nation, geographically by climate and color, and weld them into one united whole in Christ Jesus. Let us seek in our lives and in our relation to our fellows the generosity of heart, the breadth of character, the freedom from racial and social and religious prejudice, which prompted the Lord Jesus Christ in his ministry of love to a lost world.

F. M. W.

SIAM'S new railway, the Siamese Southern, now has 389 miles of railway open to traffic, of which 120 were opened during the past year. The total length of the line, including branches, will be 740 miles, leaving 351 miles still to be built. When completed, the line will shorten the time required for mail to reach Siam from Europe by three or four days, and the journey from the port of Penang to Bangkok, the capital of Siam, which now consumes six to eight days on the water, will take two and a half days.

GENERAL ARTICLES

The Shout of Victory

ARTHUR W. SPAULDING

As when a standard bearer falls
The hush of doom is felt,
As when the trumpet fainter calls
The dread of doom is dealt;
Then, clear and strong and masterful,
The Captain's voice rings out,
"Hear now, my comrades, hear! and full
Echo the victor shout:—

"To fore! to fore! and victory!
Strengthen the feeble hands!
For on, and on, My standard press;
I succor him who feebleth stress,
And mine is victory!"

As when the day grows old in strife,
And dark the shadows lower,
And redly gush the streams of life,
And nears the crucial hour;
Then cheerily through the murk and gloom
The Captain's voice rings out,
"Hear now, my comrades! Grip your doom,
And with your Captain shout:—

"Good cheer! good cheer! and victory!
Confirm the sinking knees!
Lift up your hopes that downward droop,
For fast my forces to you troop,
And yours the victory!"

As when on front and flank and rear
Exultant foes assail,
And hope is challenged loud by fear,
And courage bids to fail;
Then thundering fire and ringing steel
Echo the Captain's shout,—
"Charge, comrades! for the hour is weal,
And let your cry ring out:—

"Charge on! charge on! to victory!
Uplift the drooping head.
For God and the cause! for the King
and right!
For one more charge shall win this fight,
And ours the victory!"

Knowing the Time

GEO. I. BUTLER

"AND that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13: 11, 12. This language is undoubtedly instruction for the last generation of Christians that shall live on the earth,—special instruction for those giving the last message in the closing work of God for this world.

The "salvation" of God's people takes place at the second coming of Christ. Those passing away in death are sleeping in Jesus, awaiting the coming of him who shall raise them from their graves. Then

the living saints will be changed to immortality in the twinkling of an eye, and they and those who have been raised from the dead will ascend, together with King Jesus and all the holy angels, to the city of God on high, there to remain a thousand years in the glorious millennium. This must be the "salvation" spoken of.

Paul, the writer of the words quoted above, elsewhere tells those who will know the time in which they are living: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5: 4, 5.

The signs of Christ's coming are clearly given. The time of the end is made very plain in the prophecies. But, alas, the great mass of professed Christians teach that the prophecies cannot be understood. Thank God, however, there are many who are diligently studying the precious writings of the prophets, and thus they know where they are in this world's history. They know the time when Christ is near.

What a sad thought it is, yes, terrible and overwhelming, to see the great mass of mankind in such complete ignorance concerning the nature of the great events now taking place around us. The large majority of professed Christians are free to confess their entire ignorance concerning the time of the end. Christ said that the last days would be like the days before the flood. Then the people were eating and drinking, marrying and giving in marriage, and knew not till the flood came and took them all away. Matt. 24: 38, 39.

Multitudes believe that this terrible war will be followed by a period of peace, and that war will be no more. Thus they continue the peace-and-safety cry which was heard long before the beginning of the present struggle. The apostle says, "When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5: 3.

Seventh-day Adventists for the last half century have been warning the world that this terrible war was surely coming. Their words proved true to the letter. All the great men admit that it is the greatest and most awful conflict ever known, but still the peace-and-safety cry is continued. As soon as this war is over, we are told, peace and safety will reign again; but the Word of God declares that sudden destruction will follow. A little time of peace may follow this war, that other predictions of Holy Writ may be fulfilled,—that the Papacy may be fully developed; that Spiritualism may strengthen its power over the na-

tions of men, and prepare them for the final Armageddon; that Satan may manifest himself as an angel of light, proclaiming himself to be Christ, and giving wonder-working evidence of his messiahship by healing the sick and doing many mighty works. Multitudes will believe that he really is the true Christ. He will deceive all but the very elect. Matt. 24: 24.

The "elect" here mentioned are those who believe the Word of God, which plainly says that Christ's second coming is not to occur upon the earth, but in mid-heaven, and that the saints will be caught up to meet the Lord in the air, and will go with him to the Holy City above. Satan will then be bound on the earth. Afterward the city of God will come down from heaven, and Christ will come with the city, to remain on earth forever. Satan and his followers will then be destroyed by fire.

During this time of peace the two-horned beast, or the United States, which it represents, will complete the image of the beast, the great apostate power; and the first day of the week, the mark of that apostasy, will be enforced upon the observers of the Sabbath of the Lord. Then will come the time of Jacob's trouble. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30: 7. God's people will then be tested as never before. Seemingly they are all about to be slain through the hatred of their enemies. Doubtless many professors will join the enemy to save their lives. But Christ will appear in his glory, and every one of his true and tried saints will be delivered.

In this brief time of peace Satan's power will seem for a season to triumph, but the triumph will be short, for Satan will miserably perish. The apostle speaks of the Lord's people as "knowing the time." They know they are in the last days. They know the order of events. They are able to discern the great facts fully revealed in the Bible, for they have carefully studied the sure word of prophecy.

But not so with the great masses of mankind; not so with fallen Babylon; and not so with worldly Seventh-day Adventists whose hearts are cold to piety and devotion, and whose greatest interest is in worldly things. Such are spiritually asleep. When one is asleep physically, his senses are benumbed, and for the time being he is unconscious of what is occurring around him. He is asleep. His physical experience is an illustration of spiritual stupor. There are thousands of our nominal members whose spiritual sense seems really dormant. Like Demas of old, they love the present world. They are interested in making money and enjoying the good things of life. They have not pondered the scripture admonishing them to "love not the world, neither the things that are in the world." 1 John 2: 15. Their affections are set, not on things above, but on the things of this world. They are not lay-

ing up their worldly treasures in "bags that wax not old," eternal in heaven; but their treasures are in their broad acres, their fine houses, their bank accounts, and the good things of this life. Where their hearts are, there they will go; and there they will be when the Lord comes, unless they zealously repent and seek the Lord as never before. They must awake out of sleep—their spiritual nap—and mightily change their course. They are like the foolish virgins who went out to meet their lord with no oil in their lamps, for the oil of the Holy Spirit is not in their hearts.

Dear brethren and sisters, awake from your spiritual sleep, or your souls are lost eternally. We are in the beginning of the time of trouble. Such a war as this was never seen in this world before. "The nations are angry." God's wrath is come. The judgment is going on. Let us all work for God and his truth as never before. The great event for which we long have looked hastens on apace. "It is very near, and hasteth greatly."

Bowling Green, Fla.

The Light of the World — No. 3

A. T. ROBINSON

THE world was in perishing need of a rekindling of the light of life. The minds of men had become so darkened that they could no longer read in the written Word the message of God's love. A new revelation was necessary. Then "the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14.

At a time when the shackles of ignorance and superstition had so fastened themselves upon the minds of men that "no man dared to think for himself, until a voice was heard in Judea, breaking day for the darkest night that had ever settled down upon humanity,"—at such a time Jesus came, "a light into the world." Jesus said, "As long as I am in the world, I am the light of the world." John 9:5. When he went back to heaven, he said of his church on the earth, "Ye are the light of the world." Matt. 5:14.

The light had been rekindled. The conflict between light and darkness had been revived. That voice in Judea, the voice of one who was so poor that He could say, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," was lifted against a system of error and darkness backed by all the influence that the power and wealth of this world could command. But truth is always in the majority. Truth, handcuffed, placed behind prison walls, chained to the damp, cold dungeon floor, is truth still, and is on the road to sure and eternal triumph; while error, seated upon a throne of gold, a golden scepter in her hand, and worshipping millions bowing at her shrine, is only error still, and is on the road to sure and eternal defeat.

Two hundred and eighty-six years after that conflict began, the Edict of Milan was issued (in 313 A. D.), proclaiming liberty for every one to think for himself. That document, and a similar one issued one hundred and forty years ago (July 4, 1776), form two of the most wonderful proclamations of liberty ever penned by human hands.

Almost as soon as truth had gained that signal victory over the powers of darkness, the freedom of action accorded was taken advantage of by religious-political priests and bishops to bring on a darker night of error and superstition than the world had known before. Once more the light had become so far obscured, the chains of error had become so fastened upon the world, that it could be truthfully said that no man dared to think for himself, when a voice was heard in Germany, proclaiming the day of deliverance from the night of darkness and superstition that had settled down upon humanity. The stroke of Luther's hammer upon the doors of the church of Wittenberg was the signal for a rekindling of the light of sacred truth in the earth; the clarion call to another conflict, upon one side of which was again arrayed all the power that the wealth of this world could command.

Two hundred and fifty-nine years after the beginning of the conflict started by Luther, the Declaration of Independence of the United States was made, which as truly marked the triumph of the Reformation of the sixteenth century as the Edict of Milan marked that of the gospel during the first three centuries. "The history of the Reformation does not close, as many European authors have imagined, in a balanced and final distribution of the north and south between the Protestant and the Catholic. . . . Macaulay and others who have treated of the Reformation have taken too limited a view of it, supposing that this was its point of arrest. It made another enormous stride when, at the American Revolution, the state and the church were solemnly and openly dissevered from one another."—"Intellectual Developments of Europe," by Draper. pp. 226, 227.

This victory of the eighteenth century, like the one of the fourth century, is being nullified through the efforts of those opposed to the light and liberty of the gospel of Christ.

Boulder, Colo.

The Law of God — No. 9

The Fourth Commandment

MILTON C. WILCOX

THIS article is not an exposition of the great Sabbath question. It is not the question of the days involved that we wish to study. There are other things worthy of our time, on the practical side. We quote the commandment from the common version, with the exception of retaining the covenant name of God instead of its rendering "the Lord:"—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it." Ex. 20:4-11.

Let us study to know what it means or should mean to us.

1. Remember the Sabbath day to keep it holy. To remember is not to forget. The Sabbath day should be kept in mind. Other matters must not crowd it out or take its place. The Sabbath day is already in existence; God's people are to remember it.

2. They are to remember the *Sabbath day*; not the Sabbatic institution in a general sense, but the *day*, the *rest* day, divinely appointed. Saturday keeping is not Sabbath keeping. Nor are Saturday and the seventh day identical. The seventh day begins at sunset; Saturday begins at midnight. The seventh day ends at sunset; Saturday ends at midnight. The precept is not that we should remember the secular day, but the holy seventh-day Sabbath. If humanity had always remembered the day, there would have been no idolatry, no division in the world over the Sabbath. Union and harmony would have existed throughout the world.

3. Remember the Sabbath day, the rest day; to *keep* it, not to violate it, not to neglect it, not to reject it, but, to remember God's rest day to *keep* it, whether others keep it or not, whatever others may do or say or be. Remember God's Sabbath to keep it, as he commanded.

4. Remember the Sabbath day to keep it *holy*. Man cannot make it holy. Only the Maker can do that; and when God made the Sabbath, he *made* it *holy*. He made it holy by blessing and sanctifying it. That is, God separated the day of his rest from the other days of the week, and set it apart to himself. The seventh day is the Sabbath of rest, holy to Jehovah Ex. 31:15.

Only a holy man can keep holy a holy Sabbath. Man's first duty is, therefore, to give himself unreservedly to God, that God may separate him from sin and set him apart to himself, "holy to Jehovah." So God designed his people to be. "Ye shall be holy: for I Jehovah your God am holy." Lev. 19:2. "Ye shall be unto me a kingdom of priests, and a holy nation." Ex. 19:6. "Ye are a chosen generation, a royal priesthood, a *holy* nation, a peculiar people." 1 Peter 2:9. The holy people, made holy by God's power, can keep holy God's holy Sabbath as he has commanded. No unholy man can keep a holy Sabbath holy. What folly it is, then, to endeavor to compel men by law to keep a day holy when sinful man can neither make the day holy

nor even keep it holy after God has made it holy.

5. Remember the Sabbath day to keep it holy. How much of the day did God make holy? Did he leave common an hour at the beginning of sunset the sixth day and an hour at the close before sunset the seventh day?—No; we know that the whole day was holy from sunset on the sixth day to sunset on the seventh day. Every hour, every minute, was and is holy. There is no part of the day that is not covered with the sanctification of God. How much of it are we to remember? The last twenty-three hours?—Nay, the twenty-four hours. It is all holy.

Remember it to keep it as God commanded. After its holy hours leave you, the day upon which you enter is the *first day toward the Sabbath*, the next day is the *second toward the Sabbath*, etc. Every day is a reminder of the Sabbath to come. Remember to plan every day so you can keep the Sabbath holy when it comes. Calculate the work of the week from the first day so that it shall not encroach upon the holy time of the Lord's day. In the home, let cooking be done *for* the Sabbath instead of *on* the Sabbath. Begin it in time on sixth-day morning so that it shall not hold in busy, anxious, fretful care the mind and heart of the housewife. Let the last two hours of the day of preparation be easy hours, for bathing and finishing touches, with a restful heart because the mending, cleaning, and cooking are done, and the house is ready to receive the Master with his double Sabbath blessing. It is so much easier to put away the thoughts of the world over finished work.

Let the man of business, the farmer, the teamster, the laborer, the student, see that the secular business and work are over, and that time is given to catch up the fag-ends of the week's work, that the frayed cords shall not hold back the mind to the work of the world. Better a little less done in all the various lines of work, or an earlier start on the sixth-day morning, than to carry the work over into God's day, and come to the Sabbath dirty, unshaven, harried, and unsatisfied. The various things to be done need not be specified; our conscience knows them. Of course there are necessary chores in the care of beasts, but these should be minimized. It is said that on the seventh day the Creator "rested, and was refreshed." The original seems to indicate a breath of relief, of satisfaction, of restfulness over finished work.

If the Sabbath keepers of today would plan for God in the observance of the Sabbath, they would find God's blessing. But to carry the world's work and cares with them is like transporting or making a slough or a desert in a garden of beauty. There were many journeying with Israel to the border of the Promised Land, who never got out of Egypt; they took Egypt along with them, and consequently never reached the promised rest. Those who carry the world into the Sabbath day never find its blessed spiritual rest, which is, after all, the great purpose of the Sabbath. But those who yield

their all to God and find rest from sin in Christ Jesus, will know the truth of the great divine commandment, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of Jehovah, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Jehovah," the great covenant God of his people.

One more thought among the many that still surge in upon the mind: Every Sabbath day should be a step heavenward. The bread of God's presence was eaten in the holy place of the sanctuary on the Sabbath day. God gives now special spiritual food on that day. He gives added strength to the soul, added blessing to the life. It need not be said that God does not desire us to lose any blessing he gives. We should therefore retain the Sabbath blessing through the week. We should hold to the higher plane of life to which the Sabbath brought us. The week following should know no backward step, no lower plane, no lesser blessings. Thus the Sabbath days become constant stepping-stones, golden, jeweled stairs to a higher life in Jesus Christ.

Mountain View, Cal.

Triumph

MRS. M. K. EMERSON

O GRAVE, where is thy victory?
O death, where is thy sting?
The echoes of these mighty words
Through all the ages ring.

These wondrous utterances divine,
With holy fire do burn,
And lift the shadows from our path,
While waiting Christ's return.

Life from the dead! eternal life!
To all who love their Lord!
What greater gift could be bestowed,
Or greater joy afford?

To Christ, first fruits of them that slept,
Ascended Lord and King,—
To him all majesty ascribe,
While hallelujahs ring.

Come, join the song of all redeemed,
Triumphant while they sing:
O grave, where is thy victory?
O death, where is thy sting?
Philadelphia, Pa.

Marriage with Unbelievers

MRS. E. G. WHITE

(A Personal Letter to a Young Sister)

(Concluded)

THE spirit of intense worldliness that now exists, the disposition to acknowledge no higher claim than that of self-gratification, constitutes one of the signs of the last days. "As it was in the days of Noe," said Christ, "so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and

the flood came, and destroyed them all." The people of this generation are marrying and giving in marriage with the same reckless disregard of God's requirements as was manifested in the days of Noah.

There is in the Christian world an astonishing, alarming indifference to the teaching of God's Word in regard to the marriage of Christians with unbelievers. Many who profess to love and fear God choose to follow the bent of their own minds rather than take counsel of Infinite Wisdom. In a matter which vitally concerns the happiness and well-being of both parties, for this world and the next, reason, judgment, and the fear of God are set aside, and blind impulse, stubborn determination, is allowed to control. Men and women who are otherwise sensible and conscientious close their ears to counsel; they are deaf to the appeals and entreaties of friends and kindred and of the servants of God. The expression of a caution or warning is regarded as impertinent meddling, and the friend who is faithful enough to utter a remonstrance is treated as an enemy.

All this is as Satan would have it. He weaves his spell about the soul, and it becomes bewitched, infatuated. Reason lets fall the reins of self-control upon the neck of lust; unsanctified passion bears sway, until, too late, the victim awakens to a life of misery and bondage. This is not a picture drawn by the imagination, but a recital of facts. God's sanction is not given to unions which he has expressly forbidden.

For years I have been receiving letters from different persons who have formed unhappy marriages, and the revolting histories opened before me are enough to make the heart ache. It is no easy thing to decide what advice can be given to these unfortunate ones, or how their hard lot can be lightened; but their sad experience should be a warning to others.

In this age of the world, as the scenes of earth's history are soon to close, and we are about to enter upon the time of trouble such as never was, the fewer the marriages contracted, the better for all, both men and women. Above all, when Satan is working with all deceivableness of unrighteousness in them that perish, let Christians beware of connecting themselves with unbelievers. God has spoken. All who fear him will submit to his wise injunctions. Our feelings, impulses, and affections must flow heavenward, not earthward, not in the low, base channel of sensual thought and indulgence. It is time now that every soul should stand as in the sight of the heart-searching God.

My dear sister, as a disciple of Jesus you should inquire what will be the influence of the step you are about to take, not only upon yourself, but upon others. The followers of Christ are to be co-workers with their Master; they must be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom," says Paul, "ye shine as lights in the world." We are to receive the bright beams from the Sun of Righteousness, and by our good works let them

shine forth to others in clear, steady rays, never fitful, never growing dim. We cannot be sure that we are doing no harm to those about us, unless we are exerting a positive influence to lead them heavenward.

"Ye are my witnesses," said Jesus, and in each act of our lives we should inquire, How will our course affect the interests of the Redeemer's kingdom? If you are indeed Christ's disciple, you will choose to walk in his footsteps, however painful this may be to your natural feelings. Said Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

You, Sister —, need to sit at the feet of Jesus, and learn of him, as did Mary of old. God requires of you an entire surrender of your will, your plans and purposes. Jesus is your leader; to him you must look, in him you must trust, and you must permit nothing to deter you from the life of consecration which you owe to God. Your conversation must be in heaven, from whence you look for the Saviour. Your piety must be of a character to make itself felt by all within the sphere of your influence. God requires you in every act of life to shun the very appearance of evil. Are you doing this? You are under the most sacred obligation not to belittle or compromise your holy faith by uniting with the Lord's enemies. If you are tempted to disregard the injunctions of his Word because others have done so, remember that your example also will exert an influence. Others will do as you do, and thus the evil will be extended. While you profess to be a child of God, a departure on your part from his requirements will result in infinite harm to those who look to you for guidance.

The salvation of souls will be the constant aim of those who are abiding in Christ. But what have you done to show forth the praises of him who has called you out of darkness? "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Shake off this fatal infatuation that benumbs your senses and palsies the energies of the soul.

The very strongest incentives to faithfulness are set before us, the highest motives, the most glorious rewards. Christians are to be Christ's representatives, sons and daughters of God. They are his jewels, his peculiar treasures. Of all who will maintain their steadfastness he declares, "They shall walk with me in white; for they are worthy." Those who reach the portals of eternal bliss will not count that any sacrifice which they have made was too great.

May God help you to stand the test, and preserve your integrity. Cling by faith to Jesus. Disappoint not your Redeemer.—"Testimonies for the Church," Vol. V, pp. 365-368.

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"Most men find it easier to hold a runaway horse than to hold the tongue."



THE WORLD-WIDE FIELD



First Church in Kiang-si Province, China

A. C. SELMON

DURING the month of December I spent ten days in the province of Kiang-si. This is one of the central China provinces lying south of the Yangtze-kiang River. The principal commercial port of the province is Kiu-kiang, a city on the Yangtze-kiang, east of Hankow about twelve hours' ride by steamer.

The present truth first entered this province through the agency of our colporteurs. Six months ago D. D. Hwang was asked to move from Hunan and locate in Nan-chang, the capital of Kiang-si. He secured a suitable building for a chapel, and began work. During my recent visit a five days' meeting was held with the believers and inquirers. At the close of this meeting seven were baptized. Three of these had accepted the truth before Brother Hwang went to Kiang-si. In addition to those who were baptized, three are keeping the Sabbath, and ten or more are attending our meetings regularly.

The little company baptized impressed me as being composed of fine persons. The four women are very intelligent. Three of them are the wives of the three men baptized, and the other is the wife of one of our colporteurs. They all have a fair education, and at least two of them will become Bible workers when they have the training.

Another member is a man about thirty years old. He has a good education, and is now helping a missionary translate a book. He was engaged to complete the book, and it will be a month before he will finish his present work. In the past his employer had been working on the manuscript for only an hour or two on Saturday, but as soon as he learned that his translator was attending our meetings, he told him that he was needed all day Saturday. But our brother objected to this, and said that unless he had his time off on Saturday so he could attend our meetings, as in the past, he should be obliged to stop work entirely. The employer was loath to part with such an efficient writer, and so yielded the point. This man is in earnest, for he has destroyed his idols. With a hatchet he himself smashed his goddess of mercy idol, and cut up for kindling the ancestral tablets in his house.

Leaving Nan-chang, I traveled a night and half a day in a rickety Chinese launch to a large market place called Wu-cheng. Brother Hwang accompanied me. On the Sabbath we held a long preaching service in the guest room

of a wealthy business man's home. This man is the secretary of the Business Men's Guild of Wu-cheng. He is a raw heathen, but had heard enough about the message we preach to become interested. There are three or four other well-to-do business men in this place who are also interested. This is an experience different from any I have met with in China thus far. To be invited into the home of one of the city "elders," and to have him invite in some of his friends, and there have an opportunity to preach the plain gospel to them for two hours, was surely an experience out of the ordinary. Following the meeting Brother Hwang and I were invited to remain with them for dinner, which we did. From all that I saw, I believe that the interest of these business men in the gospel is genuine. One not acquainted with China can by no means realize what an unusual thing it was to have a business man invite two missionaries to his home, and then call in his friends to hear the gospel. If you will help with your prayers, I believe that one or more of these men will take a stand for the Lord.

This was my first visit to the province of Kiang-si. I was very favorably impressed with the people, and am certain from all that I saw that our work will have a rapid growth in this province. We now have two evangelists and five colporteurs working for the most part in the central and southern part of the province. The capital city, Nan-chang, is a good center from which to oversee the work in Kiang-si, and it is imperative that we have two families as quickly as possible to settle there. The work is growing too fast for Brother Hwang to look after it alone, and the financial burdens are too heavy for one man. Personally, I can say that if I were to make Kiang-si my field of labor, I should be enthusiastic over the outlook.



The South India Mission

J. S. JAMES

A NUMBER of months have slipped by since I reported anything for the columns of the REVIEW, but this has not been because of empty garners or flagging interest. On the contrary, we have been busy to the limit of our strength ever since resuming our duties on our return from furlough, and God has greatly blessed the efforts of all the workers in the field the past year, for which we give him our heartfelt praise and thanks.

The last year has witnessed a number of important advances in this mission. A year ago Pastor and Mrs. Lowry were

able to join us again in labor, and their return made possible the opening of our Indian training school, a much-needed facility in our rapidly growing work here in the south. Our first school work was begun eight years ago at Nazareth, where the children of friends and adherents were gathered and instructed. To these were later added a number of orphan boys and girls who were supported by friends at home. This school advanced in its numbers and grades until it became necessary to place the older students in higher grades, in which they could be prepared for active service in the Lord's cause.

This school, centrally located at Coimbatore on one of South India's main railways, in a good climate and within easy

In the beginning of our work we had no believers in the truth to help us. When school work was begun, we were obliged to employ teachers not of our faith. To preach the truth and teach school as we desired to see this kind of work carried forward, without helpers who were in full sympathy with us, might appear to be paradoxical; but this was one of the many human extremities where God worked according to the "mystery of his will," and he helped us to "make brick without straw." Many of those who were brought in close contact with us in various enterprises, later became interested in the truth, accepted it fully, and are now heart and soul with us in the message. But the providence of God manifested in extremities cannot

and our missionary activities at any time are provocative reasons, to them at least, to ask us to vacate or pay an exorbitant rent. School work cannot be successfully operated under such conditions. We must have our own property and buildings, where we can carry forward our work unhindered by the religious prejudice or caprice of heathen landlords.

In addition to the oversight of the school, Brother Lowry is making efforts to carry the truth to the populous city of Coimbatore, and to the surrounding villages, of which there are many. The older boys in the school are organized into mission bands, and visit these villages occasionally on preaching and colporteur expeditions. This training and experience will be of great value to them when they begin work for themselves.

In September, 1915, we moved our local headquarters from Trichinopoly to Madras, the chief city of South India. This was done to afford better facilities for printing our rapidly increasing volume of vernacular literature, and to place the office more nearly in the center of the territory we must reach. Madras is a seaport city, and the converging point of all the railways in this presidency. Here are located large educational and publishing interests in connection with the government and the various mission societies operating in South India.

No effort has ever been made in this city to present the truth publicly, but plans are now being laid to this end. With the coming of the new year we hope to have money which will enable us to open a place for public meetings, and furnish equipment and workers to carry forward an aggressive campaign. Brother P. C. Poley and his wife, from North India, have recently connected with the work in Madras, to engage in Bible work and assist in preparing the way for a public effort. Brother Charles Stafford and family, recently from Australia, have been a valuable addition to our forces here. They have settled in the city, where he is now having excellent success in canvassing for our English subscription books.

Brother V. E. Peugh is also making Madras his headquarters while he gives his time to the circulation of our vernacular and English papers among the educated Indians of the Madras Presidency. Our great need at present for this important city is an evangelist who can give his undivided thought and energies to the work of building up a strong English church.

There is a large European and Anglo-Indian population here, especially the latter, and the mind of the populace is in such a state of inquiry, owing to the great European conflict, that a public presentation of the message is sure to reach many earnest seekers for truth. A worker for this particular work was voted more than a year ago, but thus far we have been unable to secure one.

Madras.

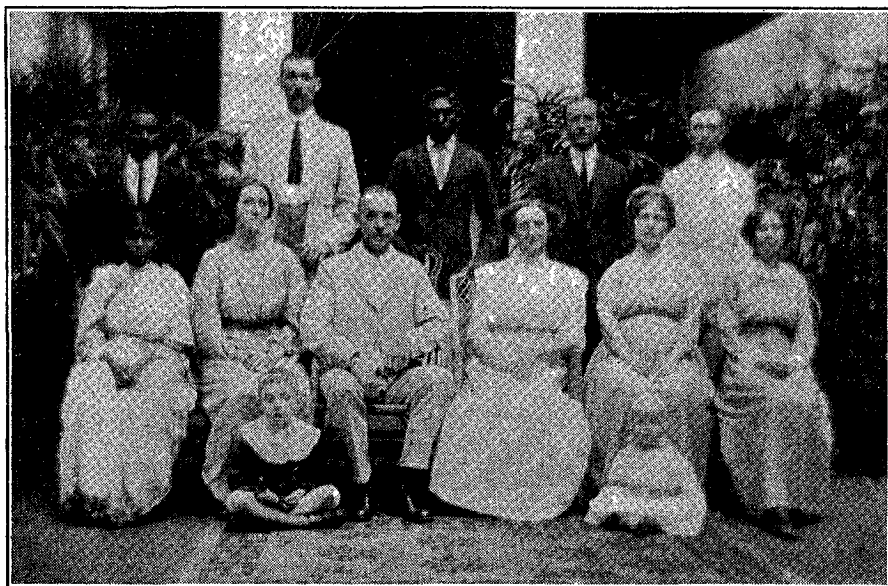


Photo by J. S. James

GROUP OF WORKERS IN MADRAS, INDIA

From left, standing: A. Asirvatham, Chas. Stafford, P. Ponniah, V. E. Peugh, P. C. Poley. Sitting: Mrs. Asirvatham, Mrs. Stafford, J. S. James, Mrs. James, Mrs. Peugh, Mrs. Poley.

reach of the summer capital of the Madras Presidency, in the Nilgiri Mountains, was opened in July, 1915, under the supervision of Pastor G. G. Lowry, assisted by two Indian teachers. It was my privilege to visit this school a few days ago, and I found the work there progressing very encouragingly. Brother and Sister Lowry have worked beyond their strength to get this new school started, but their efforts have been well repaid, and a splendid work is now being done. Twenty-eight bright boys and girls are in attendance, with few exceptions the children of Sabbath keepers, and many of them are preparing to enter the work within a year or two. Some of these students are from the Telugu field, some from Nazareth, some from Pondicherry, and a few are resident pupils. As our churches and companies multiply, the attendance at this school will be largely increased. It did my heart good to look into the faces of these boys and girls and reflect that eight years ago many of them were little tots running aimlessly about the village where our work started, but are now nearly grown, and separated only by a few months from active service in the Lord's vineyard.

always be followed as a general rule of action, so we are hoping that in the near future we shall be able to draw trained and more efficient workers from our school at Coimbatore.

Pastor and Mrs. Lowry are compelled to proceed with this new school under very adverse conditions, and are at this moment working against great odds. The mission having no property of any kind in Coimbatore, they had to rent such buildings as they could, for residence and school purposes. They were able to secure an unfinished native house for their own dwelling, and for school purposes they got an empty cotton warehouse in the outskirts of the city, twenty by one hundred and twenty feet, built of stone, and covered with tile. About one third of this was partitioned off for a boys' dormitory, where the boys sleep, eat, and have all their belongings. The other portion, without any partitions, is used for the school work. The building improvised for a girls' dormitory is very inadequate, situated in a low, unhealthy quarter, and at a distance, making it difficult for the students to go to and from their classes.

These temporary arrangements are very unsatisfactory, as the owners are Hindus.



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.

The Mother-Heart

ABOUT the weary mother-feet
Played ruddy children blossom-sweet.
Anon their grimed hands plucked her
skirts,
Begging her kisses for their hurts;
And oft, as wailing bade her halt,
She found the selfsame lad at fault —
A ceaseless worry to the rest;
Yet still she loved her bad boy best.

In ripper years, when at her feet
No children clustered blossom-sweet,
When far and near her broken brood
Had broadcast borne the bond of blood,
Came, mid the others' cheering news,
Tidings that set her heart abruise,
Despoiling her of peace and rest;
Yet still she loved her bad boy best.

O mother-heart! thy mystery
Unsolved to end of time shall be!
But some day, when life's sands shall
flow
To their conclusion, we shall know
God, on his love-built throne above,
From whom comes all the mother-love
With which this grateful world is blest —
He willed she love her bad boy best.

—Strickland W. Gillian.

Harmful Beauty Preparations

L. A. HANSEN

THE harmful effects of the ordinary constituents of some widely used cosmetics is the basis of a report given in Reprint 305 of the Public Health Reports. This reprint states that "of the many and varied abuses of drug products, there is none in which fraud, deception, and a wanton disregard for human health and even life are so clearly evidenced as in connection with the manufacture, sale, and use of so-called cosmetics."

"While no one can deny that emollient, irritant, and even caustic drugs, applied as cosmetics, have a legitimate and an important field of usefulness, the abuse of these same drugs, because of the misleading claims made in connection with many of the so-called cosmetics of a proprietary nature, involves a menace that should be recognized and guarded against."

A conservative estimate places the cost of cosmetic preparations to the consumer, in this country, in excess of fifty million dollars annually. At even this large figure, the financial feature is not the most serious

As an illustration of the fraudulent practices in this connection, reference is made to recent reports of chemists in charge of State laboratories. The Report of the Indiana State Board of Health (1912-1914) shows that eighty-one samples of preparations used as hair tonics, skin foods, cold creams, mouth washes, and lotions of varying character, were examined. Thirty of the samples were classed as illegal. Seven contained methyl, or wood alcohol.

The proceedings of the Iowa Pharmacy Association (1914) reports twenty out of sixty-six toilet preparations as containing methyl alcohol. Among these were the following: Egg shampoo, hair tonics, bay rum, witch hazel, toilet waters, Florida water, and perfume.

The dangerous character of wood alcohol has been well established. A recent editorial in the *Journal of the American Medical Association* asserts that nearly a thousand cases of poisoning attributed to wood alcohol have been reported in medical literature since 1893.

Wood alcohol is, however, but one of the many poisonous drugs found in so-called beauty preparations. The beauty washes and enamels are found to contain some dangerously potent drugs, including flake white, or lead carbonate; diachylon, or lead plaster; corrosive sublimate, or mercuric chloride; calomel, or mercurous chloride; white precipitate, or ammoniated mercury; pearl white, or bismuth subnitrate; zinc white, or zinc oxide; Chinese white, or commercial zinc oxide; zinc soap, or zinc stearate.

The first in the list, the ordinary white lead of commerce, is also known under a number of other names. It is generally recognized as the most common cause of industrial lead poisoning, the prevention of which is attracting the attention of scientists.

The poisonous properties of certain metals and their salts are well recognized, as is also their ready absorption by the skin. That women are more subject to lead poisoning than men is also recognized, and is thought to be due to the harmful effects of lead upon the blood and blood-making organs of the body, and the greater dependence of women on a normal blood supply. For this reason, no doubt, young women are more susceptible to lead poisoning than are those more advanced in years.

Although considerable study has been given the subject of metal poisoning.

knowledge of the subject is incomplete as applying to ultimate effects. It is thought by some authorities that lead poisoning from the use of cosmetics may be the cause of many cases of general nervous debility, some of insanity, and perhaps some of paralysis. Many of the vague and little-understood abdominal pains of women are said to be due to this cause. The belief is expressed that out of the thousands of girls who use preparations containing lead there must be many cases in which the untoward effects are not readily recognized as being due to lead poisoning, and which are consequently overlooked.

The serious toxic effects of the several salts of mercury are marked, among them being salivation, stomatitis, diarrhea, and a disturbance of the central nervous system. Mercuric chloride, or corrosive sublimate, is often found in moth and freckle ointments. It is an efficient local irritant, and will remove moths and freckles by destroying the outer layers of the skin. It is, however, a systemic poison that may be absorbed through the unbroken skin with serious poisonous effects.

So with a number of other ingredients of cosmetics, they have properties very effective for doing harm when applied as directed. The labels under which they are sold do not indicate them as dangerous drugs, but call them by names that are attractive to the beauty seeker.

Needless to say, it is important that care be exercised in the purchase and use of preparations for the hair and skin, to avoid those that do not give positive proof of being harmless. The question of what is really beneficial requires still more thought.



Why Did She?

MARTHA E. WARNER

A LADY whose business was buying for small Western stores, often took her adopted son with her on shopping expeditions. The child was a manly little fellow, and attracted much attention. One clerk whom they frequently met often asked the child if he did not want to go home with her and be her boy, always mentioning some toy she would buy for him, but he always said, "No."

A day came when the boy was told at home that he must hang up his coat. He refused point-blank, saying that if he had to work, he would go and live with the nice lady at the store. His mother explained that she did not think the lady would take him, but he insisted that she would be glad to have him, because she had asked for him so many times.

Soon after this they met the clerk again; and when the shopping was over, she turned as usual to the little fellow, and asked him if he was not going to stay and be her boy. To her surprise he answered, "Yes," and slipped his hand into hers. The mother waited a moment, and the child turned, and said, "Good-by, mamma. I'm going to have a nice time now, with nothing to do but play with

the wagon and nice things I am going to have."

For a moment the clerk was too astonished to speak; then she began to explain to the boy why she could not keep him. He listened soberly, and when she had finished, inquired, "Why did you ask me so many times?" As she did not answer, he turned to his mother, saying, "Let's go home. I don't want to live with a woman who tells so many lies."

Later, when the mother tried to apologize to the clerk, she said: "Don't! I needed it, every word, and I shall profit by it."

Clintonville, Conn.

Life is a Shadow

LILLIAN S. CONNERLY

MORNING dawn, then noonday heat,
Evening shadows, rest in sleep;
So the days pass, one by one,
Hurrying ever faster on.

Life is like to one brief day.
Youth, its morning, speeds away;
Noontide, manhood, passes soon;
Old age, evening, follows noon.

Fill each morn to evening hour
With sweet thoughts and deeds, before
Darkness falls, and sleep of death
Palsies thought and takes the breath.

Cristobal, C. Z.

How Early Surroundings Influence the Morals of Children

ARRANGED BY MRS. W. T. EVANS

"Too much importance cannot be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years."—*Ministry of Healing*, p. 380.

"The home is the child's first school, and it is here that the foundation should be laid for a life of service. Its principles are to be taught not merely in theory. They are to shape the whole life training."—*Id.*, p. 400.

"Parents . . . should understand the principles that underlie the care and training of children. They should be capable of rearing them in physical, mental, and moral health. Parents should study the laws of nature. They should become acquainted with the organism of the human body. They need to understand the functions of the various organs, and their relation and dependence. They should study the relation of the mental to the physical powers, and the conditions required for the healthy action of each. To assume the responsibilities of parenthood without such preparation is a sin."—*Id.*, p. 380.

"Teach your children from the cradle to practice self-denial and self-control. Teach them to enjoy the beauties of nature, and in useful employments to exercise systematically all the powers of body and mind. Bring them up to have sound constitutions and good morals, to have sunny dispositions and sweet tempers.

Impress upon their tender minds the truth that God does not design that we should live for present gratification merely, but for our ultimate good. Teach them that to yield to temptation is weak and wicked; to resist, noble and manly."—*Id.*, p. 386.

"Rule your children with tenderness and compassion, remembering that 'their angels do always behold the face of my Father which is in heaven.' If you desire the angels to do for your children the work given them of God, cooperate with them by doing your part. Brought up under the wise and loving guidance of a true home, children will have no desire to wander away in search of pleasure and companionship. Evil will not attract them. The spirit that prevails in the home will mold their characters; they will form habits and principles that will be a strong defense against temptation when they shall leave the home shelter and take their place in the world."—*Id.*, p. 394.

"Parents, let the sunshine of love, cheerfulness, and happy contentment enter your own hearts, and let its sweet, cheering influence pervade your home. Manifest a kindly, forbearing spirit; and encourage the same in your children, cultivating all the graces that will brighten the home life. The atmosphere thus created will be to the children what air and sunshine are to the vegetable world, promoting health and vigor of mind and body."—*Id.*, p. 387.

"The more quiet and simple the life of the child, the more favorable it will be to both physical and mental development. . . . Many infants are extremely susceptible to nervous excitement, and the mother's gentle, unhurried manner will have a soothing influence that will be of untold benefit to the child."—*Id.*, p. 381.

"There is a God above, and the light and glory from his throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon the canvas, nor, like the sculptor, to chisel it from marble. She has not, like the author, to embody a noble thought in words of power, nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine."—*Id.*, p. 377, 378.

"Happy are the parents whose lives are a true reflection of the divine, so that the promises and commands of God awaken in the child gratitude and reverence; the parents whose tenderness and justice and long-suffering interpret to the child the love and justice and long-suffering of God; and who, by teaching the child to love and trust and obey them, are teaching him to love and trust and obey his Father in heaven. Parents who impart to a child such a gift have endowed him with a treasure more precious than the wealth of all the ages,—a treasure as enduring as eternity."—*Id.*, pp. 375, 376.

Loma Linda, Cal.

A Few Hints about Packing

MAUD SISLEY BOYD

As our workers are frequently obliged to move from one place to another, a few hints, gained by experience, may be appreciated by those just starting out as missionaries.

How often, when calling at a house whose occupants are expecting to change their place of abode, one finds a perfect turmoil, even weeks before the removal is to take place. The caller is asked to excuse the appearance of things, as preparations are being made for moving. With many this seems to be a sufficient excuse for all sorts of disorder and discomfort.

Nearly all this unpleasant part of the experience may be avoided if the housewife will take time for a little careful thought and planning, keeping the comfort of her family in mind.

When it is decided that a move must be made, select the spare room, if you have one, and if not, the one that is least used, and in it arrange your packing boxes in orderly array. Begin by going through the house, selecting from each room the things that are not essential for comfort, and packing them away. Pictures, curtains, the "best" dishes, certain linen, etc., are among the things which may be disposed of in this manner.

Next go through every drawer and cupboard, and selecting such things as you wish to take, pack them in the waiting cases. In this way dispose of the things you wish to take with you, and leave chairs, couches, and the floor free for their accustomed use. With a little care your house can be kept tidy until the last moment.

Dishes travel more safely if packed in barrels. Sort out all of a size, and place a thickness of cloth or paper between them. Then select something sufficiently large to wrap around the package tightly, and pin it up securely. These bundles should then be packed together as closely as possible, and the spaces filled with soft material. If your dishes are taken care of in this way, you will usually find them whole when you unpack them.

Anything you are packing which can be injured by insects should be rolled in newspaper and securely tied, or packed with moth balls, camphor, or something of that kind.

When taking a long journey, where perhaps you may not see your goods for six months or a year, at the end of which time you must get along in small quarters, where there is not room enough to unpack everything, it is very helpful to know what is in each packing case. This can be accomplished by segregating the things,—numbering each case, and on a card bearing the same number, writing the general class of things in the box. Keep these cards for reference at the end of the journey. They are very helpful.

DOING what can't be done is the glory of living.—*Christian Observer*.



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



The Western Canadian Union Conference

THE fourth biennial session of the Western Canadian Union Conference was held in Calgary, Alberta, February 24-29, in a building rented and prepared for the meeting.

The weather was fine throughout the session, and nearly every worker was present, those absent being kept away on account of sickness.

All seemed to enter into the spirit of the meeting, and though the field and government is English, yet there were many Germans, Russians, and other foreigners present. They were a united band of laborers and believers, and all seemed to enjoy the spirit that prevailed. The Bible studies found a response in the hearts of the workers, and each one reconsecrated himself to God.

The president's address and the reports from the local conference presidents and departmental secretaries indicated growth in numbers, as well as progress in every line of work.

The membership of the conference, Jan. 1, 1908, was 777. Its membership Jan. 1, 1916, was 2,318. The tithes increased from \$35,942.30 the first biennial term to \$92,876.23 the last biennial term. The first term, offerings to missions amounted to \$11,428.05, and the last two years to \$41,224.33. The book sales increased from \$24,924.70 the first term to \$74,937.12 the last term. The last two years showed an increase in church membership of 767.

Brother H. S. Shaw, who has served as president of this union conference during the entire time of its organization (over seven years), did not think it best to carry the work for another term of four years, and requested that some one else be chosen to take the work. His health has not been good. The conference now demands heavy work of its president, which compels his absence from home much of the time. Many kind words were spoken by various workers in appreciation of Brother Shaw's work, after which the delegates were asked by the chairman to unanimously vote that the Division Conference secure as their incoming president Elder C. F. McVagh, now the president of the West Michigan Conference. This arrangement has been completed, and it is expected that the new president will soon enter upon his work.

The business of the conference was conducted without one discordant note. The last afternoon, at 4 P. M., the conference adjourned, and after a short talk the workers present came to the front for a consecration service. It seemed like a baptismal scene. All hearts were touched. Many wept, while several united in earnest prayer. It was a solemn hour. The Holy Ghost witnessed to the covenant vows that were made between the workers and our God.

Elder Meade MacGuire and Brother James Cochran were with Brother G. B. Thompson and me, and took an active part in the meetings.

The conference set as its goal the doubling of its membership during the next four years. This will mean much to the cause in the Western Canadian Union, and surely it is a goal worthy our best efforts. The meeting was a good one. It marks another milestone, and this conference will soon be a strong factor in helping to finish the work.

I. H. EVANS.

On Furlough

It has been a great joy to me to meet so many of our dear brethren and sisters in California, and to attend several of their camp meetings during the summer and autumn. It had been nine years since I had had such a privilege, and therefore these meetings were a great inspiration to me.

It was good to see the deep interest manifested by our people as they listened to the good news from across the sea. What great things the Lord has done for the poor heathen who are sitting in dense darkness! He has sent this last message with converting power to them through his humble instrumentalities. Little companies of believers, bright lights here and there, have come out from raw heathenism, Mohammedanism, or Spiritualism. They were formerly thieves and robbers, gamblers, opium smokers, betel-nut chewers, and lived very immoral lives. Now their filthy garments have been laid aside for the beautiful, pure garment of Christ's righteousness; they, like Mary of old, love to sit at the feet of Jesus and to learn of him who is meek and lowly in heart.

When earnest pleas have been made in behalf of those who never had the glorious light, hearty responses have been made by our people in giving of their money. On hearing how the heathen have given up their idols that they had worshiped all their lives, many here in the homeland, realizing that they themselves were not free from idolatry, have taken off their costly gold chains, rings, and other worldly ornaments, and given them for the work.

A great joy has come to me in seeing so many children willing to make sacrifices and give up some of their little treasures, to aid in the work of winning souls. Among these was one poor little barefoot boy, whose self-denial touched my heart greatly, when he offered to give up his little pocketknife, the only real treasure he possessed. The knife was purchased immediately for a dollar, and prayer was offered that this little boy might see at least one soul in the kingdom as a result of his sacrifice. The riches of the world cannot equal the value of a soul that will reflect the brilliant glory of the King through the ceaseless ages of eternity.

One poor sister who takes in washing has offered to support a student in our training school in Singapore, and has already sent sixty dollars for that purpose. While she stands working over the

tub, she is preaching the third angel's message away across the ocean in Malaysia.

Dear brethren, if we all would become as earnest in giving and would make such sacrifices as these, would not the work soon be finished, and we have the great joy of moving to our heavenly home?

How can we spend one cent in anything that is unnecessary, when there are thousands daily going down to Christless graves? Several sisters have offered me gum to chew since I came to America, but I immediately thought, "How hard it is to get the people in heathen lands to give up the chewing of betel nut!" Surely I should hardly like to begin to chew something here in the homeland that looks just as foolish and uncalled for. In the United States \$24,000,000 is spent yearly for gum, \$107,536,000 for soft drinks, and \$98,229,310 for tea and coffee. Hundreds of parents buy candy for their children and for themselves, which is both expensive and injurious, while the Macedonian calls are sounding louder and louder across the deep sea. In the United States \$178,000,000 is spent yearly for confectionery, while only \$7,500,000 is given for missions. Shall we not all do our utmost to increase the mission funds and decrease the funds spent in these other ways? The test comes to us now, and the day of account is near at hand. Have we more love for souls for whom Jesus shed his blood than for these needless, injurious things? Shall the blood of those precious souls be upon our garments? Let us lift our voices together in a loud cry: "Spare thy people, O Lord." Should not the calamities that are taking place around us almost daily, stir us to quick action as never before? The King's business requires haste, and it must also have funds.

It is indeed good to be here at Loma Linda and take the medical evangelistic course this winter while on furlough. This good instruction will surely be of great value in building me up physically as well as spiritually, in fitting me to do better work when I return to my mission field in Java. We have godly teachers in these classes, who are giving faithful instruction in the different phases of the message. Are there not many young people as well as older ones who should begin to plan now to attend this valuable two-year course next year, to be fitted quickly for a part in the speedy finishing of the work? PETRA TUNHEIM.

Under South American Skies — No. 2

ON Thursday morning, January 6, there gathered a company of workers in the church at Santo Amaro, a suburb of Sao Paulo, Brazil. By actual count, more than seventy-five persons were present. It was the first meeting of the workers of the Brazilian Union Conference, who had come together for a week of study and exchange of experiences before the opening of the regular biennial session of the conference. Some of these had been laboring in the interior, and had not met any of their fellow workers during the biennial period. They had therefore been looking forward to this meeting as a time of special privilege, when they could once more unite with others engaged in the same work

in waiting before the Lord for such blessings as would prepare them for more efficient service in winning souls for the kingdom of God.

During the last two years a church has been raised up in Santa Amaro, and a neat church building has been erected, in which the conference meetings were held. Quite a number of the members of this church met with the workers, so that the audience room was well filled at the first meeting.

The program provided for three meetings in the forenoon, two in the afternoon, and one in the evening. This gave opportunity for some committee work between the public meetings. Elder F. W. Spies, the president of the Brazilian Union Conference, conducted the opening service at the first meeting, and nearly an hour was spent in giving expression to the feeling of gratitude which prevailed in view of the privileges of the hour and of expected blessings. I then began a series of Bible studies, which continued during both the workers' meeting and the conference. The general purpose of these studies was to show that the whole Bible is a revelation of Christ and his gospel, and that the third angel's message is the final presentation of that gospel before the setting up of the everlasting kingdom of God. Two texts were taken as a motto: "Looking unto Jesus," and "Christ is all." Christ was then presented as the only and all-sufficient Saviour, the Mediator of the new covenant, and our High Priest in the heavenly sanctuary. Some time was spent in the study of the prophecies of Daniel and John, in order to make clear our time and our work. An excellent interest was shown in these studies, and I was led to believe that they were a real help to the workers.

During this whole time Elders O. Montgomery and N. Z. Town conducted daily lessons upon important topics. These included the place of our literature in finishing our work, the principles of organization, the home missionary work, the work of the ministry, etc. The attendance upon all these studies was regular, and the interest was excellent.

Portuguese is the language of Brazil, and as we three could not speak in that language, interpreters were necessary.



NEWLY ELECTED UNION COMMITTEE

Names left to right, back row: Ricardo Wilfart, A. Pages, L. Lotz, R. M. Carter, Max Rhode, A. Rockel. Second row: J. Lipke, H. Meyer. Front, F. W. Spies.

Elders H. Meyer, the president of the Rio Grande do Sul Conference, John Lipke, and E. C. Ehlers served in this capacity, and were successful to a gratifying degree in bringing us into sympathetic touch with the hearers. Much depends upon the spirit of the interpreter, and these brethren spoke from the heart as well as from the mouth.

The three Sabbaths of the workers' meeting and the union conference were days of special blessing. The word of God was earnestly preached, the need of a vital and fresh experience on the part of each worker was emphasized, and calls were made for decided action in putting away sin by repentance and confession, and for a new consecration to God's work. There was a good response, especially upon the last Sabbath, when the work of Christ in cleansing the heavenly sanctuary and the church on earth was presented. Victories were gained, and

advance steps were taken. As a result of the instruction given, many testified with gratitude to God that they had obtained a new spiritual experience during the meetings, and I am sure that more abundant fruit of their labors will appear.

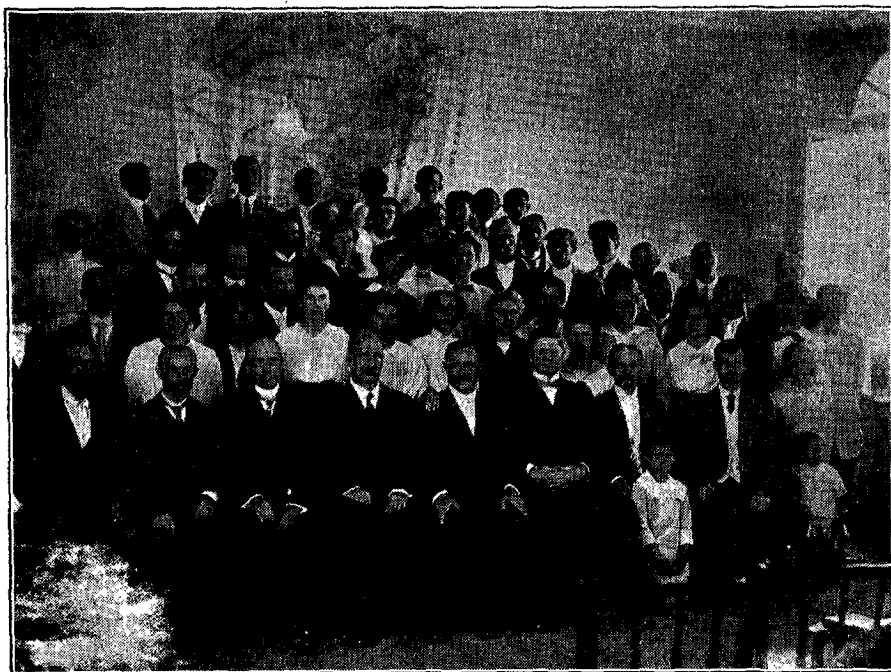
In the sessions of the union conference encouraging reports were given concerning the progress of the work in various parts of Brazil. Elder F. W. Spies, the president of the conference, in his opening address, presented a brief review of the fields and the different lines of work. The presidents of the two organized conferences and the superintendents of the five mission fields entered into more details in their reports, and told of some most interesting experiences, especially in new fields. The impression left upon my mind was that now is a most favorable time to work in Brazil. Doors seem to be opening on all sides. Many of the people have lost confidence in their priests, and some are looking for better things. A very large proportion of the converts to the truth come directly out of Roman Catholicism, and I was surprised to learn that, generally speaking, it is not very difficult to secure a hearing for the message. The Bible workers find all the openings they can fill, and some excellent families are deeply interested. I wish the number of workers were increased tenfold.

From the reports submitted I have gathered the accompanying statistics showing the progress of the work in this union conference during recent years.

These figures show that there has been a steady gain in membership, and that during the last biennial term there has been a net increase of 575. This result has been attained in the face of a determined and persistent effort carried forward in a number of churches to overthrow confidence in the Spirit of prophecy and to bring about a schism.

In order that the financial part of these statistics may be better appreciated, I will copy a paragraph from the president's report:—

"A rather severe financial crisis was



WORKERS IN ATTENDANCE AT THE BRAZILIAN UNION CONFERENCE, JAN. 6-23, 1916

YEAR	CHURCHES & COMP.	MEM.	MIN. & LAB.	TITHE	OFFERINGS	BOOK SALES
1911	42	1,320	30	\$14,958.10	\$2,283.31	\$ 7,230.36
1912	55	1,512	33	16,259.38	2,511.18	7,980.67
1913	53	1,622	50	18,508.50	2,583.38	15,316.92
1914	65	1,838	70	16,118.08	2,733.38	16,045.75
1915	66	2,197	70	12,538.58	2,113.50	23,548.39

¹ For nine months only.

² Estimate for whole year.

burdening Brazil at the time of the last session of our union conference, and things in the commercial world moved slowly and uncertainly. But when the European war suddenly broke out, the already acute condition in the business world grew worse, and for a little time it was not even possible for us to obtain from the banks the money we had deposited in them. Added to this crisis, the year 1915 brought a terrible drought and consequent famine in the northern part of the country. The famine was so great in several states that the people in certain places were compelled to abandon their homes and flee to the coast. Many who did not do this, or who delayed too long before doing it, perished from hunger and thirst."

In spite of the financial crisis and the hard times in the North, the tithes and offerings have increased, if the last quarter of 1915 averages with the other three quarters reported. The book sales have shown a very decided increase—an increase which is most encouraging under the circumstances.

An interesting feature of the meeting was the call for special donations in behalf of the school. The needs were presented, and a statement was made concerning a plan to devote a thirteenth Sabbath offering in the United States to this school enterprise. The response was hearty, and the whole amount asked for (three thousand milreis), was subscribed, and something over.

The officers of the union conference were chosen as follows: President, F. W. Spies; secretary, L. Lotz; treasurer, A. Pages; other members of the committee, H. Meyer, A. Rockel, John Lipke, F. R. Kuempel, R. Wilfart, M. Rhode, R. M. Carter.

During the last two years the secretary of the union conference, Brother Paul Hennig, has taken a special interest in developing the Sabbath school, the home missionary, and the young people's work, although the departmental work had not been formally organized. At this session of the union conference it was thought advisable to organize the various departmental lines of work as far as circumstances would permit, and Elder F. W. Spies, the president of the conference, was selected to act as educational secretary, and Brother Max Rhode was placed in charge of the Sabbath school, the home missionary, and the young people's departments. The fact that it was necessary to make the president of the union conference a departmental secretary, and to choose only one secretary for three other departments, will show how the brethren in the mission fields are compelled to cut the garment according to the cloth. The scarcity of well-trained laborers is a constant embarrassment in the effort to enlarge the work.

While the conference was in progress, evening meetings were held in a tent fifty by seventy feet, for the benefit of the people of Santo Amaro. Announcements were circulated and the usual invitation to attend was extended. From three to five hundred persons were pres-

ent at these services. At the same time a special mission was being held in the Roman Catholic church only two or three blocks away. Whether this mission was appointed at this time in order to keep the people away from our services, I do not know, but I was told that the same thing happened two years ago when the union conference was held in the same place. The method of conducting the Roman Catholic mission was in rather marked contrast with the way in which we worked. At frequent intervals during their mission they fired off a large quantity of fireworks, including ordinary firecrackers, giant crackers, and rockets. At these times there was an incessant clanging of the bell in the church tower, and at night this tower was illuminated with electric lights of various colors. Some of these noisy celebrations were held as early as four o'clock in the morning, and quite near our church. On the closing day of the mission there was a procession to the cemetery, led by a brass band.

I am writing the latter part of this report on board the steamship "Vestris," en route from Santos to Buenos Aires. This is a good ship, and with comfortable weather and a quiet sea we are able to get some rest after about three weeks of rather strenuous work. We are due in Buenos Aires on Sunday, January 30, and shall then proceed at once to La Plata, where the workers' meeting for the South American Union Conference is now in progress. This will be followed immediately by the biennial session of that conference. I will tell of these meetings in my next report.

W. W. PRESCOTT.

Publishing Department

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

The Literature Work in Brazil

ONE of the most encouraging features of the work in Brazil is the success the brethren have had in establishing and developing their printing plant. This branch of the work began in 1904, when Brother John Lipke, while on a visit to the States, received a second-hand press from the Berrien Springs school as a donation. He also collected about \$1,800 in cash for the enterprise. After his visit to Brazil in 1906, Brother W. A. Spicer reported to the General Conference Committee that "in Brazil they have a small printing plant; they have a small press, and one man turns the crank while another feeds in the sheets. I found that they did not have anything in the way of literature in the language spoken in Brazil to offer to the people on the second coming of Christ."

But since Brother Spicer made this report, things have greatly changed. The printing plant has been moved from Rio Grande, in the south of Brazil, to Sao

Bernardo, a small town about eleven miles southeast of the city of Sao Paulo. This location is much nearer the center of the work in Brazil. Twelve acres of land were secured, on which the plant has been established, and also dwelling houses for the workers. The main building has a press and type room about thirty-five feet square, a bindery and signature room about the same size, a shipping room, an editorial room, a chapel, and a business office. Then there is a building twenty-six by forty feet, used as a stock room; and a third building has a stereotype room, a storeroom, etc. These are all substantial one-story brick buildings, which are a credit to our work. The garden and grounds are well kept, and everything about the place has an appearance of thrift and prosperity.

The note of courage and progress which Brother A. Pages, the manager, sounded in his biennial report at the union conference, had a familiar sound. It is the same cheering note that comes from every land where our publishing work is being carried on. The following is a translation of a few extracts from this good report:—

"If there is anything in these last days which reveals the mighty hand of God, it is the revival and progress of our literature and publishing work. In 1906 the machinery in our plant consisted of one cylinder press, one job press, a paper cutter, and a wire stitcher, with a total value of three contos of reis, or about \$1,000. Until three years ago all our sewing and folding had to be done by hand, but since then we have had a book-sewing machine and a folder, which are a great help.

"At present we have the following machinery: One large cylinder press, one pony cylinder press, one job press, one folding machine, one book-sewing machine, one wire stitcher, a rounder and backer, a card cutter, and a stereotype outfit, with a total value of seventeen contos, or \$5,600. The presses and folder are now run by electric power instead of by hand. In 1906 the total value of literature printed in one year amounted to \$1,000, while in 1915 it had increased to nearly \$17,000.

"Aside from the *Rundschau* and *Revista* [union conference papers in German and Portuguese], Week of Prayer Readings, Sabbath school lessons, etc., we have printed during the past two years the following in the Portuguese: 500 copies of 'Testimonies for the Church,' a pamphlet of 56 pages; 5,000 of 'Home and Health,' 18,000 of 'Christ Our Saviour' in two editions; 3,000 hymn books without music; 5,000 of 'Gospel Primer,' 10,000 of 'His Glorious Appearing,' 10,000 of 'Steps to Christ,' and 16,000 of 'The Coming King.' We have also published the following tracts: 10,000 each of 'Why Not Found Out Before?' 'The Catholic Christian,' 'Catholic Authorities,' 'The Future Explained,' 'The New Birth,' 'The Second Coming of Christ,' 500 of 'Spiritualism,' 4,000 of 'Missionary Tract,' and 500 of 'Faithfulness in Health Reform.' We also published three special war periodicals, of which we sold 30,000 of the first number and 20,000 of each of the other two."

The accompanying chart shows how the Lord has been blessing the work of the colporteurs in the field. A gain of from fourteen thousand milreis in 1910 to seventy-five thousand in 1915, or from

\$7,644 to \$41,050, in a country where only fifteen per cent of the people are able to read, is another evidence that the success of the colporteur work is not dependent on circumstances. When the war broke out, Brazil was one of the countries that suffered most; but as in other countries, the colporteurs here have learned that there is no crisis with the Lord. They kept steadily at work, and as a result the sales of literature during 1915 show a gain of nearly sixty per cent over 1913, and fifty-three per cent over 1914. Brother R. M. Carter, who has been acting as field missionary secretary in Minas Geraes during the last eighteen months, gave a cheering report from that field. Through the efforts of Brother Carter and another brother when they first went to that state a little company began to keep the Sabbath. Out of this company Brother Carter secured five canvassers, and trained them for the work. During 1914 the sales in Minas Geraes amounted to five thousand milreis, but during 1915, by the blessing of God, Brother Carter and his workers were able to bring the sales up to twenty-seven thousand milreis. The state of Sao Paulo came next, with twenty-six thousand milreis during 1915.

Careful consideration was given to the interests of the colporteur work at the recent union conference. As the greatest apparent need was a man to take general oversight of the work in the union, it was unanimously voted that Brother



COLPORTEURS IN BRAZIL

Carter act as the union field missionary secretary. The Rio Grande Conference has had a field missionary secretary for some time, and at the union meeting two

native brethren who have done successful work were appointed to do the same work in the Sao Paulo Mission and in Minas Geraes. Brother Carter has a field larger than the United States, but for the present he will have to give his attention to three or four of the central states, where the most of his men will be located. He must have other good, strong leaders as soon as they can be provided.

The scholarship plan was started at this union meeting, and several young people will probably earn scholarships this year.

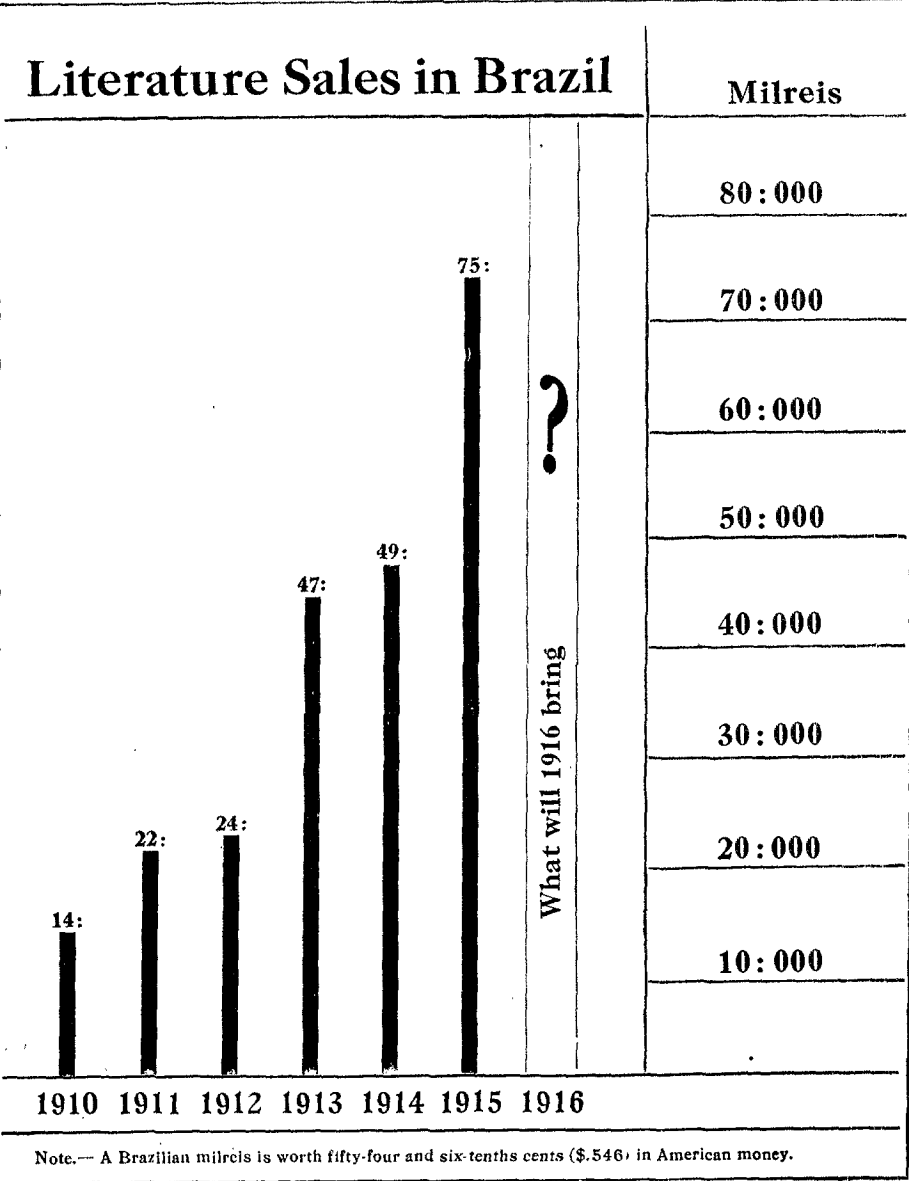
From the beginning of our work in Brazil, the literature work has been an important factor, and many have been brought to the truth through this means. One interesting experience was told us at the union meeting. A native Brazilian, sixty-three years old, who had been a Protestant minister several years, accepted the truth and entered the canvassing work. In the town where he began work he soon found persons who were interested. He read the Bible with them evenings, when he could get time from his canvassing work. As he continued his work, the interest increased. He remained in the place eight months, supporting himself by his literature sales, and teaching the people the truth. As a result of his work, forty-three were baptized, and last year they paid over a thousand milreis in tithe. Brazil is one of the best fields in the world for our colporteur work, and now is the time to push forward as much as possible.

N. Z. TOWN.

To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes one to carry with him blessings of which he himself is as unconscious as a lamp is of its own shining.—*Christian Observer*.

O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine!

—Whittier.



Medical Missionary Department

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

Health and Temperance Day

THE first Sabbath in April has been set apart as Health and Temperance Day. Action to this effect was taken at the Loma Linda council by the North American Division Conference.

Not least among the blessings coming to those connected with this wonderful message, has been the development of body and mind as well as the great freedom from disease which our people have enjoyed, in contrast to those not thus enlightened in reference to the great principles of health and temperance reform.

This should be a day of thanksgiving for temporal prosperity due to good health. The carrying of this message to all the world, in varying climates, in many places where sanitation is not to be found, where exposure to disease of a contagious character cannot be avoided, and where tremendous responsibilities rest upon our laborers, who work often under conditions of privation,—such a work can be carried on and successfully maintained only by a people to whom has been committed light in regard to the care and hygiene of the body. Much still remains to be learned and practiced, and what has been revealed needs to be more perfectly interpreted and taught to others. Fortune and comfort depend on health. The failing health of the man making the plan has caused many important projects in this work to be temporarily abandoned, with very great loss. Disappointment and discouragement often come to individuals, when all that is needed is knowledge in the care of health. "My people are destroyed for lack of knowledge." Hosea 4:6.

A program has been prepared for the use of all the churches on the first Sabbath in April, with the special object in view of creating a still greater interest in the preservation of bodily energy, and to give those intrusted with the carrying of the gospel message greater efficiency through improved health conditions. As a people, we need again to review the great fundamental principles known as the laws of life, which are as fixed and as much to be respected as any laws commanded by the Creator.

Never before have our health institutions enjoyed such prosperity and good patronage as during the recent past. The public is becoming more and more favorably disposed toward those distinctive methods by which we have cared for the sick during the last quarter of a century, until now, instead of our system of treatment being ridiculed, it is held in highest esteem among medical men, and is also becoming popular among the people. As a result of this, our institutions are filling with guests searching for health, and we are very happy to see the great majority of these leave the institution with a more favorable impression than when they came.

If these great principles are doing so much, and becoming so highly appreciated by the world, certainly Seventh-day Adventists ought to profit beyond

their fellows, in the care of health and in securing relief from sickness and disease. The primary object of our health institutions was for the benefit of Seventh-day Adventists, and every effort is now being put forth to place the facilities of our sanitariums within the reach of all our brethren and sisters. A large number of our people have, through their liberal contributions, and in some cases through illness and misfortune, become so limited in means that in times of illness they cannot have the advantages of our sanitariums. For such, arrangements have now been made with every conference to care for their needy sick at a very nominal sum per week.

Another purpose of this Health and Temperance Day is to provide, through a general collection, a fund to be held in store by the several conferences for the sick poor among our people.

Already we have a large corps of trained doctors and nurses who are enlightening the public concerning these principles, and their work should be greatly aided through dissemination of medical literature and the work of our local churches.

In connection with the reading which will be sent out for use on Health and Temperance Day, there will be a more complete and detailed explanation given of the plans already mentioned.

This work should have the hearty support of every church member, who may be assured of personally reaping returns from his interest in this kind of missionary endeavor.

H. W. MILLER, M. D.

An Offering for the Sick Poor

THE offering to be taken in connection with the program for the first Sabbath in April, which has been appointed Health and Temperance Day, is one that should appeal to all. It is for the sick poor among us.

Probably no harder question comes to our sanitarium managers than the one of how to answer the many calls that come for special consideration in the matter of rates. The protection of the institution's interests demands the exercise of caution in the matter of granting discounts. At the same time the appeal of the suffering poor is so strong that one must have a heart of stone not to be moved. If left to individual decision, most managers would probably throw caution to the winds, and open the doors wide to the many applicants.

Those in charge of our institutions cannot deal with this question on the basis of impulse. As a denomination we have long known that the burden of caring for the sick poor cannot be thrown on our institutions, if we expect them to continue in existence. Their income must be assured. Their rate schedule is their material dependence, and must be protected.

It is not generally recognized that the expense of caring for the sick in our sanitariums is necessarily large. There is a general, or overhead, expense that cannot be materially reduced, and that is considerable, regardless of the number of patients cared for. An itemized statement of such expense might be too long to give here.

The manner of caring for our patients and guests, and the outlay required in treatments by our methods, make the expense per patient a heavy one. Of course

we also feel the effect of the increasing cost of living. The cost of institutional care of the sick cannot be measured by what it would cost one to be cared for at home.

Not long ago I visited one of the largest hospitals in this country. Most of the patients are kept in large wards. The number of patients mounts up into hundreds of thousands a year, and the institution is full all the time, with two thousand patients or more. Most of the patients are bedfast; a number are babies and children. The care is largely charitable. One of its responsible business men told me that it costs the institution over two dollars a day for each patient. This is with a well-developed plan of economical and efficient management, and does not include interest on investment.

It may not surprise some to learn that in some of our sanitariums the cost of care per patient averages more than twenty-five dollars a week. This, of course, includes overhead expense, such as interest on investment, taxes, and insurance. This cost is not affected by the religious belief of the patient; it is the same for one of our own people as for one of another faith, or for a nonbeliever, as far as that is concerned.

Our sanitariums offer rates based on the class of accommodations given, usually as to the rooms occupied. The individual of average means can generally afford to pay the regular prices. There are those, however, who cannot meet even the lowest rates. Special arrangements are made whereby the institution does a large share to meet the needs of such. It falls to others to make up the remainder.

The offering to be taken on the first Sabbath in April is to be a fund for helping the sick poor among us to secure suitable care. This fund is to be in the care of conference officials. No more worthy cause could be offered us whereby we may help with our means. Come to this meeting prepared to give.

L. A. HANSEN.

— It is announced that Henry Ford is preparing to launch a campaign as wide as the nation against the program for a large army and navy. It is said that Mr. Ford is willing to spend millions in a campaign of education against the large navy and military expenditures proposed by the preparedness advocates. His campaign will be so wide and so extensive, utilizing papers and magazines of every kind, that he hopes to reach every man and woman in the country. He says he will not be satisfied until all the people have been reached by this educational propaganda.

— The United States has ratified by a vote of fifty-five to eighteen the proposed treaty with Nicaragua, whereby the United States will acquire a ninety-nine-year option on the Nicaraguan canal route and a naval base in the Gulf of Fonseca, for \$3,000,000. The resolution has a provision that the United States does not intend to violate any existing rights in the Fonseca Gulf, of Costa Rica, Honduras, and Salvador. It is expected that the convention will immediately be ratified by the Nicaraguan government. The purpose of obtaining this canal route is to make it impossible for any other nation to parallel the Panama Canal.

Missionary Volunteer Department

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

The Bible

WITHIN this ample volume lies
 The mystery of mysteries;
 Happiest they of human race
 To whom their God has given grace
 To read, to fear, to hope, to pray,
 To lift the latch, to force the way;
 And better had they ne'er been born
 Than read to doubt, or read to scorn.

—Walter Scott.

The Bible Year

Assignment for March 26 to April 1

March 26: I Samuel 11 to 13.
 March 27: I Samuel 14, 15.
 March 28: I Samuel 16, 17.
 March 29: I Samuel 18, 19.
 March 30: I Samuel 20 to 22.
 March 31: I Samuel 23 to 25.
 April 1: I Samuel 26 to 28.

To Think about as You Read

March 26: Certainty of God's watch-care for his people.

March 27: "To obey is better than sacrifice."

March 28: Is my heart clean in God's sight?

March 29: The worthiness of true friendship.

March 30: The bitter fruit of jealousy.

March 31: Returning good for evil.

April 1: God will finally reject the disobedient.

The Bible

"When you are reading a book in a dark room, and come to a difficult part, you take it to a window to get more light. So take your Bibles to Christ."—Robert McCheyne.

"The Bible alone of all the books in the world, instead of uttering the opinions of the successive ages that produced it, has been the antagonist of these opinions."—Stuart Robinson.

"I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in his work; but God cannot make much use of him, for there is not much for the Holy Ghost to work upon."—D. L. Moody.

First and Second Samuel

Originally these two books were reckoned as one, and for the present purpose will be so treated. They contain three "interlaced biographies,"—those of Samuel, the last and greatest of the judges; Saul, the first king of Israel; and David, the most noble and beloved of her rulers. It is supposed that the books are called by the prophet's name because his history comes first in the record.

The authorship of the books is a matter of dispute. One widely accepted theory is that the first twenty-four chapters were written by Samuel, and the remaining portions by Nathan and Gad, since these prophets are referred to in

I Chron. 29:29 as having a part in writing the life of King David. But though the human hand that traced these ancient pages may be unknown, the authority of their divine Author is clearly seen. "The book of Samuel is one of the best specimens of Hebrew prose in the golden age of Hebrew literature. In prose it holds the same place which Joel and the undisputed prophecies of Isaiah hold in poetical or prophetic language."

Ebenezer

When Samuel set up a stone between Mizpeh and Shen (see I Sam. 7:12), to commemorate Israel's victory over the Philistines, he was following an old, old custom among the peoples of the East. Only two hundred and seventy years after this time, a king of Moab, Meshah by name, who was a contemporary of Omri, set up a pillar to commemorate his deliverance from the yoke of Israel. This pillar was set up at Dibon, in the hills of Moab, a day's journey eastward from the Red Sea. In 1868 this pillar was still standing, and was in a good state of preservation. It is now in the Louvre, in Paris.

Saul

The life of the first king of Israel may be divided into three parts: (1) Promise time; (2) testing and failure; (3) disobedience and doom. He entered upon his career with the fairest possible prospects; before him were spread out "wonderful and beautiful possibilities. The morning of his kingdom rose almost cloudless." That his life should have gone out in such darkness and disgrace was due, not to a lack of opportunity for the development of moral fiber, but to his neglect to restrain and subdue the natural impulses of the human heart. "Saul was a clever man, a great military leader, an able statesman; yet his life was a miserable failure because he tried to put himself in place of God, and to carry out his own plans. He was self-willed and disobedient. He failed to see that which he ought to have perceived at once, that this was God's nation and not his own, and that Jehovah had plans which must be carried out." Self-will, jealousy, and greed were allowed to rule his course; and gradually "he lost his kingly nature and power. His faults developed—treachery, vanity, selfishness, iniquity, blasphemy. He became almost insane."

NOTICES AND APPOINTMENTS

Camp Meetings

COLUMBIA UNION CONFERENCE.

Virginia June 1 to 11
 Chesapeake June 8 to 18
 West Pennsylvania June 22 to July 2
 Eastern Pennsylvania June 29 to July 9
 New Jersey July 27 to Aug. 6
 Ohio Aug. 17 to 27
 West Virginia Aug. 30 to Sept. 8

NORTHERN UNION CONFERENCE

Iowa, Nevada May 25 to June 5
 Minnesota, Anoka June 1 to 11
 South Dakota, Watertown June 8 to 18
 North Dakota June 15 to 25

Requests for Prayer

A WASHINGTON sister asks prayer for healing, or if this is not the Lord's will that she may be given grace to bear her affliction.

A sister writing from Colorado begs our prayers in behalf of her husband, who is an unbeliever.

A nurse in South Carolina desires us to pray that a young lady whom she is treating may be helped and led to accept present truth.

"Please pray for my two sons. One is a morphine victim, and the other a drunkard. Will you not pray also that my hearing may be restored?" These requests come from a mother in Texas.

District of Columbia Conference Corporation

THE seventh annual session of the District of Columbia Conference Corporation of Seventh-day Adventists will convene in Memorial Church, corner Twelfth and M Streets, Washington, D. C., at 10 A. M., Monday, April 10, 1916, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

R. E. HARTER, *President*.
 R. C. TAYLOR, *Secretary*.

District of Columbia Conference

THE seventh annual meeting of the District of Columbia Conference of Seventh-day Adventists will be held April 9, 1916, at Memorial Church, corner of Twelfth and M Streets, Washington, D. C. The election of the conference officers and various other matters of interest to every loyal Seventh-day Adventist will come before the meeting. Each church is entitled to one delegate, without regard to numbers, and to one additional delegate for every ten members. The first session will be held April 9, at 9:30 A. M.

R. E. HARTER, *President*.
 R. C. TAYLOR, *Secretary*.

Iowa Conference and Camp Meeting

THE fifty-third annual session of the Iowa Conference and the State camp meeting of Seventh-day Adventists will be held in Nevada, Iowa, May 25 to June 5, 1916. This being the first camp meeting that has been held in Nevada since both the Oak Park Academy and the Iowa Sanitarium have been in operation, we are sure there will be a large attendance. It is expected that Elder A. G. Daniells and others of the leading brethren will attend our meeting this year.

A. R. OGDEN.

Southwestern Union Conference

THE eighth biennial session of the Southwestern Union Conference will convene in Oklahoma City, Okla., April 7-13, 1916. Each local conference is entitled to one delegate without regard to numbers, and to an additional delegate for each one hundred of its church membership. All members of the Southwestern Union Conference Committee, of the North American Division Conference Committee, and of the General Conference Committee who may be present at any meeting are also delegates.

This will be an important session, and we trust that all delegates will be present at the first meeting. Officers for the coming term will be elected, and such other business transacted as may properly come before the meeting.

G. F. WATSON, *President*.
 C. E. SMITH, *Secretary*.

Southwestern Union Conference Corporation

THE legal meeting of the Southwestern Union Conference Corporation of Seventh-day Adventists will be held in Oklahoma City, Okla., in connection with the Southwestern Union Conference, April 7-13, 1916. The first meeting will be called at 10 A. M., Tuesday, April 11, 1916, for the transaction of such business as may come before the constituent body, which is composed of the delegates of the Southwestern Union Conference.

G. F. WATSON, *President*.
 C. E. SMITH, *Secretary*.

Graysville Sanitarium and Benevolent Association

NOTICE is hereby given that a meeting of the Graysville Sanitarium and Benevolent Association will be held in Atlanta, Ga., in conjunction with the regular biennial session of the Southeastern Union Conference, April 3, 1916. At this session trustees will be chosen, amendments to the constitution will be made, and such other business transacted as may come before the constituent body, which is composed of the delegates of the Southeastern Union Conference.

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



Publications Wanted

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

James Harvey, 1729 Grove St., Oakland, Cal.

E. I. Hood, 351 Laun Ridge, Huron, S. Dak.

J. H. Downes, Y. M. C. A., Cornhill, London, E. C., England.

Mrs. Anna Hughes, Lunnford, Alberta, Canada. German papers and tracts.

Obituaries

ELWIN.—Mrs. Florence Sarah Elwin died at her home, in Copen Hole, Ruatan, Feb. 4, 1916. She was born on the island in 1860. She suffered for many years, and for some time before her death was a cripple. One daughter and one brother are left to mourn.

ISAAC BAKER.

ERWAY.—Frances Barr Erway, of Edenville, Mich., died Feb. 12, 1916, aged 29 years. Early in life she became a commandment keeper, and was a happy, devout Christian until the end. Her husband and three children, together with her parents, two brothers, and three sisters, are left to mourn.

M. C. GUILD.

PHILLIPS.—Perry G. Phillips was born near Birmingham, Mich., Feb. 24, 1859, and died at the place of his birth, Feb. 8, 1916. He was a devoted member of the church in his home town, and was faithful in his Christian duties. We feel confident that he sleeps in Jesus, and his sorrowing wife and sons are comforted by the blessed hope.

L. T. NICOLA.

THOMPSON.—Clinton Olive Redus Thompson, formerly Patterson, died at her home in Fresno, Cal., Jan. 24, 1916, aged 52 years and 11 months. About twenty-five years ago she united with the Seventh-day Adventist church of Handley, Tex., but she was a member of our company in Fresno when called by death. Funeral services were conducted by the writer.

E. H. ADAMS.

LOWDERMILK.—Mrs. Janet Lowdermilk died at the home of her daughter, in Joplin, Mo., Feb. 2, 1916, aged 85 years, 7 months, and 26 days. Although not a member of the Seventh-day Adventist Church, mother was a Christian woman whom to know was to love. She observed the seventh-day Sabbath. Four sons and two daughters, together with a large circle of sorrowing friends, mourn their loss. The funeral service was conducted by Elder S. W. Johnson, assisted by the Baptist minister of Joplin.

W. H. BROWN.

NELSON.—Peter Nelson was born in Denmark, Nov. 29, 1829. He came to America at the age of thirty-two, and later accepted present truth. He remained faithful to the third angel's message, and died at the home of his son, in Clear Lake, Wis., Feb. 4, 1916. A devoted wife, seven children, three stepchildren, and a sister are left to mourn, but they sorrow in hope.

P. A. HANSON.

JOHNSON.—Randal Melancthon Johnson was born in West Newton, Pa., and for twenty-six years worked at the stove molder's trade. He came to California in 1900, and accepted present truth under the labors of Elder F. E. Brown, uniting with the Laguna Street church, of San Francisco, in 1905. He fell asleep at Fresno, Cal., Jan. 6, 1916, in the hope of a part in the resurrection of the just.

E. H. ADAMS.

PAGE.—Alja Z. Page was born in Clinton County, Michigan, May 23, 1880. He was married to Rosa M. Bellnap on Nov. 18, 1907. About ten years ago he consecrated his life to God in the giving of the third angel's message. Though called upon to suffer much, yet he was ever patient, and rejoiced in the blessed hope of eternal life. His death occurred at his home, near Elwell, Mich., Feb. 14, 1916. He is survived by his companion, parents, and one brother.

A. V. MORRISON.

CUSTER.—Mrs. Mary Ranstead Custer was born in St. Joseph County, Indiana, June 15, 1862, and died in South Bend, Ind., Feb. 17, 1916, after a short illness. She accepted the third angel's message about fourteen years ago, and became one of the charter members of the South Bend church. Hers was a consistent Christian life, and we believe she will have a part in the first resurrection. A husband, four daughters, one sister, and three brothers survive.

E. F. PETERSON.

PARKINSON.—Died at the home of her son, in Austin, Tex., Mrs. Charlotte Welsh Parkinson, aged 75 years. She was born in Manchester, England, in 1840, and was married to Henry Parkinson on March 21, 1864. They came to Texas in 1869. She was left a widow in 1912, and then came to Austin, where she first learned of the third angel's message, and accepted the truths taught by Seventh-day Adventists, uniting with the church July 26, 1913. She sleeps in Jesus.

ELIJAH TAYLOR.

HARVEY.—Euphemie Berly was born in Mondon, France, July 27, 1851, and died in Santa Rosa, Cal., Feb. 13, 1916. She came to the United States in 1872, and united with the Seventh-day Adventist church of Denver, Colo., in 1892. Her marriage with Charles L. Harvey took place in July, 1894. Four years ago they came to California, and her membership was transferred to the Healdsburg church, from which she was buried. Her husband, one son, and one sister mourn.

W. H. SAXBY.

BOGER.—Mrs. Mary Margaret Boger was born in Prairie Duchien, Wis., Nov. 15, 1857, and died at her home, near Machias, Wash., Nov. 27, 1915. Mother accepted present truth forty-one years ago, under the labors of Elder John Atkinson. Funeral services were conducted from the Congregational church by Elder P. O. Johnson, assisted by the pastor, and we laid her to rest, awaiting the call of the Life-giver. Her husband, one daughter, and the writer are left to mourn.

H. C. BOGER.

RENTFRO.—Sept. 15, 1915, Alma Hiatt-Rentfro fell peacefully asleep in Kansas City, Mo. She was married to W. Earl Rentfro Dec. 22, 1909. It was in 1907, while she was a student at Union College, that she first gave her heart to God. She was a devoted wife, a kind and loving daughter and sister, always scattering rays of sunshine wherever she went. During her last illness she trusted all to our heavenly Father, and passed away resigned to his will. Her husband, parents, five sisters, and three brothers, together with a wide circle of relatives and friends, mourn her untimely death, but not without hope. Burial services were conducted at the home of her parents, in Winfield, Kans.

N. A. H.

VOGT.—Little Dolerie, the two-year-old daughter of Howard and Corine Purdham Vogt, died in Jackson, Mich., Feb. 22, 1916. Funeral services were held in Battle Creek, where interment took place. The sorrowing parents are comforted by the hope of a soon-coming Saviour.

GEO. E. LANGDON.

SHIRK.—Mrs. Benjamin Shirk, formerly Caroline Reichelt, died in Albina, Ontario, Canada, Dec. 17, 1915, aged 64 years and 19 days. Sister Shirk accepted present truth about twenty years ago, and her loss will be greatly felt by the Albina church, as well as in her home and the community in general, for she was loved by all who knew her. Her husband, a son, and a daughter are left to mourn, but they sorrow in hope.

L. T. NICOLA.

BOND.—Seth H. Bond was born Oct. 8, 1845, in the State of Iowa, and died in Healdsburg, Cal., Feb. 5, 1916. The family moved to Oregon in 1853, and later to California, where Brother Bond taught school for nearly forty years. About the time he began this school work, he accepted present truth, and was in full harmony with all points of the message until his death. He is survived by three daughters, a brother, and a sister.

J. ADAMS STEVENS.

PERRY.—Mrs. Eliza Gertrude Perry was born in Caymans, in 1841. When she was seven years of age, her parents moved to the island of Bonacca. In 1892 the light of present truth came to her through the labors of Elder Hutchins, and she became a member of the Seventh-day Adventist Church. Her marriage took place in 1865. Her death occurred at La Ceiba, Spanish Honduras, Central America, Jan. 18, 1916. The funeral services were conducted in both Spanish and English. One son, one brother, and three sisters are left to mourn.

ISAAC BAKER.

BALCH.—Lucy Balch, née Maxey, died in Fresno, Cal., Jan. 16, 1916, aged 60 years, 10 months, and 4 days. She was born in Greenville, Ill. She accepted the third angel's message in Curtis, Nebr., under the labor of Pastor L. A. Hoopes, was a charter member of the church organized in Reedley, Cal., in 1912, and was one of its delegates attending the recent Central California conference in Fresno. When on the way to her room Friday night, January 14, walking arm in arm with Sister Alice Woods, of Reedley, she was knocked down by an auto, receiving a fracture of the skull. She lingered for two days, never regaining consciousness, and fell asleep in Jesus Sunday night, just as the last meeting of the conference closed. Funeral service was conducted in Parlier, her home town, in the Methodist church, by Elder F. E. Brown, assisted by the local pastor, Brother Rider, and the writer. Sister Balch was a devout Christian. A large company of friends and neighbors join the husband, son, and two daughters in mourning this sister's untimely death.

E. H. ADAMS.

MILLER.—John Alexander Miller, Jr., the youngest of four children, was born in Galesburg, Ill., July 25, 1894, and died Monday, Jan. 24, 1916. When he was six years old his parents embraced present truth. In 1900 the family moved to Boggstown, Ind., and two years later to Takoma Park, Washington, D. C. Since then John had been attending our schools at Takoma Park, with the exception of one year at South Lancaster Academy. In 1906 he was baptized, and subsequently joined the Takoma Park church, of which he was an active, earnest member. He was a young man of Christian character and good ability, and did excellent work in his classes. Within the last year he had decided to give his life to the ministry. His last illness came on in the form of a hard cold, and developed into pneumonia. The funeral services were held at Takoma Park church, and were conducted by Elder W. A. Spicer, assisted by Elders W. T. Knox, J. L. Shaw, C. M. Sorenson, S. M. Butler, and H. H. Votaw. The members of the Takoma Park church, also the faculty and students of the Washington Missionary College, attended. He leaves to mourn his loss, besides many devoted friends, a father, mother, two brothers, and one sister.

J. L. SHAW.

RICE.—Mrs. Anna M. Rice was born Jan. 6, 1827, and died Feb. 17, 1916, in Alliance, Ohio. A faithful wife, a loving mother, and a kind friend, she was respected by all who knew her. She sleeps in Jesus until the dawning of the resurrection morning.

W. J. VENEN.

MEADE.—Susanna Rinehart was born in Allegheny, Pa., in 1841, and died Feb. 11, 1916. She was united in marriage with Jahiel F. Meade in 1863. Eight children were born to them, seven of whom are living. Sister Meade accepted present truth during tent meetings conducted by L. M. Stuart and E. P. Danville, and was a consistent Christian, a kind and loving wife and mother, ever mindful of the comfort of others.

C. F. McVAGH.

EVANS.—George Oliver Evans died in Fresno, Cal., Jan. 29, 1916, aged 74 years, 10 months, and 15 days. A colporteur by the name of Elijah Taylor brought the present truth to him while he was living in Texas, and later he united with the Austin church. In 1902 his membership was transferred to Fresno, Cal. He suffered much during his last sickness, but was sustained by the Christian's hope. His companion is left to mourn.

E. H. ADAMS.

MUHN.—Adam Muhn was born in Germany, April 18, 1846. During his infancy the family came to America and settled in Pittsburgh, Pa., later moving to Ohio and then to Michigan. May 5, 1870, he was married to Miss Hattie Church, and four children were born to them. Brother Muhn was a consistent Christian, and fell asleep in Jesus on Feb. 16, 1916. His wife and two daughters, also one brother and four sisters, are left to mourn.

R. U. GARRETT.

CROSS.—Washington Jennings Cross was born in Sutton, Quebec, Canada, March 22, 1840. He went to Vermont in 1864. His marriage to Viah O. Edson took place in Palermo, N. Y., July 17, 1866. In 1883 the family moved to Battle Creek, Mich., and Brother Cross spent two years in Bible and colporteur work, coming to Kansas in 1885. In 1902 the family moved to Hutchinson, Kans., where Brother Cross died Jan. 25, 1916. His wife, one son, and two daughters mourn. He united with the Seventh-day Adventist Church in 1863, and years only served to increase his devotion to God and his cause.

A. S. BRINGLE.

"Liberty" Orders

ON March 12, orders for 175,000 *Liberty* Extras had been received, and still orders were coming in. One large press has been employed printing this Extra most of the time since it was announced. This press was still going on March 12. Doubtless the 200,000 mark will be reached soon. There is still time to circulate the petitions and to forward them to Congress before these bills come up. The work should be kept up until notice is given in the REVIEW to cease.

Religious Discussions to be Stopped

ARE our readers aware that the discussion of certain doctrines will, in time, be forbidden by law? When the truth is told about "enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power," even Protestants will endeavor to suppress it. "The Great Controversy," page 607, says that "by every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and in this work, papists and Protestants unite."

We now see many Protestants decry-

ing any exposure of the Roman Catholic errors. Peace at any price means victory for Romanism. But to avoid any trouble they wish to hush the voice of truth. A word to the wise is sufficient. While the message will never be stopped by an argument of that character, it is necessary in the present favorable time to work fast, for all who will listen must be warned of the dangers just ahead.

The *Liberty* magazine is published for the specific purpose of meeting the movement to unite church and state. With the legitimate power of *fact* and *argument* it is boldly striking at this unholy, uncivil union. Now is the favorable time for the circulation of *Liberty*. The second-quarter issue is the best number ever published.

"Help!"

RECENTLY a letter came to the *Gazette* with the word "Help!" written as a heading. Then followed a strong plea for two missing numbers to complete the file for a year. The circulating department was asked to scour the country for these two copies—to prevail upon some one, if possible, to spare these copies, even at a good round price.

If the readers of the *Gazette* find so much that is desirable in the paper that they do not want to miss a single copy, how much is being lost by those who do not read it at all? How many are there in our churches who, having accepted positions of trust and vital importance without being properly qualified to discharge the duties of these offices, are making no special efforts to qualify?

A Committee for the Sick

THE suggestion of a committee for the sick in the church, comes from Dr. T. J. Evans, of Loma Linda Sanitarium. We quote from his letter to the editor of *Life and Health* as follows:—

"Being medical secretary of the Pacific Union Conference, I have been thinking a great deal about getting our people to work. In all our lectures before the churches, we have been urging them to do some real work in connection with medical needs. I have felt that the elders of the churches should appoint a committee, if they cannot look after the work themselves. This committee should be capable of giving treatments to those who need help, and I wish it might be possible for them to take *Life and Health* and use it as their organ. Our people could all do this, and it would give them favor with the people and make them active missionaries. As soon as they became acquainted and worked up friendly relations, it would open the way for other lines of truth. In fact, this plan seems to be getting a foothold in some of our churches. In Los Angeles they are already beginning a movement of this kind. I believe our people, instead of coming up to a great national crisis unprepared, and being compelled to go to the front, should be prepared to treat the sick in such an intelligent way that it would appeal to those in charge of the armies, and we would be allowed to remain in the hospitals and care for the sick and the dying. If our churches can be induced to take up this plan of using *Life and Health* in their house-to-house work, what club rates could you make them?"

Churches operating a committee for the sick could secure *Life and Health* in

clubs for any length of time at the sixty-cent rate, or by ordering in bulk each month, at four cents a copy. They could sell the journal to their customers at ten cents, making a good profit, and could take subscriptions, receiving a forty-per-cent discount.

In nearly all our large churches the members will have access to those who are trained nurses. These may be secured as instructors for those who want to learn how to give simple treatments and otherwise to care for the sick. Classes may be formed, and part of the time at the weekly missionary meetings spent in preparing for this important work.

The possibilities for good in a work of this kind are limited only by the interest taken in it. The Takoma Park (D. C.) church is planning for a large work of this character. This church has quite a number of trained-nurse members who are leading out, not only in giving treatments themselves, but in teaching others. One trained nurse gave several treatments to the Assistant Secretary of State a short time ago, and sold him a copy of "Bible Readings" in full morocco, by simply leaving it at his home over one day. The best and quickest way to the mind and heart is through unselfish, helpful service. All churches that can possibly arrange for it, ought to have a committee for the sick.

An Argument that Sticks

IN looking over some of the old American archives recently, we came across an interesting public debate. It was peculiarly interesting, for one of the arguments used was very unique and decidedly difficult to escape.

A certain man wrote a book. He quoted many scriptures in defense of his position. This book was extremely obnoxious to a certain class. However, instead of attempting to meet his thesis through the press or by other legitimate means, those opposing his views got together one day, and seizing their unsuspecting antagonist, gave him a coat of tar and rolled him in turkey feathers. Of course it was a very warm and showy argument, but did not meet the propositions of the book honestly and squarely.

The only reason such arguments, or perhaps more serious ones, are not in vogue today is largely due to education. There is no question but that our people have in several instances been saved from fines and imprisonment because the judges before whom they were tried had been reading the *Liberty* magazine, and recognized the justice of their position.

The signs of the times clearly indicate that we are rapidly nearing the days when our unanswerable principles of religious liberty will be met by arguments of the tar-and-feather kind, and finally by the death decree.

Some of our people are being prosecuted at the present time for violating religious laws. Read about it in the forthcoming *Liberty*. Fortify yourself with true principles. You may be the next one to be arrested, and you will want to know how to meet the issue.

Moral: Place *Liberty* in the hands of every one in your neighborhood, especially those in official positions. It may be the means of saving you from suffering, and also of saving some one from committing himself to a wrong policy of intolerance.



“ARMAGEDDON”

We are now ready to ship our new book “Armageddon and the Kingdom of Peace,” with the assurance that it will appeal to all our readers as eminently useful and comprehensive, as well as attractive in appearance.

Prevailing conditions afford a most favorable opportunity for the distribution of literature which associates the present with an impending crisis. People admit the probable end of the world and the soon coming of Christ, and are in need of just the information contained in this book, to establish them in the belief of the second advent, and to lead them to seek that heart preparation which will enable them to contemplate coming events with pleasure, rather than with dread.

World conditions demand a large sale of this book, and we expect our people will take advantage of this opportunity to place before the people a work which gives so much general information on the war, and treats the events to which the conflict is leading in a manner both convincing and of absorbing interest.

Well illustrated; 128 pages. Paper, 25 cents; cloth, 50 cents. Ten per cent higher in western Canada.

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Heralds of the Morning

REVISED

AFTER a consideration of the wonders of this age of remarkable inventions and financial, moral, and intellectual extremes, it takes up the study of the great event to which present-day conditions are leading,—the second coming of Christ.

The titles of some of the preliminary chapters are as follows: “*A Remarkable Century*,” data on modern inventions and means of transportation and communication; “*Ye Have Heaped Treasures for the Last Days*,” a collection of facts regarding the massing of large fortunes, and other financial questions; “*The Earth Is Filled With Violence*,” a vivid portrayal of labor troubles such as now threaten the prosperity of the civilized world; “*The Social Vice*,” a description of the alarming development of the companion of the liquor traffic; “*Great Deceptions*,” safeguards the reader against the occult; “*And the Nations Were Angry*,” a chapter devoted to the study of the question of war, illustrated by new cuts of many modern implements of warfare. Then follow chapters entitled “*When Ye Shall See All These Things*,” “*And There Shall Be a Time of Trouble*,” “*He Will Come Again*,” “*The Earth Was Lightened by His Glory*.” This book should find a place in every home. Strangers, neighbors, and friends will read the book with interest. Every chapter is well illustrated. Contains 400 pages. Cloth, \$2.00; half leather, \$3.00; full black leather, \$3.50.

Religious Liberty in America

A HISTORY of religious liberty from the days of religious intolerance preceding the discovery of America, to the present time. It relates the acts of persecution which encouraged emigration to the New World; and traces the spirit of intolerance transplanted in the colonies, the gradual development of the idea of religious liberty and separation of church and state, and finally the retrogression and the drifting toward Rome so apparent at the present time.

As an example of the hundreds of incidents related, we give the following outline of an account taken from the chapter “Conflicts and Triumphs in New York:”—

In 1707 Francis Mackemie, a minister, was imprisoned for preaching Presbyterianism in New York City. After stormy debates and a spectacular hearing, he was acquitted by a jury instructed to convict him. His release after weeks of illegal imprisonment was due to his impassioned address to the jury, and the efforts of three noted lawyers. This case caused much comment in England and America, and brought to an end such persecution in the New York colony. The author is not content with merely relating principles, but has made a large collection of such incidents as illustrate the principles advocated, and furnishes a fund of invaluable information on the subject. Every purchaser of this book is sure to be pleased with its contents. 448 pages. Cloth, \$1.00.



WASHINGTON, D. C., MARCH 23, 1916

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Two colporteurs in Szechuan, western China, recently completed a one-thousand-mile circuit in four months, securing 1,145 yearly subscriptions for the Mandarin *Signs of the Times*, besides selling many copies of the paper, as well as tracts and booklets. Thus about 14,000 papers have been scattered as seed ahead of the evangelists.

A BROTHER in Kansas sent to the office of the Religious Liberty secretary a petition against the postal bills, — namely, H. R. 6468 and H. R. 491, — which contained 160 names. He said that he obtained these in a small town of 250 inhabitants. If every person would make as thorough a canvass as this brother has, certainly it would not take long to defeat the Sunday and press bills now pending before Congress. At the same time the truth would be brought before the people.

IF ever there was a time in the experience of this movement when we needed to exercise good judgment and common sense in our activities, we need to do so now. Satan will seek to make us cold and indifferent to the times in which we are living. Failing in this, he will seek to switch us off on some extreme position. He will magnify some little detail so that in our estimation it will appear the main issue of the movement. He will lead us into idle speculation over the future, and we shall be caused to make startling statements with reference to the particular outcome of this and that question. Let us keep within the limits of the plain, straight testimony of the Word of God. That Word deals with great principles. Let us be content to deal with the same. Let us keep in the middle of the road, realizing that we are the bearers of a sacred, dignified, and important message, and that carefulness of statement and dignity of method should characterize all that we say and do.

We learn indirectly that in several lectures which Elder A. G. Daniells has given in Pittsburgh, in connection with the meeting of the Columbia Union Conference, there has been an attendance equal to that at the meetings which he held in Portland, Maine. We believe that suitable speakers presenting the truth for this time in its relation to some of the world-stirring events, might find such audiences in every large city, if proper effort were put forth. Heaven has given to multitudes today hearts to hear. Let us not prove recreant nor behind time in devising ways and means whereby they may be given a knowledge of the truth for this day and generation.

The Power of Prayer

It has been truly said that prayer is the lever that moves the arm of God. All the marvelous things which have been accomplished by its power we shall never know. We may learn sometime that the sincere prayers of faith, uttered by some of the humblest of God's children, have given a mold and character to his work in the earth beyond all accomplished by human planning and devising.

The story is told of an old-time minister in Ohio who spent the last year of his life in constant intercession to God in behalf of the mission fields of the world. He kept account from day to day of the blessings he asked for different fields. After his death this record was discovered, and it was found that the blessings sought had come to the mission fields in almost the exact order in which he had asked for them.

We must believe that God hears the faithful, earnest prayers of his believing children, from whatever quarter they may arise. We are sometimes led to feel that it is in the centers of the work of God that great blessings may be expected, but this is not necessarily so. The humblest and most isolated worker may enjoy in his own experience the signal outpouring of the Spirit of God; and although cut off from association with his fellows and denied the privilege of giving means for work in other lands, he may enter into the labors of his brethren throughout the world by holding up their hands before God, even as Aaron and Hur held up the hands of Moses. In doing this he may be a sharer in the harvest of souls.

The Week of Prayer in the Spring for Our Schools

THE annual week of prayer held by our people in the month of December is an occasion of great spiritual benefit to all, young and old. It comes at a time well adapted for our people as a whole, and yet it is not most favorable to our schools, as it is near the holidays and the schools are broken up to a certain extent, not only by the holidays, but by the Harvest Ingathering and other special work. Accordingly for several years a number of our schools have been holding special seasons of prayer in the spring. And now the time has come when we wish to have a regularly established week of prayer in the spring for our schools.

At the Educational and Missionary Council, held at St. Helena, Cal., this last summer, the following recommendation was passed: "Voted. That our

schools observe a special week of prayer in the spring of each year, the first week in April being suggested as a suitable time." Those schools which have already been holding this special season of prayer in the spring have been greatly benefited therefrom, and we believe that were all our schools of all grades to observe this time of special devotion, it would be a means of large blessing to our children and young people, and so to our whole cause.

Such special seasons of devotion have long been held in denominational schools other than our own, and have resulted in great spiritual advancement to students and teachers. The time of year for this special season of devotion is an appropriate one. The school will soon be closed, and those students who complete the courses of study will go out to life's work; likewise those who are to return to the school another year need a new and strong spiritual preparation for their summer's work in their homes or in the gospel field. Indeed, the need and value of such an occasion is quite self-evident.

Special plans will be laid by the various schools for the success of this occasion. Carefully prepared programs will be presented, and every effort put forth in an outward, formal way to make the week one of success; but after all, the thing most needful is a special preparation of heart on the part of all who are interested in our schools and young people, and who are leading in this devotional occasion. But the responsibilities of this week of prayer are not confined to teachers and faculties, nor to the older and more responsible students, but they rest upon parents and upon churches. It should be an occasion of unusual heart-searching in all the homes of our students. This week of devotion should be remembered by our churches in special prayer, that it may be one of the most blessed seasons of revival we have ever experienced in our schools. It is not only our privilege but our duty to have it such. Whether it is or not depends very largely upon the connection which parents and teachers have with God.

FREDERICK GRIGGS.

BROTHER R. C. WANGERIN, in pressing his plea that help be sent him in southern Korea as soon as possible, says, "At present in this southern division of our field there are over forty persons ready and waiting for baptism; three, or possibly four, churches to be organized. Not only some, but nearly every one of our missionaries is carrying two or three men's burdens. The work is forced upon us, and we cannot let go and remain loyal at our post. We'll go down with the load rather than surrender." This is the nature of the calls coming to the Mission Board, not only from southern Korea, but from many other mission fields, for recruits to be sent. We must not leave our faithful workers to fail.

EXCELLENT reports are coming to the Mission Board office just now from all over the world, intended for the next Harvest Ingathering *Signs*. From every land it is the one word — progress for the message. Loyal hearts are turning to the Lord, putting away their sins and vices through faith in Jesus Christ. God is fulfilling his word to the heathen, "He will have compassion upon us; he will subdue our iniquities."