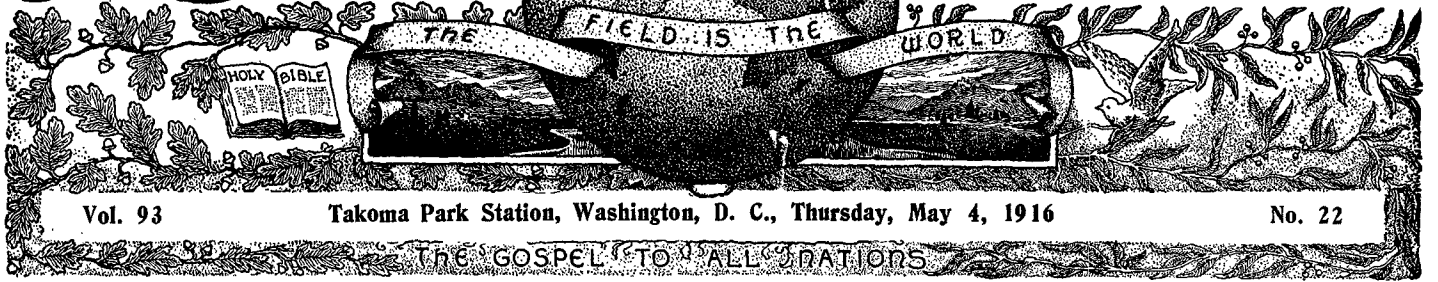


# The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, May 4, 1916

No. 22

THE GOSPEL TO ALL NATIONS

## If I Should Die Tonight

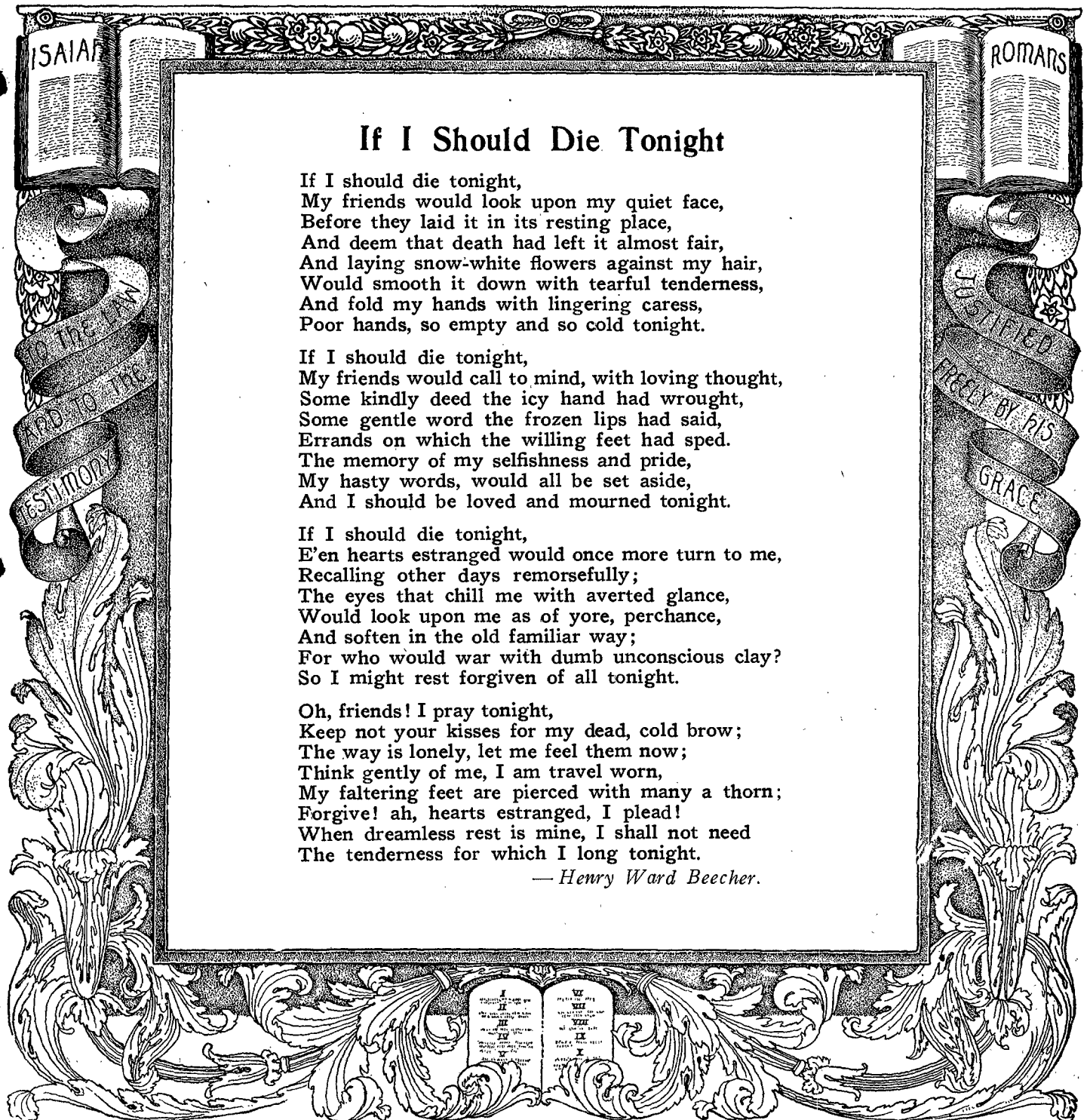
If I should die tonight,  
My friends would look upon my quiet face,  
Before they laid it in its resting place,  
And deem that death had left it almost fair,  
And laying snow-white flowers against my hair,  
Would smooth it down with tearful tenderness,  
And fold my hands with lingering caress,  
Poor hands, so empty and so cold tonight.

If I should die tonight,  
My friends would call to mind, with loving thought,  
Some kindly deed the icy hand had wrought,  
Some gentle word the frozen lips had said,  
Errands on which the willing feet had sped.  
The memory of my selfishness and pride,  
My hasty words, would all be set aside,  
And I should be loved and mourned tonight.

If I should die tonight,  
E'en hearts estranged would once more turn to me,  
Recalling other days remorsefully;  
The eyes that chill me with averted glance,  
Would look upon me as of yore, perchance,  
And soften in the old familiar way;  
For who would war with dumb unconscious clay?  
So I might rest forgiven of all tonight.

Oh, friends! I pray tonight,  
Keep not your kisses for my dead, cold brow;  
The way is lonely, let me feel them now;  
Think gently of me, I am travel worn,  
My faltering feet are pierced with many a thorn;  
Forgive! ah, hearts estranged, I plead!  
When dreamless rest is mine, I shall not need  
The tenderness for which I long tonight.

— Henry Ward Beecher.



## Note and Comment

### The Pope as Peacemaker

WILL Pope Benedict XV head the peace commission which shall settle the terms of agreement between the warring nations? This very evidently is the position to which he aspires, and it is a rôle which many Protestants as well as Catholics would like to see him play. The numerous statements which have issued from the Vatican during the present conflict indicate, more than his so-called "paternal desire for peace," that his ostensible purpose is to come into the limelight as the chief peacemaker. Benedict himself comes of the nobility. He is schooled in the art of diplomacy. According to the correspondent of the *Paris Temps*, he has shown his wonderful ability since his elevation to the papal see in bringing harmony out of the great confusion which existed in the government of the Vatican. This correspondent is represented by *Current Opinion* for April, 1916, as saying:—

"He has kept the peace within the church itself, a task of infinitely greater delicacy and difficulty than the warring world without can yet understand. The schism in Germany, about which so much was written in the first months of the war, has been definitely avoided. The difficulties incident to the occupation of Polish dioceses by the armies of Emperor William have been negotiated without offense to the Russian czar. There has been no breach with Austria, in spite of the latitude allowed to the heads of Italian dioceses in denunciation of the hereditary foe."

According to a number of the Continental European dailies, "the original impression that Benedict XV is inadequate as a pacifier must be revised." "The Pope, they point out, has restored peace within the church, and a correspondent of the *Gaulois* (Paris) argues that he may yet, therefore, restore it to the world."

In the *Rassegna Nazionale*, an Italian paper, according to the *Review of Reviews* for April, there was published recently an interesting article from Signor Giuseppe Manacorda, a liberal Catholic. This writer of course does not speak for the clerical party at Rome, and expresses sentiments which could hardly be taken as representing their views. But he has infallible faith in the power of Benedict to bring about peace between the conflicting powers. He argues that the reverses which the church has suffered, especially in 1870, were really a blessing in disguise, in that thereby was "restored to the church its primitive character of an exclusively spiritual power, and since such a power is unique in the world, it appears today the most august of all." He argues that on account of this unique position the Papacy is in a better posi-

tion than at any other time to act in the rôle of peacemaker. He says:—

"The church alone can, if she will, pronounce the word that will sink deep into the hearts of the peoples and will most move them, since it is known that she alone can speak, when she wills so to do, even against her own apparent interest. In the midst of such a subversion of the idea of God, invoked on one side and on the other by the leaders of opposing countries, often supported in this by the foremost ecclesiastical dignitaries, it is hard for the afflicted peoples to avoid doubt and distrust; it is hard for them to refrain from asking themselves in what degree the religious ideal, the most perfect of all has become enslaved to state policy. Only the voice of Peter can resound above the clash of arms, far sounding as the voice of God, if he be willing to again become 'a fisher of men,' a rescuer of shipwrecked humanity."

Nor are these sentiments expressed alone by Catholic representatives in the Old World. Leading men of that church on this side of the Atlantic are engaged in the same propaganda. Hon. W. Bourke Cockran, a prominent American citizen, for a number of years a member of the national Congress, a few days ago addressed a large and representative assembly in the city hall of Portland, Maine, on the subject "The Papacy in Peace and War." This lecture was attended by Bishop Walsh of the Catholic Church, who presided. Seated by the side of the bishop were Hon. Oakley C. Curtis, governor of the State; Wilford G. Chapman, mayor of Portland, and other dignitaries. Mr. Cockran gave a highly colored picture of the potent influence for peace and civilization which the Papacy had proved through all the centuries of the past, picturing the system as the one hope of the downtrodden and oppressed through the Middle Ages and in other periods of trial through which the nations have passed. Referring to the present conflict, Mr. Cockran pictured Pope Benedict as the one ruler in all the world who is able to bring order out of the present chaotic conditions. The *Portland Daily Press* for March 27, 1916, reports him as saying:—

"There is no power on earth, save one, that can bring peace to the warring nations now engaged in this fearful death struggle, and that power is the same that has done it before—the Papacy. No other institution on the earth has the power as this power has to reconcile the differences of men and to force them to a realization that the modern doctrine of materialism that has held full sway for a hundred years, the doctrine that enlightened self-interest is a better guide than the authority of God revealed by the teachings of his church, is wrong and leads to nothing but this terrible struggle now on."

We naturally might expect that Catholics themselves would take this view of the head of the church, but it is the more

surprising to find professed Protestants advocating the same principle. Many are doing this. Perhaps the words of Dr. R. J. Campbell, one of England's popular clergymen, may be taken as fairly representative of this pro-papal sentiment among Protestants. Shortly after the beginning of hostilities, Dr. Campbell, in an address in the London City Temple, gave expression to his convictions as to the manner in which permanent peace might be maintained after the close of the present conflict. He said:—

"Would it not be possible for the Christian forces of the world to combine after the conclusion of peace for the one purpose of preventing a recurrence of this horrible strife? If we could not unite upon anything else, surely we might unite upon this one practical object."

"I would suggest that the Pope, as the head of the largest Christian communion, should be induced to take the initiative in the matter, and call Protestants to his counsels in connection therewith. Such action should be taken in concert with all the Christian churches of the world, however designated. Protestantism generally would support it, would be morally bound to do so."

"No one but the Pope could do it effectively, for the reason just given, that he is the head of the largest and most international organization of those who profess and call themselves Christians. The metropolitan of the great Eastern Church—or, rather, of that great branch

(Concluded on page 5)

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# The Advent And Sabbath **REVIEW HERALD**

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 4, 1916

No. 22

## EDITORIALS

### The Bible, Not Tradition

In the discussion of the Sabbath question and some other theological questions which have wrapped up in them that which vitally affects the church and man's relation to his Maker, appeal is not infrequently made to the fact that certain customs exist, have existed for ages, and have been believed by the majority of the people, among whom are the most devout and learned in the church.

While this may be true, it is dangerous ground to occupy if our search is for truth. Had the Reformers taken this position, they would never have emerged from the midnight gloom of the Dark Ages, and cast off the shackles of error and superstition which had been welded upon them by popery.

The question is not what men believe, but what they *ought* to believe; not what men *say* is truth, but what *really is* truth. This is not determined by the number who may believe a certain dogma, or the length of time it may have had its residence among men. Hoary hairs do not change a lie into the truth. Satan is quite old, but he is the devil still.

The eminent historian, Gibbon, has well said:—

"The theologian may indulge the pleasing task of describing religion as she descended from heaven arrayed in her native purity; a more melancholy duty is imposed upon the historian: he must discover the inevitable mixture of error and corruption which she contracted in a long residence upon earth among a weak and degenerate race of beings."—*Gibbon, "Decline and Fall of the Roman Empire,"* preface.

The apostle Paul tells us that the "mystery of iniquity" was already working in his day, and that the full development of the "man of sin" was only a question of time. This spiritual decline made its appearance in the early church, and many unscriptural notions were introduced. Killen says:—

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The bishop of Rome—a personage unknown to the writers

of the New Testament—meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions."—*"Ancient Church,"* preface.

The apostasy culminated in the Papacy, which has been characterized as "the last, the most matured, the most subtle, the most skilfully contriven, and the most essentially diabolical form of idolatry which the world ever saw, or which, there is reason to believe, it ever will see." Concerning the error and superstition of a certain period of papal history, Dr. J. A. Wylie says:—

"By the most plausible pretexts and the most subtle devices was man led away from God, and taught to center all his hopes in himself. Faith was overthrown, and works were put in its room. The sacrifice of Christ was neglected, and man became his own savior. We trace the operation of this grand error in the superstitious and burdensome rites in which all holiness now began to be placed. Sanctification was no longer sought in a pure heart and a mind enlightened by divine truth, but in certain external rites, which were seldom either important or dignified. To nourish the passions and mortify the body was now the grand secret of holiness.

"Pilgrimages were undertaken, and their merits were regulated by the length and the perils of the way, and the renown of the shrine visited. Penances were imposed, fasts were enjoined; and in proportion to the severity of the suffering and the rigor of the abstinence, was the efficacy of the act to atone for sin, and recommend to the favor of God. A mind debased by ignorance, and not unfrequently by vice, and a body emaciated by flagellations and fastings, was a sure sign of eminent sanctity. Piety no longer consisted in love to God and obedience to his will, but in the observance of the most frivolous ceremonies, to which there attached an extraordinary value and a mysterious influence.

"To endow a convent or erect a cathedral was among the most illustrious deeds which one could perform. To possess a finger or a toe of a saint was a rare privilege; and the owner of so inestimable a treasure derived therefrom unspeakably more benefit than could possibly accrue from the possession of any moral or spiritual excellence, however exalted. Relics so precious were sought

for, with a perseverance and a zeal that set all difficulties at defiance; and what was so eagerly sought was in most cases happily found.

"The caves of Egypt, the sands of Libya, and the deserts of Syria, were ransacked. The bones of dead men, and, if history may be credited, of the lower animals, were exhumed, were hawked over Christendom, and purchased at a high rate. They were worn as amulets, or enshrined in cabinets of silver and gold, and, being placed in cathedrals, were exhibited at stated times to the devout.

"To abandon society, with the obligations it imposes and the duties it exacts, and to consume life in the midst of filth, indolence, and vice, was accounted an effort of uncommon holiness. To shirk the plow and the loom, and mount the wallet of the beggar,—to abscond from the ranks of honest industry, and fleece the laboring classes in predatory bands or as single sorners, was to be heroically self-denied and virtuous. Such holy men were rather unpleasantly common; for the West, as formerly the East, now began to swarm with monks and hermits. Such of the pagan sophists as lived to witness the rise of this superstition, no less amazed than indignant, pointed the keen shafts of their powerful satire against that filthy race, which had renounced the beautiful mythology of Greece and the martial gods of Rome, to fall prostrate before the bones and moldering relics of the dead."—*"The Papacy,"* pp. 48, 49.

Think of drinking from such a polluted fountain, or looking to this period, or any other, as the place to find truth! Casting aside all tradition and superstition, our appeal should be to God's Word. We must follow the light which shines from its sacred pages, rather than walk in the footsteps of the multitude, be they ever so pious or learned. Here we can drink from a pure fountain; its waters are uncontaminated by the sayings of men who followed their own vain imaginings. Here every rock in time's ocean is charted, and all the dangers and pitfalls of the way are pointed out. Ever and anon it points with unerring accuracy in the right direction. From the broken fountains of error it leads us to the cooling springs of truth. The unadulterated Word is the only safe test by which we can determine the truth.

Taking the Bible as our sole guide, we shall find Jesus, and having found him, shall be guided into all truth.

G. B. T.

## A Lesson from Experience

ONE of our exchanges tells of a personal experience, and draws a lesson therefrom, which we think worthy of being passed on to our readers.

The editor, it seems, lives at some distance from the office of the paper, and finds it necessary to take an early morning train to arrive at the office at the opening hour. Arising early one morning, he looked at his watch without his spectacles, and thought it was four o'clock when really it was five. He therefore supposed he had plenty of time for doing a number of things besides taking his breakfast, and still catch the train.

He consulted his watch several times to note the passing time. When he thought it was 5:30, he happened to glance at a clock and noticed that it was 6:30, too late to catch the train. His watch was correct, and though he looked at it several times, his initial error of thinking it one hour earlier than it was, kept him from really noticing the hour. He took it for granted that he knew the hour, and watched only the minute hand.

The lesson to be drawn from this experience is that many times our previous conceptions hinder us from a true view of the facts. Having grasped one side of some truth, one may practically close his eyes to any further enlightenment in regard to it. Because of preconceived ideas concerning the teaching of the Bible, many who read that holy volume fail entirely to see its real teaching. Everything they read is interpreted, not so much with reference to other scriptures, as with reference to their own system of belief. Let us individually decide that we will come to the Bible with entire open-mindedness, to find what it really does teach. Only thus can God give us the full truth.

L. L. C.

## The Time of the End

(Concluded)

### 4. The Opening of All Lands

As the time came for knowledge to be increased, it was necessary that all lands should be open to receive the enlightening agencies. Thus, as the time of the end came, we see distinctly the hand of Providence swinging open the doors into all countries. It has been an era of world exploration and development. Particularly is this true of the last sixty or seventy years. It was in 1844 that the time of the prophecy came for the special advent movement, bearing the judgment-hour message to the world. The range of the movement is thus described in the prophecy:—

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6.

This was a declaration that as the time came for the closing gospel work to be done, the doors of access to every nation and tongue and people would be thrown open. In 1844, or but a few years before, much of the world was closed to missionary endeavor. But as the prophecy indicates, the years following have witnessed the swift and systematic opening of all lands to the gospel message.

It was in 1842 that the first five treaty ports in China were opened to missions; in 1844 Turkey was prevailed upon to recognize the right of Moslems to become Christians, reversing all Moslem tradition; in 1845 Livingstone's determination was formed to open up the African interior; in 1844 Allen Gardiner established the South American Mission. Dr. A. T. Pierson, speaking of the wonderful way in which Providence opened the doors of access in these times, wrote as follows:—

"Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was simply to dare death for Christ's sake; the only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves. But, as the little band advanced, on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the Papal States, and Korea were successively and successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population."—*Modern Mission Century*, p. 25.

God's providence has laid under tribute every force and every resource for the opening of all lands—missionary endeavor, love of adventure, commercial enterprise, and scientific interest. Railways have been built through regions that were undiscovered seventy years ago, and among the passengers traveling now over the iron trail are men and women of tribes unknown fifty years ago. But the gospel message was to go to every tribe and tongue before the end; and wonderfully Providence has been opening the doors throughout all this "time of the end," and particularly in our generation.

### 5. Material Agencies for the Work

The prophecy represents not only a world-wide work, but a quick work in proclaiming the gospel message in the last days. The movement is symbolized in the Revelation by an angel flying in the midst of heaven, from land to land. And as to the closing work, when the end is near at hand, the Scripture says:

"For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." This is the hope for a quickly finished work

in all the earth in our time. Yet the Lord lays hold of material things for service; and wonderfully the hand of Providence has wrought in bringing into existence material agencies for a quick work in carrying the gospel to the world—such agencies as no generation before ours ever had.

At the time when the first foreign missionary movement was being launched in America, Robert Fulton's steamship, the "Clermont," was making its first trip on the Hudson. In 1838 the first ship to cross the Atlantic under steam power alone came into New York from Liverpool, forerunner of the fleets that furrow all the seas today, making quick pathways for the gospel messengers to all lands. It is a gift of God's providence to this generation when all the world is to hear the gospel message.

"He hath made the deep as dry,  
He hath smote for us a pathway to the ends of all the earth."

In 1825 Stephenson built his first railway passenger locomotive, which still may be seen in the Darlington (England) railway station. It was the beginning of the great revolution in land travel. The late Prof. Alfred Russel Wallace, scientist, wrote:—

"From the earliest historic and even in prehistoric times till the construction of our great railways in the second quarter of the present century [the nineteenth], there had been absolutely no change in the methods of human locomotion."—*The Wonderful Century*, p. 7.

For nearly six thousand years men had traveled in the old way. Why should these revolutionary changes in travel by sea and land abruptly come just at that time?—Because the time of the prophecy was at hand, when the last gospel message was to be carried quickly to all the world—"to every nation, and kindred, and tongue, and people." We see the hand of the living God opening the doors into all lands, and his wonderful providence laying at the feet of this generation agencies for quickly covering the whole earth.

Later came the electric telegraph, for the quick transmission of news. It was in 1837 that Cook and Wheatstone in England, and Morse in the United States, made their applications for patents on the electric telegraph. It was in 1844 that the first long-distance system was successfully demonstrated—when the historic message was sent from Baltimore to Washington, "What hath God wrought!" Now news of events fulfilling prophecy, and news of progress and conditions in all lands are daily spread before the world by this agency of our wonderful time. As the closing events take place, the Lord has so ordered it in his providence that no one need be ignorant of the signs of the times fulfilling before the eyes of men.

Here is an incident illustrating the way in which the electric telegraph may multiply and spread abroad the witness borne to the truth of God in some obscure corner of the earth: Some years ago a young man in Europe—a Seventh-day Adventist—was giving answer for his faith. His conscience would not allow him to do ordinary labor on God's holy Sabbath. He had declared to the court that the oath of loyalty which had been required of him forbade his breaking the Sabbath. "How is that?" asked the judge. The young man replied:—

"I was sworn in with a Christian oath, and therefore cannot be under an obligation to violate the commandments of God and work on the Sabbath. One must regard God as the highest authority, and obey him in the first place."

This witness was borne in a little courtroom, before a small group of men. But the press dispatches took it up, and the description of the scene and report of the words spoken were carried by electric telegraph to the press of at least four continents; and millions read the testimony of the young man to the faith that was in him. In the days to come, with great events taking place and solemn issues calling upon men to make decision for God and for his truth, how quickly, in some great crisis, all the world may be warned, and the last individual decisions be made for eternity.

Time fails us to speak of all the wonderful material developments of this time when knowledge has been increased, and when men are not only searching to and fro, but literally running to and fro. The whole earth is brought within the range of human knowledge, and the light is streaming out toward every dark place where the children of men dwell.

Nearly two thousand five hundred years ago it was written upon the prophetic page,—

"Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

There the word stood on the scroll of prophecy through more than two millenniums. Then, as the time of the end came, lo, the book of prophecy was unsealed, and the new era of increasing knowledge began to spread in wondrous blessing over the earth.

So surely, also, the prophecies of the last things will be accomplished; and we see, in the events taking place before our eyes, that God is indeed finishing his work in the earth, and cutting it short in righteousness.

W. A. S.

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

## The Pope as Peacemaker

(Concluded from page 2)

out of the four or five belonging to it in which the people of Russia are included—could not do it. The Archbishop of Canterbury, for obvious reasons, could not do it. He is the spiritual head of Anglicanism only, and Rome would not respond to an invitation issued from that quarter.

"What is wanted is something analogous to a general council of the whole undivided church of Christ,—not a general council in the ordinary sense, of course, because not directly concerned with questions of faith and morals,—but it would be a wonderfully impressive gathering all the same, and no doubt lead to even greater things—the ultimate reunion of Christendom, for instance.

"The Pope is the proper person to summon such an assembly. And there is a precedent for it in the Council of Trent, to which Protestant delegates were invited, but refused to come. Had their response been favorable instead of unfavorable, who knows what strife and anguish Europe might have been saved in the last three hundred years?"

In a more recent address Dr. Campbell reiterates this statement which he made at the beginning of the war, and emphasizes anew his convictions regarding this matter. In his late delivery, according to the *Austin American* of April 2, 1916, from which we quote, he again advocates the calling of a general council of Christendom, of which the Pope shall be the head, to lay plans for the maintenance of permanent peace. He inquires,—

"Could the Pope be got to do it as soon as the war is over? No one could charge him with pro-Germanism then, and it would not matter a button if they did. His personal opinions would not be in question.

"What the assembly would be expected to do would be to place on record its abhorrence of war between Christian powers, and to pledge itself to bring all reasonable pressure to bear upon civilized governments and peoples to render a world conflict like the present impossible for all time to come. We should have had our lesson by then, and be more than disposed to listen to the appeal."

And Dr. Campbell hopes that even more than a political peace might be secured by such a congress. He hopes that it might result even in the adjustment of religious differences. He argues that as the church by its great influence in the Middle Ages brought about what was called the Truce of God, whereby hostilities were limited to certain periods, so that same influence might be exerted for the settlement of all controversies:—

"There is not a church in Christendom that would not join in it through its appointed representatives. And the vast conference thus convened would not end in smoke. As the outcome of it there might be a tribunal established more authoritative and effective than that of The Hague, to say no more. Perhaps we should get even further than that in

shall we say, the direction of adjusting our religious differences too, and unifying civilization once more on that basis."

And who can say that this hope of Dr. Campbell's will not be realized from his standpoint? The Scriptures of truth mention the possibility of such a combination. In fact, we are told that in the last days there will be brought about a great coalition of just such a character. The prophecy declares that the governments of earth will "have one mind, and shall give their power and strength unto the beast. . . . For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. 17:13-17.

For long years the Papacy has bewailed its widowhood, the loss of its temporal power. But there will come a time when she shall say in her heart, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7. But she knows not that these words are but the prelude to her final overthrow.

We cannot predict, of course, the order of events in the future, nor tell how rapidly the changing kaleidoscope of time will bring about a fulfilment of the words of God. We do not know whether Benedict XV will take a prominent hand in the bringing about of peace, or whether his counsels will be ignored by the nations engaged in the present war. But we do know that in the end, whether as the result of the present conflict, or later, the Pope will come once more, for a little time, into what he considers "his own." We believe this is inevitable, for the reason that the prophecy of the Word clearly indicates that it shall take place.

The manner in which the nations of the Old World are coming under the influence of the Vatican, by returning to the old-time practice, even on the part of Protestant states, of sending representatives to the papal court, shows clearly the state of affairs among the nations of Europe as relates to their present attitude toward the Pope.

We can only watch and wait, recognizing in every successive step of fulfilling prophecy the times in which we are living, and the portent of the rapidly shaping events in the political and religious worlds. They admonish us to watch and be ready, "for in such an hour as ye think not the Son of man cometh."

F. M. W.

SOME murmur when their sky is clear,  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue;  
And some with thankful love are filled  
If but one streak of light,  
One ray of God's great mercy, gild  
The darkness of their night.

—Richard Chenevix Trench.



## GENERAL ARTICLES

### "Whom Shall I Send?"

H. A. ST. JOHN

ISAIAH had a new view of the Lord and his glory, and he was humbled, and cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Then a high and holy ministering angel came to his relief. His lips were touched with a live coal from the heavenly altar, and his iniquity was taken away, and his sin purged. Then it was he heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Isaiah instantly cried out, "Here am I; send me." Then the Lord told him to go, and he told him what to say and do.

Reader, have you ever had an experience like that? O, how many have unclean lips,—lips defiled by evil speaking, complaining, murmuring, faultfinding, jesting, foolish talking, etc. With zealous repentance tell the Lord, and your iniquity will be purged and taken away. Jesus is the live coal, the only one who can take away sin. Open the door of your heart and let Jesus come in, and you surely will hear the Lord saying, Go here or there; Do this or that; and, filled with the missionary spirit, you will instantly exclaim, Lord, here am I; send me. And he will give you a message, and will say, Go, and I will go with you. Thus will the Lord cut short his work in the earth.

*Sanitarium, Cal.*

### Growing Old

C. H. BLISS

As I glanced over a list of obituaries recently, I noticed the announcement of the death of a man of seventy years, which said, "Died of old age." Instantly I thought of Moses, of whom it is said that at the age of one hundred and twenty years, "his eye was not dim, nor his natural force abated." How different the conditions in the world today! Men in the prime of life, at forty or fifty, are wrinkled and gray. In the strength of manhood many are suddenly stricken with heart failure. Surely there must be a reason for this change.

No doubt this age of hurry, strain, and overwork has much to do with the breaking down of health in early life. Worry, no doubt, kills thousands; but the waste of life's forces through intemperate indulgences kills tens of thousands. On the streets we meet pale-faced young men whose sunken eyes and unsteady gait tell a tale of nights spent in debauchery and sin. If the hidden were brought to light, there would be found among church members and Christian

workers many whose hearts are full of wickedness. Paul says, "I keep under my body, and bring it into subjection." Again he tells us that one who strives for the mastery "is temperate in all things." One controlled by fleshly lusts is under the law, a servant of sin, and the end thereof is death. Only he who masters self is a free man. Such have the promise of the life that now is, and of the one which is to come.

*Peoria, Ill.*

### The Law of God — No. 15

#### The Tenth Commandment

MILTON C. WILCOX

"THOU shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox; nor his ass, nor anything that is thy neighbor's." Ex. 20: 17.

We need not take time to dwell on the things named,—wife, servant, house, and various kinds of property. Let it suffice that they belong to some one, and no other person should covet them.

What does it mean to covet? What is covetousness?

The word is used in a twofold sense. It means inordinate desire, unlawful desire, for that which is not one's own. This is the covetousness forbidden by the commandment.

Covetousness means an earnest longing for that which is good—"covet earnestly the best gifts." 1 Cor. 12: 31; 14: 1. The American Revised Version has properly rendered it, "Desire earnestly the greater gifts."

With the first meaning, the commandment, "Thou shalt not covet," deals. We should not earnestly desire that which belongs to another; it is unlawful. Yielding ourselves to such a desire brands us as sinners. Such a desire controls us. It becomes a molding influence in our character. It turns our thoughts and our affections away from him to whom we should belong, and whose fulness ought to satisfy us, to a thing which does not belong to us. It can only be satisfied with the possession of that which we covet, and to possess it unlawfully is stealing, the transgression of the eighth commandment. The beginning of stealing and robbery is covetousness.

But covetousness is more than this. It interposes between our souls and God, in whom we should seek our satisfaction. It puts an object upon his throne, and the covetous man becomes an idolater. See Eph. 5: 5; Col. 3: 5. O how many there are whose hearts cling to that which God and conscience demand to be given up, choosing their own desire instead of God's wishes! It may be

a farm or a house or a horse or a person, or a mere bauble of a costly hat or a ring, or perhaps baser lust. O soul, if you are bound, yield all these things, and let God's commandment show your sinfulness even as it did the sin of Paul. "Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet." Rom. 7: 7, A. R. V.

The last commandment, as the first, touches the whole law. No one can yield to coveting without putting other gods before the Lord. In his own heart he sets up an image and altar in the thing he covets. In such cases it does not become difficult to take God's name in vain. The man controlled by covetousness may take God's name in vain even when he prays.

The covetous man will desire God's time, the Sabbath, for his own. Covetousness, therefore, leads to Sabbath breaking.

Any unholy life is dishonoring to godly parents, and covetousness in Jesus' day made void the fifth commandment. See Matt. 15: 3-6; Mark 7: 9-13. Tradition had embodied in its code the unlawful desire to use for selfish purposes that which belonged to father and mother.

The criminal first desires the destruction of his victim before he kills; his victim's property before he steals; satisfaction of lust before he commits adultery. The same unholy longing leads in various ways to the transgression of the ninth precept. The tenth commandment forbids the transgression of any other.

Men talk glibly sometimes of enacting into civil codes the ten commandments. How could serious, thoughtful men ever consider such a fallacy? "Thou shalt not" is a matter of heart and motive, which no human law can touch or determine. This tenth commandment, considered by itself, reveals the spirituality of God's law. Such a view of God's law brought Paul to his knees, an acknowledged sinner. He could say, "The law is spiritual: but I am carnal, sold under sin." Rom. 7: 14.

And that conviction shut him up to the only hope, the only Saviour, the only Deliverer, Jesus Christ our Lord. Rom. 7: 24, 25; Gal. 3: 22-24. He takes away the sin, freely forgives us by his grace, counts us as though we had never sinned. Rom. 3: 20-24. Then the law, which before had condemned us, becomes a perfect witness to the righteousness which God has given us by faith. The two are one. Sinful, we could not get righteousness by law. But Jesus fully kept the law, and freely gave to us his righteousness that our sins might be covered.

More than this, he writes the law in our hearts. He places it not over us to condemn us, nor under us to be trampled upon, but with us, a blessing, a protection, a help, a guide to service, a witness to the appropriated righteousness of Jesus all the way, so that the erstwhile sinner joyfully sings, "O how love I thy law! it is my meditation all the day." Ps. 119: 97.

"This is the love of God, that we keep

his commandments: and his commandments are not grievous." 1 John 5:3.

May the readers of these lines know the love of God which passeth knowledge, that love which delights in obedience to his every command, that they may be found at last among that twice-blessed band who "keep the commandments of God, and the faith of Jesus."

*Mountain View, Cal.*

### Early Experiences of the Advent Believers, as They Entered upon the Time of the Saints' Patience

(Continued)

GEO. T. BUTLER

THE spiritual power attending the proclamation of the first angel's message in 1843-44, the writer has never since seen equaled. It stirred the religious world wonderfully. The people of no one church were especially moved, but some three hundred ministers of the gospel embraced it in this country alone, and took part in its proclamation. Literature was scattered to every mission station. The advent people were a united people.

In those early days many churches welcomed those who proclaimed this message, great revivals were carried on, and hosts of the unconverted were received into their various memberships. The power of God was wonderfully manifest.

But after the disappointment in 1844 a marked change came. The doctrine became very unpopular. Large numbers gave it up, and church members who returned to the churches which they had left could be numbered by the hundred. Even the strongest believers were greatly shaken, and knew not what to think or say; but such felt in their souls that God had wonderfully blessed them in the proclamation of the message. Multitudes had been converted by its preaching. They felt they could not give it all up without throwing away their whole religious experience. Many had spent most of their substance in the proclamation of the message. The great body of advent believers, though their ranks had been greatly depleted by the falling away of those who had lost their first love, began to split up into divisions. Many became worldly and spiritually cold. Various fanatical movements sprang up. It was indeed a dark day for the believers generally, and a scoffing world on every side taunted them for holding to their faith.

Some of these faithful believers began to study their Bibles as never before, earnestly pleading with God for light. They examined carefully every point of faith, and soon light began to dawn. They had preached the first angel's message, and God had blessed them. Then when the popular churches turned against the doctrine which rejoiced their hearts and filled their souls with hope and joy at the thought of Christ's second coming, they preached the second message: Babylon is fallen; come

out of her, my people. And fifty thousand believers came out of the fallen churches.

Then the light of the third angel's message came to them, and they felt they must proclaim that. Did not the Scriptures say, "The third angel followed them"? They studied closely, and found that God's people must give this message with a loud voice, even to the ends of the earth, warning all against the worship of the beast, the symbol of the Papacy which had corrupted the truths of the gospel. Every false doctrine was to be exposed, and the world warned against it, before Christ could come to take his people to himself.

They began to see clearly that the sanctuary to be cleansed was not this earth. The term "sanctuary" could not possibly be applied to this earth, for it is defined as a "holy place," "a sacred place," "a place consecrated to God." This earth is anything but that, for it is a world in rebellion against its Creator. Upon careful study they found that there was a sanctuary in heaven, which Christ entered when he ascended, and in which he ministered—"a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:2. They found that the sanctuary which Moses pitched on the earth in the days of the exodus was in reality but a type of this true sanctuary in heaven, a shadow or likeness of it. They found that it had two apartments,—the first, where the priest ministered every day of the year; and the second, the most holy place, which he entered on the day of atonement, the typical day of judgment for all the congregation. They realized the prophecy plainly taught that Christ entered the most holy place of the heavenly sanctuary in 1844, and began as antitype of the earthly high priest the antitypical work of judgment.

The standard of judgment is the law of God. "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:19. The ark of God contains the ten commandments. That law is binding upon all mankind. The third angel's message calls attention to commandment keepers, in the words, "Here are they that keep the commandments of God, and the faith of Jesus;" and, "Here is the patience of the saints." Rev. 14:12. Thus in studying the law these advent believers were brought face to face with the seventh-day Sabbath. Oh, what a flood of light came to these sorely tried, heart-stricken, disappointed advent people as this great system of truth dawned upon their minds! They came to see clearly that God's truth for the last days is the completion of the great Reformation. Reformations in part had occurred for centuries past. Light had broken upon the darkness from time to time. But the great apostasy was centuries in formation, and the reformation from its errors requires centuries for accomplishment.

Before Christ will come in his glory,

the third angel's message must be given, and every doctrine of that great apostasy must be discarded, and the original truths of the apostolic church revived in their purity. He left a pure church when he ascended to his Father; he will find a pure church when he returns, a church "not having spot, or wrinkle, or any such thing." The doctrines of the Bible, and the Bible alone, will be the basis of the faith of the true church of God when Christ comes. God's people will not be tainted with any of the errors which the message of the third angel warns against.

As these great truths began to dawn upon the faithful believers, their hearts were filled with inexpressible joy.

(To be continued)

*Bowling Green, Fla.*

### Shortening the Decalogue

SANFORD B. HORTON

At the triennial convention of the Protestant Episcopal Church, to be held in St. Louis next October, the special commission appointed to recommend a revision and enrichment of the Book of Common Prayer will make a report in which a shorter decalogue will be submitted for acceptance, according to press reports at this writing. The commission will recommend the following form:—

1. Thou shalt have no other gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember the Sabbath day, to keep it holy.
4. Six days shalt thou labor and do all thy work.
5. Honor thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet anything that is thy neighbor's.

Some of the reasons governing the commission in its recommendations are as follows:—

"The decalogue seems by its very title—Ten Words—to indicate commands essentially brief and definite.

"The argumentative part of any command is not of its essence, and in the fourth and fifth is local and national.

"In the fourth commandment the reasons for the command are different in Exodus and Deuteronomy, and therefore are not a part of the command. Ex. 20:8-11; Deut. 5:15."

Justification for thus shortening the decalogue is assumed from such scriptures in the New Testament as Mark 12:29-31, and from Mark 10:19 and Luke 18:20, where only five of the commandments are briefly referred to; namely, the fifth, sixth, seventh, eighth, and ninth.

It seems inconceivable that a body of Christian people should assume such responsibility as to change in any way the law of God in face of the following scriptures:—

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22.

It will be noted in reading the entire chapter that Moses was merely rehearsing the history of the giving of the law on Sinai about forty years before, not proclaiming it as something new, nor assigning any other reasons for requiring obedience thereto.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." Ps. 19:7, 8.

"The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."—*Jesus Christ*. Matt. 5:17.

Commenting upon this pronouncement by the Saviour, the noted Spurgeon, in a sermon on "The Perpetuity of the Law of God," published in the *Australasian*, March 3, 1894, says:—

"Jesus did not come to change the law, but he came to explain it, and that very fact shows that it remains; for there is no need to explain that which is abrogated. . . . That the Master did not come to alter the law is clear, because after having embodied it in his life, he willingly gave himself up to bear its penalty, though he had never broken it, bearing the penalty for us, even as it is written, 'Christ hath redeemed us from the curse of the law, being made a curse for us.' . . . If the law had demanded more of us than it ought to have done, would the Lord Jesus have rendered to it the penalty which resulted from its too severe demands? I am sure he would not. But because the law asked only what it ought to ask, namely, perfect obedience, and exacted of the transgressor only what it ought to exact, namely, death as the penalty for sin,—death under divine wrath,—therefore the Saviour went to the tree, and there bore our sins and purged them once for all."

With equal emphasis did John Wesley exalt the law of God. In his "Sermons," Vol. I, No. 25, pages 221, 222, he said,—

"The moral law contained in the ten commandments, and enforced by the prophets, he did not take away. It is not the design of his coming to revoke any part of this. . . . Every part of this law must remain in force upon all mankind and in all ages, as not depending either on time or place, or any other circumstance liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other."

Neither did the apostles abrogate or change or modify in an iota or tittle the law as spoken by Jehovah at Sinai's

mount, and written by his own finger on tables of stone; on the contrary, they exalted it. Paul said it pointed out sin (Rom. 7:7) and testified to righteousness (Rom. 3:20-22), and that it would be the rule of judgment in the end (Rom. 2:12, 16). John, the expounder of love, wrote,—"This is the love of God, that we keep his commandments: and his commandments are not grievous." And as a climax in blazing the path to heaven, he was told to write, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The second and third reasons of the commission should receive a further but brief notice. Desiring to escape the duty of observing the seventh day of the week as the Sabbath required by the fourth commandment, the commission asserts that "the argumentative part of any command is not of its essence," and that the fourth is "local and national." If by reason of the series of thoughts contained in the fourth commandment there is lack of "definiteness," then, pray, how is that commandment improved by the proposed third commandment of the shortened decalogue, which says, "Remember the Sabbath day, to keep it holy"? What day is contemplated by this third commandment? Is God glorified by the proposed change? and is Sabbath observance in general encouraged thereby? Too plainly is it revealed that the one object Satan has in laying hold of and changing the fourth commandment is to rid the earth of a weekly testimony to the true God and the fact that he is the one above all others to whom worship and adoration should be ascribed.

The claim that the Sabbath of the decalogue as found in the Bible is of "local and national" restriction is an unfortunate one in that it bespeaks misunderstanding, to say the least, in regard to the origin of that institution. The Saviour said, "The Sabbath was made for man." When was it made? What is comprehended by the word "man"? Twenty-five hundred years before the Jews went down into Egypt the record in Gen. 2:2, 3, tells us that the Creator "rested on the seventh day from all his work which he had made," and that "God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." The Sabbath, like the other created things and institutions, was finished and made for man—not for the man in Eden only, not for the immediate posterity of Adam and Eve, not for the patriarchs and the Jews merely, but for man, wherever found, of whatever nationality or clime. Mark 2:27.

Is it any wonder that the world should be in such a lawless condition when the so-called Christian civilization can be so severely challenged? Is it any wonder that anarchy should be written on the political horizon of all nations, when religious men and organizations will dare to handle the law of Jehovah so carelessly, and as if it were a light thing to

revise that which the hand of Omnipotence placed with his own finger on imperishable rock, and "added no more"?

The same report upon which this article is based says that there is objection on the part of some Episcopalians to the proposed change. We trust that the triennial convention will not only refuse to ratify the work of the commission, but will study the whole Sabbath question in the light of the Bible, and ask God to help them and all mankind to return to the Sabbath of Jehovah.

*Kalamazoo, Mich.*

## The Real Eastern Question

C. P. LILLIE

MUCH is now being made of the Eastern Question. The hour seems near when the Turk will "plant the tabernacles of his palace between the seas in the glorious holy mountain." Dan. 11:45.

As we contemplate these things, our hearts swell with emotion. We rejoice in the thought of soon greeting our Redeemer, and going home. The fulfilment of the prophecy quoted above will show us where we are in the stream of time. It is one of the last guideposts on the road leading to the consummation of the promise.

But is this the *real* Eastern Question? No; to us as a people there is another Eastern question infinitely greater than the overthrow of the Turk. In his great prophecy Christ says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." How and when shall we get this gospel of the kingdom before the people of the East? Jesus is bidding us now, "Lift up your eyes, and look on the fields; for they are white already to harvest." Ah, the question of greatest moment is, How soon will every truth-loving Turk be gathered into the fold of Christ?

And what about India and China, Korea and Japan, and the isles of the sea? Millions and millions and millions—the greater part of this world's population—are living without Christ, and thousands are daily going down into Christless graves. This is the greatest missionary problem that confronts us as a denomination. How shall the everlasting gospel be carried to the Eastern peoples in this generation?

This Eastern question is insistent. It is addressed to every Seventh-day Adventist. How are you going to answer it, brother, sister? You students, with strong bodies and well-trained minds, how are you going to answer it? And what will you do, ministers and Bible workers, successful evangelists in the homeland? We need mature, experienced men in these Eastern fields, as well as those fresh from our training schools. And the question also comes to you who possess means not yet fully consecrated to the finishing of the work. Oh, so much depends upon your answer!

The native Christians are loyal and eager in their service. The gospel will



of necessity be largely carried by them to their own people. They are self-sacrificing, too, and willing to contribute liberally when calls are presented to them. We are confident that some of our Eastern fields will in time be able to support the work already established. But leaders to train these native converts and direct the work, must for the present come from the homeland. Those of us already in the field plead for more help. Hunan Province, China, with a large, growing work, has only one foreign Seventh-day Adventist family. Over forty Chinese workers are employed, and there is only one foreign preacher to superintend the work. Newly entered Shantung Province, with a population of about forty million, has only one foreign family as yet, and several of the other large Chinese provinces have no workers, either native or foreign.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." And if you are free to come, answer, "Here am I; send me."  
*Chefoo, Shantung, China.*

### Workers with God

J. O. CORLISS

WERE one asked to take work in conjunction with another who exerted a wide influence, say some one high in governmental position, such a proposition would doubtless be considered a highly pleasing one. Then the thought of entering upon the *same line* of work as the one is doing with whom the association is to be formed, could not fail to be strongly fascinating. The higher the source of the calling, the more ennobling would be the privilege, and the more gratifying the prospect, to spur with anxiety to early acceptance of the summons.

Every believer in the inspiration of the Bible, especially if he has turned from sin to the Saviour, is assured that he is called to be a laborer together with God. 1 Cor. 3:9. The American Revised Version puts the matter of this text a little nearer the underlying thought. It affirms that we are "God's fellow workers." The point of excellence in the revised text is that one is a "fellow worker," an associate, or company worker with Jehovah, rather than a mere laborer; for there is quite a difference in meaning between the two words as used in Scripture. Many texts might be cited in evidence of this, but the Saviour's great call to service quite clearly reveals the thought. He says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Matt. 11:28. That is to say, Come to me, and you will cease to be surcharged with burdensome, wearying labor. But he immediately adds the invitation, "Take my yoke upon you, and learn of me; . . . and ye shall find rest."

The fact is that man was given *work*, right at his creation, which was simply a delight, because it was along lines marked out by Heaven. *Labor* came

only when sin had brought a curse upon the earth. The word "labor" originally meant blows and pain bearing, even to tearful outcry. Gen. 3:16-19. That which had before been pleasant *work* now became painful *drudgery*.

It must be evident to every one that the creative power which could speak a fully organized world into existence, could as well have filled it with righteous beings by the "breath of his mouth," as to have made but one man. But the infinite Creator did not choose so to do. One man alone was made, just in the form and according to the image Jehovah chose. In fact, he was made entirely like the Creator (Gen. 1:26), and so was fitted to be called the son of God. Luke 3:38. In this act heaven and earth were united; and man, made lower than the angels for a brief time (Heb. 2:7), or until his probation demonstrated his loyalty to God, was intended to carry out the divine mind in the purpose of creation.

The woman, fitted for the purpose of being man's helper, was taken out of this created son of God, and the word was given, "Multiply," that is, make *yourselves* many, and fill up the earth. Gen. 1:28. In the carrying out of this commission, man was made a partner in God's design, therefore a fellow worker with him.

The first Adam signally failed fully to work *with God*, and chose his own course of procedure, therefore another, a second Adam (1 Cor. 15:45), became necessary for the fulfilment of God's purpose. He too must be like God, and yet for a time be "a little lower than the angels," that by death he might rescue the victims of the first Adam's failure.

The second Adam calls men again to assume partnership with God; and as the divine life was at first breathed into a dead form to constitute it a living soul, so now the same Spirit quickens those who are dead in trespasses and sins, and he then says to them, Multiply, that the purpose of God may be realized in filling the earth with "sons of God." 1 John 3:1, 2. In other words, those who have been quickened by the Spirit, must carry the gospel of God's original kingdom to all the world, giving all who will the opportunity to link themselves in loyalty to that government, when the purpose of God to fill the earth with those of his own kind shall be completed, and the Master shall come to make joint heirs with himself all who have been found fellow workers with his eternal purpose. Rom. 8:14-17.

This is the work to which all are now called, with the promise that God himself will be in them, both to will and to do of his own good pleasure. Phil. 2:13. As the time draws near for the close of such work, the more energetically will the people be expected to cooperate with the infinite plan set in operation at the beginning. Of those living amid the closing scenes the question is asked, "Who then is a faithful and wise servant" to give proper nourishment due to the world in that fixed and definite time? Upon such he pronounces an

eternal blessing at his coming. Matt. 24:44-47.

This world-wide appeal for the quick giving of the light of truth should cause all to shake themselves clear from self-gratification, and to give generously of what the Lord has graciously bestowed, to hurrying onward the purpose of God. Why may not the weekly offering of each toward this attest to a personal appreciation of the situation, and thus all become "God's fellow workers"?

*Glendale, Cal.*

### Trials a Blessing

ALBERT WEEKS

TRIALS serve a purpose in the development of character. They furnish material for the exercise of faith. The more severe they are, the more faith may be developed. Peter says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7. The trial of faith, if endured with integrity and patience, will redound to the praise and honor and glory of God, for it is the power that he has given that keeps us from falling. Peter says we "are kept by the power of God through faith unto salvation." Verse 5.

We should not trust in ourselves or our environment when being tried, but in God, who gave us life, and in whom our hope of eternal life must be found. He has given us a knowledge of the way of life as revealed in his Word, and has also given us a disposition to receive his instruction in our hearts and carry it out in our lives. For these things we should thank and praise him, and hold fast to the blessings already ours.

If we are in heaviness through manifold temptations, we can know that it is only "for a season." When the lesson is learned, when faith has been fully exercised and developed, the joy of victory is ours. Then we can say with Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." Verses 3, 4.

Job's trials came as a result of Satan's efforts to overthrow him. God regarded him as one that was upright, fearing God and eschewing evil. He knew that the efforts of Satan would not destroy him, but rather make his faith in God stronger. Job said, "Though he slay me, yet will I trust in him." Job 13:15. "When he hath tried me, I shall come forth as gold." Job 23:10. And so it may be with all that seek full conformity to the will of God.

THERE is no better way to show our trust in God than to busy ourselves with the thing he asks us to do.—*Maltbie D. Babcock.*



# THE WORLD-WIDE FIELD



## South China

A. L. HAM

THE year 1915 did not pass without leaving blessings to our work in the Cantonese mission field, and as we look back upon the work we can see how the Lord has greatly blessed us. We have not accomplished as much as we hoped to do, for we have been hindered by lack of workers to prosecute the work successfully. Near the close of the year we started a training school, with twelve young men as students. We feel sure that this school will supply a long-felt need in our work here.

We have been able to repair our chapel in Canton, and to make it attractive, so that now it is a very good meeting place, and is usually well filled with attentive listeners. A growing interest is observed in our work in the city.

Bethel Girls' School, at Tungshan, Canton, has prospered during the year, and five young ladies were recently graduated, two as teachers of private schools, two in our mission schools, and one as a Bible worker. Sister Susan Wilbur has the supervision of the school, and is doing her best to make it a success as a medium for winning souls. We feel very glad for her work and influence in the school.

We have seven outstations in this field, and regular meetings have been conducted at all these places during the year. In addition two general meetings have been held, which were well attended, and good interest was manifested in the instruction given. The total church membership has increased to 133, and the membership of the seven Sabbath schools is 175. Sabbath school donations for the year amounted to \$213.43, which is an increase over 1914 of \$84.04.

We have received many calls to enter new places and open new chapels, but because of insufficient means and workers, we have had to put these off. Often it seems that no time could be so advantageous as the present to accept the calls which come, but we are forced to postpone them. We hope that soon we shall be able to branch out farther into unentered fields.

The native tithe for the year was \$236.24, a gain over the previous year of \$39.74. Miscellaneous offerings amounted to \$118.82.

Our literature work has increased wonderfully, especially the subscriptions to the Chinese *Signs of the Times*, which were 1,953, an increase over last year of 1,790; and in addition we circulated more than 12,000 single copies of the paper.

We have only one dispensary operated by a Chinese worker, but during the last six months of last year he treated 1,771 cases, and you may be sure that every person had an opportunity to hear something of the gospel. The cash receipts from the dispensary were \$122.49, which is a total gain over 1914.

I am glad to report financial advances, as they show that God is moving upon the hearts of the Chinese to assist with their means in the carrying forward of this great work.

Brethren Meeker and Thomas and their wives are attending the language school in Canton, and are working hard on this difficult language, hoping soon to enter active work for the people. We are anxious for them to finish their school, so they can take up other work which is waiting for them. This should mean a strong advance in our work during the year 1916.

We need more workers and means. The burdens are quite heavy, but the Lord gives strength to his laborers, and we are anxious to press on with the saving message to China's millions.

*Canton, China.*

## Gold Coast, West Africa

J. J. DAUPHIN

I BEGAN school work in the village of Assamang, in the basement of a small house, with twelve or more boys. At first the people were greatly surprised to see me endeavoring to teach without knowing how to speak their language; and had one inspected the school at that time, he would have thought it could not last more than a month, because it was true that when I spoke to the boys, they could not understand me, neither could I understand them. Naturally no parent would send his child to a school where he could not understand the teacher's tongue. So the way to reach these people with God's Word seemed very hard for a time. Nevertheless I prayed that God would open a way for his Word to reach these poor souls.

It happened that one day about a week after my petition to the Lord, as I was teaching, unexpectedly a man came in, and sat on one of the benches, quietly watching. At first I thought he was sent by the chief, and was waiting for some one to come to interpret to me. But no one came, and he remained until I closed school. He continued coming each day. At last he brought his son, and a clerk who interpreted to me. He said that he was surprised at me because I did not know their language, neither did they know mine, and yet I was trying to teach the boys. But by continuing to come to

the school, he had found that the boys were understanding what I was trying to teach them. He said, "A native teacher of the language would not have taken so much pains to instruct them, nor would they have got more knowledge than this." So he wanted his boy's name enrolled. After that many brought their boys to school.

When I had acquired a little knowledge of the language, I began to hold meetings with the boys and the people of the town. Now we have six adult Sabbath keepers, and thirty-one boys and one girl are attending Sabbath school quite regularly. The people are so wedded to their fetish, or devil, worship that some used to leave the house at the time of divine service, fearing lest the words spoken to them about God might lead them to quit worshipping the devil and serve God.

Once some of the schoolboys were conversing with some of the old men of the town. In their conversation the boys asked, "Why do you serve the devil instead of God who made you and the world and everything therein, who also sends the rain to make the plants grow?" In reply they said, "Because the devil is God's interpreter, therefore we serve him." The boys then asked, "Did not God who made us, tell us to serve him, and keep his Sabbath? Had he wanted us to serve the devil, would he have told us that it is sin that made the devil to be in this world, and that those who follow him will be destroyed with him in the lake of fire?" At these words they went away. I think these boys will be used by the Lord to reach these people.

Another instance: One of our schoolboys became very ill, and his father, after trying some remedy without satisfactory results, proposed to take his son to their fetish house to find out the cause of his sickness. The boy told his father that he had learned at school that God says that in time of trouble those who serve him shall be delivered, and that he alone has power to heal the sick, and he begged his father not to take him to the fetish house. The next day Brother W. H. Lewis came, and when the boy's father heard he was in town, he brought the boy to see what could be done for him. Brother Lewis told the father that the boy was very ill, and unless great care was taken he would die; he also promised to send his boys with some medicine for this boy, and gave me some instruction as to his care. Very soon the boys came with the medicine, and after about two weeks' treatment the boy got well. The next day one of this man's daughters became ill. Still believing in the fetish, he told his wife to take her at once to the fetish. The mother, with her firm belief in the ability of the fetish to release her daughter from illness, ran quickly with her to the house of their fetish. The mother was terribly disappointed, for after a few minutes' treatment instead of seeing her child get better, she saw her die.

Truly, Satan has blinded these poor people. My heart is deeply touched with

their condition, and I believe, yea, know, that the light and power of this message can pierce the darkness that covers them, and I hope to see many who are honest in heart accept it and be saved when Jesus comes. Remember this people in your prayers.

### Personal Labor in St. Clement's Camp, Malta

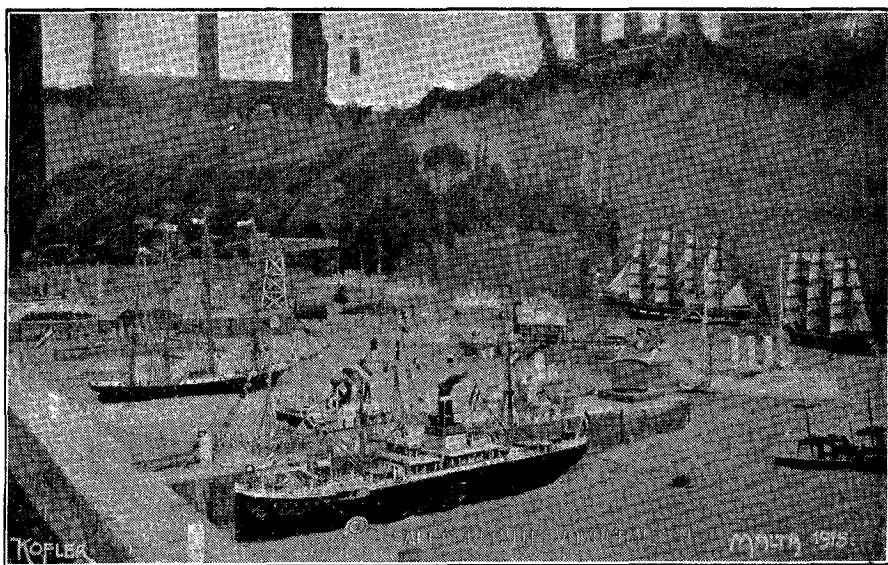
W. C. ISING

[As most REVIEW readers will probably remember, Brother Ising, being a German, and laboring in Egypt, was made a prisoner soon after the war broke out, and placed with many others in the detention camp at Malta.]

It was thirteen months, January 1, since I arrived in this detention camp. The following are some condensed notes on my work during this long period:—

Our camp contains some eight hundred and fifty persons, a motley company from the standpoint of nationality and language, as well as regards trades and occupations. While German is the principal language spoken, there are about ten others used, the predominant ones being Italian, French, Arabic, Turkish, Hungarian, and English. This diversity of speech hinders social intercourse, and is an impediment to evangelistic effort. The great majority, having lived many years in the Orient, have assimilated its peculiar customs and characteristics, much to their spiritual detriment; and the seamen, who are well represented, believe it to be their duty, in view of their socialistic aspirations, to stand aloof from everything that in any way savors of religion. Nevertheless, through the personal touch, many have been found with whom spiritual topics can be discussed with mutual profit. Some of these have attended faithfully the weekly divine services, which it is my privilege to conduct alternately with a missionary friend.

Early last year I distributed 300 German Gospels, and also some whole Testaments which were sent for that purpose by some kind Christian friend. Soon afterward I began a little Bible class with a few persons, in which we studied the books of Daniel and the Revelation, and also some topics of present truth.



MINIATURE SHIPS MADE BY PRISONERS IN ST. CLEMENT'S CAMP, MALTA, EGYPT

A young sailor, well-educated, one morning dropped into my tent to inquire if I could tell him where he could buy the German book, "The Coming King," a part of which he had read, with much interest, on the bark "Bertha," in 1914, while homeward bound from Pisagua. The book was so highly prized by his Norwegian captain that he only reluctantly allowed the young man to read it, lest it become soiled. In Hamburg, he searched for it unsuccessfully in a number of bookstores, and now, having read some copies of the *Christlicher Hausfreund*, *Harold der Wahrheit*, and *Die Zeichen der Zeit* which I had left with a friend of his, he felt directed to me to learn the proper address. He secured the book, paying for it with the last fifteen shillings he had. The result of our studies was that he soon felt the need of being reconciled with his parents, with whom he had broken off all correspondence after a quarrel some years ago, which had driven him to sea. A reconciliation, and a monthly remittance from them, is the happy sequel to his new spiritual experience.

It has been quite surprising to come across a number of persons who have been in close contact with our cause in widely separated places. My neighbor at table had lived for some time in our

old Jerusalem institution; another was a good friend of the new institution, where I often met him. One had attended my tent meetings at Haifa, and another had attended Brother E. E. Frauchiger's meetings at Constantinople. One gentleman remembered visiting, in company with his grandfather, at Weiherweg, Basel; and another with his sister had visited our More Light Societies in Austria; while still another aged gentleman has a cousin in our Chicago church, who wrote me on his behalf. Finally, I was pleased to meet, after twelve years, a schoolmate from our Friedensau School.

For the last two months I have been gathering a group of six semiweekly for a Bible class, and our evening studies in my tent are among the pleasantest hours spent here, when our thoughts are directed heavenward, beyond the things perishable to those of abiding, eternal moment.

Although statistically my evangelistic activity may be reduced to these dry figures,—20 sermons, 171 Bible studies, 68 other gatherings, and 679 visits,—I am confident that in the course of time it will please God to cause some lasting good to spring from these modest efforts, and that his promise as given in Isa. 55: 8-11 will again be proved true.

Besides this work, I have endeavored to make the best use of my time for personal study. Early in April I completed the last ten exercises of New Testament Greek II, but unfortunately nine, with about ninety pages of manuscript, were lost en route. I have been reviewing Arabic, and have practiced for some time with an Egyptian teacher, whom I in turn assisted in the compilation of a small dictionary and a textbook for the study of German in his school. I also touched up my use of German stenography, reading such literature, and at the same time working through a course in English shorthand. In addition I have read extensively German and English literature, forty volumes, including the books of the Ministerial Reading Course for 1914 and 1915, the former of which I had missed because of my travels in Mesopotamia. The



VIEW OF ST. CLEMENT'S CAMP, MALTA, EGYPT

other books were standard works by such authors as Haeckel, Milton, Drummond, Reynolds; General Bernhardt's "Germany and the Next War," Rohrbach's "Bismarck u. War," Lord Avebury's "The Pleasures of Life," Walter Bloem's works on the Franco-Prussian War of 1870-71; also Professor Price's "Fundamentals of Geology," and "Modern Science and Modern Christianity."

Some work of a different character has been done in connection with the Relief Committees, of which I have been a member seven months, and recently as chairman of a newly formed committee of five. In the new year I have also started to give English lessons daily to some promising and aspiring young seamen, who are preparing for a higher career. For a change in this routine, I have joined the gymnasium and a male choir. Information on the political issues is supplied in Reuter's telegrams and some papers, and I am a careful reader of the London *Daily Times*.

It will be seen from these notes that I do not suffer as so many do who find it difficult to fill their time with anything more productive than the discussion of the problematic future. I consider it fortunate to have escaped being elected president of the camp committee a month ago, when the other candidate received the majority of votes, to the satisfaction of the Socialists, who, as they amusingly said, would always prefer a Jew to a parson (*Pfaffen*), a moralist, for they had no desire to be prayed into heaven.

The general condition in the camp is steadily improving. We enjoy a fair amount of liberty and freedom of action in the camp, which is conspicuous on special occasions, such as festivals and seasons of sporting. August 18 was a notable day in this respect, being the birthday of Emperor Francis Joseph. Besides outdoor tournaments and parading of our young recruits, the main feature of the day was the opening of an exhibition of the most varied artistic productions of the camp, which, considering the rude implements and materials often employed, called forth the praise and admiration of all. His Excellency, the governor of Malta, honored this occasion with a visit. On the occasion of the kaiser's birthday, January 27, there will be a similar celebration, permission for which has been already kindly granted by the authorities. The proceeds from these flow into the camp relief fund.

Jan. 8, 1916.

◆ ◆ ◆  
"TAKE time to speak a loving word  
Where loving words are seldom heard;  
And it will linger in thy mind,  
And gather others of its kind,  
Till loving words will echo where  
Erstwhile the heart was poor and bare;  
And somewhere on thy heavenward track  
Their music will come echoing back."

◆ ◆ ◆  
"You cannot share your joy too much,  
nor your grief too little."



## OUR HOMES

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.

### Comfort in the Book

SAE weary was I wi' my burden o' care,  
With failures sae mony, wi' sorrows sae sair,  
No strength in my heart to attempt ony mair;  
And I sat doon in tears in a heavy despair.

But, oh, as I wept for the Shepherd's ain crook,  
I reached up my hand and got hold o' the Book.

"My wee ones," I read, through my tear-blinded look,  
And sic comfort my heart in this utterance took,—

"He shall carry the lambs in his bosom."

And I read o' the sheep that went wanderin' away,  
And the Shepherd left a' for the one gone astray.

And he toiled over rocks wi' bruised feet night and day,  
Till he found the puir lamb, and it quivering lay,

To be carried safe home in his bosom.

It's meself! it's meself! It's nane ither than me!

I'm one o' his little ones, weak as I'm wee;  
And I'm bleatin' for him, and he's comin' to see

The puir lamb wha has strayed, and he's sayin' sae free,

How he'll carry me up in his bosom.

Oh, up in the breast o' the Shepherd! his breast

Is athrob wi' sic love! It's a weary bird's nest;

It's mair than a mither's compassion, sae blest;  
It's a place where a puir weary lammie may rest

And be carried along in his bosom.

— Fannie Bolton.

### Why I Love God's Book

MATILDA ERICKSON

I AM learning to love the Bible because it has never failed to meet the needs of my own personal experience; and as I learn what it has done for others, I am persuaded that it meets all the needs of every human heart.

In heathen lands or in civilized countries, in prisons or in palaces, in times of famine or in days of feasting, in poverty or in prosperity, that precious Book speaks to the human heart. When enjoying the comforts of peace or when suffering the calamities of war; while absorbed in the things of this world or while meditating on the glories of the next; when thrilling with exuberant health or when languishing on beds of sickness; when rejoicing over the cradle or when weeping over the casket; when doubt, perplexity, and fear struggle for possession, or when pleasure, wealth,

and popularity lead to forgetfulness; yes, under all circumstances, as many have testified, the Book of books has a message for the human heart — just the message that it needs.

And I love the Bible reverently because it is true. Monuments and history, friends and foes, are telling in their own way that the inspired Word is "true and righteous altogether." The perfect harmony that prevails throughout the many books of the Bible, written by men of very different type, testifies to its truthfulness. Gladstone said of the Bible, "The historical development of our religion is one of the most wonderful parts of human history, and in my opinion affords one of the strongest demonstrations of its [the Bible's] truth."

And I love the Bible because it shows me the way of salvation. From Genesis to Revelation its pages, in symbol and in fact, tell the story of the victorious life, and demonstrates how to live it. Its teachings are so simple that the ignorant may understand, and yet so deep that the most learned pore over its pages in adoration and wonder. Daniel Webster said, "I have read the Bible through many times. It is the book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and rule for conduct."

Goethe testifies, "It is a belief in the Bible, the fruit of deep meditation, that has served me as a guide of my moral and literary life." Woodrow Wilson, speaking of the Bible, said, "Here is the way of life. . . . Walk ye in it, and it will lead you to the city of light."

I love the Bible because it inspires me with courage and determination to press on. The men and women on its pages are so human; they did not always succeed; sometimes they, too, failed. The Bible record shows me how patiently and sympathetically God dealt with his erring children, and reminds me that "he knoweth our frame; he remembereth that we are dust." It is so comforting to know that the Father understands me, and I know he does; for the pages of his Book mirror my own heart and meet its hidden needs. Why should I not love the Book that tells of God's wonderful love, of his constant care, and of his unquenchable desire to save me?

But I think I love the Bible most of all because it makes Jesus more real to me than any earthly friend. He is always near. He always has time to visit.



There is nothing I cannot talk over with him, and he always understands, sympathizes, and gives the counsel needed. You and I may have him walk so close beside us that he can hear our thoughts and feel our heartaches. He is the one Friend we can always keep. He is the one Friend we cannot spare; for truly, as he has said, "Without Me ye can do nothing." He is the one Friend through whom you and I can do all things we should do to be true Christians, and the Bible is the book that will bring him into our lives and make him the closest and most real of all Friends.

Do you love the Bible? If you do not, there is only one explanation. You do not know the Book. You have not been drinking deeply enough of its living waters to wash the dust of common things out of your throat. Drink deeply, and you will long for it as the "hart panteth after the water brooks." Drink deeply, and you will seek it as the desert traveler seeks the cooling spring. Drink deeply, and you will find it the panacea for all human needs.

### Getting Children to Love the Book

MERELY telling a Bible story does not necessarily do a child any good at all. It may be told so as to give him no truth. It may convey an unsuitable truth; it may teach an untruth; or it may convey to him a truth suited to his needs, and so become a vital help to his life. Here are some instances of the various results of telling Bible stories to children:—

AN UNTRUTH.—A tiny hunchback boy with a nasal, treble voice sat on a pile of boards in the big new church next to his home. A primary teacher who was there on some errands in regard to finishing the rooms, sat down to rest and talk with the boy. "No," he said, "I never went to Sunday school 'cause I can't walk far, but I am coming to this Sunday school the first day 'cause it's near. But I know lots of Bible stories. Grandma, who takes care of me, tells 'em. Once there was a boy, and he slept in the church, and he was just a little boy. God spoke to him one night, and he was scared and didn't answer. Then God spoke again, and the little boy was scared, and didn't answer. Then God spoke again, and the boy answered, and God said, 'It's a good thing you answered me this time, or I would have done something awful to you and this whole house.'"

The teacher listened attentively, and said, "Do you know any more Bible stories?"

"Oh, yes, 'bout when God was mad at Moses, and made him go up a mountain and die. And I know another, 'bout when God was mad at the Egyptians, and drowned 'em 'cause they tried to walk in a wide path he had made through the Red Sea."

So this shrinking, frightened soul rambled on like a little heathen, telling of a powerful, vindictive god like an ogre, whose main attribute was wrath. The Bible stories had told him nothing of a

loving heavenly Father, who is a friend to little children.

NO TRUTH.—A sturdy, round-faced seven-year-old came and sat down to join this story-telling group of two. Yes, he knew Bible stories, too. His Sunday-school teacher had told him a great many. "Once there was a boy named Davis, and he took care of sheep. All around the hills were lions and bears. The bears were worse than the lions, and the lions were the meanest kind. One day Davis saw a lion with a lamb in his mouth, and Davis came along and jerked the lamb out of the lion's mouth. And he took that lion and flung him down."

His voice trailed off with the satisfied tone of having finished a good story.

"Well, what then?" asked the primary teacher.

"That's all," answered the boy.

David the shepherd and the beautiful shepherd psalm were strangers to him. He had got no truth. He only knew "Davis," who could fight a lion like a modern animal trainer in the circus.

UNSUITABLE TRUTH.—Harry is five years old, and goes to a small Sunday school in the neighborhood. The children of varying ages all listen to one story told by a woman who knows her Bible, but does not know the nature and needs of children.

Harry's mother said to a caller one Wednesday afternoon, "What do you suppose Harry could have heard at Sunday school to have frightened him? For three nights he has wakened from his sleep trembling and sobbing, and each time he has said, 'Mamma, mamma, I don't want to die, I don't want to die.'"

The visitor, who was deeply interested in children's problems, took the trouble to find out what story had been told the class that Sunday. The little children under six had heard all the harrowing details of the beheading of John the Baptist and the carrying of his head on a tray into the banquet hall.

The story of a great hero who gave his life for his Master would have stirred the admiration in boys of the teen age, but only frightened a little five-year-old. The truth the story conveys was unsuited to the needs of a little child.

SUITABLE TRUTH.—A little girl was walking across a vacant lot where many flowers were bending in the wind. She picked a golden yellow poppy, and held it at arm's length while the sun made it look like silk. "This is Jesus' little poppy. He sent the bright spring sun to make the flowers grow. I love him. Don't you?"

Those were the happy, loving thoughts of Jesus which the bright spring day brought to this child who had been given the truths and the stories suited to her needs by a wise teacher.

To tell a good story requires knowledge of the needs of the child, knowledge of the story material, and then one definite aim in telling the story. One who will master the simple fundamental principles of story-telling will be more than repaid for her trouble.—Mrs. T. H. Hageman, in the *Sunday School Times*.

### Different Ways

MARTHA E. WARNER

"Now for a good visit," said May to auntie, who was playing with little Mildred. As she finished speaking, a neighbor was ushered in, who, after being seated, held out her arms to the child, saying, "Come here, my honey, and let me love you."

As soon as the child was in her arms, she said, "What beautiful eyes Mildred has. She will break somebody's heart with them some day."

"A year from now it will not do to tell Mildred she has beautiful eyes," said auntie.

"Nonsense," the caller answered, "when my girl was three years old, I began to tell her how pretty she was, and how beautiful her eyes were. She has always heard it, and now when others tell her she is pretty, she knows it, and it does not turn her head."

In another home auntie was visiting with the mother, when a little boy, who had just returned from a trip with his father, marched up to them, and said, "Look at my eyes, please." The mother looked long and steadily into his eyes, and said, "Why, they seem all right, dear."

Stamping his little foot, he said, "Look again! Every one, 'cept you, tells me I have pretty eyes. One lady said I had the beautifullest eyes of any boy in the whole world. Now I want you to look at my beautiful eyes!"

Auntie was much surprised to hear the mother say, "Son, will you fetch the hand glass and the box of buttons to mother?" The child obeyed promptly. The mother took a button, and held it near the child's eye, saying, "Look in the glass, son, and tell me whether that is the color of your eye." At a glance he saw that it was not, and so they tried many buttons of different colors. Finally a blue one was found, which was almost a perfect match. "We have it now, mother!" the child exclaimed. "Yes," answered the mother, "I think we have. That button *was* a dark blue, but repeated washings have faded it until the color matches your eyes. I always liked that button, but I never thought it was beautiful. You put it in your pocket; then you can see at any time the color of your eyes."

The child put the button in his pocket. He was very quiet the rest of the day. At different times he was seen with the glass, looking first at his eyes, then at the button. At bedtime he said, "Say, mamma, eyes like a faded button are not so very beautiful, after all. I guess God made our eyes different colors so we wouldn't look alike. I'm going to thank him 'cause he *gives* me my eyes, and I don't care what color they are."

"Remember, my son," the mother answered, "if you would have beautiful eyes, you must keep your heart pure."

Only once after that did the mother ever hear the child refer to his eyes. At a reception a woman said to him, "Do you know what beautiful eyes you have? I wish I had such pretty eyes."



"My eyes," the child answered, "are the color of this," and he held the button in his hand; "and if you want pretty eyes, you must think pure things in your heart. My mamma says so."

### A Square Deal for the Boy

I WOULD not make a household drudge of a boy, but I would have him feel that he has certain duties to perform, and that these are expected of him. But in establishing this rule, one must grant him the same privileges that one grants a girl.

One of such privileges is open house for his friends. The girl's chums run in freely, they take meals, spend the night, and are almost as daughters of the house. Why may not such conditions exist with the boy?

For instance, let Jack bring his chum home from school. Let him entertain him in his room, if it is large enough. If not, put the living-room at his disposal.

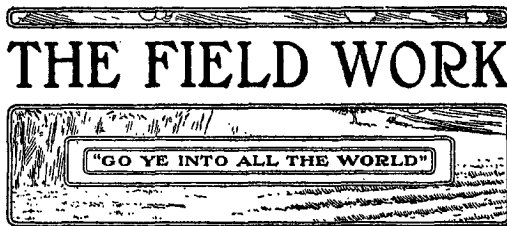
Yes, I mean this. You would let Mary bring her dearest friend into the living-room; the pair would sit there hour after hour. Then why not show the same indulgence to Jack?

"But boys are so careless!" do you exclaim?

If Jack is careless, it may be because you have not taught him to be careful—have not developed his sense of responsibility as part owner of the house. Have you consulted him as to what color he thinks would be pretty for the chair you are buying for your parlor? He may say "bright blue;" yet, if so, it is easy for you to suggest tactfully that blue would not harmonize with the furniture you already possess. But do make him realize that he is consulted. Ask his opinion as to where the new rug would look best; get him to lend you a hand in arranging the books in the new book-case; take his taste and wishes into consideration as much as you take into consideration his sister's ideas. He may not always be correct in his judgments, but neither is the girl. Both have to be guided and trained to like the best in art and literature; but surely the boy has as good a right to be deferred to as the girl has.—*Virginia T. Van de Water, in the Mother's Magazine.*

### The Family Altar

THE true home must have God as its center and foundation. What we need today for the betterment of our family life is not primarily better laws to regulate marriage and divorce, not better industrial conditions, though all these are earnestly to be prayed for, not better housing of our people and the making possible for them of a greater privacy, not more permanency in the roof-tree, not more history of family, but the greater enthronement of God by the fireside. The home without God in it, and worship in it, in which Christ's Spirit is not welcome, is more empty and hollow than the most desolate deserted house that is open to the winter winds.—*J. T. Stocking, in "The Dearest Spot on Earth."*



## THE FIELD WORK

"GO YE INTO ALL THE WORLD"

### Alberta, Canada

CALGARY.—Mrs. Hansen and I have labored here for the past few months, and find it a very interesting place in which to work. Calgary feels the effects of the war more than most of the country. Much of the regular business is suspended, and men are urged to take up arms. Every day the very flower of the young men may be seen marching in large companies, in the streets, preparing for the ordeal across the sea.

It is surprising how willing these men are to give their very lives for the country, and their great sacrifices in earthly goods is surely an example for many who are engaged in the warfare against Satan and his host.

Our work has made some progress, for which we are thankful. Last Sunday we baptized seven adults, and there are others who are preparing for baptism.

We have found the people anxious to read our books, and we have placed quite a number of volumes in the homes of interested ones. The city newspapers have also shown their willingness to aid our cause by publishing the sermons delivered Sunday evenings.

We feel that a great work needs to be done for Calgary, and it should be done as soon as possible. We also are greatly in need of a church building, which we trust may soon be provided. We ask an interest in the prayers of God's people for the work in this important commercial center of western Canada.

C. A. HANSEN.

### Wide-Awake Newspaper Work in South America

A MOST encouraging account of the way in which the first session of the newly organized South American Division Conference was advertised through the newspapers of La Plata, Argentina, where the session was held, has recently been received from Elder R. T. Baer, president of the Argentine Conference. He says:—

"I must tell you about our press bureau work during the conference. We had taken the matter up weeks before the meeting, and worked up quite an interest. We had a committee of our ministers who attended to this work, but we had the speakers write out their sermons pretty well, and then the committee would get them in shape for the editors. We held forty evening services covering some of the strong features of our faith, and forty reports of our sermons appeared in the daily newspapers of La Plata.

"One of the leading dailies, *La Argentina*, became very friendly toward us, and gave us liberal space. I have forty copies of this paper containing our reports, more than half of them being a column and a half in length. Pictures of the delegates also appeared.

"When our people called at the newspaper office to get copies to take home,

the men in charge said that they were not able to keep many of the papers on hand since the reports of our meetings appeared in print, as the demand had increased beyond their expectation. This interest was not simply on the part of our people, but interested persons from all over the city asked for the papers containing our reports. I think this is wonderful, when one thinks of this being Catholic South America, and yet our doctrines appeared day after day. After the conference had closed, the editors said that they had enjoyed the association of our brethren, and hoped that they would send reports after they arrived home.

"I have a complete set of the papers containing reports, which will be kept on file in the Argentine Conference for reference, and to show what has been done in this line. The workers went home with the determination to write for the press, and thus help to spread the great truths for this time.

"In addition to this publicity, Protestant missionaries sent shorthand reporters to our meetings to get what they could. We did not understand it at first. We thought that the Catholics were sending these reporters, for we had heard of some opposition springing up against us; but we learned that the young men who reported the sermons were interested. Only a few days ago while I was speaking in another part of the city, these reporters were there taking down what was being said. The Lord alone knows what this publicity will bring forth."

La Plata, where the conference was held, is a city of about 123,000 inhabitants, and Elder Baer describes it as being as up to date as any city of its size in the United States.

Surely, the Lord is going before his servants in opening avenues for a wider proclamation of his message for this hour. This ringing testimonial on what can be accomplished through the newspapers of Spanish Argentina, whose editors, no doubt, are saturated with Catholicism, ought to encourage our workers in the homeland to put forth renewed efforts to give the message through the agency that reaches more people than any other medium we have at our command to spread the light of the gospel.

Now that the tent season is soon to begin in North America, those who expect to engage in such efforts ought to make it a very important part of their program to plan to give the newspapers daily extracts of their sermons, and also let the people know that the meetings are to be held, by submitting news announcements of the program which will be followed during such evangelistic campaigns. Those who are to work in the cities ought to use the advertising columns of the newspapers to arouse the people to become interested in hearing the message, and incidentally encourage the editors to give liberally of their space for the publication of extracts of sermons.

WALTER L. BURGAN.

### Church Dedication in Burlington, N. J.

A LITTLE more than a quarter of a century ago Elder D. E. Lindsey held a series of meetings in Burlington, N. J., and a small company of believers was raised up, and later organized into a Seventh-day Adventist church. Some time afterward another effort was held, which resulted in increasing the membership of the church. Last summer, following the annual camp meeting, Elder A. R. Sandborn, though carrying the burdens of a growing conference, held a strong tent effort, and twenty-two persons were baptized and added to the church. Further additions have since been made, until the membership is now upwards of sixty.

The need of a comfortable and permanent place of worship, such as would properly represent the message, was felt, and the church took hold of this matter in an energetic way, determined if possi-

The Lord blessed in the Sabbath services, and the members of the church were much encouraged by seeing three baptized and added to their number.

The Lord is blessing the work in the New Jersey Conference. There is a steady growth in membership, and the tithe, offerings, and other funds are increasing.

G. B. THOMPSON.

### The Southwestern Union Conference

THE Southwestern Union Conference held its eighth biennial session in Oklahoma City, Okla., April 6-13. The workers and delegates were so prompt in attendance that the meeting began one day earlier than scheduled, thus enabling it to close a day sooner than originally planned.

The committee on arrangements provided excellent accommodations. This added materially to the good cheer on

for six years. He felt that it would be well to call another man to take the work, and J. W. Christian was elected president for the ensuing term. Elder Watson will remain in the union for some time, attending general meetings.

Elders G. B. Thompson, C. B. Stephenson, and R. A. Underwood, and Prof. F. Griggs attended the meeting part of the time, each contributing to the interest and helpfulness of the services.

Many thought this conference was the best ever held in the Southwest. I am sure the results will prove a real blessing if the workers carry out their good resolves. It was unanimously agreed to pay off the indebtedness of the union, and raise the full quota of mission funds.

There is real promise of rapid growth in membership and greatly increased strength along financial lines in this union during the next four years. Courage, hope, and faith characterized the meeting, and we believe that God will so bless the Southwestern Union Conference that it will soon rank among our stronger conferences. To this end we shall ever pray.

I. H. EVANS.

### Jamaica

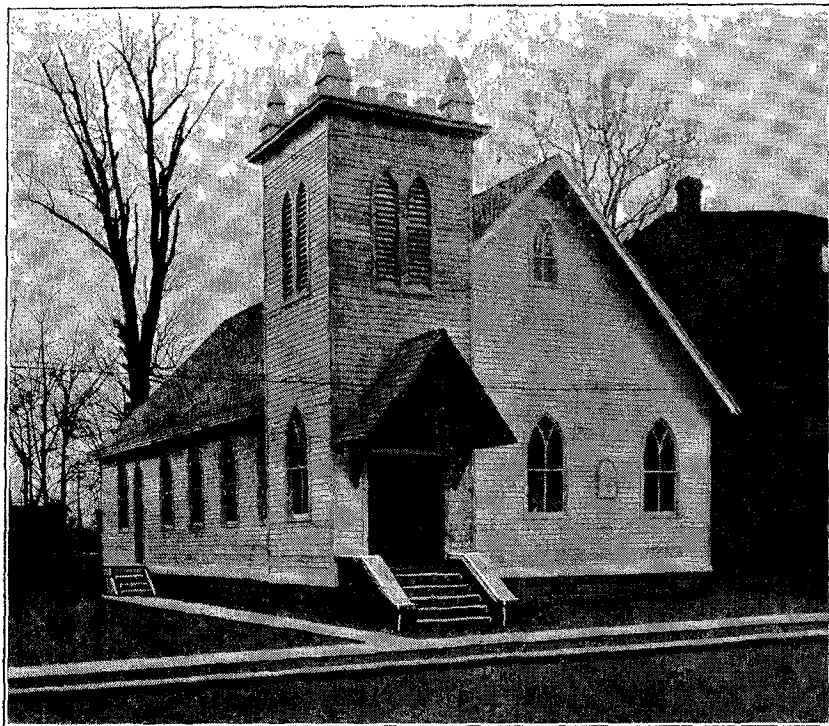
PORT MARIA.—This is the capital of the parish of St. Mary, a seaport town and commercial center of some importance on the northern side of the island. Last October Elder C. H. Keslake and the writer were asked to hold a series of tent meetings here. For about a week and a half after our services began, the weather was favorable, but with the coming of the usual fall winds and rain the attendance fell off, and it seemed as if our efforts had been a failure. But now with improved conditions, we rejoice that fourteen new believers are preparing for baptism.

H. LOUIE MIGNOTT.

### Pittsburgh (Pa.) Meeting

DURING the union conference meetings which were held in Pittsburgh the most popular theater in the city was secured, and at the present writing two Sunday night meetings have been held by Elder Daniells. The theme considered was the second coming of Christ and the signs which indicate its nearness. The interest manifested in these meetings was entirely out of the ordinary. Hundreds were turned away one Sunday night, although the theater has a seating capacity of more than two thousand. It is difficult in large gatherings of this character to determine just what kind of impression is made upon the minds of the hearers. It is only by personal contact that this can be ascertained.

About two thousand names and addresses were handed in, with the request for reading matter on the subjects considered. Many of these were the names of prominent business and professional men of the city. Elder F. H. Robbins and I on Monday morning started out together to call on some of these men and women. One thing has surprised us, and that is the courtesy with which we were received. Naturally we expected to meet some opposition. We have been engaged in this work for one week, and so far we have met no opposition whatever. On the other hand, all whom we have met, possibly with the exception of one, and he is far from being a hopeless case, seem to have been in



CHURCH BUILDING AT BURLINGTON, N. J.

ble to erect a church. Capt. B. W. Lear generously gave a valuable lot in a good part of the town, and his wife donated a bell. All the other members of the church manifested the spirit of sacrifice, and gave according to their ability. Some funds were also collected from the citizens of the place. Most of the work on the building was contributed by members of the church. As a result of this earnest spirit, a neat and attractive church, well lighted, and seated with pews, has been erected, and is estimated to be worth about five thousand dollars. While some debt is on the building, it is arranged in such a way that the church can handle it.

The rear of the church is separated from the auditorium by sliding doors, and in this way arrangement is made for a church school.

The dedicatory services were held Sunday afternoon, April 23. Elder H. M. J. Richards, president of the Eastern Pennsylvania Conference, Elder A. R. Sandborn, president of the New Jersey Conference, and some other conference laborers took part in the services. The sermon was preached by the writer.

the part of all. Many a meeting has been spoiled by niggardly preparations, delegates and visitors feeling a revulsion against the conditions. In this case every delegate was provided with a warm room, and it was said repeatedly that there was not a dissatisfied person in attendance. This made it possible to start in with a good spirit, and from the beginning, unity and cooperation prevailed.

The reports from the different presidents and departmental secretaries showed growth and progress in every line of work. The past two years 1,020 persons were baptized, and the tithe and offerings to missions showed a marked increase. During this period the book sales passed all previous records. The past four years the Southwestern Union Conference sold \$250,000 worth of books, besides other literature. The church school work showed strong growth, and the Missionary Volunteer department had greatly increased in membership and in the amount of work done.

Elder G. F. Watson has faithfully served the union conference as president

readiness to receive truth and to welcome it. Again and again as we would leave these offices, Elder Robbins would say, "Have you ever seen anything like it?" and I would have to admit, "I never have."

A head waiter at one of the leading hotels, who had requested reading matter, not merely expressed his own interest in present events and their significance as revealed in the Bible, but told us that these things are the common topic of conversation at the tables, and just as two business men were passing into the dining-room, he said, "There are two men who attend the meetings."

We are surprised to find bright, intelligent business men who have been students of prophecy. "What is meant by the three and one-half years of Revelation 12?" was the question asked by one business man. We sat down with him and explained the 1260-year period, bringing him down to the end, when knowledge shall be increased, and "many shall be purified, and made white, and tried." The next question was regarding the Sabbath. This also was answered. These were questions which came from an honest inquirer. When we left him, although it took him from his work for one hour, he expressed his appreciation, and said, "I feel that I have taken too much of your valuable time." We left a supply of reading matter on the topics on which he desired to read.

A literary man about fifty years of age, a graduate of Cornell and of a Glasgow (Scotland) university, inquired concerning our mission, and when we explained it to him, his heart was touched, and tears came to his eyes as he said, in an apologetic manner, that he was not living up to his privileges. Appropriate reading matter was placed in his hands.

The owner of a large store sat down with us and for more than an hour we talked on points of our faith, in answer to his questions. His heart was receptive. He wished to secure the book "Daniel and the Revelation," and desired other reading matter.

I can explain all this in only one way, and that is that the angels of God go in the way before those who in the spirit of Christ take up this long-neglected work in the cities.

All this emphasizes our need of becoming thoroughly familiar with the Scriptures, so as to be able to give an intelligent answer to questions that are troubling the minds of the people. It also clearly emphasizes the need of having a living experience ourselves. I myself feel more keenly the need of going to the people in the spirit of Christ and of presenting the truth in tender love.

It is useless to attempt this work without a thorough preparation of heart. The time spent in prayerful study of the Bible and the Testimonies in the morning before going out is not time lost. It is better to go without breakfast than to neglect this. When Jacob was left alone and wrestled with God in prayer, he prevailed, and even his brother Esau, whom he had not yet met, became his friend, and when they saw each other face to face, Esau fell on Jacob's neck and kissed him. When Jacob's heart was all subdued and mellowed, and he felt his utter helplessness and dependence upon God, God could touch the heart of his brother.

It is evident that the time has come for us to pray and work for those nearest and dearest to us, and to take a special interest in the welfare of our neighbors and friends. God has given to every one his work. In this closing work all will be workers. We are told: "When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere request. Then the truth of God's Word will be regarded with new interest, and will be explored as if it were a revelation just from the courts above. They will then plead with souls with an earnestness that cannot be repulsed. Then the windows of heaven will be open for the showers of the latter rain."—*Review and Herald*, No. 25, 1890.

D. H. KRESS.

MEETINGS were opened in the Pitt Theater, Sunday evening, March 12. Elder Daniells preached three Sunday nights; then, as his evangelistic work begun in Portland a short time ago called him away, Prof. B. G. Wilkinson was invited to take up the work where Brother Daniells left it, and to speak in the theater during this series of meetings.

Dr. D. H. Kress, of Washington, D. C., is here, and he and I are now visiting the business men. Elders D. A. Parsons and J. P. Gaede, five Bible workers, and some colporteurs will visit and hold studies with the people in their homes.

Elder Parsons advertised the meetings well through the newspapers, also used a large number of personal invitations. The people greatly enjoyed Elder Daniells's lectures, and last Sunday night many said that they highly appreciated Professor Wilkinson's address.

Pittsburgh is ripe for the message. Letters are coming to the conference office almost every day, asking for reading matter on our faith. Our workers are finding many interested people as they visit. A shrewd, bright, clean-cut business man swung back from his desk in his office chair, and talked to Dr. Kress and me about an hour and a half. He has been a Sunday-school teacher for years, and is familiar with the Scriptures. After talking with us for some time, he asked if we were Seventh-day Adventists. We replied, "Yes." He said, "Gentlemen, what have you come in here for? Do you want me to shut up my shop on Saturday?" Before we left him, he acknowledged that Saturday is the Sabbath, and we could see the deep movings of the Spirit of God on him in a marked manner. We then bowed our heads together around his desk in a word of earnest prayer. Dr. Kress gave him some reading matter on the Sabbath question and the second coming of Christ. The man said that he had been too much of a fighter and too argumentative. This statement was made after we had pointed out to him the need of having the law of God written in the heart that it might become a pleasure and a delight to do his will. This is only one of many interesting experiences which we are now having.

We solicit an interest in the prayers of our people everywhere that Pittsburgh may be thoroughly warned and that many may accept the truth.

F. H. ROBBINS.

"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

## Missionary Volunteer Department

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

### A Commendable Interest

THE Missionary Volunteers of the North Pacific Union Conference have undertaken to raise money for the purchase of land for the Hankow (China) training school. This was accepted as a North Pacific Union enterprise at the recent session.

The Missionary Volunteer secretary of one of the local conferences, in writing to the young people about the enterprise, said:—

"I wish you could have been present at the meeting of the union conference held recently in College Place. When this matter of goals for our young people was brought up, Elder H. W. Cottrell, president of the Western Oregon Conference, made a motion that since the price of the land needed for the Hankow school came to a little more than the goal set for the young people of the union, a collection be taken right there in the meeting to start this fund. This motion was unanimously carried, and I wish you could have seen the pleasure and enthusiasm with which the delegates and other ministers and workers reached down into their pockets for cash to start our fund. As a result we have \$50 to our credit in the union conference treasury."

Such practical interest on the part of the conference workers will surely inspire the young people to do great things.

M. E. KERN.

### The Bible Year

#### Assignment for May 7 to 13

May 7: Psalms 12, 23, 28, 29.  
 May 8: Psalms 65, 121, 122.  
 May 9: Psalms 124, 72.  
 May 10: 1 Kings 1, 2.  
 May 11: 1 Kings 3 to 6.  
 May 12: 1 Kings 7, 8.  
 May 13: 1 Kings 9 to 11.

#### The Psalter

"The Psalter is a marvelous record of human hearts pouring themselves out from age to age in communion with God. Here are touched all the vicissitudes of human experience, the depths of human trouble, and the heights of joy. There is a world of tenderness toward God which has never been surpassed. . . .

"The subjects are so many and so varied that it is almost impossible to classify them. They touch upon every human experience and every hope of man; they exploit all phases of Israelitic history and God's dealings with men.

"The leading themes are Creation, the King, Jerusalem, the Law, the Messiah, the Future, God's Love, Mercy, Justice, and Goodness.

"The prevailing tone is praise. While some are very joyful, others are sad and plaintive, and still others philosophical.

"The law showed what the religion ought to be; the prophets tell us very plainly what the religion of their times

was not; the psalms indicate what the religion was to some.' They are animated throughout with the two sentiments of piety and patriotism."—*H. T. Sell.*

#### The First Book of Kings

"The two books of Kings constitute but one book in the Jewish canon. They are connected immediately with the two books of Samuel as their continuation. They contain the records of the Hebrew nation from the accession of Solomon to the destruction of Jerusalem, comprising a period of about four hundred and twenty-six years; also several prophetic utterances, whilst the writings of the prophets who lived before and during the captivity receive much elucidation from the contents of the two books themselves. The historical details are supposed to have been written by the historians of their respective times, the whole arranged and put together subsequently by Ezra, or, as some think, by Jeremiah. The first book of Kings comprises the history of the Israelites for about a hundred and twenty-six years, and consists of two distinct and separate portions; the first relating to the history of the undivided kingdom under Solomon, and the second the history of the two separate kingdoms of Judah and Israel for about eighty years. The first portion alone comes now in chronological order (chapters 1 to 11), and refers to the latter days of David, the accession and reign of Solomon, the building and dedication of the temple, and many important events connected with the life and times of Solomon. Note especially Solomon's wisdom, his prayer at the dedication of the temple, his relapse into idolatry, and the typical character of his reign generally."—*Anderson.*

#### The Stones of the Temple

"Great stones, costly stones, and hewed stones" were brought at Solomon's command to lay the foundation of the house of the Lord. These stones were "of a lime formation, so white that when polished it resembles marble." Though the mountain on which Jerusalem is built is of this same rock, it was once supposed that the stones for the temple were brought, like the cedar beams from Lebanon, from a distance. It now appears that these "great stones" were hewed out of the rock and chiseled into shape by Solomon's masons, aided by the skilled workmen furnished by King Hiram, in a great quarry that extended beneath the city of Jerusalem itself. This cavern was unknown to Europeans until 1852. "Its entrance seems to have been a natural cave; but farther on, its broken walls, its tunnel-like recesses, and the rock-hewn pillars supporting the roof, mark it as the work of man. . . . Scattered here and there upon the floor are hewn blocks, just as they were left by the quarrymen; upon them the marks of the chisel still seem fresh."

From the nature and extent of this cavern, it is supposed that from the time when Jerusalem was first founded, the stone for its walls, temples, and other buildings was obtained here.

#### The Hittites

Ahimelech, mentioned in 1 Sam. 26:6, was a Hittite; so was Uriah, the husband of Bathsheba. Reference is often made in the Old Testament to this people, as in 1 Kings 10:29; yet only a few years ago, because the traces of their ancient

cities were unrecognized and the territory they occupied was unknown, scoffers denied their existence. However, when the Rosetta stone had unlocked the ancient Egyptian hieroglyphics, and those on the temple at Karnak were read, men who had sneered at the Bible record were surprised to read of the wars of Rameses with the Hittites. "Still the scholars refused to believe that the Hittites were a people of prominence."

Then came the finding of the clay tablets of Assyria, with their cuneiform writing, whose secrets the Behistun rock inscriptions had unlocked. When these old relics were read, it was found that the Hittites were often mentioned. "Tiglath-pileser, of 1100 B. C., mentions them; Assur-nasir-apli, of 885 B. C., says that he collected tribute from them; and Sargon boasts that in the year 711 B. C., he captured the Hittite capital city of Karkemish, destroyed it, and brought the Hittite people to an end."

"At length, with all these evidences, the scholars acknowledged that the Hittites did exist. Now we know that this mysterious people once had large, fortified, walled cities, . . . and that their power was scarcely inferior to that of Assyria or of Egypt. . . . Thus a nation which played a prominent part in the history of the early world, but to which the scholar of a few years ago denied an existence, is now resuming a place in history. Another voice from beneath the soil of Asia is now calling out its long-silenced testimony."

## Medical Missionary Department

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

### The Seven Last Plagues

It seems truly significant that coexistent with the development of the special message of preparation for the Messiah's advent, there should be given a special message of physical preparation. At the beginning of this movement all the leaders were much impressed with this part of the message, and though it was different in many ways from other religious efforts, and though some of those first called were encumbered with many habits that were at war with this reform movement, they engaged in the work in a personal way, and became practical exponents of its value. Elder Joseph Bates was a man of rough exterior, and in his seafaring career had many habits that were objectionable; but by the help of the Lord he became one of its most faithful adherents.

Now that many years have passed, it would seem that there should be a special revival of that plain, simple living and that thoroughgoing reform that will enable those who are in course of preparation to pass the searching test of the seven last plagues. For this purpose there have been in course of preparation medically trained men, nurses, sanitariums, and hospitals. Definite instruction regarding healthful living has been given through the agency of the Spirit of prophecy.

As we study the words of David in the ninety-first psalm, it seems very evi-

dent that there is a complete blending of the spiritual and physical in the protection of the remnant. "He shall cover thee with his feathers." This indicates that it is divine protection, in the first place; and the statement, "His truth shall be thy shield and buckler," indicates that reform methods that are as a buckler in time of peace, will become a shield in the time of distress and when the plagues are falling.

Shall we not make a thorough study of the principles of healthful living as outlined in the various chapters of the writings of Mrs. E. G. White? Some of these truths enter very deeply and scientifically into the cause and cure of disease, and should be given careful and prayerful consideration.

As physicians we naturally seek for the latest and best methods which the leaders of our profession are advocating. No doubt some benefit may be derived from this, but in the end it is sure to fail of reaching the mark.

Moses had a peculiar experience in dealing with Pharaoh and the magicians. He might have had the privilege of being the chairman of the board of magicians, but he had previously by faith made another choice.

Daniel likewise had the special temptations of the worldly men of his day. He could court worldly favor at the expense of principle if he wished, but he chose the right way. That way seemed outwardly dangerous, if not suicidal; but once having made the decision to walk in God's way, he received the divine protection. "He shall cover thee with his feathers." Daniel could see that which Darius could not see. Daniel could see, and believe, and trust the invisible. He endured as seeing the invisible. In the test that came to Moses and to Daniel vital principles were involved. It was then, as now, impossible to combine the two ways, for they were ever at variance.

As Moses faced the magicians of his day and was sustained and upheld by the divine power of God, so also will those be who follow the pathway of Moses. The way may seem at times rather unprofessional, but it is the only right way.

In the beginning of the plagues, there seemed no apparent difference in the way of Moses and that of the magicians. Moses really seemed to be the insignificant element. But when the plague of lice came, the magicians could not imitate the miracles that were wrought. During the next two plagues, the magicians were undoubtedly giving thoughtful consideration to the works of Moses. When the boils came, they were afflicted with them; God was demonstrating who were his and who were not. During the latter plagues, the magicians are not mentioned, and were evidently suffering the same afflictions as the others were.

Daniel was put to a severe test. He must associate with worldly men of strength and ability. He must pass a state examination and hold a degree. Not only did he succeed, but he was preferred above the other wise men. In the years that followed, Daniel abundantly proved that he had not neglected the education received in childhood, but stood firm on the divine principles of God's Word.

There can be no doubt that in the last great crisis of the ages every effort will be made to bring the work of God into disrepute. Satan contended with



Michael over one failure of Moses, and wished to hold God's servant as his victim. In this he was disappointed. We may know that Satan will contend for mastery every inch of the way when the last dire judgments and calamities are being visited upon the earth. We should highly prize the instruction that has been given to this people, and by faith we shall endure.

When some member of the family is stricken and is at death's door, the question is not asked, How much am I expected to do for him? but, Have I done all that I know how to do? Let us, then, search out every ray of light that has been given, whatever may be the channel through which it came; and by faith we may abide under the shadow of the Almighty. A. R. SATTERLEE, M. D.

## Publishing Department

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

### The Summary

We feel thankful to God that we are able to pass on to the readers of the REVIEW such a splendid summary for March. These summaries from month to month represent the retail value of orders taken for our books, and the retail value of our ten-cent magazines sold for cash, by our faithful colporteurs throughout the world.

It is gratifying to know that the past eight months has shown a steady gain in the sale of our books, over the corresponding months of the previous year, and this in spite of the troublous times existing in our world. Surely there is but one way of accounting for this, and that is that these books contain a message from God to the people and nations of earth, and nothing is to stay the progress of that message till its warning and invitation have reached earth's inhabitants.

The total gain as shown in this summary is \$19,000. There is a slight falling off on the sale of books in foreign fields, but a gain in magazine sales; while in the North American Division there is a falling off in magazine sales, but an unusually large gain in the sale of books. Some unions have made very large gains, the Central leading, with a gain of \$5,000. We are pleased to see all these splendid gains, but especially to note the progress being made in the Pacific Union, and also to see the Southwest regaining its normal sales.

According to this report, our colporteurs averaged \$1.15 an hour in the North American Division, and 90 cents in the world-wide field. W. W. EASTMAN.

### 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.

March, 1915, 467,626 copies, value \$18,243.92; March, 1916, 350,291 copies, value \$35,029.10.

### Colporteurs' Summary for March, 1916

UNIONS	AGTS.	Books		Periodicals			
		HRS.	VALUE 1916	VALUE 1915	NO. COP.	VALUE 1916	VALUE 1915
ATLANTIC							
Maine	8	672	\$ 918.50	\$ 536.15	252	\$ 25.20	\$ 133.00
N. New England	8	612	341.25	211.95	872	87.20	147.90
Massachusetts	17	1194	1275.50	400.20	4488	448.80	914.10
S. New England	7	403	574.85	151.90	1642	164.20	174.40
E. New York	22	1911	2301.75	731.70	1885	188.50	289.00
W. New York	4	292	249.00	405.70	355	35.50	705.60
Greater New York	7	660	596.60	220.00	3255	325.50	560.20
Totals	73	5744	6257.45	2657.60	12749	1274.90	2924.20
COLUMBIA							
Ohio	36	3319	3019.94	2429.25	2028	202.80	472.80
Chesapeake	10	598	681.00	1136.40	1090	119.00	209.80
Virginia	14	1256	1680.09	183.35	1121	112.10	303.60
W. Pennsylvania	13	1397	1879.25	553.55	1590	159.00	412.00
E. Pennsylvania	9	1058	819.10	574.45	1936	193.60	693.10
West Virginia	13	1259	1793.70	879.65	1202	120.20	122.50
New Jersey	4	336	625.64	591.90	1211	121.10	661.00
Dist. of Columbia	11	640	967.05	602.65	1140	114.00	335.40
Totals	110	9863	11465.77	6951.20	11318	1131.80	3210.20
LAKE							
E. Michigan	9	812	742.55	1044.53	1545	154.50	603.70
W. Michigan	11	1209	788.88	450.30	10279	1027.90	644.30
N. Michigan	7	669	549.50	289.05	1210	121.00	126.10
Wisconsin	3	405	441.85	1012.85	2881	288.10	504.30
N. Illinois	11	1140	732.88	360.60	3056	305.60	632.40
S. Illinois	18	2140	2089.90	1809.95	1385	138.50	114.70
Indiana	10	1130	1203.35	2183.10	130	13.00	513.10
Totals	69	7505	6548.91	7150.38	20486	2048.60	3138.60
EASTERN CANADIAN							
Ontario	2		618.55	805.80	2158	215.80	543.50
Quebec			11.75	20.95	50	5.00	77.50
Maritime	1		287.40	75.20	420	42.00	72.10
Newfoundland			56.60	8.00			
Totals	3		974.30	909.95	2628	262.80	693.10
SOUTHERN							
Louisiana	4	153	234.95	358.35	562	56.20	270.50
Alabama	12	1262	719.05	939.90	1063	106.30	140.00
Kentucky	10	975	1348.55	1835.42	465	46.50	128.50
Mississippi	16	1267	2879.40	2770.10	795	79.50	57.90
Tennessee River	9	907	808.35	537.00	2855	285.50	260.20
Totals	51	4564	5990.30	6440.77	5740	574.00	857.10
SOUTHEASTERN							
Cumberland	7	622	560.25	1155.75	1660	166.00	108.50
Georgia	14	1432	1279.70	1080.60	360	36.00	255.80
North Carolina	14	1648	1389.35	1565.00	886	88.60	87.90
South Carolina	9	1039	1197.20	264.35	440	44.00	96.30
Florida	9	1019	1075.80	1026.50	658	65.80	302.50
Totals	53	5760	5502.30	5092.20	4004	400.00	851.00
SOUTHWESTERN							
Arkansas	11	733	734.80	154.50	30	3.00	118.50
Oklahoma	18	967	1547.00	1835.15	918	91.80	286.60
N. Texas	19	1674	2403.50	317.14	223	22.30	153.00
S. Texas	19	1492	2291.65	590.50	1221	122.10	185.50
W. Texas	8	411	263.20	325.85	135	13.50	87.50
New Mexico	1	127	65.00	102.00	390	39.00	46.50
Totals	76	5404	7305.15	3325.14	2917	291.70	877.60
CENTRAL							
Missouri	8	1333	1298.10	407.95	785	78.50	498.00
Colorado	5	925	645.75	708.55	500	50.00	163.60
Nebraska	10	1501	2107.60	89.60	1600	160.00	248.70
Wyoming	2	229	252.10		346	34.60	103.50
Kansas	15	2475	2354.65	292.30	2330	233.00	438.20
Totals	40	6463	6718.20	1498.40	5561	556.10	1452.00
NORTHERN							
Iowa	9	659	628.40	368.50	1915	191.50	680.70
Minnesota	7	676	536.10	358.00	3162	316.20	1436.40
North Dakota				14.75	774	77.40	158.90
South Dakota					100	10.00	360.00
Totals	16	1335	1164.50	741.25	5951	595.10	2636.00
PACIFIC							
Cen. California	9	722	584.85	76.50	1905	190.50	270.00
California	5	298	655.65		3315	331.50	431.20
N. California	8	498	934.70		267	26.70	207.80



## News and Miscellany

Notes and clippings from the daily and weekly press

— Manitoba had a referendum vote recently on a temperance act. It was an unlucky day for two hundred bars, forty-two wholesale liquor houses, and seven licensed clubs, all of which will close June 1.

— Twenty-one thousand Bibles and Testaments went down with the Japanese steamer "Ysaka Maru," recently torpedoed and sunk in the Mediterranean Sea. The books belonged to the British and Foreign Bible Society, and were consigned from London to various points in the East.

— A nation-wide movement was started recently in Washington, D. C., for the erection of a memorial in the national capital in memory of Clara Barton, famous as the "Angel of the Battle Field." Miss Barton was the founder of the American branch of the Red Cross. Many of the notable men and women of the nation are leaders in the movement for the memorial.

— Experiments have been made in Europe to determine what color in a soldier's uniform is the least conspicuous to an enemy. Of ten men, two were dressed in light gray uniforms, two in dark gray, two in green, two in dark blue, and two in scarlet. All were then ordered to march off, while a group of officers remained watching them. The first to disappear in the landscape was the light gray.

— The Chinese government recently signed an agreement permitting Russia to construct a railroad in Manchuria. This road will give Russia control in northern Manchuria, in compensation for the railway rights granted Japan in southern Manchuria. The new line is to run from Harbin, on the Siberian railroad, in a northerly direction across Manchuria to a point on the Russian frontier, a distance of more than 660 miles.

— China has abandoned the monarchical form of government, and is again a republic. The mandate creating this change, issued by Yuan Shi-Kai, states that the demand for a monarchy was not unanimous, and therefore he has ceased to be emperor, and resumes the presidency. Officials of the Chinese Republic Association, which has been financing the revolution, are pleased with the change. This association has a membership in the Americas of about 300,000.

— Congress now has before it the largest fortification bill ever reported to that body. It was presented to the House of Representatives as the first of four annual measures which provide for the expenditure of about \$100,000,000 for increasing and modernizing the coast defenses of the country. The bill calls for \$34,299,050 for this year, and will make possible armaments to defend harbors against the long-range guns of modern battleships, and otherwise strengthen the coast defenses.

N. W. California	3	279	\$ 312.05	\$		\$	\$
S. California	1	20	31.75	447.00	8177	817.70	910.00
S. E. California	4		232.25				
Inter-Mountain	5	490	864.90	781.65	75	7.50	92.60
Arizona	2	124	549.00	11.50	570	57.00	13.00
Totals	37	2431	4165.15	1316.65	14309	1430.90	1924.60
NORTH PACIFIC							
W. Washington	4	519	796.55		2327	232.70	445.60
Upper Columbia				436.35	418	41.80	137.70
W. Oregon	5	280	270.75	375.25	650	65.00	222.00
S. Oregon				100.75	175	17.50	115.00
S. Idaho	3	562	717.35	63.20	168	16.80	95.20
Montana					680	68.00	147.60
Totals	12	1361	1784.65	975.55	4418	441.80	1163.10
WESTERN CANADIAN							
Alberta				530.45	466	46.60	403.50
Manitoba					605	60.50	80.50
British Columbia				245.00	5345	534.50	218.50
Saskatchewan					574	57.40	310.50
Totals				775.45	6990	699.00	1013.00
Foreign and Miscellaneous					4759	475.90	6426.00
Subscription lists					52189	5218.90	6936.40
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian		6884	9576.53	8136.64			9887.81
British	24	1822	371.27	1154.49	159533	3241.25	937.29
Scandinavian	93	9804	7079.91	7427.53	16235	1017.93	330.56
Latin	3	1371	769.72	974.85	2794	132.85	234.64
W. German	46	5357	2134.37	2096.75	74931	1662.58	2727.83
E. German	47	4944	2019.79	1307.91	61047	1611.30	2239.49
Danube	16	1544	765.55	621.14	100	2.37	
Gen. European	51	4442	1902.45	2752.66	24615	776.18	664.78
W. Russian				132.25			
South African	10	691	1346.80	1823.08	484	45.08	642.96
India		457	963.52	210.84	4194	241.83	
Korean			52.63	23.72	4392	109.80	74.70
Japan			17.63	14.25	837	35.37	20.88
Philippine	20	1355	862.65	372.00		44.21	79.46
Hawaiian	3	335	710.95		500	45.00	
Guatemala	1	158	171.00			3.50	
Canary, Islands	1	36	20.92	160.60			.57
Porto Rican	5	408	584.10	1123.96			114.16
Cuban	13	426	2034.00	2309.05			20.20
South American	20	1273	1796.86	2255.64		44.27	268.59
Brazilian	7	1188	1374.18	2420.65			
Austrian				279.68			
Portuguese					629	15.48	
Totals, foreign	360	42495	34554.83	35597.69	350291	35029.10	18243.92
Totals, N. Amer.	540	50430	57876.68	37834.54	154019	15401.90	34102.90
Grand totals	900	92925	\$92431.51	\$73432.23	504310	\$50431.00	\$52346.82

## 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	92,431.51
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	150880
Feb.	201659	242627	134619	222470	Aug.	153849	171451	152273
Mar.	166499	224757	341059	154019	Sept.	127017	164860	130465
April.	152088	162027	183280		Oct.	126557	174182	123027
May	166465	168934	158114		Nov.	100351	142040	98174
June	156550	189897	159635		Dec.	99504	143190	107229
Totals						1804391	2147976	762048

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

— Probably the oldest stained-glass window still in existence is one in a church at Neuwiller, in Alsace, which represents St. Timothy, and which, though dating from the eleventh century, is still in good preservation. Other very ancient examples, which date from the twelfth century, are to be seen in the church of St. Denis, near Paris.

— A side effect of the war that interests every one of us is the increased price of leather, and so of shoes, due to the increasing demand for leather and the diminishing supply. The latest census reports show that the number of cattle has decreased twenty per cent in the last ten years, and the population has increased the same percentage. Shoes, therefore, are to be more expensive. It is said that the increase for the present will be about twenty per cent, but will likely be more by next fall.

— More than twenty prominent tobacco manufacturers of New York City and Brooklyn were arrested recently, and warrants were said to be out for many others, as a result of an investigation made by internal revenue collectors, who claim that the government has been defrauded of millions of dollars by the selling of cheap cigars and cigarettes without stamps, to consumers and dealers throughout the country for the past fifteen years. In a statement issued by the federal authorities in charge of the investigation, the losses to the government through these alleged illegal practices were described as "appalling." "The proof so far obtained," the statement says, "has resulted in evidence being secured to date warranting the seizure of about 200 factories in New York and elsewhere."

## 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)

#### CENTRAL UNION CONFERENCE

Colorado, Denver ..... June 8 to 18  
Missouri ..... Aug. 3 to 13  
Nebraska ..... Aug. 17 to 27  
Kansas ..... Aug. 24 to Sept. 4  
Wyoming ..... Sept. 21 to Oct. 1

#### COLUMBIA UNION CONFERENCE

Virginia, Richmond ..... May 25 to June 4  
Chesapeake ..... June 8 to 18  
West Pennsylvania ..... June 22 to July 2  
Eastern Pennsylvania ..... June 15 to 25  
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

#### LAKE UNION CONFERENCE

North Michigan ..... June 8 to 18  
Wisconsin ..... June 15 to 25  
Northern Illinois, Joliet... June 22 to July 2  
East Michigan ..... June 22 to July 2  
Southern Illinois ..... Aug. 10 to 20  
West Michigan ..... Aug. 17 to 27  
Indiana ..... Aug. 24 to Sept. 3  
North Michigan ..... Aug. 24 to Sept. 3

#### NORTH PACIFIC UNION CONFERENCE

Southern Idaho, Boise ..... May 18 to 28  
Upper Columbia, Walla Walla, Wash....  
..... May 25 to June 4  
Western Oregon, Portland ..... June 1 to 11  
Southern Oregon, Eugene ..... June 8 to 18  
Montana ..... June 15 to 25  
Western Washington..... June 22 to July 2

#### 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

#### PACIFIC UNION CONFERENCE

Central California, Hanford.. May 25 to June 4  
Northern California, Oak Park, Stockton..  
..... June 8 to 18

#### SOUTHEASTERN UNION CONFERENCE

South Carolina, Greenville .... May 4 to 14  
Georgia, Fairburn..... May 18 to 28  
Cumberland, Charleston, Tenn.. June 1 to 11  
North Carolina, Statesville ... June 15 to 25

### Northern California Conference

THE Northern California Conference of Seventh-day Adventists will hold its seventh annual session June 6-8, 1916, on the camp ground, in Oak Park, Stockton, Cal., for the purpose of electing officers, and transacting such other business as should properly come before the meeting. The first meeting is called to convene at 10 A. M., Tuesday, June 6. Each local church is entitled to one delegate in the sessions of this conference, without regard to numbers, and to one additional delegate for every twenty members or major fraction thereof. (An example: Should a church have a membership of thirty-one, it would be entitled to three delegates; should its membership be thirty, it would be entitled to only two delegates.) The conference executive committee and ordained ministers are conference delegates.

CLARENCE SANTEE, *President*.  
VERAH MACPHERSON, *Secretary*.

### Northern California Conference Association

THE sixth annual session of the Northern California Conference Association of the Seventh-day Adventists will be held in connection with the Northern California Conference meeting, June 6-8, 1916, on the camp ground, in Oak Park, Stockton, Cal., for the purpose of electing a board of trustees, and transacting such other business as may properly come before the meeting. All delegates to the Northern California Conference are delegates to this association. The first meeting is called to convene at 2 P. M., Tuesday, June 6. CLARENCE SANTEE, *President*.  
VERAH MACPHERSON, *Secretary*.

### Minnesota Conference Association

THE Minnesota Conference Association of Seventh-day Adventists is the legal corporation of the Minnesota Conference of Seventh-day Adventists, incorporated under the laws of the State of Minnesota, for the holding of properties and the transaction of the legal affairs of the denomination in the State.

The annual meeting of the above-named association will be held in connection with the State conference and camp meeting, at Anoka, Minn., June 1-11, 1916. The first meeting of the association will be at 9:30 A. M., Wednesday, June 7. G. W. WELLS, *President*.

### Virginia Conference Agency

THE Virginia Conference Agency of Seventh-day Adventists, Incorporated, will hold its next annual session in connection with the Virginia Conference of Seventh-day Adventists, at Richmond, Va., May 25 to June 4, 1916. The first meeting of the session will be held at 10 A. M., Monday, May 29. The delegates of the Virginia Conference in session constitute the constituency.

W. C. MOFFETT, *President*.  
F. N. JOHNSON, *Secretary*.

### Western Oregon Conference Association

NOTICE is hereby given that the fourteenth annual session of the Western Oregon Conference Association of Seventh-day Adventists, a legal organization, will be held, the Lord willing, in Portland, in connection with the camp meeting, June 1-11, 1916, to elect a board of trustees, and to transact such other business as the constituency may elect. The first meeting will be at 10 A. M., Tuesday, June 6.

By order of the board.

H. W. COTTRELL, *President*.  
C. E. OLCOTT, *Secretary*.

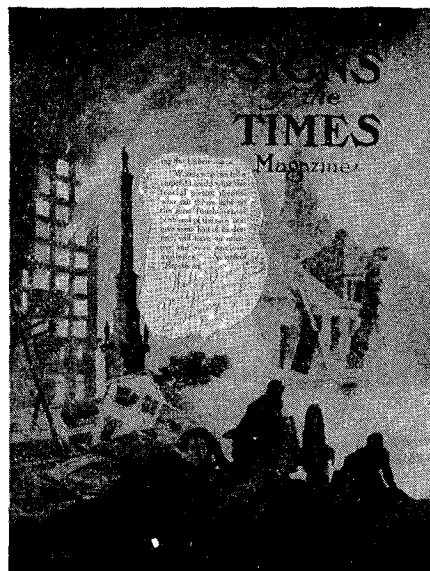
### They Tell Their Story Well

LET the June *Signs of the Times Magazine* speak for itself. Here is a list of the topics, with a brief description of each. They tell their story well.

"A Modern Betrayal." "The religion of the cross is a failure"—from the lips of a supposed minister of Christ. Such statements are "damnable heresies" surely. But you should read what the writer of "A Modern Betrayal" has to say about it.

"Is the Soul Immortal?" Wages of sin, praying for the dead, and the relation of soul to the body. Bound to impress all who read it.

"Scuttling the Ship of Faith." It is not



pleasant to study the decline of faith. The condition exists, however, as startlingly revealed in this article.

"A Calamitous Earth." Specific attention is directed to eleven recent calamities, and tells why they were permitted to come.

"A Revelation and a Solution." Twelfth, thirteenth, and seventeenth chapters of Revelation in review. Broad in scope, clear exposition, eternally important.

"Waste, Extravagance, Economy." War waste, "pork-barrel" in our country, and the extravagances of society, contrasted with the poverty seen everywhere, especially in war-ravaged Europe.

"The Awakening of Asia." According to the writer, who lived in Burma and India for a number of years, the Orientals are preparing to break away from their masters and assert their independence. The eyes of the world will soon turn toward this coming storm center.

"The Coming King." Its iniquity being full, the earth was destroyed by a flood. Nations, cities, and individuals met the same fate whenever the same conditions obtained. Are the judgments of God now due?

### What Our Roman Catholic Friends are Saying

"Who Changed the Sabbath?" Tells of gradual change from Sabbath to Sunday, and the part the Papacy played in it.

"The Only Source of Light." Directs the perplexing questioner to God's Holy Word, and invites earnest study of Revelation articles beginning this month.

"A Crisis in Protestantism." A widespread denial of principle in the days of papal supremacy.

Many will sell the *Signs Magazine* this month for the first time. They surely will have a good one to begin with. Orders and inquiries should be directed to your tract society.

### Publications Wanted

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

M. W. Moss, Gravette, Ark.

D. L. Henkes, Dnieper, Manitoba, Canada.

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

## Obituaries

**DOZIER.**—Mrs. Mary A. Dozier died in Virginia, Feb. 11, 1916, aged 27 years. For three years she was a devout member of the Third Seventh-day Adventist church in Baltimore, Md., and remained faithful until called by death. GUSTAVUS P. RODGERS.

**HARLOW.**—George W. Harlow died at the home of his daughter, in Spokane, Wash., April 6, 1916, aged 88 years. His wife, who died several years ago, was a member of the Seventh-day Adventist Church, and his father, Thomas Harlow, was active in the 1844 movement. Funeral services were conducted by the writer. A. M. DART.

**FLOYD.**—Nancy M. Oneal was born in Franklin, Ky., Aug. 11, 1841. She was married to David H. Floyd July 1, 1858. Last summer, during a tent effort held by the writer, she accepted the third angel's message. She was killed near her home, at Ash Grove, Mo., March 19, 1916. We feel confident that she rests in hope. L. W. TERRY.

**MARTIN.**—Mrs. Sarah Baker Martin was born in Monroe County, Ohio, March 15, 1856, and died in Kalamazoo, Mich., April 4, 1916. In 1890 she became a member of the Seventh-day Adventist Church at West Leroy, Mich., where she remained faithful until removed by death. She leaves in bereavement four sons, four daughters, and seven sisters. G. E. LANGDON.

**KENISTON.**—Charles W. Keniston was born in Exeter, Maine, May 25, 1869, and died in Worcester, Mass., March 31, 1916. Brother Keniston was born in the truth, was graduated from South Lancaster Academy in 1892, and engaged in the work at different times as a canvasser, Bible worker, and minister. He is survived by an aged mother, one son, and one daughter. The funeral service was conducted by the writer, assisted by E. E. Miles. P. F. BICKNELL.

**DICKINSON.**—Charles Dickinson was born in Genesee County, New York, in 1836. He was married to Miss Zillah Culver, of Nashville, Mich., Oct. 20, 1872. Several years ago Brother Dickinson accepted present truth, but after a time became discouraged. However, during the last year of his life he won victories over hindering obstacles. He served his country for three years at the time of the Civil War. For seventeen years his home was in Battle Creek, Mich., and there he was buried, his death occurring in Kalamazoo, Mich., April 4, 1916. G. E. LANGDON.

**MUSSELMAN.**—Deming Emerson Musselman, only child of J. C. and Rosetta D. Musselman, died in Boulder, Colo., April 1, 1916, aged 17 years, 9 months, and 21 days. The bereaved parents are sustained by the blessed hope of the resurrection morning. Funeral services were conducted by the writer, assisted by Elder T. B. Westbrook. U. P. LONG.

**McLAIN.**—Lena McLain, wife of John McLain, died near Elgin, Tex., Jan. 28, 1916. She was born in Tennessee in 1876. About sixteen years ago she accepted present truth, and remained faithful until called by death. Her husband and seven children mourn their loss. We laid our sister to rest, believing that we shall meet her in the resurrection. E. L. NEFF.

**McCUMBER.**—Sophronia E. McCumber was born in Bunkerhill, Mich., Feb. 3, 1849, and died at her home, in Leslie, Mich., April 3, 1916. Some years ago she accepted present truth, and remained faithful until the end of her life. She was a devoted wife, a loving mother, and was kind to all who knew her. She leaves an aged husband, one son, and a sister. D. P. WOOD.

**WILEY.**—Winnie Fay Winles was born Aug. 7, 1881. She was married to James Wiley April 21, 1907. Her death occurred at Wichita, Kans., March 1, 1916. She fell asleep in the hope of a part in the first resurrection. Her husband and three children, with many others who knew and loved her, are left to mourn. D. F. STURGEON.

**GEMMILL.**—Anita Maldonado was born in Mexico, July 26, 1861. She was married to William Gemmill in January, 1892, and most of her remaining years were spent in the Northwest. Her mother was a Seventh-day Adventist, and Mrs. Gemmill, in her long illness, dating from last November, turned to God. Her husband and a much-loved cousin are left to mourn. A. M. DART.

**SMITH.**—George Walter Smith was born June 13, 1865, near Princeton, Ill. During his early youth the family moved to Iowa, where the rest of his life was spent. Twenty-five years ago he heard and accepted present truth, and to the last his hope held sure and steadfast. His wife, two daughters, one son, an aged mother, two sisters, and two brothers are left to mourn. W. K. SMITH.

**BOORMAN.**—Mrs. Jennie E. Boorman was born in Bear Valley, Wis., in December, 1863. She was married to B. G. Boorman, of the State of Washington, May 20, 1891. In 1903 they moved to Greenacres, Wash., where she died March 20, 1916. Sister Boorman was baptized and united with the Seventh-day Adventist church of Spokane, Wash., in 1895, where she held membership at the time of her death. She is survived by her husband, one son, three brothers, and two sisters. A. M. DART.

**CLYMER.**—Mary Ida Giddings was born near Stockton, Ill., Nov. 3, 1863. In 1893 she was married to Prof. J. B. Clymer. For twenty-five years she was connected with our schools, and worked untiringly with her husband to do her part in advancing this branch of God's work. Her death occurred in Hinsdale, Ill., April 12, 1916. Her death will be keenly felt, not only by her immediate family, but by a large circle of sorrowing friends. Her husband and four children mourn. Interment took place in Lima, Ohio. W. A. WESTWORTH.

**EYESTONE.**—George Andrew Eyestone was born April 18, 1882, near Shelby, Mich. He was baptized in 1911, and united with the church at Shelby, of which he remained a faithful member until his death. Feb. 24, 1915, he was married to Miss Lillian Hansen, and later entered the colporteur work in the West Michigan Conference, but failing health compelled him to discontinue active labor in the fall of 1915. He fell asleep near the place of his birth, April 7, 1916, and is survived by his companion, an aged father and mother, four brothers, and three sisters. J. G. LAMSON.

**DAVIS.**—Maxen Davis was born in New York, May 24, 1834, and died at his home, in Kalamazoo, Mich., April 9, 1916. Early in life he gave his heart to God, and accepted the Sabbath truth. He was the father of two children, who, with his companion, two sisters, and a brother, survive. R. C. HORTON.

**GARDNER.**—George H. Gardner was born in White Creek, N. Y., Sept. 7, 1853, and died at his home, in Portland, Oregon. He accepted present truth and was baptized in Battle Creek, Mich. His was a consistent Christian life. His death is mourned by a devoted wife and son, and by many other relatives, but they sorrow in hope. E. W. CATLIN.

**COLE.**—Mrs. Bessie Scott Cole died in Baltimore, Md., April 3, 1916, aged 29 years and 6 months. She was a faithful member of the Seventh-day Adventist Church, having accepted present truth in the summer of 1914. Her exemplary Christian life led her husband, three sisters, and a neighbor to unite with the church. Besides the husband and sisters, two little children, a father, and a brother are left to mourn. GUSTAVUS P. RODGERS.

## One Hundred and Forty-Four Thousand

THE above heading announces the largest single periodical order ever made by one individual in the history of our periodical work. It was sent in through the Northern Illinois Tract Society, under date of April 22, and requires 6,000 copies of each issue of the Present Truth Series from 1 to 24,—6,000 copies to be mailed on Thursday each week until all printed numbers are mailed, and then 6,000 of each forthcoming issue as early as it is ready to mail.

These 144,000 Present Truth Series are to be sent out in separate wrappers to a selected list of names, by one of our sisters in Chicago. If, on an average, five persons read every paper sent out, this sister will thus deliver each week for seventeen weeks a strong lecture or sermon to 30,000 persons, or at the expiration of the seventeen weeks, to a total of 510,000 persons. After that the delivery will be 30,000 each month, the grand total being 720,000 persons reached with the message through the effort of one lay member in less than a year's time.

If one can do as much, what might 100,000 do in one year? They could deliver a strong message to 7,200,000,000 people within that short period of time. Think of it! Is it really within the power of our lay members to do such a work? It is; and they are just beginning to realize it. They are beginning to recognize the Present Truth Series as their most effective means with which to work, a means that is easily within their reach, and are beginning to work.

In a little over a year, while they were getting acquainted with the material offered them for a great work, they have put out 3,000,000 copies of the series, and now this large order marks the beginning of many large orders sure to follow, and the real work some have been praying for and expecting will be launched. The good day is dawning, the day when the churches will take hold of this work with great earnestness.

We suggest that all church officers study the plan adopted in the circulation of the above-mentioned 144,000 papers, and arrange for their churches to do a similar work with the number of papers adapted to the possibilities of the churches.

## The Family Doctor

In some parts of the world, we are told, the family doctor is employed by the year, to keep the members well. If any one in the family gets sick, the family doctor visits him and prescribes for him without any charge in addition to his regular annual salary.

In the United States arrangements are made by many families for the family doctor to make monthly visits, whether his patrons are sick or not, and to give instruction upon the prevention of the prevailing diseases of that season of the year. While he does not guarantee immunity to disease, he does all in his power to keep the families in good health, and his price is only \$1 for a year, twelve visits in a year.

What this American doctor proposes to do for all his patrons during the entire month of June is made known in the following program arranged for his June health mentor—*Life and Health*.

He will give you new ideas about "Deep Breathing," which may be of greater value than the cost of his month's service.

He will tell you whether you should or should not drink with your meals—the application of this question to your individual case.

He will tell you how to reduce your flesh if you have a superabundance.

Generally speaking, everybody wants to go in bathing during the summer season. Some can do so with benefit; others should refrain. The science of bathing is included in the doctor's list. It alone will be worth more than 10 cents.

The doctor will spend some time in your kitchen, teaching hygienic methods of cooking. He is a good cook.

The doctor is very much interested in the disease pellagra. He believes people need to know far more about it in order to avoid it. He will tell you that your general diet will have a great deal to do with contracting this disease, or with being immune from it. He will examine the soil about your premises, in search of pellagra germs.

If you ever have hay fever, the doctor will give you valuable prescriptions for its cure and prevention.

The doctor has been making a special study of science and alcohol, and will give you many new facts gathered from many sources on Alcohol Not a Food; Booze Not a Safety-First Element; Alcohol a Handmaiden of Pneumonia; Business and Booze Not on Friendly Terms; Booze an Enemy to Prosperity; Prohibition an Asset; Dry Towns Better than Wet Towns; Narcotic Drugs, Their Past and Present Use in Medicine.

The doctor will call at your house, and taking plenty of time, he will in a very familiar way counsel with you about the baby's sore eyes; diet for flatulence; milk and sugar combinations; starchless vegetables; nonacid fruits; rupture; color of good butter; why cheese is harmful; a hacking cough; dizziness when arising; coated tongue, constipation; milk with sweets; roasted peanuts; gas after meals; old sores; falling hair; breads without baking powders; onions; diet for children; difficult breathing, poor hearing; canned salmon; limestone phosphates, etc.

The doctor will also recommend some good books for you to read, and give you many of the most important health news notes of the day. In short, while his services for the month will cost you

only 10 cents. Dr. Life and Health will bring to you a service that cannot be estimated by monetary comparisons. Call for this doctor for yourself and family, and you will be sure to recommend him to others. June services, only 10 cents; yearly services, only \$1.

## Two Hundred Thousand

It is not a difficult thing to say "two hundred thousand," but it is more of a task to count out that number of papers, even when one counts by fives and tens. One hundred must be counted ten times before one thousand is reached. This must be repeated one hundred times before one hundred thousand is reached, and all this doubled before two hundred thousand is reached. This has been worked out in the Review and Herald mailing department on the 1916 *Instructor Temperance Annual* thus early in the season, and doubtless will have to be repeated before December.

When the *Temperance Instructor* was in its experimental years, fifty thousand and one hundred thousand were great figures in connection with its circulation. Orders for one hundred were few. The first order ever received for five hundred copies has never been forgotten by the publishers. It was an occasion of general comment throughout the printing office. But the next year several orders came in for one thousand copies. The next year two orders came for five thousand each. Thus far in 1916 twenty orders for five thousand each have come in, with two orders for ten thousand each, totaling one hundred and twenty thousand in twenty-two orders, leaving eighty thousand of the two hundred thousand copies sold thus far to be sent out in orders ranging from fifty to one thousand copies.

The *Temperance Instructor* has become an acknowledged leader in temperance literature in the United States and Canada. It has won many local option elections, given strong support in several State prohibition campaigns, changed the sentiment of many communities, revolutionized hundreds of homes, reformed many drunkards, and saved thousands from the curse of intoxicants. While it has done all this, it has paid its own expenses, and given a liberal salary to all who circulated it. Does it not deserve our confidence and continued support?

## Great Danger Ahead

WITH little danger of being to any degree pessimistic, one may gather from all the present tendencies of individuals, communities, and the nation at large, that in the near future this nation, hardened through the multiplied horrors of Europe, with its people prosperous, self-centered, complacent, satisfied, selfish, and gorged with money, will fall from its former high standard of civil and religious principles, and enact laws similar to the one now pending in Congress, authorizing the Postmaster-General to exclude from the mails any publications containing any article "which tends to expose any race, creed, or religion to either hatred, contempt, ridicule, or obloquy."

Although it is difficult for one who is familiar with the principles of free speech to conceive of a more ridiculous measure, when this bill comes to a vote it will have many supporters. It is

strange that this should be true in this free country, but such is a fact. Another amazing fact is that many of the supporters of this measure are themselves bigoted, intolerant, and unsparing of their criticism of those who disagree with their beliefs. It would be a sad thing for this nation if such a measure should be enacted into law. Then one man would be vested with authority to stop all discussions of religious beliefs and tenets if he chose to do so. That would be entirely too much authority to place upon one man.

Freedom of religious belief and freedom of discussion are two of the great principles for which our forefathers fought. We must not surrender them. Without religious discussion there would soon be no religious freedom. To keep religious freedom in this land, it will be necessary to be vigilant in educating the people upon the principles of religious liberty. In this time of peace and plenty lies the golden opportunity to prepare for the time of great danger sure to come upon us, and to save from the wreck as many as possible. This is the day for *Liberty* and its message. If all REVIEW readers had a true vision of the real needs of the hour, *Liberty* would have a circulation of more than a million copies. Millions need it. The times demand it. Let the wise-hearted meet the demand.

## "Who's Smoking?"

RECENTLY a fond mother detected tobacco smoke about the basement, and asked the laundry-woman, "Who's smoking?" The mother was shocked to find it was her son Harold, a boy of ten years.

About a year ago this mother refused to handle the *Temperance Annual* because it dealt with the tobacco question. She said her husband used tobacco, and she was afraid of offending him. But now Harold has become a victim of the habit, and she believes her fear of offense has brought to other mothers the same sorrow that has come to her, because her refusal to place the *Instructor* in the homes of her neighbors left the neighbors' boys and their parents off their guard. The neighbor boys began to smoke, and led Harold into the habit against his mother's instructions.

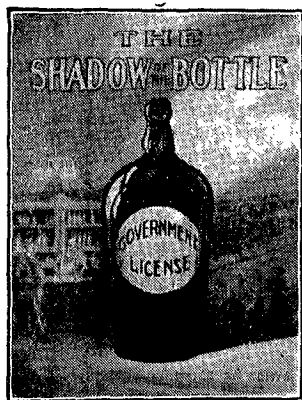
This mother now feels that in unselfish service for others one best saves his own. She believes in the generous circulation of the Anti-Tobacco number of the *Instructor*.

## Worker in Sunday Schools

THERE is a reason for the steady increase of the *Sabbath School Worker* list. Not only are our Sabbath school officers and teachers beginning to recognize the value of the *Worker* in connection with the preparation and the teaching of the Sabbath school lessons, but Sunday school workers have begun to use it in their work. Here is a word in behalf of the *Worker*, from an officer of the Oregon State Sunday School Association and superintendent of the Teachers' Training Department:—

"It was through the courtesy of your Miss Starbuck, one of the Oregon secretaries of the Seventh-day Adventist Church, that I received the *Sabbath School Worker*. I have enjoyed it, and have lent my copy to other workers, all of whom have found the blackboard illustrations helpful."

# Temperance and Anti-Tobacco Literature



**T**HE baneful effects of the use of narcotics and intoxicants and the alarming increase in their consumption are potent incentives for strenuous educational and corrective campaigns. At the same time the spirit of reform now sweeping over this and other countries, insures ample support and stimulating cooperation from innumerable sources.

The supplies listed below are effective, and well adapted to various methods of temperance work.

## "The Shadow of the Bottle"

A convincing testimonial against a morally illegal traffic which results in wrecked hopes, ruined homes, destitute women, and homeless children. The skill of cartoonists, statisticians, lecturers, and artists has produced in this book one of the most irresistible weapons employed in the campaign against the liquor traffic. 128 pages. Cloth, 50 cents; paper, 25 cents.

## "The Man That Rum Made"

The narrative is one of the most effective means of impressing a lesson upon the mind of a boy. By relating true stories of real drunkards, the author of this book has placed within the reach of every parent an efficient means of saving many a boy from the first step of intemperance and the consequent doom of the drunkard. Profusely illustrated. 254 pages. Cloth, 75 cents.

## The "Temperance Instructor"

The annual Temperance number of the *Youth's Instructor* is made up of original articles, cartoons, and other up-to-date information. A periodical of recognized merit, reaching the public not only through its own subscription list, but through reprints from its pages, found in periodicals printed in all parts of the world. Single copy, 10 cents.

## MISSIONARY VOLUNTEER PLEDGES

### Temperance Pledge, No. 1

Lithographed in Seven Colors. Price, 2 Cents Each.

Realizing the importance of having my mind and body in the best possible condition, for the happiness both of myself and of those with whom I associate, I hereby solemnly promise, by God's help, to abstain from the use of tobacco, alcoholic drinks, and other narcotic poisons; and to do what I can for the cause of true temperance.

Name .....

### Temperance Pledge, No. 3

Printed in Two Colors. Price, 1 Cent Each.

I hereby solemnly promise, God helping me, to abstain from all intoxicating drinks as a beverage, and to try to induce others to do the same.

Signed .....

### Anti-Cigarette Pledge

Plain. Price, ½ Cent Each.

For the sake of strength and purity, I promise, with the help of God, never to use tobacco in any form, and to help others to abstain from its use.

Name .....

### Temperance and Anti-Tobacco Leaflets

	EACH		EACH
Alcohol and Disease .....	\$.00½	Some Effects of Tobacco Us-	
Liquor and Poverty .....	.00½	ing .....	.00½
Counting the Cost of Alcohol .....	.00½	Pointed Facts about Tobacco .....	.00¼
Is Alcohol a Food? .....	.00½	The Tobacco Habit .....	.05
The Cure for National In-		Tobacco Using .....	.01½
temperance .....	.00½	Medical Use of Alcohol ...	.00¾

Ten per cent higher in Canada

### Total Abstinence Temperance Pledge No. 2

Lithographed in Seven Colors. Price, 2 Cents Each.

Realizing the importance of having my mind and body in the best possible condition to do God's service and to withstand the evil influences of these last days, I hereby solemnly promise, by God's help, to abstain from the use of tea, coffee, tobacco, alcoholic drinks, and other stimulants and narcotic poisons; to exercise temperance in all things according to the light which God has given me; and to do what I can for the cause of true temperance.

Name .....



"And every man that striveth for the mastery is temperate in all things." Pledge No. 1.

ORDER OF YOUR TRACT SOCIETY





WASHINGTON, D. C., MAY 4, 1916

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WORD from Elder F. F. Oster, in Persia, reports, under date of March 9, that "things look quite bright just now."

WE learn that Miss Susie Brown, of the Loma Linda Sanitarium Nurses' Training School, sailed from California April 22 for Salvador, Central America, to engage in self-supporting work in connection with the new Salvador Mission, where already a good number of believers are reported.

WE learn from Elder L. R. Conradi that he has recently returned to his headquarters from attending a series of twenty conference meetings in Central Europe. The meetings were splendidly attended, and he reports the work onward. "The three central unions," he says, "after turning over their first tithe and a second tithe as well, added sufficient from their surplus tithe to make the total gifts for missions for 1915 the full amount of ten cents a week per member." The three unions referred to have a membership of 18,000.

THE rapidly shaping events of the European conflict have focused all eyes upon the changes which are taking place in the Near East. The place of the Turkish Empire in the affairs of nations has special interest in these days of fulfilling prophecy. We are pleased to state that Elder A. G. Daniells will soon begin a series of articles for the REVIEW dealing with the Eastern Question. He will review the series of articles on this subject which were printed in the REVIEW about two years ago, and then carry his series to the completion of the subject as outlined in the eleventh chapter of Daniel. These articles, we are sure, will be read with deep interest by our brethren and sisters throughout the field. Elder Dan-

iells has made a special study of this question, both from a historical standpoint and from the present situation, and will have some valuable facts to present. In this connection also we are glad to announce that we have a series of articles from Elder J. O. Corliss on the subject of the atonement. Brother Corliss draws many practical lessons from the sanctuary service. Next week we shall begin a short series of articles from Brother W. S. Chapman on the subject of rendering to God his own. These contain much valuable instruction on this important subject.

### Another Sunday Bill Introduced into Congress

ON April 20, Senator Wesley L. Jones, of the State of Washington, introduced the following Sunday bill into the United States Senate:—

"S. 5677, A Bill for the proper observance of Sunday as a day of rest in the District of Columbia.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the passage of this Act it shall be unlawful in the District of Columbia for any person to labor or to employ any person to labor or to pursue any worldly business on the first day of the week, commonly called Sunday, except in works of necessity or charity, and except also newspaper publishers and their employees, and except also public-service corporations and their employees in the necessary supplying of service to the people of the District, and also except those persons who are accustomed to observe regularly some other day of the week on which they refrain from doing what is herein prohibited on Sunday. In works of necessity or charity is included whatever is needed for the good order and health of the community. It shall be unlawful for any person, partnership, firm, corporation, or municipality, or any of their agents, directors, or officers, to require or permit any employees to work on the said day, excepting in household service, unless within the next succeeding six days during a period of twenty-four consecutive hours he or it shall neither require nor permit such employee to work in his or its employ.

"Any person who shall violate the provisions of this Act shall on conviction thereof be punished by a fine of not less than \$10 nor more than \$50 for the first offense, and for each subsequent offense by a fine of not less than \$25 nor more than \$100, and by imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than three months, in the discretion of the court.

"Section 2. That all prosecutions for violations of this Act shall be in the police court of the District of Columbia and in the name of the District of Columbia."

This is the fourth compulsory Sunday rest-day bill introduced into the present session of Congress. This last bill was introduced, it is said, for the purpose of safeguarding the rights of those who observe another day than Sunday as holy time. Some think that we as a people should not oppose this bill, as it exempts us from being compelled to observe Sunday, and that we are courting martyrdom to do so.

While it is true that we are exempted, it is nevertheless religious legislation, and would serve as an entering wedge for similar legislation to follow. It would make Congress the custodian of religious institutions, and would compel all its citizens to conform to the requirements of religious laws, whether they made a profession of religion or not.

We must oppose this bill because of its unconstitutionality and the principles involved. Congress does not now have a single Sunday law on its statute books, and we cannot quietly accept one, no matter how many exemptions it offers.

We are issuing a new *Liberty Extra*, which will contain petition blanks against this bill and another press measure. The new Sunday bill is especially dangerous, and will doubtless pass if a vigorous protest is not made. Our people should at once place orders for this Extra, and secure signatures protesting against this legislation, sending them to their Senators and Representatives in Congress. They should also write letters, as these have a splendid effect on Congressmen.

C. S. LONGACRE.

### Another Missionary Congress

MANY evidences indicate a world-wide interest in the missionary movement. The Bible has said that the gospel is to go to the whole world for a witness before the end comes. A great revival in interest in missionary work is an indication that this prophecy is about to be fulfilled. We have all noticed the many interdenominational organizations which are forwarding missionary work. One of the most recent is the Laymen's Missionary Movement, whose object is to enable laymen to apply to the missionary movement the same business sagacity which they use in their commercial enterprises.

The second national congress of this movement was held at Washington, D. C., April 26-30, at which time a program was determined for the next ten years. It is planned to increase the interest in missions on the part of business men and the general laity, and to greatly increase the donations to foreign missions. This congress will doubtless prove a new step in mission history. Let it be a challenge to us, as we see God moving upon others to open the way before us, to carry the final message quickly to the whole world.

L. L. C.

### A Statement

WE have recently received inquiries from brethren throughout the field as to whether the Review and Herald Publishing Association has indorsed a certain tract entitled "The Last Message Before the Millennium," which is being distributed in some sections. Ministers of experience have questioned some statements contained in this tract, not believing them to be in harmony with the teachings of the Scripture. We wish to say that this tract was not examined by the Review and Herald Publishing Committee, nor by any of its members. The association assumes no responsibility whatever for its teaching or its publication.

I. A. FORD, Secretary.

ARE all the families in your church supplied with the REVIEW?