

The Advent Review and Sabbath Herald

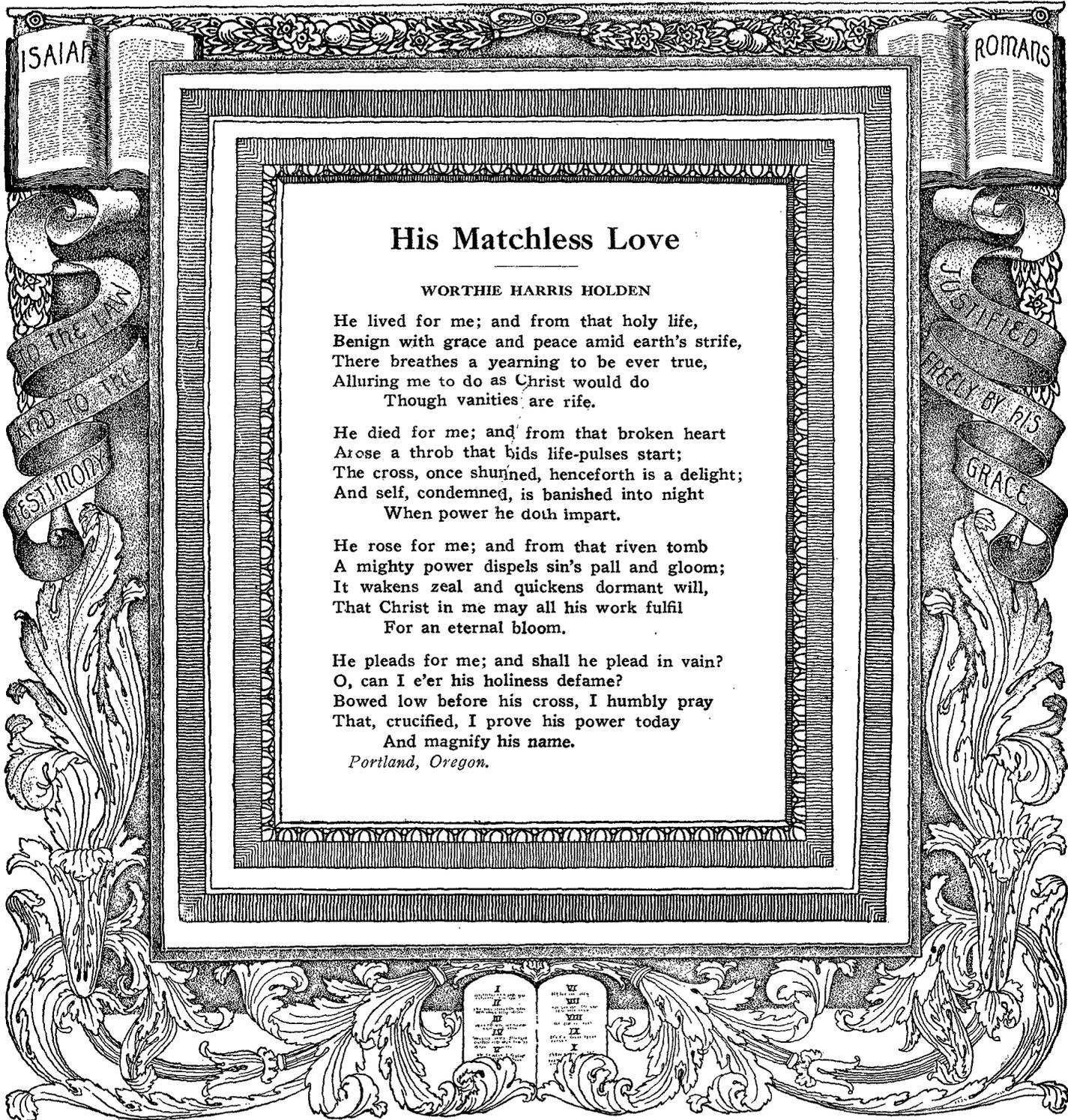


Vol. 93

Takoma Park Station, Washington, D. C., Thursday, April 6, 1916

No. 17

THE GOSPEL TO ALL NATIONS



His Matchless Love

WORTHIE HARRIS HOLDEN

He lived for me; and from that holy life,
Benign with grace and peace amid earth's strife,
There breathes a yearning to be ever true,
Alluring me to do as Christ would do
Though vanities are rife.

He died for me; and from that broken heart
Arose a throb that bids life-pulses start;
The cross, once shunned, henceforth is a delight;
And self, condemned, is banished into night
When power he doth impart.

He rose for me; and from that riven tomb
A mighty power dispels sin's pall and gloom;
It wakens zeal and quickens dormant will,
That Christ in me may all his work fulfil
For an eternal bloom.

He pleads for me; and shall he plead in vain?
O, can I e'er his holiness defame?
Bowed low before his cross, I humbly pray
That, crucified, I prove his power today
And magnify his name.

Portland, Oregon.

Note and Comment

A Beautiful Sentiment

It was a beautiful sentiment expressed in the will of the late Justice Lamar, of the United States Supreme Court. He said, "My friends, many and precious, I leave to my family in the hope that they will be cherished and continued. I know of no enemies, but if such hereafter unhappily arise, let them be forgotten." Would that every one who is called upon to render his earthly account could leave to his family a similar legacy.



One Roman Catholic Editor Favors a Free Press

THE *Continent* of March 15, 1916, credits the editor of the *Catholic Citizen* with the following statement regarding the agitation over the question of a free press:—

"The prosecution of the *Menace*, instituted by federal officials (doubtless stimulated to action by Catholic complaints), has failed; just as the Fitzgerald and Gallivan bills, shutting the *Menace* out of the mails, failed to emerge from committee in Congress. We have been strongly of the opinion that these schemes of legislation are unwise; that if enacted into laws, they would remain to plague after the present acute nuisance or provocative cause had long ceased to exist."



The War a Shock to Faith

OUTSIDE of the great war zone of Europe, where many professed Christians on both sides of the controversy are fighting for what they consider worthy ideals, and where they are praying the God of heaven to give success to their arms because of the righteousness of their cause, the faith of many Christian believers has been inexpressibly shocked and almost destroyed by this terrible conflict. They marvel how it can be that the high ideals of the twentieth century should be so ruthlessly sacrificed. They inquire, "If after nearly two thousand years of gospel effort there is not sufficient power among so-called Christian nations to keep them from deadly warfare, what hope is there for the future?"

These doubters clearly mistake the teaching and import of the Sacred Writings. The Scriptures of truth nowhere declare that this world will be converted. On the other hand, they state repeatedly that wickedness will increase, that the nations will be engaged in deadly conflict, that even the professed church of Christ will lose its distinctive Christian character, and take on the spirit and character of the world with which it is surrounded. But the Lord declares that in this time of peril and distress and apostasy he will

gather out from all nations a people for his name.

Nor need we with questioning faith ask why it is that God permits the suffering incident to this terrible conflict. Suffering has always existed in the world. The present situation, while more startling in its vivid colorings, presents no really new problems. Speaking of this, the editor of the *Sunday School Times* for March 4, 1916, says:—

"Let us remember that, although the present European war is the greatest and most awful the world has ever seen, it has brought no new problem, no new facts, into the world. Before the summer of 1914 there was in the world more sin and misery and suffering, ending in tragic deaths, many, many times over, than have occurred during the eighteen months of this war. And there is today in the world, outside of the areas where the war rages, infinitely more sin and suffering and hopeless dying than in the war zones. There are said to be some sixteen hundred million human beings in the world today,—more than one billion and a half. Of these, think of the hundreds of millions in India, in China, in Africa, in South America, whose lives are filled with tragedy and suffering from birth to death. Think of the millions in India of whom it is said that they never know what it is not to be hungry, have never had a satisfying meal in their lives.

"Terrible as the war is, it is only an incident in the vast problem of sin and suffering in the world. It is perhaps the most terrible 'incident' so far in the Christian era. It is in the 'limelight'; it is so concentrated that all must see it and know about it and be overwhelmed by its ghastly facts. But if we could trust in God before the war, absolutely nothing has happened since the war started that justifies us in losing our faith in him.

"And we can trust God. He is sovereign. He is reigning. He is love. He wants men to love and to believe him, receiving his Son Jesus Christ as their Saviour. But men will not have it so. And God is allowing men to have their own way for the time being. This war and its tragic accompaniments, as also the sin and the suffering of untold millions outside the war area, are the result of men's rejection of God and his love. When God sees, in his infinite wisdom, that men have had a full and sufficient opportunity to try out their own plans and prove that they are a failure, then by the return of his Son Jesus to this earth he will establish peace in righteousness."

In the midst of darkness and distress God is working out his eternal purpose. He takes cognizance of his children. He stands ready to guide every trusting soul; and though the earth be removed, and the mountains carried into the midst of the sea, it is for every believer to look from the darkness of his surroundings to the light and glory emanating from the Father's throne, and from the transitory things of earth to the stable things of eternity. The present is dark, but the future is bright with promise.

Present Population of the United States

SOME interesting statistics, based on estimates of Census Bureau experts, are given in the *New York Times* of Feb. 14, 1916:—

"Census Bureau experts estimated today that the population of the United States on January 1 last was 101,208,315, and that by July 1 next it would be 102,017,302. On July 1 last year they figured the population at 100,399,318. Western States have led in growth, Washington heading the list, with Oklahoma, Nevada, North Dakota, and New Mexico following in the order named.

"The bureau's estimates are based on the rate of increase between the 1900 and 1910 censuses.

"The population of New York State will be 10,273,375 on July 1 next, according to the estimates. The bureau gives the following estimates for the State: July 1, 1915, 10,086,568; Jan. 1, 1916, 10,179,971; July 1, 1916, 10,273,375.

"Based on the average annual increase in New York State between 1900 and 1910, it is assumed that the increase in population is 93,403 every six months. According to this computation, the population of the State will be 10,927,203 on Jan. 1, 1920.

"It is estimated by the bureau that there is an increase of 808,997 in the population of the United States every six months, or an annual increase of 1,617,994. The census estimate is that the population of the country is increasing at the rate of 4,433 a day—184 every hour and 3 1-5 persons every minute."

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which was once delivered unto
the Saints"

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 6, 1916

No. 17

EDITORIALS

A Wonderful Fountain

THE Lord has promised that those who hunger and thirst after righteousness shall be filled. The fountain of life is accessible to all; the water is free. "Whosoever will, let him take the water of life freely."

A wonderful fountain is this. It is a fountain that pours forth blessings for all mankind,—

A fountain that sends out the invigorating water of life eternal.

A fountain from which we may drink and thirst no more.

A fountain which, unlike the fountains of earthly joy and pleasure, satisfies the desires of every heart.

A fountain where the beggar from the hovel may drink as freely as the millionaire from the mansion.

A fountain where the child and youth may partake of this life-giving stream.

A fountain where the aged and infirm, with hoary locks, tottering on the brink of the grave, may stoop and drink and live.

A fountain where the bereaved, as they stand by the open portals of the grave, may drink the water of comfort.

A fountain where those whose souls are bowed down with bitter sorrow or affliction, may drink and find peace and consolation.

A fountain where those who sit in darkness and the regions of death, without hope, may come and drink and find light and joy.

A fountain where those who are tempted and buffeted by the enemy may drink and secure strength to resist all the adversaries of the soul.

A fountain where the most crimson sinner may freely drink and find pardon for all his sin and iniquity.

A fountain where the servants of God, worn and weary with the burdens borne in the heat of the day, may drink and be refreshed.

A fountain, boundless and exhaustless in its fulness, the waters of which sparkle in purity and pour forth a stream of endless life and blessing to all.

Truly, those who come to this fountain and drink, may say that their cup runneth over.

"Ho, every one that thirsteth, come

ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1.

G. B. T.

Is It a Compliment?

ARE the changes taking place in our church life for the better? As we have improved our methods of doing business during the last few decades, have we increased in zeal, devotion, and consecration? These are questions which arise in our mind as we read the following newspaper editorial regarding a convention of Seventh-day Adventists recently held in one of our large cities:—

"A few years ago an 'Advent' assembly meant the clanning of long-haired, anemic individuals—the men in long coats and with long faces, the women with ultraplain gowns and unbecoming hats. The delegates would walk through town with solemn mien and with Bibles under their arms. Altogether it would be a very doleful affair, with exhortations to the sinners and long-visaged advice to the sanctified.

"Today the Adventist conference is a businesslike, dignified, and altogether model convention. The delegates look like so many merchants, doctors, or lawyers. They wear good, substantial clothing, cut to the prevailing style, minus the radicalisms and eccentricities of 'fashion.' The 'ministerial voice' is less in evidence. The delegates talk, look, and act like human beings.

"At their meetings the Adventists talk business—the dollars and cents of good management. They go at it prayerfully, and the religious atmosphere is omnipresent; but little time is wasted, and the heads of committees, divisions, and various branches of the work know their fields like a book.

"Why, the Adventists today even have a press agent,—a genuine newspaper man, who wastes no valuable time trying to get the papers to republish tracts or close their forms with prayer, but who supplies the facts so keenly sought by reporters, 'covers' the sessions which the newsmen are least apt to attend, and sees that the truth about Adventism is spread as widely as the 'bunk' has been distributed for the past few decades."

The editor meant this for a compliment to the denomination. We trust that the denomination is worthy of it in a true sense. We believe that our

methods of doing business have improved. They surely should with the years of experience through which this movement has passed. But after all, it is not improved methods alone which will carry this movement to success. We may be ahead in plans and methods; ahead of some of "the men in long coats and with long faces, and the women with ultraplain gowns and unbecoming hats," who as pioneers in this movement formed its very backbone and strength years ago; but that, after all, is not the real, vital question. Are we quickened by the same or greater zeal? Are we bringing to the work of God today the same devotion, the same faith? Is there seen in our lives the same simplicity that characterized theirs?

Of many no doubt this could be said, but of some we fear the reverse is true. Let us welcome better methods, but let us remember that it is "not by might, nor by power, but by my Spirit, saith the Lord," that this work is to be accomplished; and that our power as Christian men and women will rest in the simplicity of our faith, and in the humble, devoted, God-fearing lives which we live. Let us adapt ourselves to the world's changing conditions, seeking, as did the apostle Paul, to be "all things to all men," that we may "by all means save some;" but let us be slow to get away from the simplicity and the faithful, earnest devotion which characterized the plain men and women whom God used to inaugurate this movement.

F. M. W.

Just as I Am

MANY of our best hymns were composed under circumstances which, when known, make them of special value. Take for example the following hymn, which has brought blessings to thousands as it has been sung:—

"Just as I am, without one plea
 But that thy blood was shed for me,
 And that thou bid'st me come to thee;
 O Lamb of God, I come, I come."

The circumstances which called forth these beautiful words are said to be something as follows: A minister was one day invited to dine with a gentleman who had a very lovely and accomplished daughter. After dinner, while visiting with her in the parlor, he asked her if she had ever given serious thought to

the subject of religion, and considered the future welfare of her soul. She very curtly told him that she did not care to converse upon that topic.

Seeing his words had given offense, he said no more, but silently prayed that the Spirit of God might in some way touch her heart.

That night as she lay upon her couch, she could not sleep. The question troubled her. A new influence seemed to creep over her. New desires came into her heart. The wickedness and depravity of her heart were uncovered. A terror came into her soul, as she saw herself lost, a sinner without God, and without hope in the world. Her sins appeared so dark that all hope of salvation seemed to be cut off.

In her distress she sent for the minister the following day, and told him her condition and distress of mind. Her great question was, "How can such a sinner as I come to Christ?" She was told to come *just as she was*. Her faith grasped the glorious promise, "Him that cometh to me I will in no wise cast out," and peace like a river filled her heart. Then on the day of her conversion, from the pen of Charlotte Elliott came the beautiful words of this hymn. In the words she gave expression to the experience which had come into her heart.

Glorious indeed is it that we can come *just as we are*. We cannot make ourselves better; thank the Lord, we do not need to do so. Those who believe, the Lord accepts, and grants unto them a full and free pardon. G. B. T.



Signs of Christ's Coming — No. 5

Signs in the Political World

CHRIST said, "Nation shall rise against nation, and kingdom against kingdom." It is difficult to obtain any adequate conception of the dreadful loss of life through war. We quote some statistics taken from Haydn's "Dictionary of Dates and Universal Reference," concerning those killed in war from the time of the destruction of Jerusalem till the Franco-German War of 1870:—

"In the siege of Jerusalem by Titus, according to Josephus, 1,100,000 Jews perished. In the war with the Romans, sixty-five years later, on the occasion of the rebellion led by Barochab, 580,000 Jews fell by the sword, according to Dion Cassius. At Cyrene the Jews slew 220,000 Greeks and Romans; and in Egypt and Cyprus, during the reign of Trajan, 240,000. . . . The numbers slain by Attila the Hun are appalling; in the battle which resulted in his defeat at Chalons there perished 300,000. When the Saracens invaded Syria in 651, they slaughtered 60,000; when the Goths took Milan, they put to death 300,000. In 734 the Saracens slaughtered in Spain 370,000. In the battle of Fontenay 100,000 perished; in that of Yermock, 150,000; in that of Tours, between Martel and the Mohammedans, 350,000; in the battle of Muret, in 1213, 32,000; in that of

Crécy, 50,000; in that of Agincourt, 20,000; in that of Towton, in 1461, 37,000; in that of Lepanto, in 1571, 25,000; at the siege of Vienna, in 1683, 70,000; at the siege of Acre, 300,000. Coming down to modern times, in the battle of Leipzig, 330,000 allies fought against 260,000 French; the former lost in killed and wounded 48,000 and the latter 45,000. In the battle of Moscow the Russians had 130,000 and the French 134,000; the former lost 58,000 and the latter 50,000. At Wagram the losses were 42,000; at Austerlitz, 31,000; at Waterloo, 56,000. In the comparatively recent Franco-German War of 1870, the French lost 350,000, the Germans 17,570 killed in battle, and 10,707 afterward died of their wounds. Yet all this represents but a small part of those who have perished in war."—*Edition 1895, art. "War."*

War has always been in the world, and according to the Scripture will continue to be as long as the world shall last. With the work of the "peace advocate" we have the sincerest sympathy; and we should be inclined to hope with him that through some means war might be banished from the earth, were this possible. But as expressed in the words of another;—

"God seems to be teaching mankind that neither the shuttle, nor the plow, nor the pen, nor the merchant ship, nor the commercial treaty can stave off war or inaugurate the reign of peace. The spring of war is too deep for any or all of these to touch. Facts demonstrate the experiment has failed in this respect, however well it has succeeded in accomplishing other and important results. It is time we turned to older though less popular prescriptions. The Spirit of peace poured into the hearts of mankind, or the Prince of Peace returned to reign, alone will lay the tempests that convulse the world by extirpating the passions in which they have their birth. The Saviour tells us that when the world is nearest its end, and commerce should have accomplished all its enthusiastic promoters have predicted, wars will rage with their intensest fury, and nation rise up against nation with unprecedented animosities."—*"The Destiny of Nations as Indicated in Prophecy," by Rev. Dr. Cumming, p. 16. Hurst and Blackett, publishers, London.*

The Scriptures point out that there will be a "peace and safety" cry (Micah 4:2-5), but the apostle Paul admonishes us:—

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:1-3.

Let us not be deceived by the "peace and safety" cry. Many reasons were given why the present war could not occur. Some thought the financiers of the world would refuse to furnish the necessary funds; others thought that the invention of death-dealing instruments had made fighting so deadly and war

so awful that it could not break out, or if it did come the struggle could not long continue. But the present war has come, and has now lasted one year and two thirds of another, and still no end is in view. The expenditures have been enormous, and the loss of life has been appalling. According to the *Washington Post* of March 26, the total loss in men has been 13,033,000, and the estimated total expenditure \$39,500,000,000.

Let us recognize the present world conditions as evidences of the near approach of Christ's coming. Though this war end and peace be restored, it can be but for a short time. No permanent peace will be established until the setting up of the eternal kingdom of the Prince of Peace. L. L. C.



Discrediting the Bible

THROUGH all the centuries infidels, agnostics, and unbelievers of every type have done what they could to discredit the inspiration and infallible teaching of the Holy Bible. That this evil work is being carried forward in the schools of some of the strong evangelical denominations is to be deeply deplored. In the field of its enemies we might expect this, but hardly in the house of its professed friends. Under the high polish of higher criticism, and clothed in the garb of religion, the baneful work becomes all the more dangerous.

From an editorial in the *Word and Way* of Feb. 10, 1916, we gather that one of the Baptist missionary training schools is being conducted on what is termed the plan of the liberals, and in such a way that students who come expecting to be taught to love and reverence the Holy Scriptures are sorely disappointed, and find the foundations of faith removed from beneath their feet. The editor of the *Baptist Missionary Training School Echoes* (which is published by the training school), is quoted in the *Word and Way* as saying that on account of the nature of the teaching "there is a crisis in the life of the school now, and therefore a crisis in the life of every training school girl." The editor of the *Word and Way* gives a number of quotations which represent the testimonies given by the students. Here is one:—

"I settled the question on my knees before God, and it is to him that I am accountable for my actions. . . . I would not ask any girl to come here and suffer as I have suffered for the last two weeks. . . . I cannot accept the school's interpretation of the inspiration of the Scriptures and the deity of Christ, and I know—I do not merely believe—I know the personality of the Holy Spirit. . . . I cannot reconcile the teaching that 'God found in Christ a man in whom there was so much of his spirit that he could do the perfect will of the Father, and that each of us has the same spirit as Christ, but in lesser

measure, with the words I find in John's Gospel: 'In the beginning was the Word, . . . the Word was God.'

A junior student says:—

"I was born and raised in a Catholic home, and of course I received very little Bible truth. I was very anxious to hear all the truth the Word of God contained, and I was anxious to prepare for service for him. These are the two main reasons why I came to the training school. When I came, I was very much disappointed to find that only three hours a week were given to Bible work, and that the view was far different from that teaching I had formerly had. For instance, if I have to believe that the stories in Genesis are only suppositions, that they are only Babylonian legends to present to the people a theory of how the world came to be; if the books of Esther, Ruth, and Jonah are only stories, — in other words, if the Bible is not the Word of God as I believed it to be, my time here is being sadly wasted."

A senior student is reported as follows:—

"I was a senior in this school, and therefore was not in Miss —'s classes, but I heard a great deal about what was going on, and to satisfy my own mind I went to Dr. —, and he made it appear that we both believed alike. He told me that on the fundamental truths of the Bible we stood together, but he said there were things in the Bible that scientists had proved to be not true. I asked him if there was not a possibility of scientists' being wrong, but he seemed to prefer the authority of the scientists rather than that of the Bible. He used other illustrations to show that the Bible was not all true. The teachings mean a great deal to me, for my father is not a Christian, and he uses the very things taught here to prove that the Bible is not true. I have heard these things all my life, and if I stay and hold these teachings, how can I pray for my father and hope to have him change? I am not pleading for myself alone, but for the girls who will come after me. If we had said nothing about these teachings, nothing very likely would have been done. A great many girls come here with very little Bible study, and many of them have already lost faith; and then many ask why we leave if it does not hurt us, since we are seniors and not in Miss —'s class. Why do men in the church fight the saloon if it does not hurt them?—To help their weaker brothers; and that is what we are trying to do for the sake of other girls. We are asked to stay to save the honor of the school and of the faculty, but nothing has been said about saving the honor of God, and this is why I left the school."

Another student says:—

"Miss — told me that she did not believe that the Bible is a true record of God's dealings with his people, but that it is a record of man's experience with God, therefore a human record containing many mistakes; for instance, the story of creation as described in the Bible is not true; that, instead of there being a devil, there is an evil influence that causes people to sin, and that the temptation of Christ is a story written to describe this evil influence that had come to him."

Another testimony:—

"There is no fall of man; man has gone from lower to higher. There was no flood, this also is a story. There is no hell; hell is a punishment of sin on this earth. There is no Messianic prophecy in the Old Testament. We cannot study the Bible for the facts; but for the truth that is in it."

Another:—

"I came to the training school to learn all that I could about the Bible, and in the study that I have had so far I understand that the Bible has more mistakes than truth in it, and that the Old Testament contains mostly stories and legends taken from other literature. I have come to the place by hearing this teaching where I am losing faith in God and his Word. I am very unhappy here, and feel that I cannot stay."

Think of a professed Christian school teaching that Christ was only a man, that the record in Genesis is only a supposition, that other books of the Bible are only stories, that science proves the Bible to be untrue, that the Word of God contains many mistakes, that there was no fall of man, that there never was a flood, that there is no future punishment, nor any prophecy in the Old Testament concerning the coming of the Messiah. No wonder the students are perplexed and lose their faith in the Word of God. Such a situation is deplorable, and shows the prevailing infidelity of the times.

It is with great sadness of heart that we call attention to these statements. We do it only to show the tendency of the present time to drift away from God's Word. These students are not in an infidel school, but in a professedly Christian school of a great evangelical denomination, where missionaries are being trained to work for sinners. But the infidel tendencies of higher criticism are so pronounced that the faith of the students in the Word of God, which is the very foundation of the Christian religion, is wrecked. This is truly deplorable.

This is a time when we should cling to the Book of God. Our salvation depends upon it. The strength of our whole work depends upon the immutability of God's holy Word. The strength of our own denominational schools depends on their exalting the Scriptures to their proper place, and inculcating in the hearts of the students a love for God's Word and a confidence in its truthfulness. Truly we should "preach the Word."

G. B. T.



"ALL flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1:24, 25.

Liquor Drinking and Business Efficiency

THERE was a time some years ago when the question of liquor drinking was considered wholly on an ethical basis. Of late, however, serious study has been given to the question in its relation to practical efficiency as applied to the problems of the world's work. A number of the large business concerns throughout the country have given special study to the subject as related to the question of dollars and cents, and have taken a very definite stand, requiring that their employees shall not indulge in strong drink.

Mr. C. W. Baines, according to the *Sunday School Times*, has made an investigation among the great steel and iron concerns of Ohio, West Virginia, Pennsylvania, Indiana, and Illinois, to ascertain their attitude toward alcohol. Of the 140 corporations written to, answers were received from 113. The report, Mr. Baines says, is not meant for a Sunday school document, but rather it is—

"a cold-blooded business and economical deliverance intended to determine industry's hostility toward alcoholic drink and drinkers, which has been very indefinitely discussed in the public press; to throw an illuminating ray of light on its attitude toward the movement for abstinence and prohibition in commercial life."

He classifies as follows the returns which he received:—

"1. Of the one hundred and thirteen answers, only six permit the use of alcoholic drink in their shops or plants.

"2. One hundred and seven firms, the world's greatest steel and iron producers, absolutely prohibit the use of strong drink in their works. Almost without exception, they testify that the abstainer is more efficient, more reliable, and that teetotalers alone are considered when promotions are made.

"3. One hundred companies prohibiting drinking during working hours report that they are also doing 'everything possible to prevent drinking by employees out of working hours.' One corporation discharges any man who enters a saloon going to or from work; another suspends such an employee one week for the first offense, and for the second he is usually discharged.

"4. Eighty-three of the one hundred and thirteen concerns, when employing or promoting men, discriminate against those who use alcoholic liquors, even though they use liquor outside of working hours only; absolutely refuse to promote men who drink; there the most moderate use of rum is fatal to a man's chance of promotion."

"5. Sixty-three corporations have undertaken constructive abstinence work, to determine the deleterious influences of the moderate use of alcohol upon a workman's efficiency, producing power, and reliability.

"6. Ten concerns not only prohibit drinking during working hours, but absolutely prohibit employees drinking at all times."

Statements made by these large business corporations are indicative of their attitude toward the liquor traffic. We append the following typical statements:—

"We do not allow any liquor on the premises, discharge immediately any man under the influence, preach abstinence through foremen and bulletin board literature, and we are succeeding famously. Most important is the fact that our men also see the good of it."—*Interstate Steel and Iron Co., East Chicago.*

"The efficiency of a man is reduced in exact proportion to the amount of alcohol he drinks. The total abstainer ranks above the moderate drinker in reliability and efficiency in all classes of work nearly as much as the moderate drinker does above the heavy, regular drinker."—*The Follansbee Furnace Company, Follansbee, W. Va.*

"The moderate use of liquor tends to impair efficiency and reliability, and we do not knowingly employ men who drink, nor advance them to positions of authority if they are employed."—*The Crane Company, Chicago.*

The attitude of these large business corporations toward the use of liquor on the part of their employees has attracted considerable attention from the liquor interests. One of the liquor trade papers denominates it "the steady and increasing tendency of big corporations to encroach upon the personal liberties of workers," and the *Brewers' Journal* is quoted as saying:—

"There are even companies and individual employers who threaten to discharge employees for drinking alcohol at any time. They do not care if that is social and economic slavery. Their main object is to protect their pocketbooks."

It is not strange that the liquor interests make the claim that personal liberty is being destroyed because these large corporations have decided that they cannot operate their establishments with those who indulge in alcoholic liquors. Naturally their viewpoint is a personal and selfish one. They fear for the future of their business.

When these great manufacturing firms have demonstrated, as they claim, and as every unbiased man must admit, that the highest efficiency can be attained only through strict adherence to temperance principles, then the matter of securing the cooperation of their employees should not be one necessarily of compulsion, but of cooperation, as we believe it is coming to be in the large majority of cases. It is not social nor economic slavery for any firm to say to its employees, "We cannot offer you work unless you bring to our business steady nerves and clear minds. This you cannot do while using alcoholic drinks. We cannot employ those who use liquor." The wise laboring man will see in this only an effort to help him and his fellow workmen.

Nor is it an abridgment of personal liberty to say to the operator of the saloon or grogshop, "You shall not sell that which destroys the health and lives of your fellows, debases their manhood, blasts their characters, destroys their homes, and makes of them public charges to the State and to the community." The principle which abolishes the liquor traffic is the principle of self-preservation, the same principle which leads to the destruction of poisonous reptiles and savage beasts of prey.

F. M. W.

Developments of the Work in the East

In the early part of 1902 our sanitarium and hospital buildings in Battle Creek, Mich., were destroyed by fire. A year later the main building of the Review and Herald publishing plant was laid in ashes.

The destruction of these large and important buildings seemed like a great calamity to our cause. It made us all think seriously, and when messages came through the Spirit of prophecy telling us that these great fires were judgments from the Lord, we sought the Lord earnestly to know what was wrong, and what should be done to correct the wrong and meet the mind and purpose of God.

In our perplexity and our search for the right way the definite message came, telling us that instead of rebuilding the publishing house in Battle Creek, we should remove the headquarters of our work to some suitable place in the Eastern States, on the Atlantic coast. This message was a surprise to the majority of our people. To some it brought a sense of relief and encouragement; to others it brought great perplexity and regret.

In our study of the problem, our attention was called to the message given in 1856, stating that when the cause had become strong in the West, the movement would turn eastward, and that power would attend our labors in the East. As we put these two messages together, the way became clear, and with assurance and courage we took up the task of removing our headquarters from Battle Creek, where they had been established for nearly fifty years, back to the Atlantic coast. We moved to Washington, D. C., in August, 1903.

In connection with this removal to the East, earnest messages began coming to us through the Spirit of prophecy in behalf of the cities in the Eastern States. These messages directed our attention to these populous cities, and gave well-defined reasons why immediate, strong, efficient efforts should be made to give our message to the masses in these cities.

One of these messages was entitled "A Present-Day Work," and from the following may be seen, in part, the deep solicitude it expresses for the millions in these cities who know not that the day of their visitation is at hand:—

"More and more, as the days go by, it is becoming apparent that God's judgments are in the world. In fire and flood and earthquake, he is warning the inhabitants of this earth of his near approach. The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,—fire and flood and earthquake, with war and bloodshed.

"O that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; his hand is still stretched out to save, while the door is closed to those who would not enter. . . .

"Behold the cities, and their need of the gospel! The need of earnest laborers among the multitudes of the cities has been kept before me for more than twenty years. Who are carrying a burden for the large cities? A few have felt the burden, but in comparison with the great need and the many opportunities, but little attention has been given to this work. . . . 'Repeat the message, repeat the message,' were the words spoken to me over and over again. 'Tell my people to repeat the message in the places where it was first preached, and where church after church took their position for the truth, the power of God witnessing to the message in a remarkable manner.'

"For years the pioneers of our work struggled against poverty and manifold hardships, in order to place the cause of present truth on vantage ground. With meager facilities, they labored untiringly, and the Lord blessed their humble efforts. The message went with power in the East, and extended westward until centers of influence had been established in many places.

"The laborers of today may not have to endure all the hardships of those early days. The changed conditions, however, should not lead to any slackening of effort. Now, when the Lord bids us proclaim the message once more with power in the East, when he bids us enter the cities of the East, and of the South, and of the West, and of the North, shall we not respond as one man and do his bidding? Shall we not plan to send our messengers all through these fields, and support them liberally? Shall not the ministers of God go into these crowded centers, and there lift up their voices in warning the multitudes? What are our conferences for, if not for the carrying forward of this very work?"—*Testimonies for the Church,* Vol. IX, pp. 97-99.

It will be noticed that this message given in 1909 calls our attention to conditions and experiences back in the pioneer days. It almost repeats some of the things said in the message given in 1856, which contained the promise that an active movement would at some future time return to the East. It connects that return movement to the East with most serious conditions prevailing in the land.

This recent message not only directs attention to the Eastern cities, but it names some of them, and gives specific instruction regarding the efforts that should be made for them:—

"In Portland, Maine; in Boston, and the towns round about; in New York, and the populous cities close by; in Philadelphia and Baltimore and Washington, the Lord desires us to proclaim the third angel's message with power. We cannot exercise this power ourselves; but we can choose men of capability, and urge them to go into these avenues of opportunity, and there proclaim the message in the power of the Holy Spirit. We must plan to place in these cities capable men who can present the third angel's message in a manner so forcible that it will strike home to the heart."

A year later another communication came, addressed to the leaders in the Maine Conference. This message contains the following instruction:—

"DEAR BRETHREN: The importance of the work in Portland, Maine, is kept before me. I am glad that a house of worship is being erected in that city. The Lord will be pleased if all our brethren in the Maine Conference will make a solemn covenant with him and work unitedly to complete this building. . . . The Lord does not require means of those who have it not to give. Poverty is not so great a difficulty in the advancement of the Lord's work as is the manifestation of self by men. The living Christ alone can deal with the selfish dispositions of men who are determined to have their own way. The Lord is waiting to see self-esteem and self-confidence broken down. I beseech of our brethren to fast and pray, if necessary, till every difference be removed, till self is subdued, and there results a sweet spirit of harmony. . . . A new era is to begin for the Maine Conference. . . . It is for the glory of God that the work in Maine shall go forward with increased strength."

These messages and others of a similar character led to earnest, conscientious efforts in behalf of the cause in Maine. Elder and Sister Haskell were especially moved upon to carry out this instruction. They went to Portland and labored untiringly for the church, and also for the people of that city. They met with many perplexities and discouragements, but they held on. Others united with them in faithful, persistent effort. They endeavored to comply with every detail of the counsel given. The church appointed seasons of fasting and prayer. The members put away differ-

ences that separated them, and prevented the fullest Christian union.

The Lord kept his promise to work in their behalf. The year 1915 was a most encouraging one for the workers and the believers in Maine. Nearly one hundred members were added to the Portland church. The eight thousand dollars of indebtedness on the church building was paid. Having no conference office and needing a baptistery and more room for Sabbath school purposes, a neat addition was made to the church building, at a cost of \$1,700, all of which was paid by the time the work was completed.

Further than this, an encouraging change came over the cause of present truth throughout Maine. The brethren all over the State began to seek the Lord earnestly and to do more active work. Their tithes increased, and they came to the front in all their offerings. They took first place in the Harvest Ingathering work. From one of the most backward conferences in the whole United States, the Maine Conference has stepped into the front ranks. The brethren do not boast of this progress; they give thanks and praise to God for it all.

We heard about these things, and some of us could hardly believe all we heard, knowing quite well the former conditions. On invitation I visited Portland, and found everything there as reported, — a greatly increased membership, a nice new church building, new conference offices, and not a cent of indebtedness. The spirit of the people was warm, joyous, courageous. A new life had taken hold of all.

While at South Lancaster during the last week of prayer, Elder A. E. Sander-son, who has acted as pastor of the Portland church during the past year, expressed to me his belief that there was yet much more to be done for the city of Portland and the State of Maine. He quoted the instruction that had been given us with reference to holding large meetings to arouse the people. He suggested, further, that I assist by giving three addresses in Portland, and I reluctantly agreed to do so, feeling, however, a large degree of uncertainty as to the part I could fill.

The Portland city hall is one of the finest civic auditoriums in the United States, the one thing of which the people of the city are especially proud. This hall was secured for three nights. Thorough work was done in advertising the meetings, utilizing neat show-window cards, large, nicely painted signs in prominent places, and a liberal amount of newspaper space. All the advertising was of a creditable, high-class character.

The Sabbath preceding the first meeting was appointed a day of fasting and

prayer. The brethren were expecting an audience that would fill the hall, and were praying and working for it. Personally I felt that if five hundred persons came to hear us, I should feel encouraged. My burden was not so much for a large attendance, as that God would speak to the hearts of the people and cause them to think very seriously.

The church from which Sister White's parents were excluded still stands, and is on the same street as the city hall. The building where Sister White attended school when she was a child is still there. The little hall, about eighteen by thirty feet, where Brother and Sister James White and Brethren J. N. Andrews and J. N. Loughborough used to meet with a little handful of people, is there now, being used as a paint shop. As I thought of the dear old pioneers, standing loyally and courageously for the truth when it had no standing of its own, amid prejudice and ridicule, I was made to feel very serious indeed, and was led to pray earnestly for that loyalty and courage that filled the hearts of the pioneers in those dark days. A. G. DANIELLS.



Young People's Missionary Volunteer Day

THE General and Division Conferences have set apart the first Sabbath in May as Young People's Missionary Volunteer Day. Not a few leaders, church elders, and even ministers will probably ask, Shall we observe this day? and if so, what shall we do to make the day both profitable and interesting?

The latter part of this question will be answered by a program which the Missionary Volunteer Department will furnish all church officers and young people's leaders for this occasion.

Let me suggest a few reasons why this day should be observed by every church in the Division Conference:—

1. The General and Division Conferences have set this day apart to be observed by our churches throughout the world. It adds much to the interest of the occasion to know that every fellow believer in the denomination is following the same program that we are trying to carry out. This makes us a united people, and invariably brings strength and comfort to the church.

2. Our young people need the inspiration and help to be obtained from the observance of this day. They are isolated from the world and its pleasures. We do not wish them to join other young people's societies nor to attend public amusements, nor the places generally visited by the young. We must offer them something more interesting and helpful. This day's service is designed to meet a need in the lives of young people, and to encourage them to

remain loyal and faithful to the church and the third angel's message.

3. Not a few young people of Seventh-day Adventist parentage are out of Christ. It is the endeavor of the Young People's Missionary Volunteer Department to lead the unconverted and those who are not especially interested in the truth, to give their lives to God, and to take an active part in the work of the church. The efforts for the day will be to interest these young people, and all should unite in prayer that the Holy Spirit may speak to many hearts, and that those out of Christ may find the joy of the Christian in believing.

4. To accomplish this purpose, there must precede this day a heart preparation of much prayer and wrestling with God. Parents should tarry long in secret communion with the Most High for their wayward sons and daughters out of Christ. The church officers should counsel together, lay their plans with the young people's leaders in a very definite way, and spend much time in prayer in behalf of those young people who need help.

5. The Young People's Missionary Volunteer Department has prepared a program for the day, which will appear in the REVIEW of April 20. These workers have spent much time and prayer and study trying to set forth those points that will be most helpful. No other program should be substituted for this, but each one should study well the part he is to take in the day's service, and make it as helpful as possible.

This day should be made a day that will never be forgotten. It should be a day when the Holy Spirit shall manifest its convicting and converting power. Our young people must be brought to Christ, if labor and prayer on our part will bring them. They are needed in the homeland, they are needed in the foreign fields, and we must remember our duty toward the "beautiful flock" that the Lord has intrusted to our love and care. Nor should we forget the purpose of this day. It is not a holiday, but a holy day, the proper observance of which will bring rejoicing and thanksgiving to many hearts.

We therefore trust that our church elders and leaders everywhere in the Division Conference will plan long beforehand to make this day one of the best in the whole year. Let us work for great things, pray for great things, and believe that God will give us the desires of our hearts.

I. H. EVANS,

President N. Am. Div. Conference.



'Tis Jesus Saves

MRS. M. C. HUNN

I ONCE was lost, but now I'm found;
'Twas Jesus took me in.
I'm dwelling now within his love,
The love that frees from sin.
I'd wandered far out in the cold,
But Jesus brought me to the fold,
And oh, what rapture to be told,
" 'Tis Jesus saves from sin " !

I'm drinking at the fountain pure
That doth so freely flow;
I've found a spring of glorious joy
The worldly cannot know.
I care naught for this world so gay,
Its pleasures soon will pass away;
'Tis sweeter far to know today
That Jesus saves me now.

He fully cleanses me from sin,
He fills my heart with love;
And oh, what rapture to my heart
To tell of him above!
To tell of him who died for me,
Who gave his life upon the tree,
Who gave his life to set me free;
Now saves and fills with love!

Come, sinner, taste of Jesus' love,
'Tis sweet as honeydew;
Come to the fountain, drink and live,
It freely flows for you.
O sinner, ere it be too late,
Come, seek and find the narrow gate;
Come to the Saviour, do not wait,
'Tis he will save you now.
Boulder, Colo.

Secret Societies

(Continued)

MRS. E. G. WHITE

I ASK you who take pleasure in these associations, who love the gathering for indulgence in wit and merriment and feasting, Do you take Jesus with you? Are you seeking to save the souls of your companions? Is that the object of your association with them? Do they see and feel that there is in you a living embodiment of the Spirit of Christ? Is it manifest that you are witnessing for Christ, that you belong to a peculiar people, zealous of good works? Is it manifest that your life is governed by the divine precepts, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself"? To speak to the hearts and consciences of those that are ready to perish, is beyond the power of one who does not himself surrender all for Christ. But where do your fluency and warmth of speech show that your interest is centered?

In these societies what are the favorite subjects of conversation? What are the themes that excite interest and give pleasure? Are they not the gratification

of the senses,— eating and drinking and pleasure seeking? The presence of Christ is unknown in these gatherings. No reference is made to him. His companionship is not desired. Where and when is God honored by such associations? Wherein is the soul in the least benefited? If you do not influence your companions for good, are they not influencing you for evil? Will it do to lay aside the lamp of life, God's Word, and mingle freely with this class of associates, and come to their level? Do you think you can find something to satisfy the hunger of the soul apart from truth and the favor of God? Shall those who profess to believe the truth for this time be at home in such scenes, when God is not in all their thoughts?

In the same room where these societies have had their gatherings, the congregations have met to worship God. Can you, during the sacred hour of divine service, forget the scenes of merriment and feasting, and indulgence in the wine cup? All this God writes in his book as intemperance. How does it blend with eternal realities? Do you forget that at all these pleasure gatherings there is a Witness present, as at the feast of Belshazzar? Could the curtain that separates us from the invisible world be rolled back, you would behold the Saviour grieved to see men absorbed in the pleasures of the table, in hilarity and witticism, that put Christ, the center of the world's hope, out of their thoughts.

Those who cannot discern between him that serveth God and him that serveth him not, may be charmed with these societies that have no connection with God, but no earnest Christian can prosper in such an atmosphere. The vital air of heaven is not there. His soul is barren, and he feels as destitute of the refreshing of the Holy Spirit as were the hills of Gilboa of dew and rain.

At times the follower of Christ may by circumstances be compelled to witness scenes of unholy pleasure, but it is with a sorrowful heart. The language is not the language of Canaan, and the child of God will never choose such associations. When he is necessarily brought into society that he does not choose, let him lean upon God, and the Lord will preserve him. But he is not to sacrifice his principles in any case, whatever the temptation.

Not of Christ

Christ will never lead his followers to take upon themselves vows that will unite them with men who have no connection with God, who are not under the controlling influence of his Holy Spirit. The only correct standard of character is the holy law of God, and it is impossible for those who make that law the

"CONTENTMENT is a pearl of great price; and whoso purchaseth her at the expense of ten thousand desires, maketh a wise and happy choice."

rule of life to unite in confidence and cordial brotherhood with those who turn the truth of God into a lie, and regard the authority of God as a thing of naught.

Between the worldly man and the one who is faithfully serving God, there is a great gulf fixed. Upon the most momentous subjects,— God and truth and eternity,— their thoughts and sympathies and feelings are not in harmony. One class is ripening as wheat for the garner of God, the other as tares for the fires of destruction. How can there be unity of purpose or action between them? "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

But we are to beware of indulging a spirit of bigotry and intolerance. We are not to stand aside from others in a spirit that seems to say, "Come not near to me; for I am holier than thou." Do not shut yourselves away from your fellow men, but seek to impart to them the precious truth that has blessed your own heart. Let it be manifest that yours is the religion of love. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." But if we are Christians, having the Spirit of him who died to save men from their sins, we shall love the souls of our fellow men too well to countenance their sinful pleasures by our presence or our influence. We cannot sanction their course by associating with them, partaking in their feasts and their councils, where God does not preside. Such a course, so far from benefiting them, would only cause them to doubt the reality of our religion. We should be false lights, by our example leading souls to ruin.

Responsible for Other Souls

I lately read of a noble ship that was plowing its way across the sea, when at midnight, with a terrific crash, it struck upon a rock; the passengers were awakened only to see with horror their hopeless condition, and with the ship they sank to rise no more. The man at the helm had mistaken the beacon light, and hundreds of souls were at a moment's warning launched into eternity. If we present a phase of character that misrepresents Christ, we present a false light, and souls will surely be misled by our example.

And Christians who connect themselves with worldly associations are injuring themselves as well as misleading others. Those who fear God cannot choose the ungodly for companions, and be themselves unharmed. In these societies they are brought under the influence of worldly principles and customs, and through the power of association and habit the mind becomes more and more conformed to the worldling's standard. Their love for God grows cold, and they have no desire for communion with him.

They become spiritually blind. They can see no particular difference between the transgressors of God's law and those who fear God and keep his commandments. They call evil good, and good evil. The brightness of eternal realities fades away. The truth may be presented to them in ever so forcible a manner, but they do not hunger for the bread of life, or thirst for the waters of salvation. They are drinking at broken cisterns that can hold no water. Oh, it is an easy thing, by association with the world, to catch their spirit, to be molded by their views of things, so that we do not discern the preciousness of Jesus and the truth. And just to the degree that the spirit of the world dwells in our heart, it will control our life.

When men are not under the control of the Word and the Spirit of God, they are captives of Satan, and we know not to what lengths he may lead them in sin. The patriarch Jacob beheld those who take pleasure in wickedness. He saw what would be the result of association with them, and in the Spirit he exclaimed, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." He lifts up the danger signal, to warn every soul against such associations. The apostle Paul echoes the warning: "Have no fellowship with the unfruitful works of darkness." Eph. 5:11. "Be not deceived: evil company doth corrupt good manners." 1 Cor. 15:33, R. V.

(To be continued)

The Law of God — No. 11

The Sixth Commandment

MILTON C. WILCOX

It was Jehovah, the great covenant God of his people, who thundered from Mt. Sinai the sixth word of the law.

"Thou Shalt Not Kill"

With the common application of the commandment, mankind are generally agreed. But what about killing by God's command, so often referred to in the early part of the Bible? Was not this a violation of God's law?

Look upon it in this light: All life is from God. He gave life to man as a trust to be used to his glory and always for man's eternal good. If man misuses the gift, God does no injustice to remove it in whatsoever way he will. If by swift and superhuman judgment or by human agent, we can leave it with him.

Sometimes a nation or a people become so corrupt, so debased, so depraved, so reprobate, that it is mercy to them and their present and probable posterity to destroy them utterly, as the Canaanites were destroyed. Think of the fearful harvest of crime and vice which would have been perpetuated if these nations had been permitted to live and continue to propagate. God's mercy was manifest in their destruction.

Sometimes the work which God did through Israel was limited and perverted by the human instrument. But

the life of man we may safely leave with God the Creator, the Life-giver, the Judge of all the earth. It is his to give; it is his to take away. But we should not hold him responsible for the sins of his people.

"Thou shalt not kill." The law strikes at the highest transgression, and includes all under it, every motive that leads to the taking of life. Therefore the divine comment, "Whosoever hateth his brother is a murderer." 1 John 3:15. For hatred, full-grown, free, and without restraint, results in murder. He who hates is a transgressor of this law. There are many sins which would place one in this category. He may not be free to admit it, but his words and acts reveal the hatred, and God tells us what it means.

There is one remedy—the love of God in the heart. That love will come when we, seeing the enormity of our own sins and the great mercy of God in giving his Son to die for such sinners, yield those sins to God, and open our hearts to receive the Holy Spirit. See the climax of this experience in Rom. 5:1-5.

But these are not all the transgressions covered by the commandment. Great corporations are killing men and women by their demands in service, by the unsanitary conditions under which the hands are obliged to work, and by the pitifully small wages paid. Sweatshop factories are killing men. For these conditions individual men are in some way responsible, and the judgment of God will find out how and why and where.

The husband, by leading a life of lust or selfishness, by penuriousness and brutality and bestiality, may be killing his wife. The wife, by the selfish course she is pursuing, by self-centered fault-finding, extravagance, and neglect, may be undermining the life of the husband. The careless, indifferent, wayward son, or the selfish, wanton daughter may be breaking the heart and sapping the life of father and mother.

All murder is not by bludgeon, choking, poison, shooting, or stabbing. These are sometimes the more merciful. It is sometimes the slow, long-drawn-out cruelty, the wilful, selfish neglect, the adding of weights and burdens to an already overburdened life. Husband, father, wife, mother, son, daughter, these are things for us to consider. We shall meet the consequences of our acts in the great judgment day, unless we have, by God's grace, gained the victory over our thoughtlessness and neglect.

Suicide is murder. We have no right to kill ourselves in any way, by violence, hanging, poison, or by the slower process of a bad habit or any wrong course of life.

Regard the life of all, even your own, as sacred to Him who redeemed you with his own precious blood. Let the love of God into your heart, and it will drive out hatred, and implant therein a love for every person in the world.

Mountain View, Cal.



THE WORLD-WIDE FIELD



Minas Geraes, Brazil

F. W. SPIES

NOVEMBER 12 I started on a visit to some of the places in Minas where the truth has found friends. I first visited Caxambie, where I met Brother Rhode, and where some of our newly baptized brethren had created an interest among their relatives. In this place I found six persons who had begun keeping the Sabbath. Others were studying the truth. We spent several days with them, holding meetings and teaching, and then went to Juiz de Fora. Here also several families had recently begun keeping the Sabbath. Our meetings were well attended, and I was pleased that on the Sabbath I could baptize four.

From Juiz de Fora my trip took me to Bello Horizonte, the capital of Minas, where I went to visit Brother and Sister Kroeker. Sister Kroeker had for some time been canvassing there with good success, and Brother Kroeker had been teaching the English language to quite a number of young people, even normal school professors and students of the place. This city impressed me as being a very promising place for a series of tent meetings; but like so many other openings, it must wait until some future time.

From Bello Horizonte I went to Barbacena. Here Brother Rhode and I spent several days. During our stay Brother Bettoni's family, four in all, were baptized.

We went to Guarany, where the truth had found an entrance, and where we had another baptism, six being here buried with their Lord in the watery grave. - I was especially impressed with the fervor of these new brethren.

Having finished our work in Guarany, we went several stations farther, to a place called Serra dos Maccacos. In and about this latter place there resided a number of native Christians. Some, having learned that our colporteurs were working in that section, became alarmed and warned them against the work. The effect of this warning, however, was the opposite from what was expected. One of the leading men, thinking it strange that they should be warned against people who try to follow the Bible, became curious to know more about us, and sent Brother Rhode an invitation to visit him. As Brother Rhode could at that time spend only a few days with these people, he left them a copy of Portuguese "Bible Readings." When we arrived, we found fifty persons keeping the Sabbath. Brother Rhode has since spent a few weeks in that place, and found as many others anxious to study the precious message for this time.

Surely the field is ripe for the harvest; but how great a lack of reapers in this large and needy field! May the Master send more reapers to gather the ripe grain is our earnest prayer.



South Caribbean Conference

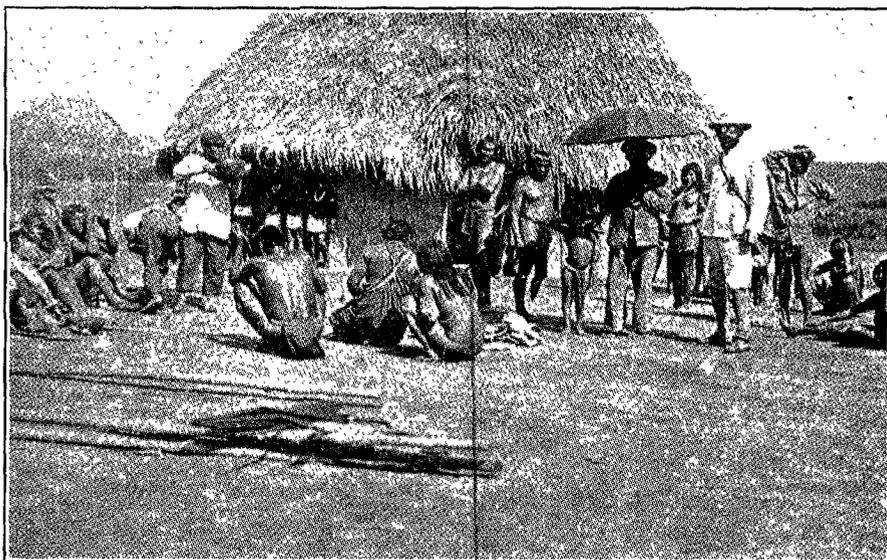
N. H. POOL

IN closing our work for the year 1915, we see many evidences that the arm of the Lord is not shortened, and have many reasons for praise and thanksgiving. The final statement shows that two new churches were organized, and 378 converts added to the membership, as compared with 132 in 1914. One church building was dedicated. While war con-

erty. It was the surgeons' quarters when the army was stationed there, a very substantial building facing the Atlantic Ocean, with fine beach and sea bathing. With the renown that Barbados has as a health resort, there is good reason to believe it will be an excellent place for our work.

When we compare what has been accomplished with the great needs of the field, it seems insignificant. With a territory larger than three union conferences, or equal to three fourths of the territory east of the Mississippi River, with six distinct races and languages (at present we are carrying on work with three, the English, French, and Spanish), and two missions among the American Indians of British Guiana, it would seem this is quite a large mission field.

There was a call for Brother H. Beck to visit a company of Indians on the Berbice River, in British Guiana. A little later it was my privilege to visit them in company with him. We were agreeably surprised to find that some were obeying the truth and desired baptism. They had a church building partly



CHIEF JEREMIAH'S HUT WHERE ELDER O. E. DAVIS DIED

The cover at the left is over the grave. Chief Jeremiah has on Elder Davis's new suit and is holding the umbrella he used on his last journey.

ditions have prevailed and times in general have been hard, yet our tithes and offerings have not fallen off.

There were sold during the year \$4,700 worth of books, \$3,000 worth being Spanish books placed in Venezuela. We have had no regular bookman, so feel that we have made a very small showing in the sale of publications as compared with the great opportunities that lie before us. With a man to devote his time to that work, we are hoping for better results this year.

The school work is struggling against many difficulties, yet we have held our own, and the prospects are brighter for the future, as we started one new school in January.

Our medical work took an advance step during the year. Dr. Charles Cave, of Barbados, who had been laboring under difficulties because of lack of room, was enabled to make a change for the better. He has secured a fine prop-

erected, and promised that they would build a mission house if we would send them a missionary. The church is now completed and waiting for dedication. They still wish to build a house for the mission.

In the Guianas and Venezuela there are great numbers of these children of the forest, who for some reason have a very strong impression that the Lord is coming soon. They are desirous of having some one teach them the truth as we know it. At present we have some young people at our Tapagruma mission who are studying and making the needed preparation, so that when we have a missionary to send to the interior, they may assist as guides and interpreters. They are acquainted with the people and country where Elder Davis died. The accompanying picture of Jeremiah's hut, and beside it Brother Davis's grave, was obtained on this visit into the interior of British Guiana.

Besides these Indians, we have the Dutch and East Indians, for whom we are doing practically nothing. But we cannot turn aside from the duty that faces us at every turn.

We are glad to welcome new workers as they come to the field, and trust that with a united effort many may yet be gathered as trophies of redeeming love. We are praying that the Lord of the harvest will send forth many more laborers into these dark places.



Jamaica

MRS. E. C. BOGER

"Jamaica, thou lovely isle in the sapphire sea,
Where breezes blow soft as breezes can be;
Where hill and dale vie with his brother,
To cover with beauty the faults of the other."

I WONDER who could help finding beauty here, it is so lavishly strewn. Waving palms; soft banana leaves uncurling gently to the passing breeze, which takes delight in whipping them into fringe; ferns peeping from the rocks along the hillside and highways, — beauty everywhere, when one looks for it.

Through the REVIEW we send sincere greetings to all in the homeland.

As we look back over the past year, we see changes, some defeats, and many victories.

Pastor G. A. Roberts, with his wife and daughter Ruth, from Arizona, reached us January 10. Brother Roberts will act as pastor of the Kingston church, which has a membership of more than five hundred; so he is sure to find plenty to do.

Brother N. J. Aalborg, the former pastor, was asked last October to settle in the hill country, at Balaclava, where there are seventeen churches for him to care for. Mrs. Aalborg often travels with him, as they have a horse and buggy to use, and they greatly enjoy their work together.

During the past year we laid away two of our faithful workers, Pastor W. M. Crothers and Sister Mary Van Deussen, the first in October and the latter in December. Elder Crothers rests by the sounding sea, near the spot where Sister E. W. Webster is laid, who died of yellow fever soon after coming to the island, twenty-one years ago, in the early days of the work in Jamaica. Grandmother Van Deussen rests in the Riversdale churchyard, in the spot which she selected for her grave. Two days before her death the church was holding its yearly Harvest Ingathering service, and she sent as one of her offerings a neat, finely quilted patchwork quilt, every stitch the work of her loving hands.

During the year two hurricanes with their attendant coast tidal waves, together with other floods due to the fierce storms, have caused immense loss in property. The banana and coconut

crops were practically ruined in the portion of the island visited. Houses were wrecked, and railroads and bridges washed out. But nature is kind here; she quickly spreads her mantle of green over all the defects, so that now, save for shattered hopes, little can be seen of the effects of the storm.

The war is making a great drain on the island, in both men and money. Taxes are high, and money is scarce. But in spite of all, the Lord's work has steadily advanced. During the year, 221 have been baptized, many of whom are young people.

Our Watchman Press has done a noble and far-reaching work. The *Watchman's* growth has been steady, the total issue being 86,892 copies, an increase over 1914 of 16,427. We are finding continually little companies accepting the truth as the result of having read the *Watchman*.

We have held three tent efforts since the new tent came a year ago, two very successful ones in Kingston, and one in the parish of St. Mary, Port Maria. Unfortunately, at the latter place, the rain fell so heavily that the meetings could not be held regularly. However, ten have promised to obey, and others are investigating.

Brother Degering, our tract society secretary, gives an encouraging report. Sometimes we wish the large books could be sold as rapidly as the smaller ones, but our canvassing agent, Brother A. E. Holst, has sold quite a number of copies of "Practical Guide," and some other books of the same size. He has a band of faithful colporteurs who are doing a good work, and the churches are taking hold of the paper selling with encouraging results.

We know many prayers are going up to the great white throne for the workers in Jamaica, and our prayers ascend likewise for strength and courage to go forward with the work.



Progress Round the Caribbean

W. A. SPICER

It was for a busy week's work that the West Indian Union Committee met at Cristobal, on the Canal Zone, in February.

We do not always remember that the three conferences of this union represent more than four thousand Sabbath keepers. The visitation work planned for Elder A. J. Haysmer, the president, at the committee session, will keep him away from the headquarters in Jamaica until September. The fields are large in area, and communication in these war times is often very uncertain. But there is advancement everywhere.

Each conference president came in with a good report. Elder E. C. Boger, of Jamaica, reported 221 persons baptized in that island conference during 1915. Elder W. G. Kneeland, of the West Caribbean Conference (stretching from Nicaragua to the southern border of Colombia, in the heart of South America), reported 112 baptisms. And

Elder N. H. Pool came in from the South Caribbean Conference, which includes Venezuela and the Guianas, with a report of 378 persons baptized during the year 1915. Thus 711 new believers were baptized during the last year. The workers are expecting to pass the thousand mark during 1916.

Besides the presidents of conferences there were at this meeting, F. H. Raley, the union secretary; A. F. Haines, manager of the union printing house; Elder E. C. Widgery, of the Leeward Islands; Elder John Shultz, of Costa Rica; Elder B. E. Connerly, of Colombia; J. P. Redding, secretary of the West Caribbean Conference; and J. J. Ireland, auditor of the General Conference. It is a word of cheer that every one of these workers has to send to friends in other lands. These brethren are hard at work down here in the tropics, and with them is a little army of West Indian laborers and thousands of believers.

The day after the council closed, Elder Connerly and his family sailed for Colombia, expecting to settle about seven days' journey in the interior. They go with courage, and with our prayers that this may be a permanent establishment of our work in that republic. Now every one of the South and Central American republics is on our entered list.

The union office is removed from the Canal Zone to Jamaica, in order that the secretary may also assist in the work at the union publishing house. Four new workers are earnestly called for by this union, — an evangelist and a field agent for the South Caribbean Conference, and the same for the West Caribbean. There are open doors for work among the Indians of the Mosquito Coast of Central America; and the Indians of the upper Guiana district, where Elder O. E. Davis lost his life, are still calling for some one to come and teach them about Christ's second coming, which, because of some tribal tradition, they are looking for. They call to us for help. Some day we surely must enter these regions, marked by a missionary grave, but left without a teacher.

Canal Zone, Panama.



REPORTS from Korea show a present native Christian membership of forty thousand, as contrasted with ten thousand a decade ago.



THERE are said to be two hundred and ten million Moslems in the world. One fifth of the population of the globe is therefore Mohammedan.



A TRAVELER once found this inscription hanging on the wall of an inn in Savoy: "Understand well the force of the words, a God, a moment, an eternity, — a God who sees thee, a moment which flees from thee, an eternity which awaits thee: a God, whom you serve so ill; a moment, of which you so little profit; an eternity, which you hazard so rashly."



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.

Mother's Songs

OFTEN and often my thoughts go back
Like wanderers over a time-worn track
To the time when I knelt at my mother's
knee
And she sang at the twilight hour to me.

Oh, the dear old songs! I can see her
eyes
Aglow with the gladness of Paradise,
As I fancy she'll sing in the streets of
gold
The hymns that she sang in the days of
old.

"Mear," and "Hebron," and sweet "Si-
loam,"
Telling of rest and of hope and home;
And, dearest of all that she sang to me,
Old "Rock of Ages," and "Bethany."

As she sang them over, her face grew
bright,
As if God's city was just in sight,
And she saw the angels, and heard them
sing
By the great white throne, before the
King.

Over her grave in the churchyard old
The grass grows green, and the moss
and mold
Have almost hidden her name away
On the marble that crumbles to dust to-
day.

But still as of old, when the twilight
falls,
The voice of mother her children calls,
And we come at her bidding, o'er leagues
of space,
To hear her sing in the old home-place.
—Eben E. Rexford, in the *Christian
Endeavor World*.

Getting Well at Home

L. A. HANSEN

DISTANCE lends enchantment to the health seeker. Another climate seems desirable; some other atmosphere seems better; a change of scenery is wanted; a higher altitude is necessary; more favorable conditions are demanded; something else than what we have is thought to be essential to the recovery of health. The fact that that something is at some distance from us may make it all the more attractive.

True, there may be a real need for different conditions, whether it be in climate, altitude, environment, or something else. We would not say that such wants are always fanciful or whimsical.

Especially it may be true that one should receive institutional care, where suitable facilities are provided, and where skilled help is obtainable. Home conditions may not be such as to provide the facilities for recovery.

But to the one who looks wistfully to the far-away and to the unobtainable, we would say, Do not give up. Do not be discouraged if you cannot reach a popular health resort or a more healthful climate. Do not lose heart thinking that if you cannot get away from home, you cannot get help. Giving up is one sure way of not getting well.

While there are advantages in some locations over others,—the sun shining brighter and oftener, the atmosphere being clearer, the water being purer, the environment and general surroundings perhaps more conducive to health getting,—remember that not all conditions favorable to health are confined to special localities.

Health is not altogether a matter of place or territory. It is not confined to altitude or latitude. It does not require the same slant of sun rays, or the same kind of breeze. While there are spots particularly disease breeding, as a rule health is obtainable in almost any part of the world.

Quite largely is it the case that when one goes to great expense in an extended tour or a long-distance visit in search of health, he applies himself accordingly. He follows the directions of his physician assiduously. He is faithful to every detail of his program, and he makes it his one interest to do everything possible to get well.

Getting well is a serious business. It requires application. It demands intelligent study, and it requires effort. Should one who must stay at home make the same effort to get well that he would if he went away, he would without doubt realize a large share of the returns that would be obtainable elsewhere.

Make the most of what you have. Remember that the elements of health getting are largely within your reach, and it rests with you to determine how much benefit you will receive from them.

Fresh air is curative. A liberal supply of it is usually obtainable without expense. It does not come through a meter. The most of all outdoors abounds with it. If you can't get out into it, let it come in where you are.

Pure water is health giving. And it is comparatively inexpensive. Use it freely, inside and out.

Sunlight has healing virtues. The average invalid can have a good share of it on the porch, in the yard, on the common, in the city park, in the country field. It is the same sun shining where you now are that is shining out in Sunny Elsewhere.

Good food makes good blood. You must eat something in order to live where you are or anywhere else. Give thought to the quality of your food and its manner of preparation. Select the best you can get, and make the best use of it.

Exercise has its place. There are very few sick persons who are not benefited by it. There is probably no place where one cannot get it in some form, as far as locality is concerned.

Rest is recuperative. If you cannot get all you need, get as much as you can. Little periods of rest through the day count up. Early to bed at night helps. A day of vacation is better than none.

It may be necessary to make some material changes in the home, providing a special room for the invalid, readjusting the home life somewhat, providing a detailed program of things to do. To make such provisions, and then do the best one can, is far better than to give up to the hopeless despair of invalidism and expectant death, merely because one cannot go where conditions might be better.

Carbon Monoxide Poisoning

D. H. KRESS, M. D.

VERY little is said about poisoning from carbon monoxide, yet it is not at all uncommon, especially in regions where natural gas is employed for heating purposes. Carbon monoxide differs from carbon dioxide and many other poisons in that it tends to accumulate in the blood. It enters into a chemical or fixed combination with the coloring matter, or hemoglobin, of the red blood corpuscles. At the end of one hour an animal surrounded with an atmosphere containing mere traces of this gas has been found to have over one hundred and fifty times the amount in the blood that is found in the atmosphere. It disables and ultimately destroys the red blood cells.

There are many who are suffering from a chronic form of carbon monoxide poisoning, but are unconscious of the cause of their headaches, nervousness, and other symptoms associated with it. There are living and sleeping rooms which have no outlet to the fumes formed by the burning of natural gas. In some instances even churches and schoolrooms are heated in this manner. It is dangerous and wrong to make necessary such exposure. The following clipping from a Pittsburgh paper, emphasizes the dangers to which persons are exposed who are confined to rooms heated with natural gas:—

"HUNTINGTON, W. VA., February 8.—Exhaustion of the oxygen in a schoolroom in Chesapeake, Ohio, just opposite

Huntington, caused by the consumption of large quantities of natural gas in two stoves not provided with pipes for waste fumes, caused a hundred children to be overcome today. Four girls were so seriously affected that death is feared. . . . — fainted at her desk just as the grade was being dismissed for recess, and the other children, realizing that they were stifling, broke for the fire escape. Many of them fainted when they reached the ground. None of the boys fainted, but all suffered from severe headaches."



Mental House Cleaning

It was an afternoon of early January when I called on the Wisest Woman I know, life having gone a bit awry with me, and my jaded spirit needing the refreshment which she always has on hand, like the tea and sandwiches of other women. She met me with a "smiling morning face," although, as I have said, the day had reached its afternoon.

"Are you busy?" I asked, guiltily.

"No,—I'm just house cleaning."

"Not busy—and yet you're house cleaning?" I echoed in amazement. And then, as a practical afterthought, "But isn't it rather early for spring cleaning?"

She had established me in the warm living-room, and I cast an unconsciously appraising eye about it. It was a shining room,—shining with cleanliness and firelight and late, mellow sunshine,—but that was its wonted aspect. Nothing indicated a recent upheaval; peace and order presided there, and peace is not the ornamenting genius of house cleaning. My friend, noting my mystification, smiled at me from the other side of the hearth, and burrowed restfully into her deep armchair.

"I've been sitting here all afternoon," she said, "and so I'll have to confess that my house cleaning hasn't been of the usual type." And to the eager question of my face she continued: "It has been a mental, not a physical house cleaning. I've been sweeping and dusting and arranging my mind."

"But how? and why?" I exclaimed. "Your mind is always freshly swept and dusted and filled with flowers. It was born that way, and it keeps so of itself."

She shook her head. "Every one's mind is born that way, perhaps, but no one's mind keeps so without constant care. Our trite New Year resolutions, for example, are really brooms and dustpans for mental cobwebs; but as we produce them only once a year, they do not accomplish much. I clean up my mind at least once a fortnight. If I didn't, I couldn't live in it, and that, you see, I have to do. We all have to live in our minds; they're our true homes. And pray what do you find there when you turn on the searchlight, and set to work with your broom? What an accumulation there is that must be ruthlessly cleared away!"

"Dust?" I inquired, curiously.

"And bogies," she answered, gravely.

"But what is mental dust?" I persisted.

"Unkindness, intolerance, impatience, intemperance. All these accumulate like dust, and have to be swept away. For instance, I'm continually falling into the error of ungracious criticism. I see my fellows through lenses too strong for kindness, I'm afraid. I focus my attention on their faults, their disagreeable habits, their offensive manner or speech or dress. And while I'm looking at these weeds, I overlook the daisies of the simple folk, and the orchids of the fine. Now, I need their daisies and orchids in my mind to make it sweet, and I don't need their weeds. So I have to remind and rebuke myself into a different point of view."

"But every fastidious woman is critical," I suggested somewhat defensively.

"Yes," she assented with a humorous glint in her quiet eyes, "that is how I used to justify myself. And I really think that such small personal criticism is a peculiarly feminine feeling. But it isn't an indication of a finely discriminating nature. The finely discriminating don't waste their time on the ugly things,—no, not even to condemn them."

"And the other dust-breeding qualities?" I suggested hastily, abandoning my attempt at defense.

"Well, I'm naturally intolerant, not only of people, as I have admitted, but of things and circumstances. I'm intolerant of my neighbors' gilded chairs; and I'm often intolerant of my own life, of its limitations and responsibilities. Just another case of looking for the weeds, you see."

"You unkind, intolerant?" I questioned in amazement. "Why, you couldn't be and keep your radiant face!"

"But my expression is the result of constant house cleaning," she triumphed. "I am critical and intolerant to a degree in my undisciplined state; and I'm impatient and intemperate, too. You've no idea how difficult it is for me to bear the petty worries of every day with grace. The doorbell that rings too often for sensitive nerves; the dinner that is somehow a failure; the frock that comes home from the dressmaker hopelessly spoiled; the unexpected guest who nonchalantly appears at the most inconvenient time; the neighbor child who incites mine to a devastating frolic on my flower beds,—all these and a host of other incidents make patience a hard-earned and harder-kept virtue for me. And intemperance! I mean intemperance of temper, of revolt, and sometimes of despair, which follows impatience like its shadow."

"Yes," I interrupted sympathetically, "I remember my impatience when baby broke his bottle of milk in a shower over the new dining-room rug—my intemperance of temper as you call it. And yet that darling baby—"

"Is the joy of your heart, of course," she finished. "But he is also the menace of your nerves, and temper is somewhat a matter of nerves," she continued. "There are a dozen such menaces in the

course of a day, and each one leaves its dusty traces in the house of the mind. So frequent house cleaning is a necessity."

"You spoke of bogies," I suggested.

"Those that are biggest and commonest to all mankind," answered the Wisest Woman, "are hate and fear. They are very big and very terrible indeed. When they come into the house of the mind, they have only to breathe to poison, although the malady may masquerade under another name. Hate—hate for some one who must always walk on the outskirts of my life, a figure that I must see every time I look out of the window, as it were—kept me ailing for several years. And fear—a foolish fear for the morrow's welfare, for the bread in the pantry and the fire on the hearth—has beset me ever since as a small child I first saw a beggar. Many, many people feel this fear, vague but dreadful, and neither wealth nor place nor power can secure them from it. My mental broom and dustpan make no headway against these two bogies of mine. I have to buckle on my 'sword,' and fight them forth, so my house cleaning usually ends in battle," and she laughed a brave laugh, the only kind that is truly joyous.

"It seems to me," I said after I had laughed with her irresistibly, with a sudden lifting of the heart, "it seems to me that if unkindness and impatience and intemperance are the dust, and fear and hate are the bogies, love and faith must be the dustpan and broom, and courage the sword."

"And so they are! But there's one word in my little book of wisdom: Go to sleep every night with a smile, and a firm reliance on your heavenly Father's love and care for you. This is just as necessary as opening a window. It lets the fresh air into the mind, and often a trouble or two will be blown away before morning. I've had my tragedy, like every one else. And through the months when it was blackest I smiled myself to sleep night after night so that I shouldn't wear a bitter face. At first I found it hard to do, but after a while I fell into the smiling habit, and lo! before I realized it, tragedy had run away, and life was smiling back at me. Here," she added thoughtfully, "endeth the lesson."

But it didn't end for me. It began as part of my daily life. And perhaps others may care to learn it for profit and for peace.—*Reina Melcher Marquis.*



"THE woman who thoroughly enjoys the looks of things inside her own four walls, the man who likes to grow shrubs and garden stuff and flowers, the pair who love to potter about, planning what to do another year to make the yard or garden prettier or more productive, are the happiest people in the world."



THE secret of a holy life is a heart full of love.—*Colonel Brengle.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



The King's Messenger

MRS. MARY H. WILLIAMS

Who goeth thus with armor bright
And unsheathed sword of dazzling light?

With eager haste his course is pressed;
He goeth at a King's behest.

What king doth his allegiance claim?
What his commission? What his name?

He sings for joy his way along;
What is the theme of his glad song?

Wouldst know who wears that armor bright?

It is a faithful Christian knight.
The truth, the sword he's trained to wield,

And all the world his battle field.
He hasteth on good news to bring,
As herald of the coming King.

His song his service doth proclaim:
"All hail the power of Jesus' name!"

His King's commission would you read?

"Go preach the gospel." All who heed,
His love constraineth to obey,
And every impulse feels love's sway.

He knows not Teuton, Slav, or Frank;
The highest or the lowest rank
Of every nation, tribe, or clan,—
He loves them all as brother man.

They who with carnal weapons fight
Can never prove that right is right;
But rather wrong is always wrong,
The weak are crushed beneath the strong.

Who feel the edge of Truth's keen sword
Arise to praise the conqu'ring word.

Not strength to break, but love to bind,
The potent force that wins mankind.

God speed thee, Christian, on thy way,
Nor grant thee neither stop nor stay
Till that glad day when wars shall cease,

And reigns for aye, the Prince of Peace.

Charles City, Iowa.

the Oakwood School who are taking the ministerial course will fill the pulpit from time to time, and thus get a splendid experience in connection with their school work. The school is about five miles from the city.

We are pleased to report that the work is moving along in a satisfactory manner here at the school. The plant presents indications of industry and thrift. The farm is taking on rapidly the signs of preparation for the coming crops. Brother Swofford, the farmer, expects to produce this year a better crop than has ever been grown on the place.

I have just visited the poultry yards with Professor Boyd. He expects soon to have a thousand hens of the most choice stock. The incubators are filled with about five hundred eggs. It requires several buckets to hold the eggs which are gathered every evening.

books and tracts and periodicals, asking oftentimes for a second copy that they may read more.

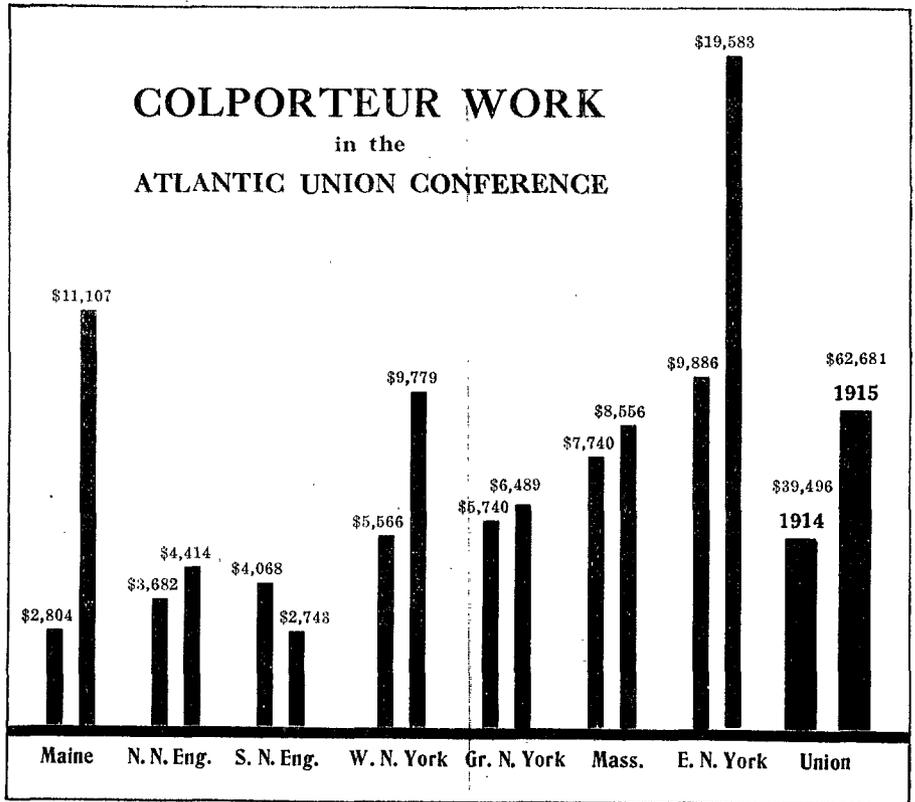
One gentleman recently asked me for six more copies of a certain tract, that he might supply the men with whom he worked. The Lord has given us a truth for this day and generation; we have literature covering every phase of the message; people are anxious to read. Shall we not seize this opportunity to spread abroad a saving knowledge of the things of God? Shall we not form the habit of carrying a small packet of tracts or a few papers for distribution?

W. H. SEBASTIAN.

Growth of the Colporteur Work in the Atlantic Union

WE present herewith a picture of the chart used by Brother V. O. Cole, the Atlantic Union Conference field missionary secretary, at the meeting of the Atlantic Union Conference, to illustrate the growth of the colporteur work in the union during 1915 over the previous year.

The chart represents the situation so clearly that we hardly need to say anything. It will be noticed that while every conference but one shows progress, three



Church Dedication at Huntsville, Ala.

It was my privilege to attend the dedication of our church for colored people at Huntsville, Ala., yesterday, March 20. The program was well arranged. The Oakwood Manual Training School students gave valuable assistance in music. Elder Dasent, Brother Roberts, and the local elder, Brother Wilson, had been holding meetings for a few days, which were well attended. This offered an opportunity to give publicity to the dedication. The church was crowded. Some of the most prominent citizens were present. Elder T. H. Jeys delivered the sermon, which was deeply impressive.

The church is on a prominent street, and will be a strong factor in building up the work in the city. Students from

The tent factory is running at full capacity most of the time. Large orders are coming in every week. We hear only good words about the work done at the school.

The work in the Negro Department is making progress. The workers are planning to put forth every effort the coming summer to extend the message.

C. B. STEPHENSON.

Our Opportunity

TURN where you will, people are reading. This is an age when "of making many books there is no end." But people will read. Is not this our opportunity to supply them with meat in due season? Many gladly welcome our good

of the seven conferences in the union show a striking growth, especially Maine and eastern New York.

It has often been stated that when the colporteur work prospers in a conference, all other departments prosper equally with it, and we believe there is truth in the statement. When the work is properly conducted, it becomes "missionary work of the highest order," and naturally awakens the missionary spirit throughout the conference. The seed sown by the missionary colporteur prepares the way for the gospel minister and the Bible worker.

One thing must be apparent to all: where a genuine revival takes place among God's people, the colporteur work receives its share of that revival. This has surely been the case in a special sense

in the Atlantic Union, where a wave of blessing seems to have come, and the message is moving forward with power.

We are thankful that it is not confined to the Atlantic Union. Other unions are likewise sharing this blessing. The third angel's message is going to the nations of the earth, and to a large degree is being given through our publications.

W. W. EASTMAN.

Effective Way to Advance Truth

REPORTS from different parts of the field show that workers are still using the newspapers to good advantage in advertising the message. Many of these workers are giving extracts of their sermons to the local papers, while others are utilizing the articles that have been sent to them in the form of letters and regular news articles telling about our cause.

Much favorable comment is being received concerning the different articles on the message that have been sent to the brethren and sisters for publication in their home papers. A sister in Ohio says, "The articles on the message were all published, and I have heard several persons speak of them, saying that they were interesting."

One of the officers of the church in Salem, Oregon, gives the following account of having an article published: "I handed the report of the wonderful growth that the Seventh-day Adventists made during 1914 to our leading paper here, and it was accepted quite readily. As a result of its publication, I had the privilege of holding two cottage meetings on the prophecies. It makes my heart glad to see the people manifest an earnest wish to learn the meaning of the things now taking place in the earth."

From a local worker in New York State comes this word: "I have had good success in getting published the articles you sent me. The editor prints all I give him. Send me some others. I have arranged to have one printed every Monday morning."

An evangelist in the Western Oregon Conference has had good success in his newspaper efforts in a recent meeting. He had his tent pitched in a prominent residential section of the city, and reaped a harvest of more than twenty souls. In speaking of his methods of advertising, he mentioned particularly the use of the newspapers, as follows:—

"The leading newspaper of the city gave abundant space for the reports of sermons, and the opportunity was fully utilized. Every sermon given in the tent was reported, and many who could not attend the meetings followed them day by day in the paper. Surely the open columns of the daily newspaper are one of God's agencies for doing a quick work in giving the closing message to the world."

One worker in Michigan, in speaking of the success that has attended his efforts in securing newspaper publicity, says, "I have succeeded in getting the write-ups on all my lectures printed in the paper in the city where I have been holding meetings. Articles treating on the war prove very interesting, and are invariably read. The paper in this town has a circulation of several thousand in the city and surrounding country, and many people read these articles who would not come to a meeting. In this

way they will learn of the truth before they have had a chance to become prejudiced in any way."

A brother in a city in western New York said that members of his church made the question of having some articles published a subject of prayer. Up to that time the articles had been withheld, but their prayers were answered, the articles being printed verbatim. In speaking of the worth of newspaper publicity this brother says, "I heartily agree that this is an excellent plan to get the message before the people."

W. L. BURGAN.

Human Sympathy

THERE are times in our Christian experience, when we all find that the burden seems just a little more than we can carry. We look over our lives and see so many, many mistakes that we feel discouraged and like giving up the struggle. At such times, if we could only have a few words of encouragement, or if some one would tell us of some time when we had been the means of helping him in passing through some trial, it would help us much.

During the past few weeks I have passed through an experience that has done me so much good that I feel I should like to tell it to the readers of the REVIEW for their encouragement. Since my article "He Knoweth" appeared in the REVIEW, I have had a number of letters from individuals scattered from the Atlantic to the Pacific, telling me how their hearts went out in sympathy for me in my affliction, and how much my article had helped them. Some said that they too were passing through affliction, and that my experience seemed to be just what they needed at that particular time.

I should be so glad, if my health would permit, to write a personal letter to each, but as I am not able to do this, I wish to say, These letters have done me much good. Never in the nearly sixty years that I have been a member of this church have I experienced such a drawing out of my heart to my brethren and sisters. It has been some time since I have been able to attend meetings or Sabbath school, and as I have received these letters, and have read them over on Sabbath days when at home alone, they have given me much confidence in the closing message.

I want to say to the readers of our church paper, that these are the people that are giving the third angel's message, and I love them as never before. As I read these letters, most of them from strangers, it caused my heart to go out in sympathy to our missionaries who have left their loved ones and the comforts of the homeland, and are passing through strange experiences, learning a strange language, adapting themselves to conditions not the most pleasant. It has given me more confidence and love for our young people who are out on the firing line, doing what I should so much like to do.

I cannot go out as I used to, but I can say to the younger ones, Stay by the work; continue to give the message. There is not a day passes but thousands of gray-haired fathers and mothers all over the homeland are earnestly pleading with the Lord to bless our missionaries scattered in all parts of the world.

Dear brethren and sisters, the God who has charge of this work is a prayer-hearing and prayer-answering God. He may not answer according to our desires, very often does not, but he does what is for his glory and our good. In order for us to have the sympathy for others that we should, we need to pass through experiences similar to theirs.

We who are getting old cannot fill the calls that are coming from all the dark countries of earth, but we can pray for those who go, and write them encouraging letters, extending to them our sympathy and love, saying, "Soon the work will close and these perplexities will end."

GEO. O. STATES.

Cedaredge, Colo.

Field Notes

THERE are eight new Sabbath keepers in Glen Aubrey, eastern New York.

A NEW church was recently organized in Topaz, Mo., by Elder F. H. Hoxie.

A SABBATH school of seven members has been organized in Henry, S. Dak.

ELDER E. W. WOLFE reports the organization of a church in Cresco, Iowa.

A SABBATH school has been organized in Hillsboro, north Texas, by Elder W. M. Cubley.

THERE are 280 organized Seventh-day Adventist churches among foreigners in the United States.

THE new church building in Albemarle, N. C., was recently dedicated to the service of God.

DURING the past two years 1,263 believers were added to the church lists in the Southwestern Union Conference.

WESTERN Washington reports seventy-two persons baptized into the Central Church, Seattle, and twenty taken in on profession of faith.

IN the North Pacific Union an average of eighty new members was added to the various churches for every month of the past two years.

EIGHT persons have recently accepted present truth in Colville, in the Upper Columbia Conference, through the efforts of Elder R. A. Libby.

REPORTS show that 742 persons were baptized throughout the Atlantic Union in 1915, 237 of these being new members in the Greater New York Conference.

FROM the Pacific Union we learn that during the first nine months of last year 1,081 persons received baptism. For this same length of time the Southern Union Conference reports 119 new members; the Southeastern Union, 455 persons baptized; and the Western Canadian, 459.

Missionary Volunteer Department

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

"WHAT books have you read?" asked Dr. Bunting of the great Welsh preacher, William Jones. "I have read the Bible," was the answer. "But," said Dr. Bunting, "have you read nothing else?" "Oh, yes," said William Jones, "I have read the Bible Dictionary" (meaning concordance). But what a preacher this man was! His sermons glowed with poetic imagery kindled at the altar of prayer, and both the learned and the ignorant crowded to hear him by thousands.—*Selected.*

The Bible Year

Assignment for April 9 to 15

April 9: 2 Samuel 22 to 24.
April 10: 1 Chronicles 1 to 4.
April 11: 1 Chronicles 5 to 7.
April 12: 1 Chronicles 8 to 11.
April 13: 1 Chronicles 12 to 16.
April 14: 1 Chronicles 17 to 20.
April 15: 1 Chronicles 21 to 25.

Supplementary Study

Review First and Second Samuel. Make a brief outline of the lives of Samuel, Saul, and David, as presented in these books.

The Books of the Chronicles

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

A Review of Sacred History

"CONTENTS.—The books of Chronicles were originally one. The narrative begins with Adam, and is brought down to the time of the restoration of Judah from the captivity. It is the history of all that has gone before, briefly re-written.

"PLAN AND FORM.—Up to this time the books have fitted one into the other, and beginning with Genesis, the books have recorded a continuous history. Now the connection is broken, and the

author goes back to Adam for his starting point.

"SPECIAL FEATURES.—There are a number of marked contrasts between these and the preceding books that call for notice:—

"The genealogical tables. We here find the ancestry of tribes and families traced back to the earliest times; this does not arise from a mere fancy of the writer, but from a real necessity. The tribes or a remnant of them had returned from captivity, and in order that the land might be properly allotted, the temple services maintained, the officials have their proper places, the tithes rightly paid, 'there must be strict legal proof of hereditary descent.' This proof these tables furnished.

"The narrative follows the line of Judah. The writer does not mention Israel, except where he is obliged to do so. The kingdom of Israel or the portion that had been taken away into captivity disappeared, and the people who had taken the place of the Israelites were hostile to Judah upon the return from captivity. The line of the Messiah is through David.

"The narrative is written with a religious purpose, probably by the priests. God's care for his people and his purpose to save them is the theme from beginning to end. Divine favor is represented as dependent on the faithfulness of rulers and people to the original covenant, and divine punishment as the natural result of unfaithfulness. The religious purpose of the writer is seen very clearly in the first nine chapters of Second Chronicles, where, in describing the glorious rule of Solomon, six chapters are given to the story of the building of the temple and its services, and only three to recounting other matters pertaining to this reign. The names of the kings who served God and put away idolatry are made very prominent. Thus these books are made the beginning of an ecclesiastical history which extends through the books of Ezra and Nehemiah.

"The attitude of faith and hope. Hardships, wars, pestilences, and captivities had done what could be done to destroy the divine seed; and here at the very last it was showing signs of a new and vigorous life in the Land of Promise. No wonder the returning captives, heirs of such a history and promises, were enthusiastic in their devotion to the law.

"These books reveal in a very plain way that God had for this people a particular purpose and mission which must be accomplished."—*H. T. Sell, in "Bible Study by Books."*

To Bible Year Members

ALL who began to read the Bible through in 1915, enrolling in the Bible Year, and who for any reason were unable to finish in 1915, but who faithfully complete the reading at any time during 1916, will be sent a copy of the William Miller Bible Card. This card shows a clear picture of the Bible that William Miller used in his study of the prophecies of Daniel and the Revelation. On the reverse side is a facsimile poem by Mr. Miller, written shortly after the disappointment in 1843.

To secure this card write to your conference Missionary Volunteer secretary.

Religious Liberty Department

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

A Catholic Testimony

THE Redlands (Cal) *Review* of Jan. 28, 1916, published a lengthy article from the pen of Rev. T. F. Fitzgerald, of the Sacred Heart Church (Catholic), entitled, "Does the Bible Contain the Whole Christian Code?" In this article the writer takes Protestants to task for being opposed to tradition in theory, but adhering to it in practice. He then cites two doctrines held by many Protestants which cannot be found in the Bible, but only in tradition, as follows:—

"If there is any one thing in the whole Christian code which the Bible Christian is strong in inculcating, that one thing is the observance of the Sabbath. He will tell you that before Moses brought the command from Mt. Sinai, God himself, by his example of rest after the work of creation, teaches us that the Sabbath ought to be observed. And what is the Sabbath? The Sabbath is the seventh day. Sunday?—Not at all; the Sabbath is Saturday, the seventh day. If the Bible contains the whole Christian code, and commands the Sabbath, then those who keep Sunday transgress its command. You will search the whole New Testament in vain to find one single text justifying the observance of Sunday.

"Not in the Catholic Church alone is the practice of infant baptism observed. There are Christian denominations who believe in its necessity. . . . Is there any authority for this in the Bible?—None whatever."

This Catholic writer then taunts the Protestants for professing to adhere to the Bible alone as their rule of faith, and yet practicing the customs handed down by tradition. He continues: "It is very strange, my friends, how our actions contradict and condemn our words. Tradition, as a way of receiving instruction, is set aside, and yet our whole life is guided by tradition."

Thank God, there are some who have not bowed the knee to Baal. There are some who both teach and practice the doctrines of the Bible only, refusing to follow traditions which are contrary to the Bible. Our Catholic friend says that the Catholic Church follows traditions which are not in the Bible and contrary to the Bible, and that Protestants are following suit. The Catholic Church professes to believe in the Bible and tradition, and the Protestant church believes in following the Bible only. This, of course, makes the Protestant who follows tradition very inconsistent with his platform principles. But our Catholic friend is just as illogical as is our Protestant friend who observes Sunday and infant baptism, contrary to Bible authority.

Mr. Fitzgerald says that the Bible is God's infallible word, and that tradition is the church's infallible teaching under divine authority. He says further: "With authority, indefectibility, and infallibility has Christ invested his church. She has the right and power to teach—the right and power to govern. She will

last forever, and is guarded against the liability to err in delivering her sacred deposits, and she will divinely hand down what was divinely given."

But does God contradict himself? How can God's word in the Scriptures be infallible, and tradition also be infallible, both coming from the same source, as our Catholic friends assert, and yet contradict each other? In this, our Catholic friends are just as inconsistent as are our Protestant friends who follow such contradictory traditions. The only logical and consistent platform is to stand by a "Thus saith the Lord," and not by a Thus says a man in the place of God. And let us make our theories of a religious life and our practice of such a life harmonize. C. S. LONGACRE.

Home Missionary Department

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

Missionary Correspondence

THERE are wonderful possibilities in missionary correspondence. Let us compare the mail facilities with those of years ago: then it cost 8 cents to send a letter of one sheet 40 miles, 20 cents was required to carry a letter of the same size 500 miles, and 25 cents for more than 500 miles. The cost for sending a two-sheet letter was twice as much, three sheets three times as much, and so on.

Now a two-cent stamp will take a one-ounce letter to any nook or corner of the United States, Canada, or Mexico; across the continent and across the Atlantic to England, or across the Pacific to Shanghai.

Less than twenty years ago the first rural mail route was started from Clarksville, Ark. Now there are said to be 43,000 carriers, covering about one million miles a day.

What do these things mean? Is not this a part of the fulfilment of the prophecy that in the last days knowledge should be increased, and many should run to and fro? Are we making the use of these wonderful facilities that we should?

Business houses are far ahead of us in this matter. One firm is reported, on good authority, to have sold \$50,000,000 worth of goods in one year by mail orders alone.

Something has been done in missionary correspondence, but the work has barely been touched in comparison with the possibilities in this work.

Some Results of Missionary Correspondence

1. The first four Sabbath keepers in Russia received the Sabbath truth through a tract sent from Kansas. That indicates that it is a good plan to inclose a tract with every letter. Tracts can give the message in languages that we cannot speak or write and have not time to learn.

2. One invalid lady is said to have raised up several churches by correspondence, and her work was as valuable as that of a minister.

3. A man who works in the Review and Herald office says he is able to count

more than one hundred persons who are keeping the Sabbath as the result of missionary letters he has written.

4. Just recently a government employee, a lawyer, came to the Pacific Press and bought three or four of our books. In talking with him, it was learned that he had been receiving missionary letters from a man in Takoma Park. The lawyer seemed fully convinced of the truth, and said he expected to become a Sabbath keeper as soon as he could get his affairs in proper shape.

5. A single tract sent from the United States to Lower Burma is said to have resulted in bringing 1,500 people to Christianity.

Advantages in Missionary Correspondence

These are some of the advantages in missionary correspondence over other lines of missionary work:—

1. Distance makes little or no difference.

2. It is inexpensive, requiring little time and no travel.

3. Bad weather seldom hinders it to any extent, except to make the mail go a little slower. You can sit by your own stove and do missionary work by correspondence when it would be very uncomfortable walking or riding outside.

4. Letters may be written at odd moments, and may be planned almost entirely while engaged in regular work.

5. Letters will be read by people who will not listen to you. And the letter may have a good effect, even if you never receive an answer.

6. If your letter is answered and questions are asked, you can take all the time you need to look up the correct answers. This is a good thing for some of us.

7. It is a line of self-supporting missionary work in which every one can engage. There is no excuse for any one who can read and write. Think what might be accomplished in one year if every member of every church would write only one letter a week!

How to Write Missionary Letters

I cannot tell you just how you should write your letters, but a few general principles may help.

What is a missionary letter? It is not necessarily a letter written to some one you have never seen, or to some one who is not a Sabbath keeper. The best kind of missionary letter sometimes is one written to a discouraged friend or relative.

No harm is likely to result from a letter full of sympathy and encouragement. Remember it is easier to love people into the truth than it is to argue them into it. Avoid arguments.

The first letter is very important. It should be so worded that the recipient will feel it either a privilege or a duty to answer.

Say "you" oftener than "I." Business houses make a great deal of this principle, and it is worthy of careful thought. This is *tact*.

Do not say that you cannot write letters. There is a saying among shorthand writers, especially reporters, who of course dare not ask the speaker to slow down, that it is easier to read a poorly written outline than it is to read a blank space. Now, I believe it is easier for the Lord to bless a poorly written letter than it is for him to bless an absolutely perfect letter that you are planning to write sometime but never get done. It

is all right to think before you write, and I hope you will think, and *think*, and THINK; but please do not think too long without acting. Action that is sixty per cent perfect is worth far more than mere theory that is one hundred per cent perfect.

Doubtless many of you are mailing papers to individuals. Be sure that a good letter is sent to every one to whom a paper is sent. It will increase the value of the paper a great deal.

In all up-to-date business colleges and in the commercial departments in our own schools, classes in business correspondence are conducted. Why should there not be in every one of our churches a missionary correspondence class, with some experienced person as leader? This class or band should meet once a week and take up actual work, asking questions and making suggestions as they go along. One letter a week could be written in this way, and it would not only be a blessing to the one receiving it, but, as in the case of other kinds of missionary work, an even greater blessing might come to the writer himself. We really help ourselves most when we are trying most to help others.

Now, how many can think of at least one person to whom he can write a missionary letter? B. P. FOOTE.

Medical Missionary Department

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

A Few Observations

A Literature Record

A DOCTOR showed me a notebook in which he kept the names of people to whom he was lending books for missionary reading. Dates were kept of the time each book was lent, and when it was returned. The list of books was a good one, including a number of pamphlets and large bound volumes. The list of names of readers was a fine one, including persons of influence and prominence. Some of these were evidently pursuing a regular course of reading. The doctor said that the record enabled him to keep in touch with the readers' progress, and to make appropriate inquiries and suggestions from time to time.

This plan seems a splendid idea, and we pass it on.

Antifriction

The superintendent of a certain sanitarium said to me, in reply to my inquiry, "Yes, I like my work, and am satisfied to stay. But I was going to leave when I saw the prospects of family difficulty arising. I cannot maintain a spirit of missionary labor in the midst of discord."

He surely stated a truth, did he not? Family friction kills cooperation, and drives out that which binds workers together.

It is also true that cooperation shuts out divisions. It is the genuine antifriction as applied to the working machinery of an institution. Its supply should not run low. A good stock of it will leave no room for family jars.

Attending Worship

I have noticed that the best-attended worship exercises in our sanitariums are those where the heads of departments attend. This is not because these persons number so many as to make a big increase in the attendance, but because their example causes others to attend. These leaders seem to think that they must lead where they want others to follow, and that if they wish to impress others with the importance of attending worship, they must show that they believe it is important enough for them to attend themselves. Is there anything in that?

Cow Efficiency

The Florida Sanitarium has a small dairy. There are only seven cows, but they are made to do efficient service. A record is kept of the milk yield of each cow at every milking. Any variation can be readily noted, and proper attention be given. Intelligent feeding is followed, and everything done for the cows that can be done to make them pay. If a cow proves unprofitable, she is sold.

An examination of the records of the cows showed how it might be easily possible to keep poor stock that would cause a loss. The same thing might apply to a poultry yard and to various auxiliary departments. There is good business sense in the keeping of such records.

L. A. HANSEN.

Colporteurs' Summary for February, 1916

| UNIONS | Books | | | Periodicals | | | |
|-------------------------|-------|------|------------|-------------|----------|------------|------------|
| | AGTS. | HRS. | VALUE 1916 | VALUE 1915 | NO. COP. | VALUE 1916 | VALUE 1915 |
| ATLANTIC | | | | | | | |
| Maine | 8 | 722 | \$1258.20 | \$ 241.68 | 171 | \$ 17.10 | \$ 32.50 |
| N. New England | 6 | 291 | 98.50 | 34.21 | 14166 | 1416.60 | 41.00 |
| Massachusetts | 16 | 1072 | 949.55 | 890.15 | 4985 | 498.50 | 281.50 |
| S. New England | 4 | 343 | 543.60 | 200.20 | 9525 | 952.50 | 18.50 |
| E. New York | 9 | 425 | 496.90 | 294.50 | 6550 | 655.00 | 55.50 |
| W. New York | 4 | 268 | 121.95 | | 4935 | 403.50 | 286.50 |
| Greater New York | 6 | 290 | 465.75 | 222.40 | 4308 | 430.80 | 371.90 |
| Totals | 53 | 3411 | 3934.45 | 1883.14 | 43740 | 4374.00 | 1087.40 |
| COLUMBIA | | | | | | | |
| Ohio | 35 | 3330 | 3371.52 | 2043.05 | 3322 | 332.20 | 296.60 |
| Chesapeake | 7 | 506 | 514.15 | 1235.26 | 3135 | 313.50 | 71.20 |
| Virginia | 10 | 765 | 846.25 | 338.20 | 1020 | 102.00 | 182.00 |
| W. Pennsylvania | 12 | 1251 | 1939.07 | 1104.41 | 707 | 70.70 | 68.00 |
| E. Pennsylvania | 8 | 846 | 818.55 | 399.10 | 3184 | 318.40 | 80.70 |
| West Virginia | 8 | 371 | 520.05 | 1377.20 | 990 | 99.00 | 48.00 |
| New Jersey | 3 | 195 | 249.85 | 197.79 | 3136 | 313.60 | 174.20 |
| Dist. of Columbia | 8 | 569 | 1259.05 | 509.10 | 648 | 64.80 | 204.40 |
| Totals | 91 | 7833 | 9518.49 | 7204.11 | 16142 | 1614.20 | 1125.10 |
| LAKE | | | | | | | |
| E. Michigan | 9 | 920 | 963.25 | 780.25 | 9923 | 992.30 | 302.00 |
| W. Michigan | 10 | 630 | 436.15 | 568.00 | 2851 | 285.10 | 54.00 |
| N. Michigan | 6 | 701 | 531.75 | 340.60 | 432 | 43.20 | 12.50 |
| Wisconsin | 4 | 261 | 337.30 | 149.55 | 2030 | 203.00 | 145.00 |
| N. Illinois | 9 | 374 | 405.50 | 325.66 | 5294 | 529.40 | 421.50 |
| S. Illinois | 15 | 1486 | 1620.10 | 1567.35 | 1175 | 117.50 | 33.50 |
| Indiana | 11 | 1133 | 1274.60 | 1453.40 | 1187 | 118.70 | 74.00 |
| Totals | 64 | 5505 | 5568.65 | 5184.81 | 22892 | 2289.20 | 1042.50 |
| EASTERN CANADIAN | | | | | | | |
| Ontario | 2 | | 275.85 | 628.75 | 1994 | 199.40 | 255.40 |
| Quebec | | | 6.20 | 35.26 | 800 | 80.00 | 28.00 |
| Maritime | | | 124.70 | 46.70 | 350 | 35.00 | 60.00 |
| Newfoundland | | | 13.50 | | | | |
| Totals | 2 | | 420.25 | 710.71 | 3144 | 314.40 | 343.40 |
| SOUTHERN | | | | | | | |
| Louisiana | 5 | 93 | 60.10 | 1065.35 | 908 | 90.80 | 98.50 |
| Alabama | 13 | 923 | 433.50 | | 715 | 71.50 | 75.00 |
| Kentucky | 8 | 545 | 781.55 | 2036.30 | 405 | 40.50 | 32.00 |
| Mississippi | 11 | 631 | 1416.95 | | 830 | 83.00 | 140.80 |
| Tennessee River | 9 | 521 | 703.95 | 528.85 | 76 | 7.60 | 167.50 |
| Totals | 46 | 2713 | 3396.05 | 3630.50 | 2934 | 293.40 | 513.80 |
| SOUTHEASTERN | | | | | | | |
| Cumberland | 7 | 717 | 765.40 | 1691.40 | 1260 | 126.00 | 90.00 |
| Georgia | 9 | 846 | 933.25 | 744.45 | 1540 | 154.00 | 92.50 |
| North Carolina | 10 | 897 | 926.60 | 1426.10 | 881 | 88.10 | 210.90 |
| South Carolina | 9 | 956 | 1003.35 | 167.95 | 329 | 32.90 | 67.20 |
| Florida | 8 | 758 | 1221.70 | 1468.85 | 2910 | 291.00 | 112.00 |
| Totals | 43 | 4174 | 4850.30 | 5498.75 | 6920 | 692.00 | 572.60 |
| SOUTHWESTERN | | | | | | | |
| Arkansas | 6 | 249 | 181.05 | 86.00 | 1647 | 164.70 | 22.70 |
| Oklahoma | 14 | 717 | 1169.80 | 1253.70 | 2094 | 209.40 | 143.00 |
| N. Texas | 3 | 155 | 192.60 | 68.75 | 1523 | 152.30 | 47.00 |
| W. Texas | 6 | 437 | 467.35 | 112.10 | 62 | 6.20 | 21.50 |
| S. Texas | 12 | 1306 | 2507.95 | 300.25 | 3652 | 365.20 | 185.50 |
| New Mexico | 3 | 162 | 130.80 | 56.00 | 185 | 18.50 | 20.00 |
| Totals | 44 | 3026 | 4649.55 | 1876.80 | 9163 | 916.30 | 439.70 |
| CENTRAL | | | | | | | |
| Missouri | 10 | 1411 | 903.40 | 809.70 | 1019 | 101.90 | 84.50 |
| Colorado | 5 | 652 | 431.70 | 543.15 | 2675 | 267.50 | 69.50 |
| Nebraska | 8 | 954 | 1256.63 | 160.25 | 675 | 67.50 | 82.50 |
| Wyoming | 3 | 176 | 169.75 | 104.90 | 1520 | 152.00 | 16.00 |
| Kansas | 15 | 1508 | 1341.33 | 497.85 | 1720 | 172.00 | 153.50 |
| Totals | 41 | 4701 | 4102.81 | 2115.85 | 7609 | 760.90 | 405.00 |
| NORTHERN | | | | | | | |
| Iowa | 8 | 903 | 627.00 | 205.50 | 8500 | 850.00 | 406.00 |
| Minnesota | 3 | 372 | 289.23 | 197.65 | 2820 | 282.00 | 295.20 |
| North Dakota | | | | 57.50 | 1699 | 169.90 | 93.80 |
| South Dakota | 1 | 35 | 24.00 | | 7029 | 702.90 | 164.00 |
| Totals | 12 | 1310 | 940.23 | 460.65 | 20048 | 2004.80 | 959.00 |

Publishing Department

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

Comparative Summary of Foreign Periodicals

JANUARY, 1915, 448,128 copies, value \$13,166.23; January, 1916, 375,259 copies, value \$13,774.74.

February, 1915, 403,134 copies, value \$11,357.55; February, 1916, 577,282 copies, value \$14,480.57.

The Spiritual Side of Institutes

"ALL who consecrate body, soul, and spirit to God's service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own spirit, the life of his own life. The Holy Spirit puts forth his highest energies to work in heart and mind."—*Gospel Workers*, p. 513.

Truly these words have been verified in the different colporteurs' institutes held in the Atlantic Union this season; and it may be interesting to review some things that happened at these meetings.

The first one of the season was held in Richmond, Maine, in what is known as "the old Reed meetinghouse," where the first angel's message was preached. This institute was not largely attended; and when it began, it was a question in the minds of some whether it would pay to hold it with so few; but as the institute progressed, the Spirit of the Lord stirred up the hearts of some of the local members to take the drill and enter the work. Since then the sales of one of these brethren have been more than \$80 in one week. Nearly the whole

PACIFIC

| | | | | | | | |
|------------------|-----------|-------------|----------------|---------------|--------------|----------------|---------------|
| Cen. California | 9 | 870 | \$452.40 | \$ 26.00 | 1810 | \$ 181.00 | \$ 115.50 |
| California | 2 | 189 | 213.75 | | 15948 | 1594.80 | 274.00 |
| N. California | 7 | 753 | 631.25 | | 153 | 15.30 | 43.00 |
| N. W. California | 2 | 128 | 176.60 | | | | |
| S. California | 1 | 20 | 125.00 | 70.75 | 14085 | 1408.50 | 207.50 |
| S. E. California | | | 498.75 | | | | |
| Inter-Mountain | 4 | 325 | 585.60 | 105.10 | 620 | 62.00 | 24.90 |
| Arizona | 1 | 45 | 400.50 | 90.00 | 350 | 35.00 | 13.50 |
| Totals | 26 | 2330 | 3083.85 | 291.85 | 32966 | 3296.60 | 678.40 |

NORTH PACIFIC

| | | | | | | | |
|----------------|----------|------------|---------------|--|--------------|----------------|---------------|
| E. Oregon | | | | | 1516 | 151.60 | 223.60 |
| W. Washington | 3 | 199 | 285.85 | | 8516 | 851.60 | 142.50 |
| Upper Columbia | | | | | 2670 | 267.00 | 72.00 |
| W. Oregon | 2 | 144 | 118.70 | | 2216 | 221.60 | 81.50 |
| S. Oregon | | | | | 631 | 63.10 | 25.60 |
| S. Idaho | | | | | 1682 | 168.20 | 72.00 |
| Montana | | | | | | | |
| Totals | 5 | 343 | 404.55 | | 17231 | 1723.10 | 617.20 |

WESTERN CANADIAN

| | | | | | | | |
|---------------------------|--|--|--|--|-------------|---------------|---------------|
| Alberta | | | | | 192 | 19.20 | 44.50 |
| Manitoba | | | | | 2170 | 217.00 | 111.50 |
| British Columbia | | | | | 325 | 32.50 | 88.00 |
| Saskatchewan | | | | | 141 | 14.10 | 61.50 |
| Totals | | | | | 2828 | 282.80 | 305.50 |
| Foreign and Miscellaneous | | | | | 4465 | 446.50 | 1781.90 |
| Subscription lists | | | | | 32388 | 3238.80 | 3590.40 |

FOREIGN UNION CONFERENCES AND MISSIONS

| | | | | | | | |
|-------------------------|------------|--------------|-------------------|-------------------|---------------|-------------------|-------------------|
| Australasian | 100 | 6884 | 9576.53 | 9079.58 | 166365* | 3794.94 | 3579.45 |
| British | 19 | 1452 | 730.14 | | 168502 | 3424.97 | |
| Scandinavian | 79 | 6320 | 4507.51 | 3660.56 | 9555 | 591.70 | 123.16 |
| Latin | | 170 | 244.14 | 1163.94 | 3184 | 124.84 | 177.27 |
| W. German | 43 | 5485 | 2398.22 | 2735.92 | 99476 | 2447.42 | 3400.83 |
| E. German | 44 | 4616 | 1816.39 | 1894.19 | 80536 | 2163.99 | 2434.03 |
| Danube | 1 | 168 | 37.59 | 694.09 | 141 | 3.20 | |
| Cen. European | 59 | 6783 | 3177.56 | 2815.17 | 35574 | 1005.02 | 1086.19 |
| South African | 8 | 620 | 1409.38 | | 1690 | 116.22 | |
| India | | 485 | 1053.72 | 473.34 | 8056 | 408.17 | |
| Korean | | | 52.36 | 46.30 | 2814 | 70.35 | 176.37 |
| Japan | | | 47.82 | .55 | 889 | 69.10 | 27.15 |
| Philippine | 14 | 1355 | 654.78 | 1018.18 | | 172.30 | |
| Hawaiian | 2 | 225 | 505.65 | | 500 | 45.00 | |
| Guatemala | 1 | 100 | 120.10 | | | | |
| Canary Islands | | | | 146.70 | | | .09 |
| Porto Rican | 5 | 469 | 438.35 | 202.24 | | | 29.90 |
| Cuban | 16 | 691 | 2827.00 | 1008.00 | | | 30.00 |
| Jamaica | | | | 86.35 | | | 120.00 |
| South American | 21 | 1197 | 1656.09 | 1712.93 | | 43.35 | 173.11 |
| Venezuelan | | | 1119.65 | | | | |
| Brazilian | 18 | 1594 | 1056.64 | 2348.40 | | | |
| Totals, foreign | 430 | 38614 | 33429.62 | 29086.44 | 577282 | 14480.57 | 11357.55 |
| Totals, N. Amer. | 427 | 35346 | 40869.18 | 28857.17 | 222470 | 22247.00 | 13461.90 |
| Grand totals | 857 | 73960 | \$74298.80 | \$57943.61 | 799752 | \$36727.57 | \$24819.45 |

Comparative Book Summary

| | 1911 | 1912 | 1913 | 1914 | 1915 | 1916 |
|---------------|---------------------|----------------------|----------------------|----------------------|----------------------|-------------|
| Jan. | \$44,495.65 | \$53,931.97 | \$64,262.88 | \$59,697.52 | \$46,778.58 | \$60,418.25 |
| Feb. | 53,923.57 | 53,525.18 | 62,813.12 | 67,149.45 | 47,943.61 | 74,298.80 |
| March | 73,015.56 | 73,374.99 | 66,640.42 | 75,962.31 | 73,414.23 | |
| April | 73,548.31 | 73,027.32 | 73,520.45 | 85,685.35 | 78,974.96 | |
| May | 81,923.78 | 94,166.15 | 101,640.01 | 87,024.10 | 107,987.69 | |
| June | 135,888.76 | 137,838.38 | 137,373.06 | 153,480.96 | 151,199.10 | |
| July | 127,256.86 | 156,166.90 | 140,576.24 | 199,116.62 | 170,546.02 | |
| Aug. | 91,810.46 | 103,165.69 | 111,660.64 | 105,391.65 | 118,773.18 | |
| Sept. | 86,001.72 | 67,551.70 | 73,732.14 | 74,359.96 | 78,364.70 | |
| Oct. | 81,367.89 | 70,219.07 | 84,015.90 | 60,357.25 | 76,102.53 | |
| Nov. | 67,600.00 | 77,424.87 | 73,949.68 | 57,388.95 | 69,660.16 | |
| Dec. | 58,386.24 | 57,291.91 | 59,749.92 | 57,496.17 | 69,145.88 | |
| Totals | \$976,218.80 | \$1017,684.13 | \$1049,943.46 | \$1083,110.29 | \$1088,890.64 | |

Comparative Summary of American Periodicals

| | 1913 | 1914 | 1915 | 1916 | 1913 | 1914 | 1915 |
|---------------|--------|--------|--------|--------|-------|----------------|----------------|
| Jan.† | 177080 | 152971 | 170760 | 177107 | July | 176772 | 211040 |
| Feb. | 201659 | 242627 | 134619 | 222470 | Aug. | 153849 | 171451 |
| Mar. | 166499 | 224757 | 341059 | | Sept. | 127017 | 164860 |
| April. | 152088 | 162027 | 183280 | | Oct. | 126557 | 174182 |
| May | 166465 | 168934 | 158114 | | Nov. | 100351 | 142040 |
| June | 156550 | 189897 | 159635 | | Dec. | 99504 | 143190 |
| Totals | | | | | | 1804391 | 2147976 |

* For two months.

† Multiply number of magazines in any month by ten cents to get value.

church shared in a great spiritual revival during the meetings.

The next institute was held in Tremont Temple, Boston, Mass. About twenty-five prospective colporteurs were present. From the very first, it was evident that the Holy Spirit was present in a marked manner. The last meeting was an especially good one. It lasted about two hours, and all took part, giving praise to God for the blessings bestowed upon them.

One young man was soundly converted at this institute, and others were healed of disease. The young man referred to had been of a wild, roving character all his life. After the earnest solicitation of his brother to attend at least a few of the meetings, he came one morning with his grip all packed to go to the war zone in France; but somehow the Spirit of the Lord took possession of him, and he asked for prayers. He was soundly converted, and remained to the close of the institute, when he went into the field, planning to give the rest of his life to the Lord for service.

One brother came to this institute with the intention of canvassing, but the enemy brought discouraging thoughts into his mind, which caused him to drop out and go back to his home, about forty miles away. The Spirit of the Lord followed him, and he could find no rest until he returned. In making his confession after coming back, he said that he was very conscious while at home that the brethren were praying for him, and he could hold out against their prayers no longer.

At the institute held in Burlington, Vt., it was evident that the Lord was present through the entire meeting. One or two who were not expected came to receive instruction. The Lord had stirred their hearts to have a part in this closing work, so they studiously applied themselves to the lessons given, prepared their canvass, and are now actively engaged in selling our good books. The church at this place was also greatly blessed, and a talented young man who is holding a good position in the world, began to keep the Sabbath, and will enter the work in a few weeks.

It would be hard to describe in a few words how greatly the Lord worked in the institute held in Rome, N. Y. It started with prayer and ended with prayer. An early morning prayer band was organized at the beginning.

At this meeting one brother dropped in, as he thought, for only a day. He let the first train go by, and before the next train came, he had surrendered to the Lord for service. He gave up a business that brought him from twenty-six to thirty dollars a week. He remained through the rest of the institute, took the general instruction, learned his canvass, and has now set his goal to sell \$2,000 worth of "Daniel and the Revelation" during the remaining part of 1916.

During these meetings several were compelled to take to their beds with severe attacks of la grippe, but earnest prayers were offered in their behalf. The result was that they speedily recovered. To some who were not present, these things might seem as a "happen so," but it was not hard for those who were in the spirit of the meetings to tell whence came the power.

At each of these institutes the president of the conference was present to

conduct the Bible study in the morning, and also the service in the evening, whenever evening services were held. This evidently added much to the spirituality of these meetings. Surely it can be said that "all who consecrate body, soul, and spirit to God's service will be constantly receiving a new endowment of physical, mental, and spiritual power."

It should be understood that the deep spirituality of these institutes in no way took the place of sound instruction on the principles of the canvassing work. The Lord gave us those blessings in addition to the instruction that is usually given on Christian salesmanship.

The time has indeed come when the Holy Spirit is being poured out in abundant measure upon those who will consecrate all to his service; and showers of the latter rain will be received when we throw ourselves in the channel of God's providence, dedicate all to his service, and then press forward, working upon right principles. Brethren, these blessings are ours to enjoy. Are we willing to pay the price and claim them as our own? V. O. COLE.

Colporteur Work in Honan, China

THIS morning [February 8] while settling accounts with one of our colporteurs, I was impressed with the struggle which some of these men have to make ends meet. This man is a faithful believer, and is endeavoring to live up to the terms of his agreement,—that of paying fifty per cent of all sales and subscriptions to the mission, and settling accounts monthly.

Perhaps a few words by way of review will help us to understand the situation. When we came here two years ago, colporteurs were being paid a wage of three or four dollars monthly, with papers and books given them. For ten months of 1914, \$475.43 was paid to colporteurs as wages, or an average of \$47.54 a month. Literature receipts reported by evangelists for the same period amounted to \$30.08. Hence the net expense to the mission on literature, above first cost, was \$445.35.

At the fall meeting that year it was agreed that the wage to colporteurs be discontinued; that they pay twenty per cent of sales and subscriptions; that evangelists pay fifty per cent. Working on this program from Nov. 1, 1914, to Oct. 31, 1915, no wages were paid, and receipts on literature for those twelve months were \$236.16, or an average of nearly \$20 a month. I think that during that time our workers suffered no special hardships as a result of the plan, although some of them were very much inconvenienced when it came time to settle accounts in full at our general meeting last October. We had previously made a ruling that a license would be granted to no one who had not settled his account. Some had no idea how their accounts stood, and were about undone to learn that they owed so much; but we insisted on full settlement or no license. All but one of our workers made good, and are continuing with us on the new schedule, which is another great advance step, bringing our colporteur work up to the fifty-per-cent basis.

For the months of November and December, 1915, and January, 1916, receipts on subscriptions and literature sales were \$146.59, an average per

month of \$48.86. For the sake of comparison, we will call it \$50 a month against \$20 a month for last year. Whether this will hold good for the twelve months I cannot say, but it is a good start.

The last of December the colporteur referred to had come in and paid \$6 on his account, which, including tithe, left him still owing about two dollars. This morning he paid his tithe in full and seventy-five cents on account. When I asked him if this was all he could pay, he said it was, and then, with tears in his eyes and a broken voice, he told me how it was. He said that to pay his account in full at general meeting time had taken every cent he had, that he and his wife returned from the meeting to an empty house, so that he had to sell some papers before they could buy food. But he promised, if possible, to pay in full next time. It is his purpose to live up to his agreement with the mission, and he will do it, with the help of God.

The work here is still in its infancy. We expect great things from this department in the future. Much of God's Spirit is needed to enable us all to work for his glory and the advancement of his cause. O. J. GIBSON.

An Experience of Faith

SOME good friends made the Jackson (Miss.) church a gift of three hundred copies of the January *Watchman* to help toward finishing our new church building. The church missionary society had assumed payment for the new carpet, so these papers were turned over to the society to sell for this purpose.

At a missionary meeting on January 20, Elder C. S. Wiest gave an earnest exhortation on church work, pointing out the privilege and duty of all to be workers. Then he asked for volunteers to sell the three hundred copies of the *Watchman*, but only a very few responded.

Our first effort was to sell them within the month of January. So the few volunteers began to work by faith, and the Lord blessed, for in a double sense it was his work,—first, the distribution of printed truth, and second, to secure money to pay for a house of worship. As the good experiences of these workers were told, others joined them in the work.

But some who had taken papers sent them back. Jackson had been canvassed twice before within a year with periodicals for the new church building, also with the Harvest Ingathering *Signs*; and the last day of January found us with about one hundred and twenty-five copies of the *Watchman* unsold.

We kept on, however, in faith. The church school and Sister Wiest, the teacher, helped for half a day. Again God blessed by giving sales to the children, from the youngest to the oldest. Before going out we had a short, impressive meeting of consecration and instruction.

There still remained some papers unsold. In faith we continued our effort until the last paper was disposed of in the latter part of February. They were all sold at full price.

One inexperienced sister sold over thirty. Another, though inexperienced in selling on the street, sold twelve on Saturday night. Another received one

dollar for five papers. One sold over one hundred, surpassing all previous efforts. We also had good success on Sunday morning.

May this experience of real work in answer to faith encourage all the churches to a larger work of faith.

HENRY BALSBAUGH.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

Massachusetts June 8 to 18
Eastern New York June 15 to 25
Western New York June 22 to July 2
Northern New England .. Aug. 24 to Sept. 3
Maine Aug. 31 to Sept. 10
Southern New England (Undecided)

COLUMBIA UNION CONFERENCE

Virginia May 25 to June 4
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, North View, Clarksburg, Aug. 26 to Sept. 5

EASTERN CANADIAN UNION CONFERENCE

Ontario June 19 to 25
Quebec June 25 to July 2
Maritime July 3 to 9
Newfoundland, St. John's July 14 to 18

NORTH PACIFIC UNION CONFERENCE

Southern Oregon, Eugene June 8 to 18

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, Jamestown ... June 15 to 25

District of Columbia Conference Corporation

THE eighth 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*.

Preparedness

A SHORT time ago one of our leading American weeklies sent out "feelers" to 500 newspapers and other periodicals for their opinions as to naval needs. Forty per cent thought our navy should be second only to that of Great Britain, and sixty per cent favored one as large as any in the world.

Public interest in this absorbing question is at white heat. It is therefore quite fitting that the *Signs Magazine* make "preparedness" the chief topic in the May number. Not only will it consider preparedness in its national aspect, but it will go a step farther, and present the idea of church and individual preparedness as well.

A thorough presentation of this question does not mean the exclusion of those features that have always distinguished this magazine. A powerful article on God's message for today, one by Elder Evans on the Sabbath, and a third on the state of the dead, are of special note.

Mention should be made of the "Awakening of Asia," by Professor Thurber, who for many

years was a missionary in India and Burma. His close contact with the people, and his study of their social and political problems, place him in the front rank of writers on things Oriental. Readers of his contribution to the May magazine will ponder long over some of the statements made.

A sister in British Columbia, who sells the magazine in many cities and towns on the



"Prepare War"

railroad, tells of results from her work. "A few weeks ago," she says, "a man began keeping the Sabbath from just reading copies of the magazine lent him by a customer of mine. A lady customer kept the Sabbath for four months before she heard one of our ministers."

Send for a supply of the May number and give the work a trial. If new at it, your tract society secretary will supply you with "helps." Prices: 5 to 25 copies, 5 cents each. Retail selling price, 10 cents.

Obituaries

COOKE.—Mrs. Fannie Cooke fell asleep in Jesus, in Keene, Tex., Feb. 28, 1916. Throughout her life she was a devout Christian, and about ten years ago she united with the Dallas Seventh-day Adventist church, remaining a faithful and active member until called by death. Her aged mother, her husband, four sons, and two daughters survive.

W. A. SWEANY.

RAMEY.—George W. Ramey was born near Peoria, Ill., and died in Chautauqua Springs, Kans., Dec. 21, 1915, at the age of 80 years. His aged wife is left to mourn the loss of a loyal, faithful companion. Brother Ramey was a believer in the third angel's message for many years, and was active in spreading the truth among his neighbors and friends.

E. R. ALLEN.

SQUIER.—Adelaide C. Tryon was born in Rock Island, Ill., Nov. 23, 1845. She was a direct descendant of Sir William Tryon, who in the early days was governor of the Carolinas. For some years she taught public school. She was married to Cornelius Squier March 23, 1869. They accepted present truth in 1900, while living in Iowa, and soon came to the South in answer to a call for help in this needy field, settling in Hildebran, N. C. After her husband's death about a year ago, her health rapidly failed, and she fell asleep in Jesus Oct. 7, 1915. Her death is mourned by one sister, two brothers, a niece who was for many years a missionary in India, and many other relatives and friends. The funeral service was conducted by M. H. Johnston.

MRS. E. B. GASKELL.

LEWIS.—Died at the home of her granddaughter, in Fouke, Ark., Clara Satterlee Lewis. She was born in 1840, and was united in marriage with B. M. Lewis in January, 1859. Two of their six children survive. Sister Lewis was a faithful, devoted mother, and a Seventh-day Adventist nearly all her life.

H. C. S.

GALLAHER.—Mrs. Jennie Gallaher was born in Lynchburg, Va., Jan. 3, 1872. Twenty-five years ago she was married to Elijah Gallaher, but was left a widow nine years ago. She was a conscientious Christian, devoted to the service of God, and active in the church work in Lynchburg, where she held her membership. Her mother, one sister, a brother, and many friends are left to mourn.

L. O. GORDON.

MCCOY.—Alhert McCoy was born in Homerville, Ohio, Feb. 12, 1859, and died in La Fayette, Ohio, Jan. 30, 1916. He united with the Seventh-day Adventist church in Spencer, Ohio, when it was first organized, May 20, 1882, and was loyal to the message he loved. Five sisters are left to mourn. Funeral services were conducted by the Lutheran minister in Homerville, where Brother McCoy was laid to rest.

M. A. POHLMAN.

CLARKE.—Royal Warden Clarke was born in Springfield, Mass., Aug. 26, 1840. In 1860 he was married to Miss Margaret Cameron. His early life was spent in the Northern States. About thirty years ago he accepted present truth while living in Michigan. He was loyal to the third angel's message, and sleeps in the hope of soon seeing his Saviour. The last eleven years of his life were spent in Florida, where his devoted wife and one daughter are left to mourn.

A. D. GILBERT.

NUDING.—Sarah Catherine Yeager-Nuding was born in Kosciusko County, Indiana, Dec. 3, 1868. At the age of thirteen she was converted and united with the Seventh-day Adventist Church, of which she was a faithful member until her death. Sister Nuding spent some years as a worker in the Pacific Press Publishing Association. Her death occurred in Salida, Cal., Feb. 17, 1916. She is survived by her husband, two sons, a stepson, one sister, and two brothers.

J. W. RICH.

COOK.—C. E. Cook was born at Yarmouth, Nova Scotia, April 11, 1861. He came to California in 1882, finally settling in Stockton. March 23, 1897, he was married to Mary E. Bridwell, and to them was born one daughter. Brother Cook accepted present truth nineteen years ago, and was an active member of the Stockton church, serving as one of its elders for three years. He was highly respected in the community, being chosen county deputy recorder for six years. His wife and child are left to mourn his death, which occurred Feb. 16, 1916.

CLARENCE SANTEE.

HASTINGS.—Harry Eugene Hastings was born in Wellington, Ohio, Dec. 3, 1865. He was married to Louise Dean, Aug. 26, 1885, and to them were born two children, a son and a daughter. In 1913 Brother Hastings accepted present truth, and at the time of his death, which occurred Feb. 26, 1916, held membership in the LaGrange Seventh-day Adventist church. The influence of his earnest Christian life was felt by all who came in contact with him. Besides his wife and one son, he leaves a mother, a brother, and a sister.

E. K. SLADE.

KING.—Rowena Cornelia Answorth was born in the State of Vermont, April 24, 1823. She was married to Henry Honeywell in 1843, and to them was born one daughter. Her husband died in 1848, and later she was united in marriage with Alfred King. In 1873 they moved to Iowa, and for twenty-six years lived near Storm Lake. After spending some time in Oklahoma they returned to Iowa, living in Nemaha, where Mr. King died. Sister King then went to live with her husband's granddaughter, near Sioux Rapids. She was entirely blind during the last six years of her life. Her death occurred March 2, 1916. For fifty years she was a believer in present truth, and rests in hope.

A. W. MCKIBBEN.

HACKETT.—Ellen J. Hackett was born in Glasgow, Scotland, Aug. 4, 1890, and died in Lebanon, Pa., March 6, 1916. She experienced conversion and was baptized at the age of thirteen. She died in full assurance of salvation, and sleeps, awaiting the call of the Life-giver. Her father, two brothers, and five sisters mourn their loss.

A. R. BELL.

JACOBUS.—Pierson M. Jacobus was born in Montclair, N. J., and died at the home of his daughter, in Battle Creek, Mich., March 13, 1916. In 1860 he was united in marriage with Miss Henrietta Eden, who was his faithful companion until her death, ten weeks before his own. Brother Jacobus served in the Civil War. About thirteen years ago he embraced the third angel's message in New York City, and soon afterward moved to Battle Creek. A daughter and a son are left in bereavement.

G. E. LANGDON.

JUDSON.—Benjamin Judson was born near Woodbury, Conn., Oct. 27, 1819, and died at his home, in Henrietta, Wis., March 7, 1916. When quite young he accepted Christ, and having witnessed the falling of the stars in 1833, he readily accepted the advent doctrine. About thirty-seven years ago he accepted with joy the third angel's message under the preaching of Elder O. A. Johnson, and thereafter, while his health permitted, was active in its proclamation. He is survived by five children.

A. W. JUDSON.

GARTHOFNER.—Mary M. Glatt was born in Baden, Germany, June 15, 1833. She came to America at the age of eighteen, residing in Pekin, Ill., with her mother, and soon after was married to Nicholas Garthofner. To them were born nine children, five of whom survive. While living in Illinois, Sister Garthofner accepted present truth; and in 1888, soon after the death of her husband, she came to California. She died Feb. 21, 1916, in Eureka, Cal., in hope of a part in the first resurrection. Her children, together with a brother and sister, are left to mourn.

J. S. ALDER.

KELLOGG.—Mrs. Laura D. Kellogg died at her home, in College Place, Wash., Feb. 11, 1916. She was born at Jamestown, N. Y. While a child, she lost her mother by death; and soon after, her father, A. E. Devereaux, with the rest of the family, moved to Monroe, Wis. Later, Laura was married to D. T. Biggs. Her father received the third angel's message, and through him she accepted it. Through her influence her husband was converted after the family had removed to Parker, Dakota Territory, and later he became a minister of the denomination. In a few years she was left a widow, with one son, who survives. After several years she was married to E. C. Kellogg. She had a bright Christian experience and was an earnest worker. Funeral service was conducted by the writer. A second service was conducted by Elder J. W. Lair at the old home church, near Madison, S. Dak., and our sister was buried in the Ash Grove cemetery by the side of her father.

C. W. FLAIZ.

ANDERSON.—Niels Anderson was born in Denmark, June 3, 1827. He died at the home of his son, H. P. Anderson, in Pine River, Wis., Sunday, Feb. 6, 1916, at the ripe age of 88 years, 8 months, and 3 days. At the age of thirty-three, while still in Denmark, he was married to Karen Anderson. To this union were born eight children, two daughters and six sons, only four of whom survive. Of the surviving sons three were present at the funeral; the other, B. L. Anderson, is a missionary in China. At the age of forty our brother immigrated with his family to America, locating in Waushara County, Wisconsin, where he remained until the time of his death. He was reared in the Lutheran Church, and continued a member of that denomination until after coming to America, where, under the labors of Elder J. G. Matteson, he with his wife accepted the Seventh-day Adventist faith, and to this faith he remained true until his death. He was buried near Poy Sippi, Wis. The writer spoke words of comfort for Gen. 25:8.

L. H. CHRISTIAN.

Age Not a Hindrance

THERE has been a commendable zeal manifested in the circulation of petitions against bills pending in Congress, 230,000 copies of the *Liberty Extra* having been ordered to date, and we have assurance that all these have been judiciously distributed, and the petitions generally circulated. The spirit of our people generally throughout the field is characterized by the following report concerning the work of one of our aged brethren:—

"I just received a letter from W. F. Fickel, of Blue Lake, Humboldt Co., Cal., who is ninety-one years of age. He secured 54 signatures against the press bills now pending in Congress. If all our people would manifest the same interest in proportion to their energy and age as this man did, certainly there would be something doing in this country."



Worth More than Money

It is reasonable to regard the scientific treatment of such topics as are listed below as of far greater value than that represented by the price of the health mentor presenting these in full. While the cost is only a trifle, the instruction is priceless. The *May Life and Health*, on sale during April, takes up general health principles and deals with special requirements for May in the following topics:—

- Freedom from Drugs.
- False and True Stimulation.
- Care of the Newborn.
- The Prevention of Blindness.
- The Kitchen and Its Equipment.
- The Bracing Effect of a Purpose.
- The Newer Views Concerning Nutrition.
- Why Meat is So Prominent in the Average Menu.
- Does the Use of Meat Tend to Hasten Old Age?
- Man May Continue Efficient from Forty to Eighty.
- Concerning Old Age: Why It is Postponed; How It May be Further Postponed.
- Sprue, a Tropical Disease Now Becoming Important to the American.
- How the Government is Meeting the Malaria Problem.
- Modern Science and Tobacco.
- Items of Interest.
- Heart and Blood Pressure.
- A Stomach Wash.
- Indigestion and the Eyes.
- Hardening of the Arteries.
- Craving; Indigestion.
- Lingering Bronchitis.
- Burning Feet; Sore Chest.
- Soda Crackers.
- Peanut Butter.
- Piles.
- Worms.

Sickness Not Necessary

Sickness is avoidable to a large degree, and the mission of our health mentor, *Life and Health*, is to reveal to its readers how to keep well. If its instruction is heeded, it will save not only much unnecessary suffering and the general undermining of the health, but also doctors' bills. That being true, is *Life and Health* not worth at least \$1 a year to every reader? Is it not most reasonable that every family should have the monthly visits of the magazine containing hints and warnings regarding the

hygiene of the home and the care of the health of all the members of the family? Are our readers among those who are exercising forethought enough to have the regular visits of a health mentor? Do they not think a health mentor may be worth far more than \$1 a year? *Life and Health* will teach all how to get well, how to keep well, how to treat simple ailments at home without drugs, how to sleep, cook, eat, and dress for health. *Life and Health* is indeed *life and health* to all its readers.



Help! Help!—How?

THE following is the wording of a circular 6 x 9 inches in size, nicely displayed, printed in good blue ink on white stock, and used by the churches in west Michigan in placing the *Temperance Instructor* in all the homes of that part of the State:—

HELP

MAKE MICHIGAN DRY IN 1916

Every Fifth Home Supplies a Drunkard

HELP

Drive the Demon from the Land and Save the Boys and Girls

HOW?

This Paper sounds the warning cry. Read it—Study it

Do you wish to assist in this Campaign by helping place this Temperance paper in every home?

If you do, place an offering in the envelope. I will call for it about next Thursday.

Please Read This: The bearer is an authorized Temperance worker, and your offering of 10, 25, or 50 cents, or whatever you wish to give, will be used in Temperance work, for papers, etc., as stated in this circular.

C. F. McVAGH, President of West Michigan Conference, 1214 Madison Ave., Grand Rapids, Mich.

Attached to the circular is a small coin envelope, with the following words printed in large type:—

MY OFFERING TO HELP
"MAKE MICHIGAN DRY"

Then in small type these words: "Will call for this Thursday." The word "Thursday" is stamped in red ink, and the envelope is easily detached.

How Used

The following explanation by the originator of the plan, C. L. White, of Holland, Mich., will reveal *how* the work is done:—

"I will inclose a circular and an envelope I have been using. In fact, *they* do the work. I place them inside the *Temperance Instructor*, and call the people to the door and say, 'Help us in a campaign to make Michigan dry. I should like to leave this paper for two days, and if, after looking it over, you feel like helping in this campaign, follow the instructions you will find inside.'

"Two days later I go to collect the envelopes, and say, 'Are you going to help us make Michigan dry?'

"This is a very simple thing to do, and it works. I usually leave the paper whether they give or not. Those who do give make up for those who do not, and by so doing we get the paper before many who would not see it otherwise.

The conference committee has asked me to go among the churches and present the plan. We have set a goal for 50,000 *Instructors* in this conference. We hope to put out 100,000."

This plan is especially adapted to house-to-house work. We have a card-and-envelope plan for soliciting the business men of a community. The plan will be furnished upon application. It has been thoroughly tested and found to be successful.



Unto the Millions

THOUGH the Present Truth Series has been published only a little over a year, it has attained a remarkable circulation. The following is a record of the different numbers printed to date, and only a limited supply of any number was in stock when this report was made:—

| | |
|--------|---------|
| No. 1 | 254,388 |
| No. 2 | 218,479 |
| No. 3 | 208,965 |
| No. 4 | 270,735 |
| No. 5 | 260,000 |
| No. 6 | 229,500 |
| No. 7 | 174,125 |
| No. 8 | 174,085 |
| No. 9 | 147,264 |
| No. 10 | 152,911 |
| No. 11 | 125,000 |
| No. 12 | 134,300 |
| No. 13 | 125,000 |
| No. 14 | 152,301 |
| No. 15 | 127,000 |

Total 2,754,053

The orders for this Series indicate that the demand is steadily increasing, and the reports from the field give ample evidence of the efficiency of the Series in missionary work.

The Fifteen Issues are Fine

From all parts of the field come unsolicited words of commendation for the Present Truth Series. The following letter reveals the way thousands are relating themselves to this Series in their local communities:—

"Your letter of March 16, together with 25 copies of Extra No. 15, and the first fifteen issues of the Series of Extras, all received, and I am glad indeed, and much obliged. It shall be my earnest desire and hope to get Extra No. 15 in the hands of many of my friends and fellow men, particularly the ones whom I trust will give this great truth deep thought and study.

"I think the fifteen issues are fine, and shall endeavor to get the set into some of the homes in my community. It seems to me that any fair-minded person who wants to be a Christian and is seeking the truth in these days of perilous times, would be only too happy to have in his possession such facts as are contained in these Extras, whether he be Methodist, Baptist, or what not. The majority in my community are Methodists and Baptists, nevertheless I am going to get this truth into their homes, and strive hard to have them give the matter consideration.

"I hope to be able to write again soon for additional copies and sets of the Present Truth Series, that I, too, who recently began the strict observance of the Sabbath day, and am now a regular churchgoer, may help spread the truth intrusted to the remnant church.

"Faithfully yours for this great work,
"HENRY NORTON."

The
Anti-Tobacco Number
of the
“Instructor”



The Cigarette Bars

Exposes the ambition-destroying, brain-dulling, nerve-deadening, vitality-sapping cigarette in such an effective manner that it deserves the support of all who *know*, with Ruskin, that “tobacco is the worst national curse of modern civilization;” of all who can *say*, with Whittier, “I feel a great interest in any effort to check the pernicious habit of tobacco using; it is not only a nuisance, but a moral and physical evil, and a shame to our boasted refinement and civilization;” of all who, through observation, are forced to *admit* that cigarette smoking is a short cut to the insane asylum; of all who can *agree* with

Edison “that the tobacco smoker is a degenerate, retrograding toward the lower animal life;” and of all who would save the youth of this age from

The Overhanging Shadow of Nicotine — Death



**April 20, the
Day Appointed to**

Save the Boys

The Anti-Cigarette League has set April 20 for a special effort to be made in all churches against the cigarette habit among boys. On this day the Anti-Tobacco number of the *Instructor* should be placed in the possession of as many boys as possible. The superintendents of public schools and teachers in all grades should be visited, and some arrangements made for the Anti-Tobacco number of the *Instructor* to be placed in the hands of all the children. Many of the temperance people are as much interested in the tobacco habit as they are in the liquor traffic.

The prices in quantities are: 5 to 2,000 copies, one order, 2½ cents each; more than 2,000 copies, 2 cents each; single copy, 5 cents.



Burning the boys at the stake with “the devil’s kindling wood”



WASHINGTON, D. C., APRIL 6, 1916

CONTENTS

| | |
|---|--------|
| NOTE AND COMMENT | 2 |
| EDITORIALS | |
| A Wonderful Fountain—Is It a Compliment?—Just as I Am—Signs of Christ's Coming, No. 5—Discrediting the Bible—Liquor Drinking and Business Efficiency—Developments of the Work in the East—Young People's Missionary Volunteer Day | 3-8 |
| GENERAL ARTICLES | |
| Secret Societies (Continued), Mrs. E. G. White | 8 |
| The Law of God, No. 11, Milton C. Wilcox | 9 |
| THE WORLD-WIDE FIELD | 10, 11 |
| OUR HOMES | 12, 13 |
| THE FIELD WORK | 14, 15 |
| MISSIONARY VOLUNTEER DEPARTMENT | 16 |
| RELIGIOUS LIBERTY DEPARTMENT | 16, 17 |
| HOME MISSIONARY DEPARTMENT | 17 |
| MEDICAL MISSIONARY DEPARTMENT | 17, 18 |
| PUBLISHING DEPARTMENT | 18-20 |
| MISCELLANEOUS | 20-22 |

WE understand it has been decided to reestablish the International Branch of the Pacific Press Publishing Association at Brookfield, Ill. This is a little town on the Burlington Railroad, a few miles out of Chicago.

BROTHER and Sister J. P. Anderson have been compelled to return from south China on account of Sister Anderson's failing health. Brother Anderson has been invited to labor among the Cantonese-speaking Chinese in San Francisco.

BROTHER J. T. BOETTCHER, of Russia, feared he might have to leave for the United States, on account of the expiration of his passport. But a cable was sent him last week by the Mission Board, informing him that the American consul at Moscow could get it extended. He will thus be able to remain in Russia, doing what he can in directing the work in that troubled country during this time of crisis.

WORD from Mrs. C. C. Hall, whose husband died suddenly in Japan, breathes the spirit of trust and loving resignation. She says: "His death came so suddenly, and the fact that I was not permitted to be with him at the last or speak even a few words of farewell, has made my sorrow greater. The Lord has come very near to me at this time, and has sustained and comforted me as he has promised to do. I am so thankful that I was taught as a little girl how to take my burdens to the Lord, and that we cannot understand and must not question his wisdom. My later experiences have only served to deepen this knowledge and strengthen my love for him, so that now in this deep affliction that he has allowed to come upon me. I feel still to trust him and say, 'Thy will be done.'"

WE have received from Elder G. W. Pettit, superintendent of the Bombay Presidency Mission, in India, copies of our first literature in the Marathi language. These tracts are entitled "We Would See Jesus," "Heralds of His Coming," "The New Testament Sabbath," and "Fundamental Principles of Seventh-day Adventists." Brother Pettit is editor of a quarterly which bears the name, in Marathi, *Signs of the Times*. Three thousand copies of the first number were printed. We believe these messengers of truth will prove of great help to our workers in this mission field of more than thirty million inhabitants. The extent to which the Lord is using literature in the spread of the message in heathen lands has exceeded our most sanguine expectations. Our papers and tracts in the languages of the people have oftentimes preceded the work of the living messenger, and prepared the way for him.

BROTHER C. H. PARKER, of Atchin, New Hebrides, writes of a visit he had just made to the island of Malekula, where dwell the Big Wambus, the fiercest and most cannibalistic tribe in the New Hebrides. Brother Parker is the first white man to set foot among these savage heathen. He says, "This people are killing and eating those of other tribes every little while. A year ago they killed a boat's crew at their landing, and only twenty-four days ago they killed a number of bushmen and ate them. It is dangerous to go among them. We expect to send a missionary to this people." After Brother Parker had given treatments to some of their sick, and had shaken hands with a few of the women, the big chief, and his brother, who arranged the interview and served as a bodyguard, took Brother Parker to a beautiful site which they offered him for a mission and school, promising also to put up buildings. Brother Parker saw in this "God's hand opening the door to us, and saying, 'Come in, I have need of you here among this people.'"

Breaking Previous Records

MORE than 250,000 copies of the *Liberty* Extra have been ordered and sent into the field. The petitions to Congress against the Sunday and press bills are being daily registered in the *Congressional Record* by the score. A strong impression has been made upon Congressmen, and they are more ready to discuss the question than formerly. The Sunday bill in the Senate (S. 645) has been held up so far by the friends of religious liberty in the Senate. But it is still pending. Letters and telegrams to Senators, protesting against it, are still effective. Keep ordering the *Liberty* Extra, and keep sending in the petitions. Keep the public interested in the campaign.

The regular number of *Liberty* for the second quarter is now ready. Our regular annual subscription list has reached the 23,000 mark, and is largely made up of prominent national and State officials and other leading citizens in this country. It is the most substantial list *Liberty* ever had. Now is the time to help still further to build up the list, while these stirring issues are before the nation.

C. S. LONGACRE.

"THE isles shall wait for his law," is being literally fulfilled in the Solomon Islands. Missions have been established there for some years; ours, for only a short time. Brother G. F. Jones writes regarding the answering of a new call for a new station: "This is a right up-to-date heathen country of cannibals, head-hunters, and devil-worshippers. Yet withal there is a wonderful change coming over the people. There is an intelligent yearning after truth. They persistently call for missionaries. After much counseling together of chiefs, they select what mission shall settle among them. Passing by others, they have appealed to us. The attraction is not the missionary, nor a new mission, but the law of God. A prominent native who has taken part many times in head-hunting raids, the other day said to me, 'Here are my two boys. Take them to worship Jesus, and they shall be missionaries for Malaita,' which is doubtless one of the most savage islands in the world. Another old warrior chief, noted for raiding far-away islands, said, 'All my people shall be as your people, and your Sabbath shall be their Sabbath.' These are encouraging omens that God's Spirit is working upon the hearts of the heathen in a special manner to draw them to the truth for this time."

Special Summer Course for Graduate Nurses

THE Washington Sanitarium is offering a four months' postgraduate course for graduate nurses of our recognized training schools, beginning May 15, and extending to October 15.

The Washington Sanitarium has unexcelled opportunities for giving such a course, owing to the large amount of surgery coming to the institution, and also to the hospital which is operated in the city of Washington.

The hospital in Washington, where most of the work of this course is given, has a daily average of twenty-five patients in the dispensary clinic. It is also averaging from three to five obstetrical cases a week, and its ward beds are for the most part occupied by surgical cases. Aside from the practical work in these special lines, including training in the care of infectious and contagious diseases, the theoretical work offered comprises the following subjects:—

Advanced work in hydrotherapy and massage; a special course in operating-room drill and surgical technique; twenty hours devoted to dietetics and hygienic cookery (this will be given by Dr. Lauretta Kress); advanced course in obstetrics and midwifery, in which the nurses will do actual work in caring for maternity cases, etc.

An entrance fee of \$25 is required, which covers the tuition charge. Expenses of room and board will be met by the hospital in return for service rendered. A certificate will be issued to those satisfactorily completing this course. The course is confined to lady nurses, and the number taken will be limited.

Those desiring to avail themselves of this opportunity to perfect themselves in general or special nursing, should apply at once, addressing the Medical Superintendent, Washington Sanitarium, Takoma Park, D. C.