

# The Advent Review and Sabbath Herald



Vol. 93

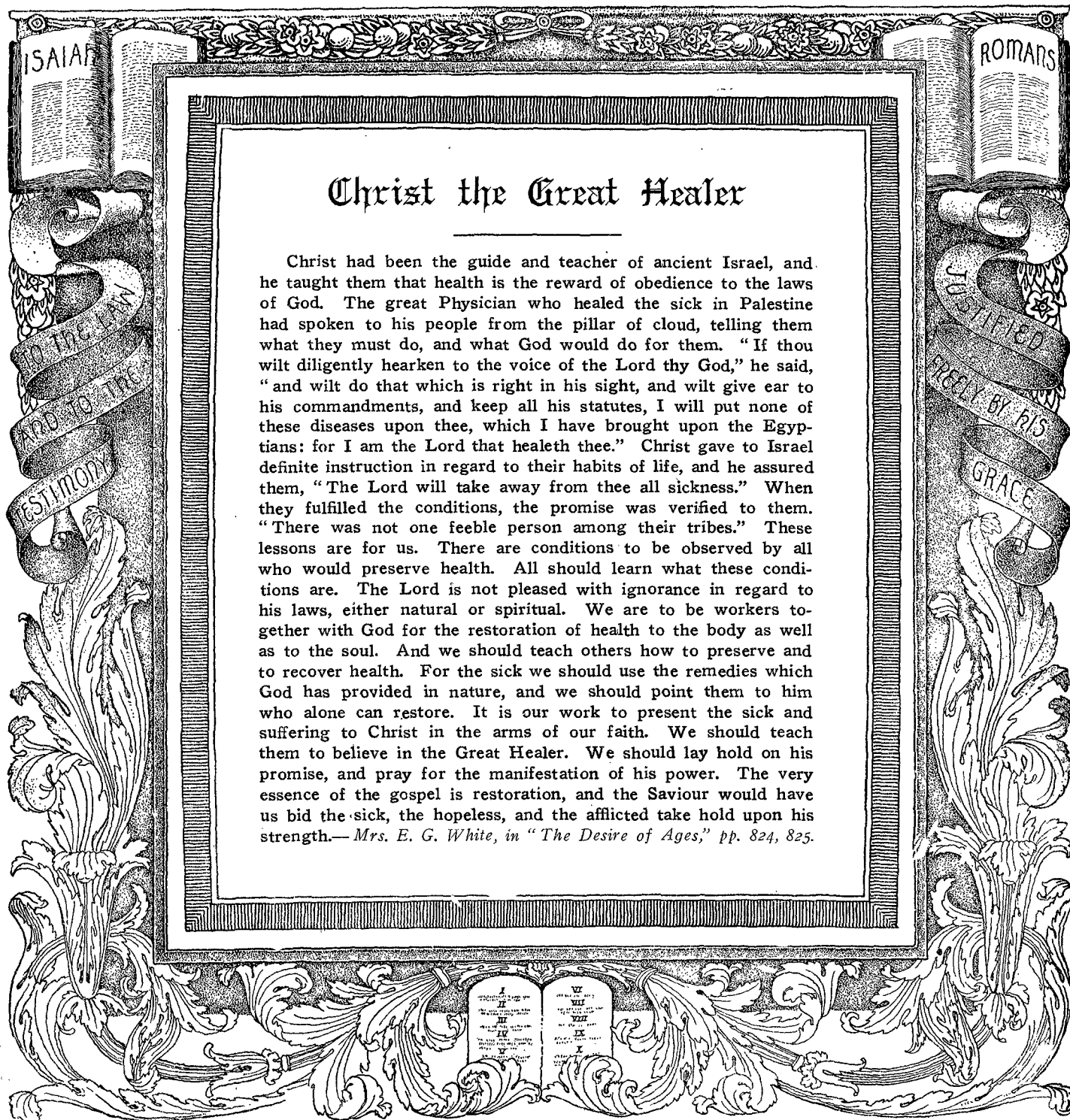
Takoma Park Station, Washington, D. C., Thursday, June 1, 1916

No. 27

THE GOSPEL TO ALL NATIONS

## Christ the Great Healer

Christ had been the guide and teacher of ancient Israel, and he taught them that health is the reward of obedience to the laws of God. The great Physician who healed the sick in Palestine had spoken to his people from the pillar of cloud, telling them what they must do, and what God would do for them. "If thou wilt diligently hearken to the voice of the Lord thy God," he said, "and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Christ gave to Israel definite instruction in regard to their habits of life, and he assured them, "The Lord will take away from thee all sickness." When they fulfilled the conditions, the promise was verified to them. "There was not one feeble person among their tribes." These lessons are for us. There are conditions to be observed by all who would preserve health. All should learn what these conditions are. The Lord is not pleased with ignorance in regard to his laws, either natural or spiritual. We are to be workers together with God for the restoration of health to the body as well as to the soul. And we should teach others how to preserve and to recover health. For the sick we should use the remedies which God has provided in nature, and we should point them to him who alone can restore. It is our work to present the sick and suffering to Christ in the arms of our faith. We should teach them to believe in the Great Healer. We should lay hold on his promise, and pray for the manifestation of his power. The very essence of the gospel is restoration, and the Saviour would have us bid the sick, the hopeless, and the afflicted take hold upon his strength.—Mrs. E. G. White, in "The Desire of Ages," pp. 824, 825.



## Note and Comment

### The Unification of American Methodism

By an almost unanimous vote the eight hundred and eighty-eight delegates to the General Conference of the Methodist Episcopal Church adopted the report of the committee on unification, paving the way for union with the Methodist Episcopal Church South and the Methodist Protestant Church. The time of the next session was left in the hands of the bishops, though the regular session is only once in four years. This arrangement will make possible another session in two years, at the time of the General Conference of the Methodist Church South, when the acceptance of the plan for reunion is to take place. By holding the conference of the Northern church two years from now, the final union may be hastened two years.

### Constantinople for Russia

It should be extremely interesting to our readers to note that Prof. Paul Milikuoff, leader of the Constitutional Democratic party of the Duma, is quoted by a correspondent to the *Washington Post* as having said, "Until Turkey took up arms against us, we had no intention of going into Constantinople; but we do have that intention now, and we are certain of its success." When asked by an interviewer whether the Allies would be satisfied for the Russians to occupy Constantinople after the war, Professor Milikuoff is said to have replied, "O, yes, there is perfect accord and understanding between us. Great Britain will be entirely content, as Premier Asquith himself intimated in his speech, welcoming our delegation to London." The prospect of the Turks' losing Constantinople in this present war is of great interest to us from the standpoint of the possible substitution of Jerusalem as the Turkish capital.

### Marrying and Giving in Marriage

It is interesting and rather unexpected to find a newspaper interpreting Scripture, especially in its editorial columns, but this occurred in an editorial in the *Washington Post* of May 21, 1916. It is well worth being passed on to our readers. We quote:—

"Scripture contains the prophecy that at the second advent there will still be marrying and giving in marriage. The significance of this somewhat singular statement must be that, whatever the perturbation of world affairs, present or to come, human activities will fail to be swerved from the accustomed course."

This editorial comment shows how the Bible itself has anticipated and answered the scoffing comment of men who,

looking out upon the activities of society, find proof that the end of the world is not at hand, in the fact that in many respects all things continue as they were before the fathers fell asleep. If these same scoffers, however, would study the signs given in the Scriptures, they would see that while men are continuing to eat and drink, marry and give in marriage, there are to be conditions which will clearly point to the time of the end of this present world, and that these conditions are now seen all about us.



### A Dry Scotland

AMONG the movements toward prohibition, one of the most striking is that in Scotland. At Glasgow, on the thirteenth of May, there is said to have been the largest demonstration by women ever held in that country. Thirty thousand women, headed by bands, marched to the Green, as a protest against the manufacture and sale of liquor. When all had assembled, temperance speeches were made.

### Printers and Publishers

WHILE we have large plants known as publishing houses, the real publishers are those who circulate the product of our printing plants. The primary meaning of "publish" is to make public; to make known to the people in general. "Print" and "publish" are often confused. A book may be printed without being published; it is published only when it is put into circulation. The psalmist used the word in this meaning when he said, "The Lord gave the word; great was the company of those that published it." Ps. 68:11. The psalmist does not refer to publishing houses in this text, but to individuals. The company of publishers in times past has been great, but the Lord's word to the last generation of the world is to go with "a loud voice," which means increased power and many more publishers. The call today is for publishers. Every believer in the third angel's message really ought to be in some way a publisher of the message he believes to be the last the Lord is to give to the world.

In this time when the public mind is fairly susceptible to the call of God, and while there is peace and prosperity in the land, we should not waste the golden hours with the ordinary things of life. There are thousands and thousands of people who can and will attend to these ordinary affairs, but there are only a few in whose hearts the message burns so deep and the love of souls is so strong that they are constrained to give all their efforts to the publishing of the good news of the soon-coming King.

The Lord has promised to pay liberally all who labor for him. While we are his publishers, we may safely depend upon him for our support. With the call for publishers the promise is made, "Go ye also into the vineyard, and whatsoever is right I will give you." God is good enough and strong enough to fulfil his promise to every one who becomes an active publisher of the message.

The great need of the day is publishers, — men and women who will give themselves entirely to the work of making known to the people our publications which contain the message the Lord is giving to the world at this special time. Thousands and even millions do not know of these publications and their contents. Many of these would rejoice in the knowledge of the truth as much as we if they had the opportunity.

Wherever our publishers go, they find appreciative people, as is illustrated in the following incident recently reported by W. B. Payne, in the *Northern Union Reaper*:—

"While in Yankton one Sunday afternoon recently, I called on two ministers and the president of the W. C. T. U. The next day the last-named person ordered seven hundred copies of the *Temperance Instructor* for free distribution in Yankton."

Nearly every day the Present Truth Series receives inquiries from those who have had a copy sent them through the mails, or by chance have seen a copy somewhere. They invariably wish other copies. Some want to know if they cannot have extra copies for friends. The Present Truth Series is not only very interesting to the public, but it proclaims nearly every phase of the message.

While we have the message in so many attractive forms which the people appreciate and want, and while the Lord has blessed us with a knowledge of this special truth for the last days, and has called us to be publishers, promising to pay us whatever is right for our services, what will be our condemnation if we fail to respond?

## The Advent Review and Sabbath Herald

General Church Paper of  
the Seventh-day Adventists

Devoted to the Proclamation of "the Faith  
which was once delivered unto  
the Saints"

Issued Each Thursday by the

Review and Herald Publishing Association

Editor - FRANCIS McLELLAN WILCOX

Associate Editors

W. A. SPICER G. B. THOMPSON  
L. L. CAVINESS

Special Contributors

A. G. DANIELLS L. R. CONRADI  
I. H. EVANS W. T. KNOX  
W. W. PRESCOTT C. M. SNOW  
R. C. PORTER

ALL COMMUNICATIONS relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C., and NOT TO ANY INDIVIDUAL.

### TERMS: IN ADVANCE

One Year . . . . . \$2.00 Six Months . . . . . \$1.00  
Three Months . . . . . \$ .50

No extra postage is charged to countries within the Universal Postal Union.

Make all Post-Office Money Orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications and make all Drafts and Express Money Orders payable to

REVIEW AND HERALD  
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

# The Advent Review And Sabbath Herald

HOLY BIBLE  
IS THE FIELD  
OF THE WORLD

"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. JUNE 1, 1916

No. 27

## EDITORIALS

WE decry extremism; we have little use for cranks or for those who make it their life mission to harp continually upon some one phase or feature of Christian experience. Of course it is always a question as to just what constitutes extremism. Sometimes those who consistently stand for truth are counted as belonging to this class. In this connection we wish to consider the term as applying to those doubtless well-meaning but misguided individuals who take some detail of truth and carry it in the forefront as their escutcheon of faith, making it the test of orthodoxy and of discipleship. This sort of extremism we should seek to avoid in our own experience, and to discourage in the experience of others. But after all, what about the evils in the church against which the extremists cry out? Are they real evils? and do they exist in our lives? These are questions to which we should give careful personal consideration.

SPECIAL light has been given this church on healthful living. Many are endeavoring to follow this light to the best of their ability, but many others we regret to say are giving little heed in their personal experience to this instruction. In many homes but little thought is given in the matter of diet to the question of food values, to proper food combinations and proportion of food elements, or to scientific cookery. It is enough that the food is made palatable, and this is too often accomplished by the use of spices and condiments. The occupants of these homes are often made the objects of criticism. While the criticism may be unkind and in part even unjustifiable, is it not well for these good brethren and sisters to consider whether or not they have given occasion for it; whether they have thrown their influence in harmony with the light and instruction which has come through the Spirit of prophecy, or whether by willing ignorance, apparent indifference, or real antagonism they have exerted an influence against that instruction? While extremism on the question of health reform ought to be decried by every member of the church, at the same time should

we not see to it that the church, so far at least as we are concerned, is walking in the light which has been given? Our brethren have no right to sit as judges as to what we should eat and drink; but will not the Great Judge hold us responsible for the manner in which we relate ourselves to the light we have received?—Yea, verily.

Not long ago we heard the wife of one of our workers severely criticized because of her showy hat and lavish adornment in dress. The criticism was not made to her personally, as it should have been, but was expressed to others and passed about the church while she was entirely unconscious of the feeling of her brethren and sisters. This was surely an unkind way of dealing with the question; but notwithstanding this, was it not her duty to consider whether her dress was of a character to occasion criticism? In assuming the position of a worker for God, or in linking her life indissolubly with one who acted in that capacity, it was her duty to stand as an example to the church, and entirely fitting that the church should expect her to be an example. We cannot escape the responsibilities of holy office. When we occupy positions as teachers in our schools, as physicians in our sanitariums, as managers in our publishing houses, or as workers in the conference, it is right that our brethren should expect us to exemplify in our experience the instruction which has been given to this people. Indeed, if we are not willing to do this, then we may well consider whether we should occupy places of leadership. Hence, when we come to consider some of these questions so intimately related to Christian experience, we find that they have two sides. In saying this we do not wish to give one iota of comfort to the unwise agitators and gossips and critics who exist in the church. By these, truth is too often wounded in the house of its professed friends. We should admonish the one class to seek to labor with zeal balanced by knowledge, sound judgment, and heavenly discretion, and the other class against even a passive opposition, which virtually amounts to

nullifying, as far as their influence extends, the instruction given for our careful following. Avoiding all extremes, let us seek to walk in the light of the Lord and obey him in all his requirements.

### Spiritual Declension

AMONG the reasons why some wither spiritually, the following from the Spirit of prophecy may be studied with profit:—

"I saw that some are withering spiritually. They have lived some time watching to keep their brethren straight,—watching for every fault, to make trouble with them. And while doing this, their minds are not on God, nor on heaven, nor on the truth; but just where Satan wants them,—on some one else. Their souls are neglected; they seldom see or feel their own faults, for they have had enough to do to watch the faults of others without so much as looking to their own souls, or searching their own hearts. A person's dress, bonnet, or apron takes their attention. They must talk to this one or that one, and it is sufficient to dwell upon for weeks. I saw that all the religion a few poor souls have, consists in watching the garments and acts of others, and finding fault with them. Unless they reform, there will be no place in heaven for them, for they would find fault with the Lord himself.

"Said the angel, 'It is an individual work to be right with God.' The work is between God and our own souls. But when persons have so much care of others' faults, they take no care of themselves. These notional, faultfinding ones would often cure themselves of the habit if they would go directly to the individual they think is wrong. It would be so crossing that they would give up their notions rather than go. But it is easy to let the tongue run freely about this one or that one when the accused is not present."—*Testimonies for the Church*, Vol. I, p. 145.

Nothing withers the soul more effectually than the spirit of judging others. God has given to this people great light on the principles of healthful living. The writings given through the Spirit of prophecy abound in instruction that should be studied. But the Lord has not given to any the work of interpreting the light and making application to the lives of others. We must allow others to read God's Word and the instruction of the Spirit, and to live according to the light they have. Judging others brings to us the spiritual declension here mentioned, and withers our souls. God, not man, is the judge.

God has given us light on dress. We should be a plain people. The message we represent calls for this. Outward adorning is inconsistent with our faith. But the Lord has not authorized some one to be the judge, a sort of censor of dress for others. Here again we must not take the place of God, and be conscience for others, or judge those who may not see just as we do. We should teach principles more than details. "I saw that all the religion a few poor souls have, consists in watching the garments and acts of others, and finding fault with them." May the Lord pity us when our religion is summed up in such things as are here mentioned. The next sentence should also grip our hearts, "Unless they reform, there will be no place in heaven for them, for they would find fault with the Lord himself."

This is good instruction from the servant of the Lord, now sleeping. Thankful for the light given to us, we should follow it according to our best understanding. It is our work to teach the principles of righteousness as we see them. But let us guard against making the application to others, and condemning them if they do not follow in the exact groove we are in, lest we do worse than they, and find ourselves "withering spiritually."

G. B. T.

## Armageddon

### The Final Clash of Earthly Empires

(Concluded)

THE end of the power ruling by the river Euphrates is the prelude to Armageddon. The prophecy says:—

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared." Rev. 16: 12.

Next follows the gathering of "the whole world" to "the battle of that great day of God Almighty." Verse 14.

Through all modern times Turkey has been identified with the Euphrates. The region of Syria and Asia Minor now held by Turkey, has been the historic meeting place of the East and West. In the London *Fortnightly Review* of May, 1915, Mr. J. B. Firth wrote:—

"When, with the fall of Ottoman sovereignty at Constantinople, the Turk is driven out of Europe, there will arise once more the eternal question of the possession of Asia Minor. That land is the corridor between Europe and Asia, along which have passed most of the European conquerors—the Russians alone excepted—who have invaded Asia, and most of the Asiatic conquerors who have invaded Europe."

The fall of the Turkish power in this Euphrates region will, in some manner, prepare the way for "the kings of the East" to come up to the final conflict.

### The Awakening of the East

The same spirit that has been stirring up the West in preparation for the contest has been working in the East also. Year after year observers have pointed out the great changes taking place in Asia. Some years ago the London *Contemporary Review* said:—

"The whole of Asia is in the throes of rebirth. At last we may see these three—the yellow race, the Indian race, and the Arab-Persian Mohammedan race. And all that is making for the Armageddon."—*September, 1909.*

A writer in the May, 1913, issue of the London *Nineteenth Century and After*, reviewing the situation at the close of the Balkan War, said:—

"A new spirit is abroad in the East. It arose on the shores of the Pacific when Japan proved that the great powers of Europe are not invulnerable. North and south and west it has spread, rousing China out of centuries of slumber, stirring India into ominous questioning, reviving memories of past glory in Persia, breeding discontent in Egypt, and luring Turkey onto the rocks."

With all the nations stirred up by the spirit agencies of the god of this world, the prophet next saw the armies of earth gathering to the last great battle. The prophecy continues:—

"And he gathered them together into a place called in the Hebrew tongue Armageddon." Verse 16.

Armageddon means the hill, or mount of Megiddo, which overlooks the plain of Esdraelon, the historic battle ground of northern Palestine. Carmack says of it:—

"Megiddo was the military key of Syria; it commanded at once the highway northward to Phœnicia and Coele-Syria and the road across Galilee to Damascus and the valley of the Euphrates. It was moreover the chief town in a district of great fertility, the contested possession of many races. The vale of Kishon and the region of Megiddo were inevitable battle fields. Through all history they retained that qualification; there many of the great contests of Southwestern Asia have been decided. In the history of Israel it was the scene of frequent battles. From such association the district achieved a dark nobility; it was regarded as a predestined place of blood and strife; the poet of the Apocalypse has clothed it with awe as the ground of the final conflict between the powers of light and darkness."—*"Pre-Biblical Syria and Palestine," p. 82.*

Thus Armageddon, as the "military key of Syria," marks Palestine and the Near East as the great international storm center in the final conflict.

### The Political Storm Center

In vision, nearly two thousand years ago, the prophet saw the forces of the last days gathering round this pivotal region. Today observers recognize the eastern Mediterranean as indeed the pivotal point round which international interests involving East and West naturally revolve.

Some years ago, in discussing railway development in Asia and Africa, and the great highways of sea transportation, the London *Fortnightly Review* said:—

"Palestine is the great center, the meeting of the roads. Whoever holds Palestine, commands the great lines of communication, not only by land, but also by sea."

Again, the Manchester *Guardian*, emphasizing the importance attaching to this strategic center, said during the great war:—

"Egypt, as things are,—and the fact cannot be too often emphasized,—is the weak spot in our system of imperial defense by sea power. Not until Palestine is in our possession can Egypt be regarded as safe."—*Quoted in Literary Digest, Feb. 12, 1916.*

Other nations have recognized the strategic value of a territory so situated. Thus political considerations make this region pointed out by the prophecy a center of conflicting interests. Hogarth, in his book, "The Nearer East," calls it "the time-honored storm center of the eastern Mediterranean."

### The Religious Storm Center

To the conflict of political interests, is added the rivalry of religious sentiment. Commenting on the religious associations of Palestine in relation to the international political situation, the London *Spectator* some years ago stated the matter thus:—

"People often ask how it is that the future of Palestine presents such difficulties. The reason is simply that Jerusalem—you cannot separate Jerusalem from Palestine—is the sacred city of so many creeds and warring faiths. Not only is it the holy place of all the Christian churches,—and two of them quarrel bitterly over it, the Greeks and the Latins,—but it is also one of the most sacred places in the Mohammedan world. Mecca and Medina are hardly more sacred than the Mosque of Omar. That is a fact which is often ignored by Europeans who forget that to turn the Mohammedans out of the temple inclosure would disturb the whole Moslem world, from the Straits Settlements to Albania. We must never forget that Mohammedan pilgrims from India visit Jerusalem, just as Christian pilgrims visit it from Europe. Lastly, Jerusalem is profoundly sacred to the Jews, and the Jews are beginning to be locally numerous and important. Most certainly there are no elements of difficulty wanting in the problem of the future of Palestine."

History records the fact that rivalry over the care of the traditional holy places helped to precipitate one European war—that of the Crimea. In the study of the Eastern Question, we have seen, that the prophecy of Daniel 11 marks Jerusalem as still a storm center in the closing scenes. A British consul in Jerusalem, in the days following the Crimean War, set forth suggestively his view of one of the factors in the Eastern Question. He wrote:—

"The very heart and kernel of the

Eastern Question can only be reached in the Holy City, Jerusalem, where the Eastern and Western churches are still wrestling as of old for the mastery. . . . Now as heretofore, disguise the object as they may, they are striving for a prize which has not been destined by divine providence for either; and this prize is no less than a virtual dominion over the Christian world, from a throne of government within the sanctuaries of the Holy City; and the possession of that throne would involve possession of the key to universal dominion." — *"Stirring Times: Records from Jerusalem Consulate Chronicles,"* by James Finn, preface, xxi.

#### Foretold in Prophecy

By every consideration — political, racial, and religious — the Near East supplies all the elements for involving the whole world when once the sweeping displacements begin which the prophecy foretold, and for which statesmen in our day have sought to prepare.

Long ages ago the prophet of God, in vision on the Isle of Patmos, was shown the clash of interests and the gathering of the nations round this historic center. Before our eyes today we see events tending to give to this region the very character assigned to it by the prophecy. It was written in the sure word of prophecy in order that, as the events foretold are seen approaching, men may believe and turn to God, and find salvation from the things coming upon the earth. Into the prophecy of this sixteenth chapter of Revelation, describing the gathering of forces to Armageddon, our Saviour interjects the warning and the appeal: —

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Verse 15.

The last earthly events that the prophecy is dealing with — the pouring out of the seven last plagues, and the clash of Armageddon — come after probation closes. The close of probation, the passing of the ministry of Christ in the heavenly temple, will come as a thief, unannounced. Our only safety is in yielding heart and life to him now for cleansing, and accepting from his hand the garments of his own righteousness, freely offered to every one.

#### What Comes with Armageddon

Whatever ambitions or aims may be the impelling motives when the gathering to the great conflict comes, one thing is certain: Armageddon is to bring triumph and world dominion to no earthly power. As the nations gather, the Lord intervenes from heaven, and the history of the kingdoms of this world is closed at last. The prophet tells the sequel to Armageddon: —

"He gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of

heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16: 16-21.

The fall of the Turkish power is the prelude to the gathering of the nations to the battle of Armageddon. And Armageddon is the prelude to the end of the world and Christ's glorious coming as King of kings and Lord of lords. The armies gathered to battle for supremacy find themselves suddenly arrayed against the armies of heaven. Another prophecy describes the scene when Christ is revealed: —

"The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 15-17.

Again, as the great searchlight of divine prophecy lights up the way before us, we see by the course of present-day events that the end is drawing very near. By what sudden turn of affairs the last things to be done in history may be set in motion, none can foresee. The Saviour admonishes every soul, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 44. W. A. S.

### Industrial Unrest

STUDENTS of the Scriptures have looked for industrial unrest as one of the signs of the times. The first of May marked a labor situation perhaps unparalleled in recent years. As the *Washington Post* of May 1, 1916, says, "Taken altogether, no May Day in recent years will have witnessed so many concrete evidences of industrial unrest in spite of the fact that many thousands of workers have been granted higher wages and shorter hours." An analysis of labor conditions made on the last day of April showed that May dawned with 60,000 working men and women on strike or locked out, with many other industrial disturbances threatening. Fourteen thousand Westinghouse employees in various parts of the East were on a strike. Settlement was pending concerning the

country-wide strike of 400,000 railroad employees.

A tentative agreement had just been reached between the representatives of the operators and miners of the anthracite fields, which has averted, at least for a time, a strike of 175,000 miners. The cloak, suit, and skirt manufacturers generally, anticipating a possible strike, have declared a lockout, affecting between 30,000 and 35,000 employees. Ten thousand three hundred painters and decorators in New York City are demanding increased pay, and may strike if their demands are not granted. Among the idle employees in other trades in New York are 2,500 jewelry workers and 1,500 custom tailors. The cotton manufacturers in Fall River, Mass., propose to advance their employees' wages nearly six per cent. The operators had demanded a ten-per-cent increase. The United States Steel Corporation, though handling no war orders, has increased the wages of its employees ten per cent. This is true also of many other industries.

The strikes in various parts of the country are in some cases resulting in riot. The papers of May 3 report that two men were killed and four probably fatally wounded, while a score of others were seriously hurt in a mob at Pittsburgh, which attacked the Edgar Thompson Works of the Carnegie Steel Company at Braddock. There was a pitched battle lasting an hour, during which four hundred shots were fired. Women joined in the fight, and two of them were wounded. Other serious difficulties may be expected in places where strikes are on, unless the employers find it possible to grant the demands of the workmen. In most cases these demands are being met with a corresponding increase in the price charged the public for commodities produced. L. L. C.

THE *California Liberator* is an eight-page paper published monthly by the Temperance Federation of that State. In its issue for April it says this of the *Temperance Instructor*: —

"The *Temperance Instructor*, published by the Southern California Tract Society of the Seventh-day Adventists, is one of the most effective pieces of temperance work that has been brought out this year. It is admirably printed, effectively illustrated with timely cuts, and filled from cover to cover with well-selected articles on the 1916 temperance situation. This 1916 number of the *Instructor* is its ninth. The first number was printed in 1907. It has been issued annually ever since."

Regarding the help Seventh-day Adventists have been to the temperance cause in California the paper says: —

"In this campaign to make California a dry State, some of the most effective and practical work is coming from the Seventh-day Adventists. They are proving themselves enthusiastic workers and fearless fighters."



## "Without Mixture"

F. D. STARR

It is a fearful condition of things that is predicted in the warning of Rev. 14: 9-11, where worshipers of the beast are threatened with "the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Was ever anything of this kind contemplated by the prophets of ancient time? By consulting the Septuagint, the Greek version of the Old Testament, we find the counterpart of this utterance. In Jer. 25: 15 this language is used: "Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it." The Greek word here translated "fury" is *ακρατον* (*akratou*) the identical terms translated "without mixture" in Rev. 14: 10. The correct translation of the Greek of Jer. 25: 15 is: "Take the cup of this unmixed wine from mine hand, and thou shalt cause all the nations to drink, to whom I send thee."

As the writer of the book of Revelation was continually using symbols and language employed by the former prophets, it is quite evident that there is a close connection between the thought of Jeremiah and that of John in this case. The cup of fury, the unmixed wine, is to be drunk by all the nations of earth; and the consequence is that the slain cover the land from one end of the earth even unto the other end of the earth, and the earth will be depopulated by the seven last plagues, in which is filled up the wrath of God, the wine without mixture, administered after the close of probation.

Surely the prophets of old have likewise foretold of these days, and the nations are certainly rushing into the final vortex. How blessed to be found among those who keep the commandments of God and the faith of Jesus in that fearful crisis!

Spokane, Wash.

## A Fearful Responsibility

JOSEPH E. STEED

"His blood be upon us, and on our children." Matt. 27: 25. What a fearful request! How little they thought of the awful consequences that they were calling upon themselves! Led by Satan to show their bitterness and hatred against an innocent man, reason gave place to madness, and without considering the consequences, they were willing to take upon themselves a responsibility refused by Pilate, the Roman governor.

So blind were they that they had forgotten the many parables spoken by this great teacher and so-called impostor, wherein he had revealed to them that the

blessings and promises upon which they claimed to hope, were soon to be taken from them and given to others whose faith would bring forth fruits of righteousness.

Let us look at some of the wonderful truths revealed in parabolic language to these very people by this despised Nazarene. In the parable of the vineyard, recorded in Matt. 21: 33-46, not only is the unfaithfulness of their forefathers placed before them, but their own verdict against themselves, when asked what the owner of the vineyard would do to those wicked husbandmen who slew his son. Their answer was, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Then we read in verse 45, "When the chief priests and Pharisees had heard his parables, they perceived that he spake of them." There are other parables teaching the same great truths in different ways, and emphasizing the peril of that nation in failing to respond to God's offers of mercy in the day of its visitation. Among these parables we have that of the prodigal son.

By means of these parables the Promised One caused many rays of light to shine on their pathway to try to save that nation from filling up its cup of iniquity by calling for his blood. The Jewish leaders claimed that the shedding of his blood was the only way to save their nation from the Roman power. See John 11: 47, 48. And when called on to make a decision on the question of their allegiance to their own King, the King of kings, or to the Roman emperor, they refused to recognize their right to have a king other than Cæsar. See John 19: 15. And then how soon they were ready to turn back on their request! When, soon after the pouring out of the Holy Spirit on the day of Pentecost, the disciples were preaching with holy boldness that these men had fulfilled the prophetic word in crucifying the Prince of glory, some of the very ones who had called for his blood before Pilate, charged the disciples with an attempt to bring Christ's blood on them. See Acts 5: 28.

Soon Jesus will come as King of kings. In that day there will be two prayer meetings. If you are alive, dear reader, you will be in one of these two meetings. In one meeting, the righteous will be praying, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him. we will be glad and rejoice in his salvation." Isa. 25: 9. In the other prayer meeting, there will be many of those that clamored for his blood when before Pilate. They recognize him as the King of kings, and begin to pray—but to what? the Lord

of glory?—No. Too late! too late! They pray to the rocks and the mountains to fall on them and to hide them from his sacred presence.

New Zealand.

## Kill That Enemy

H. A. ST. JOHN

Is there a person who says all manner of false things about you; one who ever seems to delight to do you some injury; one who is decidedly your bitter enemy? The thing for you to do is to kill him, but not with a revolver, not with a shotgun, not with a sword. No, no!

You ask, "How, then, shall I do it?"

Why, heed the Great Teacher: *Heap coals of fire on his head.*

"Well, how can I do that? I should like to scorch him till I had burned him up."

You have the wrong kind of fire in mind. You must not burn his life out of him, but burn the enemy out of him, and thus leave a kind friend.

"How can I do that, pray tell?"

Why, watch your opportunity, and if he gets hungry, feed him; if thirsty, give him drink. Watch to do him good in some way; let not an opportunity escape. Love him. Pray for him. Do him good whenever possible. By so doing you may kill your enemy, and make of him a dear friend. And when you get your crown of glory, he may be with you, and O, how he will rejoice to meet you, and will love you through the eternal ages!

Sanitarium, Cal.

## Soul-Winning

W. F. MARTIN

A LARGE part of the first chapter of John is a record of missionary work. It may be spoken of as the beginning of the work of the Christian church. It strikingly sets forth the plan adopted by the Master to carry on the work of the gospel. He yoked up his disciples with him in labor for souls. The record says, "The next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus." We but little realize the influence for good our words may be. The two disciples heard John "speak," and what he said changed the course of their lives. It made them followers of Jesus. From then till now, faithful men and women have been winning followers to Jesus by speaking to others.

Thousands have had their lives and ambitions changed by words spoken in love and earnestness by the servants of Jesus. Discouragement has been dispelled, and light and joy have come into lives by words fitly spoken. "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him

to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone."

As soon as the first disciples had chosen to follow the Master and were accepted by him, they began to labor for their kinsmen and friends. Andrew sought his brother, and never ceased his labor till he "brought him to Jesus." The first impulse of a converted soul, one who has seen a great truth, is to tell the glad news to some one else; in fact, to go out and bring some one to Jesus.

Jesus and the disciples united in this personal, soul-winning labor. "The day following Jesus . . . findeth Philip, and saith unto him, Follow me." Then Philip found Nathanael, and so it has gone on from generation to generation, Jesus and the disciples working side by side in soul-winning. So it will be all the way to the end. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

*Santa Ana, Cal.*

### "Rejoice Evermore"

C. H. RATES

THE Christian life should be a life of rejoicing. The Word of God tells us to "rejoice evermore." Ps. 34:1. We have this inspired statement, "I will bless the Lord at all times: his praise shall continually be in my mouth."

I see no reason why the Christian should go round bowed down as a bulrush, always discouraged and complaining, when there are so many precious promises in the Word to encourage and strengthen him. Notice the wording of the scripture quoted above. It is a continued praise, not an occasional one. It is a rejoicing that is to last forevermore after we once take upon ourselves the life of the Christian.

The Christian life will not be free from trials and disappointments. The Word tells us, "In the world ye shall have tribulation," but these tribulations should only make us take a stronger hold of the power of the Infinite One. As the tree swayed by the wind sends down its roots and takes deeper hold of the elements, so the Christian after every conflict should come forth stronger for the next trial.

It has been a saying among the Indians for generations, that "the strength of the slain enters the life of the slayer;" so we may come forth from every conflict stronger for the next encounter.

Some of our most noted men have come to the place where they could be of the greatest service to mankind under the most adverse circumstances. Milton, one of our greatest poets, wrote his best lines when he was blind, poor, and sick. "Who best can suffer," he said, "best can do." Bunyan wrote "Pilgrim's Progress" while he was in prison. Walter Raleigh also wrote his "History of the World" in prison. Helmholtz dated his beginning in science to an attack of typhoid fever. While recovering

he purchased a microscope. This proved the opportunity of his life. Alexander Pope was deformed in body, but consciousness of his misfortune made him strive the harder to equal other men. Homer wrote the Odyssey after he was old and blind.

Let us seek to learn out of every trial the lesson God would teach.



### Creation; Its Divine Author and Spiritual Significance

C. F. CAMPBELL

"IN the beginning God created the heaven and the earth." Gen. 1:1. This record is given us by the great Architect, Creator, and Builder, for "all Scripture is given by inspiration of God." 2 Tim. 3:16. And well might he say to some of the modern skeptics who doubt his word, "Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?" Job 38:3-6.

In Ex. 20:11, we have the positive statement that "in six days the Lord made heaven and earth, the sea, and all that in them is;" and in Ex. 31:17, the same statement is repeated: "For in six days the Lord made heaven and earth, and on the seventh day he rested." So when we say that the Lord made heaven and earth, the sea, and all things in six days, we have the highest authority in the universe. For "if we receive the witness of men, the witness of God is greater." 1 John 5:9. "The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isa. 40:8.

Then we turn to the first of Genesis, and the Lord tells us what he did on each day. "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." Verses 3-5. This statement that the evening and the morning constitute the day is predicated of each of the remaining days of the week.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:1-3. Here is the origin of the weekly cycle and of the Sabbath of the living God. It rests on the facts of creation, and no power in the whole universe can change a fact. We have every reason to believe that the days were the same length as now, for they were composed of evening and morning, or darkness and

light. God made the sun to rule the day, and the moon to rule the night, and he made them to be for signs and for seasons. Thus the great timepiece of Jehovah was set in motion.

Who was the divine Author? "And God said, Let us make man in our image, after our likeness." To whom was he talking? The words "us" and "our" signify the presence of more than one holy being. In our search to find out who was associated with God in the work of creation, we turn to John 1:1-4: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." This we know refers to Christ our Lord.

Then we turn to John 17:5 and find our Saviour's own words: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

He is the express image of his Father. Jesus said, "He that hath seen me hath seen the Father." John 14:9. Then again in Heb. 1:8-12: "But unto the Son he saith, Thy throne, O God, is forever and ever. . . . And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest." What a comfort this statement is to the weary pilgrim! He who made the worlds and whose handiwork are the heavens, upholds all things by the word of his power. They may perish, but he remains. He is our Saviour, able to save to the uttermost all that come unto God by him. We certainly can trust our all in his care. See also Col. 1:14-19.

So it was Christ, or God the Son, to whom the Father said, "Let us make man in our own image, after our likeness." As Christ was the agent through and by whom all things were created, so he is the one through and by whom redemption, or re-creation, is accomplished. "Therefore, if any man be in Christ, he is a new creature." 2 Cor. 5:17. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 6:15. Jesus said to Nicodemus, "Ye must be born again." John 3:7. Also Peter said, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. How is it all accomplished?—By the word of God. How were the heavens and earth and all things created?—By the word of God; "for he spake, and it was done; he commanded, and it stood fast."

Both creation and redemption come through Christ, "for it pleased the Father that in him should all fulness dwell." Col. 1:17-20. He upholds all things by the word of his power. He is our advocate to plead our cases in the courts of heaven, there to appear in the presence of God for us. Our cases are safe in his hands. "Let us therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help

in time of need," casting all our care upon him; for he careth for us. Heb. 4:16; 1 Peter 5:7. Let us have firm, unwavering faith in God's word; accept his unfulfilling promises; believe firmly in the march of his providences, and on some bright tomorrow we shall anchor in the haven of eternal rest, sing the song of eternal victory, and reign with Jesus through the endless ages, world without end. Amen.

Perth, Ontario.

### "Seek Righteousness"

G. B. STARR

RIGHTEOUSNESS is not something which may be wrought out or attained by individual effort on the part of sinful man; but it is something real, to be sought for and obtained from God. "Seek righteousness" is an invitation from God, designed to awaken in individuals the hope of obtaining from the Lord that which they are powerless to work out for themselves.

Jesus Christ came into our world "to make an end of sins, . . . and to bring in everlasting righteousness." Dan. 9:24. This he accomplished. He brought it in and commanded that it be offered as his free gift to all the world. The commission, "Go ye into all the world, and preach the gospel to every creature," embraces the carrying to all the everlasting righteousness wrought out by Christ. For the gospel is the power of God unto salvation from sin "to every one that believeth;" and "therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:16, 17. The only righteousness obtainable is "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. 3:22.

This is the very righteousness which was imparted to righteous Abel, to Abraham, and to all the saints and seers of old. There is no other, and it is the gift of God to fallen man, the free gift of righteousness, the righteousness of One, the only One who could work righteousness on our behalf. It is the real, the genuine righteousness which works mightily in man to the producing of works of righteousness; and it is obtained by faith, and only by faith. It is not given to man because of anything he does, any service rendered in the cause of Christ, even. It is God's free, unmerited gift, given royally, without money and without price, to every believer who by faith reaches out the hand for the gift, and by faith takes it. Being a free gift, given solely on the merits of Christ, it is obtainable today—now. Long waiting, long failing to work righteousness on our part, does not make us more fit to receive it, nor make it more easy for us to believe.

The purpose and glory of the gospel is the transfer, the impartation, of the righteousness of Christ to all who receive the gospel. He was made "sin for us, who knew no sin; that we might be

made the righteousness of God in him," 2 Cor. 5:21. The reality of the transfer of our sins to him, the sinless One, is clearly seen in its effect on him. The wages of sin is death, and his death attested the reality of the transfer of our sins to him. He was assuredly made sin for us and suffered the result in order that as assuredly we might be made the righteousness of God in him, and reap the happy results of transferred righteousness. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32:17. We are safe in his righteousness. We can rest secure forever in its blessed effects. By it we are made eternally secure against sin. Covered with his everlasting righteousness, we are made ready to be presented to God the Father with exceeding joy. In the plan for man's redemption, "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85:10.

"Through Jesus, God's mercy was manifested to men; but mercy does not set aside justice. The law reveals the attributes of God's character, and not a jot or tittle of it could be changed to meet man in his fallen condition. God did not change his law, but he sacrificed himself, in Christ, for man's redemption. 'God was in Christ, reconciling the world unto himself,' 2 Cor. 5:19.

"The law requires righteousness,—a righteous life, a perfect character,—and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as a man, lived a holy life, and developed a perfect character. These he offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbueth men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can 'be just, and the justifier of him which believeth in Jesus.'" —"The Desire of Ages," p. 762.

"The burdened heart must seek in vain  
For merit of its own;  
There's freedom from each crimson stain  
In Thee, and thee alone."

Loma Linda, Cal.

### Further Incidents of the Early Days

GEO. I. BUTLER

As we carefully consider the various movements in this great message, we can discern the wisdom of God in molding the work. It was very important that experienced, devout believers should form the nucleus of this great movement. Novices would hardly meet the demands of so difficult an undertaking. The last days are the most perilous days of all the ages. Every wind of doctrine is blowing, and most trying experiences

must necessarily be met. Satan's power is wonderfully manifest.

Where should we look for more suitable ones to meet such a crisis successfully than those staunch, faithful believers who could hold steadfastly to the truths of the first message in one of the most terrible disappointments that ever befell God's people? They were experienced, devout Christians. They had faced a scoffing world. They had been slandered, ridiculed, cast out of the popular churches, considered foolish fanatics, and despised beyond measure. Every ridiculous charge imaginable was hurled at them. One of them which was generally believed, was that they had made ascension robes to go up in when the Lord should come. What could be more preposterous? In many places preachers of the gospel hurled this baseless charge from their pulpits. Our people, to show its malice and folly, offered a reward of hundreds of dollars for a single instance of making ascension robes, but such an instance has never been found.

The true believers patiently bore all this slander and abuse in a Christian spirit, and still walked on in humility, rejoicing in God's blessing and favor. They lived down these slanders and showed themselves to be honest, faithful Christians; earnest, devout followers of Christ. They formed a splendid nucleus for a mighty movement, seeking precious souls all over the world, and warning all of the coming of Christ. Well do I remember the passing of the time when these believers looked for their Lord. I dreaded to go to the village post office for the mail. The urchins along the way would cry out, "When are you going up?" "You haven't gone up yet." To a boy of ten years these cries were not inspiring.

In the early days of the third message great efforts were made by the pioneers to hunt out the old advent believers everywhere. Father Bates, Elder and Mrs. James White, Elder J. N. Andrews, engaged in this work. Long trips were taken to find here and there one who clung to the belief that the first angel's message was of God, and to explain to such the certainty of the third angel's message following the first and second messages. The words of Scripture are positive on this point: "And the third angel followed them [that is, the first and second], saying with a loud voice, If any man worship the beast and his image," etc. Just as surely as the first and second had been given, the third must follow. They were all one series, and a great work must follow, for the angel spoke "with a loud voice." Thus began the third angel's message, the closing work to prepare a people for the coming of Christ.

And so the work of gathering out the old, faithful, much-tried believers went on. Fresh courage came into their hearts, and all their past was made plain. In this work Elder and Mrs. White were conspicuous. They worked very hard, in much poverty, and under very discouraging circumstances. Elder White saw the necessity of publishing a small

paper. It was very small at first, and it might truly be said of it that it was issued semioccasionally, so great was the poverty of that little company of scattered believers. But it grew, and continued to go forth on its errands of love and mercy, until it finally developed into our grand old REVIEW AND HERALD, our oldest periodical, known to every Seventh-day Adventist. Our little band of believers were encouraged by the visits of this paper, filled with present truth from warm hearts. They contributed small sums as they could from their own meager funds, till after a while the paper came out weekly. It was not long till the *Youth's Instructor* began its visits.

In those days whenever a little company of believers was raised up, they were sure to be soon visited by Elder and Mrs. White. Through their faithful labors these believers became established in the faith. In the very earliest period of this movement the doctrine of the perpetuity of spiritual gifts was firmly believed and taught. The Scriptures clearly teach that the gifts of the Spirit will be continued in the true church of Jesus Christ when it stands in the light, humble and devoted to Christ.

It is well known that the visions of Mrs. E. G. White have been believed among Seventh-day Adventists from the very first existence of this people. This gift of the Spirit was one of the most powerful agencies connected with the beginning of this work, and did much to unify the faith of the believers. Sister White's labors and her writings have helped to establish thousands in the advent message, and are a source of spiritual strength to large numbers of our people.

*Bowling Green, Fla.*

### Cheerfulness and Expression

EMMA MARIE HARRIS

A CHEERFUL spirit is a sunshiny one. No one denies the necessity and benefit of sunshine to our physical well-being. There are those who are willing to give decided testimony to that effect. "Twelve years ago," says one writer, "I came to Camden to die." But every day I went into the country, and bathed in the sunshine, lived with the birds and squirrels, and played in the water with the fishes. I received my health from nature." "It is the unqualified result of all my experience with the sick," said Florence Nightingale, "that second only to their need of fresh air is their need of light, that after a close room what most hurts them is a dark room, and that it is not only light but direct sunshine they want."

Sunshine is necessary, and cheerfulness is necessary, for best results in our life work. "Be of good cheer," was the admonition Jesus gave his disciples. It serves to lift the shadows cast by fear, and shed the light of hope into their hearts. Cheerfulness has an agreeable air when lacking direct expression, but

"the grand secret of a happy home lies in the expression of the affection you really have," and no member of the family is so small that his influence is not felt.

A mother weighed down with grief and trouble, while passing from one room to another in the performance of household duties, was met in the doorway by her little Leila of four years, who stood with her sweet face, full of love and sympathy, uplifted to offer her mother a caress. Oh, the sweetness and the comfort of it for that burdened mother! In a few short years the little one was laid away, but memory holds for that mother no dearer treasure than this expression of her little daughter's love. It is well said that "to love and to be loved is the greatest happiness of existence."

The expression of the love of God for us was in the gift of his Son that we might be redeemed from sin and death and become his sons and daughters; and the coming of Jesus into the world was fittingly announced to the wondering shepherds upon the Judean plains by heaven's own choristers, who joined heaven and earth in their song of rejoicing. Let us cultivate expression of love and praise to God, in song, for this is acceptable to him, for praise is comely; then shall we be better prepared to diffuse good cheer to our fellows, many of whom stand sadly in need of the help and encouragement in their conflicts with evil which we can give and be blessed in the giving.

*Takoma Park, D. C.*

### Rendering to God His Own — No. 4

W. S. CHAPMAN

WE as a people have always believed and taught that the message from God to the Laodicean church recorded in Rev. 3:14, finds its application in the denomination which is delivering to the world the warning message of Rev. 14:6; in other words, the Seventh-day Adventists. We have looked on the Laodicean message as a sifting process that will remove from the ranks the wrong-doers, while preparing the true in heart for participation in the message of the loud cry.

For many years we have looked forward to the reformation that will be wrought by this message, but time and again we have been told by the Spirit of prophecy that the message was not yet doing its work. In 1873 the servant of the Lord stated plainly the preparation that must be made before the result presented in that message can be realized:—

"The people of God must see their wrong, and arouse to zealous repentance, and a putting away of those sins which have brought them into such a deplorable condition of poverty, blindness, wretchedness, and fearful deception. I was shown that the pointed testimony must live in the church. This alone will answer to the message to the Laodiceans. Wrongs must be reproved, sin must be

called sin, and iniquity must be met promptly and decidedly, and put away from us as a people." "I saw that many who profess to be keeping the commandments of God are appropriating to their own use the means which the Lord has intrusted to them, and which should come into his treasury. They rob God in tithes and in offerings. They dissemble, and withhold from him to their own hurt. They bring leanness and poverty upon themselves and darkness upon the church, because of their covetousness, their dissembling, and their robbing God in tithes and in offerings.

"I saw that many souls will sink in darkness because of their covetousness. The plain, straight testimony must live in the church, or the curse of God will rest upon his people as surely as it did upon ancient Israel because of their sins. God holds his people, as a body, responsible for the sins existing in individuals among them. If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for those sins."—*Testimonies for the Church*, Vol. III, pp. 260, 269.

These statements lose nothing of their force because of the years that have passed since they were made. Their application and necessity are more evident now than they were forty-three years ago. That the revival of the straight testimony will do its work and prepare a people to give the warning to Babylon, is clearly shown in the description of a vision given to Sister White. In this vision a great reformatory movement passed before her. The people of God were aroused from their lethargy, and were hastening in every direction, engaged in various lines of missionary labor. They were so spiritually minded that the sick were healed at their solicitation, and miracles witnessed to the genuineness of their work, while the covetous, refusing to be converted, were sifted out. See "Testimonies for the Church," Vol. IX, p. 126.

From this it is evident that this reformatory movement will be the result of the application of the Laodicean message, and according to the Testimony just referred to, it will be accomplished by the revival of the pointed and straight testimonies.

A careful study of the Testimonies will show that one of the main reasons, if not the principal one, for unfaithfulness in the payment of tithe, lies in the lack of systematic methods for its collection. God holds the church officers responsible for the collection of tithe, and the presidents of the conferences responsible for the faithfulness of the officers. The elders and church officers are expected to visit and labor with the delinquents. Briefly presented, the instruction is as follows:—

"Ministers have neglected to enforce gospel beneficence. The subject of tithes and offerings has not been dwelt upon as it should have been."—*Id.*, Vol. V, p. 382. "Many presidents of State conferences do not attend to that which is their

work,—to see that the elders and deacons of the churches do their work in the churches, by seeing that a faithful tithe is brought into the treasury.”—*“Special Testimonies for Ministers and Workers,”* No. 7, 1897.

In an article published in the *Church Officers' Gazette* for January, 1915, Elder G. B. Thompson quotes from the Supplement to the REVIEW AND HERALD of Dec. 1, 1896, the following from the servant of the Lord:—

“Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God his own, if they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried.”

Elder Thompson then comments as follows:—

“I hope this instruction from the servant of the Lord will not fall on stony ground, but bear fruit. If all the officers in our churches will take up this burden, many thousands of dollars of tithe will be gathered for the work of God. This means greater blessing to those who are faithful, more laborers sent into the fields, and more souls saved. Shall not this long-neglected matter receive attention without further delay?”

No one, however, can be compelled to obey God, neither can any be questioned as to the amount of income or increase to be tithed. The individual is to be left free to tithe his income, but God requires a tenth to be turned into the treasury. If he makes a false statement, it will appear in the judgment against him; it is a personal matter between God and the individual.

“Men are not naturally inclined to be benevolent, but to be sordid and avaricious, and to live for self. And Satan is ever ready to present the advantages to be gained by using all their means for selfish, worldly purposes; he is glad when he can influence them to shirk duty, and rob God in tithes and offerings. But not one is excused in this matter.”—*“Testimonies for the Church,”* Vol. V, p. 382.

“Systematic benevolence should not be made systematic compulsion. It is free-will offerings that are acceptable to God.”

“As to the amount required, God has specified one tenth of the increase. This is left to the conscience and benevolence of men, whose judgment in this tithing system should have free play. And while it is left free to the conscience, a plan has been laid out definite enough for all. No compulsion is required.”—*Id.*, Vol. III, pp. 396, 394.

“Voluntary offerings and the tithe constitute the revenue of the gospel. Of the means which are intrusted to man, God claims a certain portion,—a tithe; but he leaves all free to say how much the tithe

is, and whether or not they will give more than this. They are to give as they purpose in their hearts.”—*Id.*, Vol. V, p. 149.

“The first Christian church had not the privileges and opportunities we have. They were a poor people, but they felt the power of the truth. The object before them was sufficient to lead them to invest all. They felt that the salvation or the loss of a world depended upon their instrumentality. They cast in their all, and held themselves in readiness to go or come at the Lord's bidding. We profess to be governed by the same principles, to be influenced by the same spirit. But instead of giving all for Christ, many have taken the golden wedge and a goodly Babylonish garment, and hid them in the camp. If the presence of one Achan was sufficient to weaken the whole camp of Israel, can we be surprised at the little success which attends our efforts when every church and almost every family has its Achan?”—*Id.*, pp. 156, 157.

“As a people professing to be reformers, treasuring the most solemn, purifying truths of God's Word, we must elevate the standard far higher than it is at the present time. Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. Truth and purity require that we make more thorough work to cleanse the camp from Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church.”—*Id.*, p. 147.

In a Testimony concerning the guilt of Achan and its effect on the camp of Israel, the following statements are made:—

“I have been shown that God here illustrates how he regards sin among those who profess to be his commandment-keeping people. Those whom he has specially honored with witnessing the remarkable exhibitions of his power, as did ancient Israel, and who will even then venture to disregard his express directions, will be subjects of his wrath. He would teach his people that disobedience and sin are exceedingly offensive to him, and are not to be lightly regarded. He shows us that when his people are found in sin, they should at once take decided measures to put that sin from them, that his frown may not rest upon them all. But if the sins of the people are passed over by those in responsible positions, his frown will be upon them, and the people of God, as a body, will be held responsible for those sins. In his dealings with his people in the past, the Lord shows the necessity of purifying the church from wrongs. One sinner may diffuse darkness that will exclude the light of God from the entire congregation.”—*Id.*, Vol. III, p. 265.

St. Petersburg, Fla.

“In the way of righteousness is life; and in the pathway thereof there is no death.”

## The Lord's Prayer. Matt. 6: 9-13

ARRANGED BY HELEN M. FLETCHER

“Our Father which art in heaven.”

1 Peter 3: 22: “Who is gone into heaven, and is on the right hand of God.”

“Hallowed be thy name.”

Deut. 5: 11: “Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.”

“Thy kingdom come.”

Rev. 11: 15: “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.” Rev. 22: 12: “And, behold, I come quickly.”

“Thy will be done in earth, as it is in heaven.”

Phil. 2: 13: “For it is God which worketh in you both to will and to do of his good pleasure.”

“Give us this day our daily bread.”

Matt. 4: 4: “But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

“Forgive us our debts, as we forgive our debtors.”

Luke 6: 36, 37: “Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.” Matt. 6: 14. “For if ye forgive men their trespasses, your heavenly Father will also forgive you.”

“Lead us not into temptation.”

2 Peter 2: 9: “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.”

“But deliver us from evil.”

Jer. 1: 8: “Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.”

“For thine is the kingdom, and the power, and the glory, forever.”

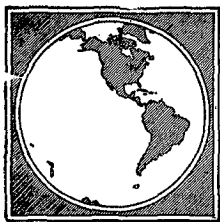
1 Chron. 29: 11: “Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.”

“Amen.”

Matt. 21: 22: “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.”

“Prayer in the hand of faith is the key that unlocks the storehouse of heaven,” but there are many who are careless as to the manner of their praying. In giving us an example of a perfect prayer, the Saviour left this word of caution: “But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.” And then he adds, “After this manner therefore pray ye.”

Syracuse, N. Y.



## THE WORLD-WIDE FIELD



### Advance in Central China

A. C. SELMON, M. D.

DURING the last quarter of 1915 there were one hundred and thirty-four converts baptized in the provinces of Honan, Hupeh, Hunan, and Kiangsi. The membership of the Sabbath schools in these four provinces at the close of the year was larger by three hundred and forty-two than at the close of the third quarter.

The work of the colporteurs and of Evangelist Djeng has stirred up such an interest in the southern part of the province of Kiangsi that it will soon be imperative that we open a station in that part of the province.

The interest in the province of Shen-si, to the north of the capital, centers in a place known as Gospel Village. If such an interest existed in any State in America, workers would be sent there immediately. The interest demands the attention of a foreign worker. But in all central China we have but two ordained foreign ministers and two licensed foreign ministers who can itinerate, and their hands are already more than full with the many interests to be looked after in Honan, Hupeh, Hunan, and Kiangsi.

### Victories in Szechuan, China

F. A. ALLUM

OUR mission work in this great province, with its 68,000,000 people, is moving along slowly but surely. We do not find this an easy field, for Satan has securely bound the people in chains of sin that are not easily broken. There is more drunkenness and smoking and immorality here than in other parts of China where we have worked. Since our chapel was opened, a little over a year and a half ago, more than five hundred robbers have been executed just outside the Tung Yuan gate. Executions have also taken place in other parts of the city, but of these we have no record. Similar conditions prevail in all the large cities of Szechuan, and one would think that the robbers would soon be exterminated; but rather they seem to multiply, terrorizing the villages and market towns.

However, in spite of these difficulties, God's Spirit is gathering out from the darkness of heathenism persons who, we think, are going through to the kingdom of God; and a church is being built up which will, we believe, stand the "test of fire." Our present church membership is fourteen. This number could have been much larger had we baptized all who were desirous of baptism, but we have tried to receive into the church only those who manifest that the Spirit of

God is working upon their hearts and changing their lives. Another class will shortly go forward in baptism, perhaps six or seven. None of these have been members in any other church, but are those who formerly bowed down to heathen idols.

We have recently secured a new chapel, in the center of Chungking, on a very busy street. Day by day the hall has been crowded to its utmost capacity with interested listeners. As we have appealed to them to give their hearts to God, and receive salvation through Christ's atoning sacrifice, many have given in their names, stating that they were desirous of studying further the gospel message. We hope to see some become true, loyal Christians. We have chapels in two other towns where good interests are being developed.

We are operating this year three day schools, with an enrolment of seventy-

hope soon to have a fourth. Two of these have just started for the city of Hochau. This city, only a few days ago, was in the hands of brigands, who burned part of it. However, our devoted workers, fearing none of these things, are on their way to this city with our truth-laden literature. Later they will canvass all the cities which are situated on the three rivers that enter the Kialing River at or near Hochau.

We earnestly request all to pray for the work in these far-off fields, first, that our workers, both native and foreign, may have added consecration in their work; and second, that God will soon give us additional workers, that we may be able quickly to spread the message of a soon-coming Saviour to the remotest parts of Szechuan, and even to the borders of Tibet.

### One Week's Experience at La Plateria

C. V. ACHENBACH

THE past week has been a very strenuous one here at the mission. There is a great deal of sickness at this time of year. I have been kept very busy. Last Sunday a call came for us to go six miles to see a sick person, and when we re-



THE CHUNGKING BOYS' SCHOOL

Since this was taken eight others have entered the school

three. In Chungking we have one boys' school with thirty-one students and a girls' school with twenty-five. We have another school at a near-by town, opened after repeated requests from the parents. We are earnestly praying that through these schools many of these bright Chinese children shall be led to give their hearts to Jesus, before they become hardened by the sin and wickedness around them. Mrs. Allum, in addition to the care of her own three boys, is carrying a burden on her heart to make these schools soul-saving agencies. We should receive help soon, and we trust that some consecrated single woman or women will come here and devote their lives to this important work.

Brother M. C. Warren has reported the splendid success of our canvassing work, which is self-supporting. We now have three colporteurs in the field, and

turned, another messenger was waiting for us, asking us to go nine miles to see three sick children. So altogether I rode thirty miles on horseback that day.

On Monday a messenger came from Puno, twenty-one miles distant, having a letter from the prefect, the highest official, asking us to come to Puno at once to see a woman who was sick. She had fallen from her horse and bruised her arm very badly, and the doctors in Puno were not helping her as she thought they should. I went, and did all I could to help her. The next day she felt much better, and had confidence that her arm would soon be well. Her husband is a prominent official in Puno, and we were glad for the privilege of getting acquainted with these people. He asked us in regard to our work, and seemed much interested in what we are doing for the Indians. He is very anxious for

a teacher from our mission to teach his Indians. He has a large farm, on which one hundred and twenty families live; and when we told him that none of the Indians belonging to our church use alcohol in any form, he was much surprised. With few exceptions, everybody uses alcohol in Peru, and the Indians, especially, use much of it.

I hope that we shall soon be able to furnish a good teacher to this man in Puno. He is the *alcalde* of Puno (an administrative officer, a judge or mayor); and before we left, he gave Brother J. M. Howell a teacher's license. Every teacher must have a license, and sometimes it is rather difficult to get it. We came home Tuesday, leaving our patient a great deal better.

On Wednesday a woman came to the mission crying, saying that her husband was very sick, and she wanted us to go at once to see him. We saddled our horses and rode five miles to see the man. We found three persons who needed attention.

Thursday one of our Indian boys and I went twelve miles to hold a meeting among the Indians. It was an interesting experience for me. I spoke on the subject of the new birth and the importance of the Word of God. After I had finished my sermon, I asked if any one had any questions he desired to ask. Immediately they began to ask questions about the state of the dead. We made that subject plain to them. And so they began to ask what good the burning of incense does, and also the crosses on the houses. Many families have crosses on their houses to keep away the hail. We explained that at the mission we have no crosses on our houses, and that we get no more hail than the rest of the people. They finally acknowledged that it did not keep the hail away. One man said that he was going to take the cross from his house.

Friday morning we went to see a sick family. Two of the children and the mother were very ill. Another child had died a few days before. All were suffering from dysentery of the worst form. We tried to comfort the father, and gave him some medicine for the sick ones. Before we left, we prayed with them, and promised to call on them again.

Altogether I rode one hundred and eighteen miles on horseback during the week. On Sabbath morning, the brethren and sisters came from all directions to attend the meeting. I spoke on the subject of proper observance of the Sabbath. Before closing the service, all pledged themselves to keep the Sabbath better than they had in the past.

### In West Honan

O. J. GIBSON

It was my privilege this fall to visit three of our stations in the western part of Honan Province. With buildings under construction here at home, it was impossible for me to make other than a hurried trip, being able to stop but a day at each station.

The journey was made in a native cart,

drawn by two small mules, tandem style. It was a slow process, but with a springless cart, and roads with deep ruts, I was glad at times that the speed was no greater. Thirty miles is considered a good day's journey; twenty or twenty-five miles is the average speed; but with some persuasion and extra money, forty miles a day can sometimes be covered. However, to do this an early start must be made, and it is generally late before the destination is reached.

It was with difficulty that the native evangelist and I found a place to stop the first night, but after canvassing the village, we found a man who opened wide his doors, and we enjoyed the best he had to offer. He gave us his own private room. We were very grateful, and more grateful still that the room had an outside door, for the room was saturated with the smell of old wine. I slept on my cot, with my head in the doorway, glad for all the fresh air I could get, while the evangelist occupied the landlord's bed.

We were up and on our way before daylight, reaching our first station between nine and ten o'clock. The believers there had been out of the city to welcome us the night before, and after waiting until late, had to return disappointed. We spent the remainder of the day with them, holding three meetings; and when we left, they were all of good courage. We have a primary school at this place, which is conducted in a very acceptable manner, with nine boys in regular attendance.

Next morning we left for a twenty-mile ride to the next station, arriving in time to get well settled for the night before darkness came on. As we planned to return again in two days, we only stopped overnight, leaving in the morning for a small country town ten miles distant, where we have an active little church with a growing membership and a small church school.

In the course of the morning I remarked to the evangelist that one trip with such a cart would suffice for a lifetime. The route was through the foothills, over roads which could scarcely be called roads, and in many places it was difficult to pass with the cart. One is very fortunate on such trips to be able to walk the greater part of the way, taking the cart for a change and rest. But after we had arrived at our destination, we felt well repaid for the effort. We received a warm welcome, held three meetings, and looked over a plot of ground which had been offered for a church building. The believers were very warm-hearted, agreeing to help to a considerable extent on the building. I am glad to say that we have just arranged to help them to the amount of twelve dollars gold. This may seem a trifling sum, but it will provide for the larger part of a sixteen-by-thirty-five-foot building.

After a night's rest and a morning prayer meeting, also a good breakfast, we left, feeling much refreshed and of good courage, and well repaid for the trip.

Returning to Bau-An, we spent the remainder of the afternoon making ready for Sabbath. Our native Sabbath school secretary took charge of the Sabbath school, after which I spoke on the importance of distinguishing between the false and the true. All gave close attention. Believers and friends left the afternoon service feeling that God had especially blessed us as a people with the truth for these last days.

Two days by cart brought us home again, in good health, but looking some worse for wear. Of the eight days out, five were spent in traveling, covering approximately one hundred and twenty miles, thus averaging less than thirty miles a day. This trip afforded me a change, which I much enjoyed. Our workers' Bible institute, which is just over, followed closely on our return, and we had only a limited time to complete preparations. The evangelists from two provinces met here, and a profitable month was spent in study and in out-lining work. Nothing preventing, I shall visit our other stations in the spring.



A RETURNED missionary, forced home by ill health, was made acquainted with the experience of the workers who were sent out to follow up the work he had to lay down, and was requested to write to them. By a certain coincidence the letter written passed through the Mission Board office, with the request that it be read. It is so full of helpful encouragement, suggesting to the new missionaries some of the things learned by actual experience, that we are wondering if there are not other returned missionaries who could not likewise help their successors in bearing the burdens of the first year out, by passing back counsel as to dangers to be avoided, and pointing out things it would be well for them to do to preserve health and fortify their courage. No one can write such helpful letters as those who have been on the very ground, and know the conditions surrounding these volunteers at the front.



In the *Missionary Review of the World* appears this on "Divorce in South America": "The Roman Catholic Church claims that, because of its influence, there is no divorce among the South and Central Americans. The very pertinent and no doubt accurate antidote to this statement, is made by Bishop Kinsolving, who has long resided in Brazil and is familiar with the social and religious life of South America. He says: 'It is true; there is no divorce, for the simple reason that there is no need for it; nothing in law or custom or social sentiment forbids any husband from having just as many families as he pleases.' The bishop affirms that where a Protestant church is started, improvement in social ideals soon becomes visible. Romanism itself begins quickly to take on a new complexion. 'Wherever one of our churches is planted,' says the bishop, 'a new moral atmosphere prevails, and the priest himself begins to live a purer life.'"



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.

### Trust

WORTHIE HARRIS HOLDEN

THERE will be no "if" on the other side,  
No streams to ford, and no heaving tide,  
No desert wastes with their burning sand,  
No brambles thick in a fettered land,  
But undimmed and clear will God's plans unfold  
Where the crystal stream threads the streets of gold.

Here an "if" brings shiver of fright or fear,  
Here are brows perplexed and the falling tear,  
Yet e'en now, amid all our throes of woe,  
We can reach His hand, in this vale below.  
As he clasps us tight, we may safely tread,  
Though the way is dark and our joy is dead.

There's a peace that broods o'er the ills of life,  
There's a hope serene mid the world's mad strife,  
For we know the might of the Father's hand  
Though his thoughts we here may not understand,  
And the morning bright of the cloudless day  
Will reveal his love in our wintry way.

Portland, Oregon.

### The Privilege of Prayer

"I MUST talk with God," said a tired mother to a guest, as she cleared away the last vestige of the midday meal. "That is my next duty, and my greatest privilege. I am sure you will gladly excuse me a little while, will you not?"

Her friend assented, and the mother went to her room, tired and heated with the duties of the day. She bathed, put on a loose gown, and lay down for a few moments to rest. When she arose, she dressed neatly, and sat down, her Bible in her hand, as if expecting a visit from some loving friend. She read for some time, then knelt in prayer. When, after a time, she returned to her guest, Mrs. Paull exclaimed, "How refreshed you look!"

"Yes, I *am* refreshed," replied the mother, "both in soul and in body."

"Tell me why you look so composed and so happy. Have you received good news?"

The mother sat down, and looking straight into the eyes of her guest, said: "Three years ago I gave my heart anew to God. Before that time I had been greatly discouraged. My health was failing. My duties, as you know, were increasing with my large family, and I had no heart to live and face the future. I had been a professed Christian for many years, but I had grown peevish, fretful, and faultfinding both with my husband

and with the children. Nothing seemed to suit me. My own life was far from happy, and I made others as unhappy as myself. During this time a sister came to visit me. I noticed how different she was from me. She always seemed reconciled and contented. She spoke so cheerfully and hopefully of her husband and her children, of the church, and in fact, of everybody.

"One day I said to her, 'Tell me how you can be so contented and happy, with all your work and poverty.' She looked at me for a moment, her eyes filled with tears, and she said, 'Well, will you go up to my room and let me tell you?' Of course I consented. When we were seated, she said: 'I, too, used to fret and worry. The harder I worked, the crosser I grew. I felt ugly at times. I complained at my hardships. I scolded my children almost continually. My husband never seemed to please me. One time a minister came to our place and preached a sermon which greatly touched my heart. I do not remember now his exact words, but I resolved, while listening to his discourse, that I would get the victory over these things. Then and there I set apart one hour of each day to reading my Bible and prayer. I began at once, and I have never failed to meet God daily since that time.'

"Then we knelt in a season of prayer together. It broke my heart to hear that woman pray. God showed me what a sinner I had been. There came to me an impression of my utter worthlessness. My supreme selfishness overwhelmed me. I cried to God with all my heart to save me from these failings, and he gave me a new experience. Never shall I forget the moment when I found my Saviour. I promised that sister that I would not allow any family cares to intervene, but would undertake to seek God daily.

"I have tried now for three years to lead a Christian life. This season of prayer has been the keynote to all the victories I have gained. Every day I spend an hour or more in meditation and prayer, always first letting God talk to me through his Word. Sometimes I feel God's presence in the room in a very definite way. Then I talk to him. I tell him some of the promises which he has made in his Word, and ask him to fulfil these promises to me, and make them true in my life. I ask him for cleansing, that I may be purified and made clean. I place before him all my troubles, all my

little worries, all my cares and burdens. If I have any special hurts or particular trials that are pressing me sorely, I make all these known to the Lord. Nor do I cease praying until the load is lifted, and I am reconciled to his will. I never come from this audience with God until I know that everything is right between us. He has all my burdens and understands them, and I have his peace and am in harmony with his will concerning me."

Mrs. Paull sighed, and said, "Is that experience for all? Would God hear me pray if I talked to him as you do?"

The mother answered: "When I began this communion, I doubted as you seem to doubt. I wondered if God did hear me. Once, after a very earnest season of prayer over a severe perplexity, I said to myself, 'I will watch and see if God answers this prayer. If he does, then I shall know that he hears me.' But to my surprise the answer did not come. I was disappointed. I did not know what to do. I had made this case a test in my mind, and what I had expected did not come true. As I was brooding over this condition, it came to me like a flash of lightning, 'You do not believe God. Until you truly believe, he cannot answer you.' Then I began praying for faith. It did not come to me in any miraculous way, but by degrees. I tried to believe God. As I persisted in prayer, I learned to go from my room, and act as if God had done the thing. I left the entire responsibility with the Lord, but in all my actions and planning I sought to work on the side of God, with the understanding that he had answered me, and things were changed.

"Now I never worry concerning any of our troubles, but trust the Lord to see that his will is fully accomplished. As a result of this experience my health has greatly improved. I enjoy almost uninterrupted peace. My whole life and the life of my family have been entirely changed. My children have found Christ, and my husband has given his heart to the Lord. I can only say that this daily season of prayer has done more for me and my family than anything else that I know."

With brimming eyes, Mrs. Paull said, "Surely I, too, need this experience. Will you not help me to find it?"

Gladly the mother replied: "If you wish, we can go to my room now and have a season of prayer together. I count this privilege of prayer the greatest and most precious of all things that God has given to me. I would not part with it for anything that this world has to give. It has given me joy in the performance of every little household duty, and I now esteem it a pleasure to work for my family, and I feel that the very things that to me before were drudgery, are among the sweetest pleasures that God has given me."

"I shall undertake to find this blessed experience in my own life," Mrs. Paull concluded. "for surely I need it as much as you did before you found the Lord."

MRS. I. H. E.

## A Sermonette

MARTHA E. WARNER

TEN men and one woman were waiting to consult a very busy physician. The lady in the corner reading a magazine was soon forgotten, and the men began to talk freely of their own business affairs.

Strange as it may seem, each man had started his business career on a delivery wagon, but now all were in business for themselves, and as bakers, grocers, and butchers, all confessed to stomach trouble. After comparing diet lists, one man said: "Yes, we are all here for the same trouble; but I know you will agree with me when I say that women are the cause of it. When on the wagon, if you went into a house to take an order, and the woman was making cookies or doughnuts, she insisted on your eating one or two. Then the pie and cake! You couldn't refuse, for you had to keep them good-natured or lose their trade; but oh, the quantities of these 'good things' I have thrown away when out of sight of the house!" The men unanimously agreed with the speaker, and the woman in the corner resolved that she would never again be guilty of assisting any young man in ruining his stomach.

A piece of pie or cake is worth only a few pennies, but these saved will mean dollars for missions. Try it and see.

Clintonville, Conn.

## To Cook Rice

MRS. D. A. FITCH

THE maid did not cook the rice in a manner to appeal to the gustatory sense of the family. Her method was to throw it into cold or hot water as might be most convenient, and let it boil or simmer as it might happen. The result was a pasty mess, often sticking to and burning on the kettle.

Becoming aware of her lack of success, and being willing to learn, she sought information from another. The recipe given was as follows: Have about eight times as much salted boiling water as there will be of rice. Slowly drop in the well-washed rice and keep it boiling until tender, then drain through a fine colander. With the rice still in the colander, dash over it a little cold water. This will keep the kernels from adhering. If much cooled, reheat before serving.

### Chinese Method

If any one should know how to cook rice, surely it is the Chinese housewife. The following is said to be "the way they cook rice in China." The recipe was contributed to the *Christian Endeavor World* by Harriet E. Clark:—

"First wash the rice, rubbing it between the hands in many waters, till there is no cloudiness in the water. Put the rice in an agate kettle, and pour on about two and one-half cups of cold water to one cup of rice, leaving in the kettle a space of about six inches above the rice for the steam which will cook your rice.

"Cover the kettle so tightly that the steam cannot escape, and let it cook very fast over a hot fire for about fifteen minutes, or until the steam smells strongly of rice. Do not lift the cover from the time you put it on until you are ready to use the rice. When the steam smells strongly of rice, set the kettle on the back of the stove, where it will be hot, but not hot enough to boil or burn. In about twenty minutes take off the cover, and you will find your rice perfectly cooked, each grain separate and tender, and white as snow. If any of the rice sticks to the bottom of the kettle, do not scrape it off, as this will not be fit to use.

"The Chinese do not salt their rice. If you want yours salted, as you probably do, put salt into the water in the beginning.

"Be sure to keep the kettle covered so tightly that the steam cannot escape, and do not lift the cover once until the rice is cooked. You will spoil your rice if you yield to the temptation."



## So Very, Very True

THERE are no idle words where children are. Things spoken in their hearing carry far, Producing fruit of evil or of good To our great future human brotherhood.

The word dropped lightly from our careless lips

Into the fertile child mind seeps and drips, And intertwines with thought and impulse so It may decide the path some soul may go.

The eager child mind may not know it hears— The words may fall upon unwitting ears, But nathless the record's graven deep; Subconsciousness a copy clear will keep.

So speak not thoughtlessly when They are by; Your words fall not on sterile soil or dry. Thoughts sown in plastic minds are carried far;

There are no idle words where children are. — *Strickland Gillilan, in the Ladies' Home Journal.*



## Care of the Baby

### Teething

THE baby usually cuts his first tooth when he is from six to eight months old, and by the end of the first year has, ordinarily, six teeth. He should have twelve teeth at eighteen months of age; sixteen when he is two years old; and before the end of the third year, the entire set of twenty "milk" teeth.

The process of teething in a healthy baby cannot properly be held responsible for the illness commonly attributed to it. The first six teeth rarely give the baby any pain; but as the double teeth appear, there is occasionally at the same time a little disturbance, such as loss of appetite, and possibly evidences of slight indigestion, which may last for a few days. But if the disturbance is more serious than this, some other reason for it should be sought.

Teething takes place through the weaning period and during the second year, when mistakes in feeding are so often made which upset the baby's digestion, even if they do not make him seri-

ously ill. On this account the teeth are often unjustly blamed for making the baby sick, when the real reason lies in the fact that he is overfed or improperly fed, or perhaps that the weather is very hot.

It must be remembered that excessive heat aggravates any ill the baby may have, and is quite sufficient in itself to make the baby sick. It is necessary in summer, therefore, both on account of the heat and because of the disturbances connected with weaning and teething, to take great care of the baby in all respects, and especially to feed him with great caution. Directions for feeding the baby are given in a pamphlet called "Infant Care," which will be sent free to any one who asks for it, applying to the Chief of the Children's Bureau, United States Department of Labor, Washington, D. C.

The mother should never allow any one to persuade her to give the baby patent medicines, such as soothing sirups, to relieve the pain of teething. If they do relieve it, they probably contain opium in some form, which is much worse for the baby than the suffering. It is a safe rule never to give medicine of any sort to a baby, save that which is ordered by a doctor.

### Care of the First Teeth

From the time when the double teeth make their appearance, the teeth should have daily care. For the baby a very soft brush is necessary, and the utmost care should be taken not to injure in any way the delicate tissues of the mouth when brushing the tiny teeth. After the baby has several teeth, the mother should see to it that no particles of solid food are left between them after the baby has eaten. If the first set of teeth is well taken care of, the second set will be healthier, and in addition the child will have been taught a good habit that will last all his life.

There is considerable variation in the time that the teeth first appear; but if the baby has no teeth by the time he is one year old, he should have medical attention to see if any disease is causing this unusual delay in the development of the teeth, or whether it is due to improper diet.



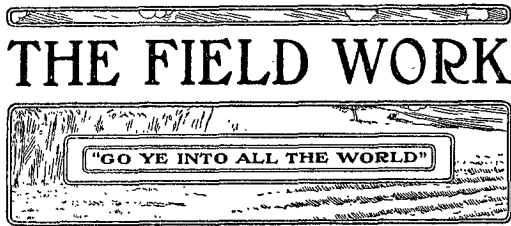
## When Women Should Rise

In receiving an introduction to a man or woman, should a woman rise and remain standing until the others are seated?

The hostess, on any occasion, rises for an introduction, unless she is much older than those whom she is receiving. A man must always rise for an introduction. Under ordinary circumstances, a woman does not rise for an introduction either to a man or a woman, unless the person introduced is much older than herself or is particularly distinguished, in which case it would be correct to honor his or her presence by rising.— *Woman's Home Companion.*



"THE wife is the key of the house."



### Philippine Islands

THE last year we baptized 235 persons in the Philippines. Our book and periodical sales for the year amounted to \$2,678. Brother Wallace's house is completed, and he is moving in. We are having splendid meetings in connection with our two tent companies, and we hope to be able to double our membership again this year.

I have just returned from a motorcycle trip of seven hundred miles. I was glad to find a good work started in the Ilocano field. We have four or five young men who are having good success in selling our one Ilocano book.

We must have another ordained minister to help in the Tagalog field. To carry the general supervision of the field and look after the interests of more than five hundred people, is too much for one man. These ten companies must be visited at least once a quarter.

Many new converts are coming from heathenism and from Catholicism in ways so providential that their experiences are similar to those of the early apostolic church. One man one hundred and thirty-four years old was baptized and united with the church. This is a remarkable manifestation of divine power to break through superstition and change the current of one's life at such an advanced age.

A lad of fourteen years accepted the call to follow Christ, and for more than two years has remained true and loyal although for each service that he attends he is severely punished with the rod, deprived of the noonday meal, and compelled to sleep on the floor at night without covering. This boy expects to enter the training school at Manila when it opens, where he will receive a training in preparation for the Lord's work.

L. V. FINSTER.

### The Alto Parana Meeting

At the close of the camp meeting in Montenegro, Rio Grande do Sul, Brazil, W. W. Prescott, O. Montgomery, and I took the train for Argentina via Uruguayana. Our Pullman was somewhat different from even the "tourist" in the States. The accommodations consisted of a plain board seat running the whole length of the car on each side, and another through the middle. But it had this advantage over the ordinary tourist in that the long board seat was there all the time, thus enabling one to lie down at any time that one's dignity and the number of passengers in the car would permit.

Leaving Montenegro Sunday morning, March 5, we reached Paso Libres on the Argentina border Tuesday morning, traveling by day and staying at hotels at night. At Paso Libres Brother Prescott took the morning train for the southern route to the sanitarium, while Brother Montgomery and I waited until evening for the train to take us north, to Villa Encarnacion, Paraguay, where

the Alto Parana meeting was to be held. We found Elder J. W. Westphal and Brother S. Mangold and family on the same train.

Villa Encarnacion is a small town just across the upper Paraná River from Posadas, a thriving port town in Misiones, Argentina, where are the headquarters of the Alto Parana Mission. When I visited this field in 1909, the only means of reaching these towns was by boat, but now one can make the entire trip from Buenos Aires to Asuncion by train, in a first-class Pullman coach. A few miles north of Buenos Aires the train is taken across the Paraná River on a large ferryboat, and again at Posadas, where the line enters Paraguay. In 1904 when I made the trip from Villa Encarnacion across Paraguay to Asuncion, it took four days by stage to make the first seventy-five miles to the end of the railway line. But this is all changed now, and it is comparatively easy for our workers to travel from one part of the field to the other.

But these improvements for travel are not the only signs of advancement that one notes in this field. The third angel's message is making progress also. In 1909 it was my privilege to attend in Villa Encarnacion the first general meeting held by our workers in Paraguay. About fifty of our people were present at that meeting, while at the meeting just held we were happily surprised to find a company of 120, besides children, or more than 150 in all. The superintendent reported seven churches and one company, with a total membership of 272 in this mission at present, the net gain during the past two years being about sixty. There are fifteen Sabbath schools, with a membership of 320.

The accommodations secured for the meetings and for those attending could not have been better. The brethren were able to rent an unoccupied hotel containing a large hall, a commodious kitchen with a new double cooking range, and sixteen living rooms. The house was built on the Spanish style, around three sides of a square, with a wide corridor, or porch, running all the way around on the inside. So we were protected from the hot sun during the day. That the rent for this building for five days was \$1,000, will sound rather large to some of our brethren; but in United States currency it is only \$25, which is very reasonable. Milk in Paraguay money costs \$3 a quart, a small box of matches \$1.70, and eggs \$11 a dozen, and other things in proportion.

This was one of the most enthusiastic and interesting meetings that we have thus far attended in South America. The believers in this mission do not have so many such privileges as those in some other fields, and they indeed appreciated the meetings. The rapid progress of the work; the nearness of the end; the personal preparation needed to stand through the trying times just before us; and the responsibility of each in finishing the work, were especially emphasized during

this meeting. There was a most hearty response from those present, and the determination expressed by nearly all to be more faithful, and to do more to bring others to the truth, is a good omen for the future of the work in this mission field.

The following resolution, which was enthusiastically discussed and unanimously voted, shows that the same spirit of devotion and labor for souls has taken possession of the believers in this mission as in the homeland and in other parts of the world:—

"Whereas, The times in which we live are urgent, and it is high time that God's people arise and finish the work; therefore,—

"Resolved, That we do all in our power to give the message to the people in our field, by personal effort in visiting, holding Bible readings, and distributing literature."

A resolution was also voted favoring the plan recommended by the recent union conference of raising eight cents a week for missions per member throughout the union. This will mean \$3.20 for those of our brethren who have to use the Paraguayan currency. Resolutions were also considered and passed, urging the young people to take the Reading Course and to follow faithfully the plan of the Morning Watch.

The territory of the Alto Parana Mission now consists of the republic of Paraguay, the province of Corrientes, and the territories of Misiones, Formosa, and El Chaco in Argentina. Careful consideration was given to the question of how to reach the people in this field with our literature. Brother E. Villafane, who has done successful work in the southern part of Argentina, was chosen to take charge of the colporteur work in this mission. He brought with him from Buenos Aires 400 each of "The Great Controversy" and "The Coming King," and with two others will begin work at once. Owing to the reduced value of the Paraguayan peso, or dollar, which is worth only two and one-half cents gold, the brethren have been tempted to believe that they are facing a crisis. But at the meeting they learned that there is no crisis with the Lord, and they are engaging in the work with new determination. As the workers in Paraguay have been obliged to sell the missionary paper for from \$1.50 to \$2, action was taken asking the publishing house to furnish the mission with 1,000 copies each month for Paraguay, on cheap paper, giving to the mission the benefit of the difference in the cost.

In the last general meeting of this mission two years ago, the Sabbath school offerings amounted to about \$38 Argentine money. This year at the opening of the Sabbath the brethren voted to double the offering of two years ago. When the envelopes were gathered, it was found that the grand total amounted to \$53.45 Argentine. When this was announced and it was asked how many were dissatisfied with the result, hands went up all over the room. So a hat was passed to relieve the consciences of those who were not feeling satisfied, with the result that the offering was soon raised to \$77.25, a little more than double the offering of two years ago.

During nearly six years Brother Julio Ernst has done good work in this field as superintendent, but the hot climate has so affected his health that, on his request,

at the recent union conference he was released. He was elected business manager of the industrial departments at the school and sanitarium in Argentina. Brother Santiago Mangold takes his place as superintendent of the Alto Parana Mission. The local committee has also asked the union conference for Arthur Westphal to engage in evangelical work, in place of Brother Luis Rojas, who is going to Argentina.

I was much interested in meeting the family that accepted the truth as a result of the Bible which a company of half-civilized soldiers took from a young man at the meeting which I attended in Villa Encarnacion six years ago. During that meeting the soldiers who were encamped in the town made all sorts of trouble, throwing brickbats, old bones, green oranges, etc., at the tent, and cutting the curtains with their long knives. One evening after the meeting several of them surrounded a young man, compelled him to accompany them some distance,

with one another's work; and second, to study together what each can do to promote the great work before us as a people. The topic of the day was, "What Laymen can Do to Advance the Message." A large number of the company entered into the study with real enthusiasm, and many practical thoughts for definite work were brought forward. All expressed themselves as having received a blessing from the day's exercises.

H. J. FARMAN.

### Work in the Cities

IN a most remarkable manner the Spirit of God is preparing hearts for the reception of truth. There are many in our large cities who are as honest and sincere as was Cornelius, and who are as diligently reading the Bible as was the eunuch. God has his eye on all such, and just as truly as he brought Cornelius and Peter together, and the eunuch and

pressed me. A few nights ago I had a dream. In this dream Jesus appeared and looked upon me, and said, "I have marked out the path before you; won't you walk in it and be good?" The man said, "I know I am a sinner." We assured him there is hope for sinners, that Jesus came for the purpose of saving sinners from their sins. We then unfolded to him as best we could the plan of salvation in its simplicity, how God casts our sins behind his back and remembers them no more against us, that we stand before him as if we never had sinned, that he takes sin from us and in its place imparts his own righteousness, so that we now become servants of righteousness, and a new life begins.

As we talked, his friend, who was standing by chewing tobacco, became interested. He said he too wanted to lead a better life, but did not know how to get anything out of the Bible. Elder Ulrich talked to him about topical Bible study, and to show what he meant, we gave the two men a short Bible study on the second coming of Christ. "Can I get a book that will help me?" he inquired. Elder Ulrich called his attention to "Bible Readings." He asked the price, and at once made out a check for the amount, with the request that the book be delivered at his shop. Both these men were under deep conviction, and I believe gave their hearts to God. Before leaving them, with uncovered and bowed heads we asked God's special blessing on them and their families. Somehow it would not surprise us to see results from this interview in the kingdom of God. We did what we could. We planted the seed of truth, believing that God will watch over it.

This is only one case, but it is not an exceptional one. In every visit we are surprised that business men are so intensely interested in the prophetic page. One said, "I do not wish to find fault with my church or with the other churches, but really I get very little in going to these churches. Since coming to these meetings the Bible has become a new book." As his wife sings in church, she has to go, but he attends our meetings, and his wife comes as soon as she can after she is through singing. He said he is getting the other men in the offices interested, and is bringing them one by one to the meetings. He was very grateful for reading matter.

I can see why God is now calling the members of the church to engage in personal work. He has gone before them and prepared the way. Give this work a trial, and see if this is not so, and "men shall call you the Ministers of our God." The greatest joy and satisfaction is found, not in speaking to the multitudes, but in personal ministry. The various gifts have been placed in the church to fit its members to do this personal work. They exist "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

D. H. KRESS.

### Field Notes

THIRTY-TWO persons have recently accepted the third angel's message in Dinuba, Cal.

ELDER G. W. ANGLEBARGER reports the baptism of seventeen persons in Denver, Colo. There are three new Sabbath keepers in Loveland.



INDUSTRIAL SCHOOL AT HOMINY, N. C.

and finally took his Bible from him. This Bible they took to the barracks, where it was kicked about from one to the other, no one daring to read it, until a sergeant became interested, and for \$2 Paraguayan, bought it from the man who then had it. He at once began to read this Bible, and gave strict orders to the soldiers who cared for his quarters that nothing should happen to that book. In the meantime his wife also became interested, and soon they were both keeping the Sabbath. He took the Bible to Posadas to his mother and brothers, who also became interested. As the result, three brothers, one sister, and their aged mother are now in the truth. I met all except the mother at the meeting.

The believers in this mission field send their hearty greetings to our brethren in the north.

N. Z. TOWN.

### A Pioneer School

ON Sabbath, April 29, the church of Naples and a part of the Asheville church met with the church at Hominy, N. C., where Prof. and Mrs. E. C. Waller, Drs. H. P. and Alice Parker, and Brother and Sister Wm. Steinman are conducting an industrial school. This school is composed of twenty-one as fine young people as you often meet. They all seem to have a determined purpose to make themselves of real service to Christ. An excellent spirit prevails in the school, and prosperity is attending the work in a marked manner. Professor Jasperson and wife, of Michigan, have now united their interest with those already named, so as to strengthen the work. The need of additional buildings and appliances to do aggressive work is very apparent.

The purpose of our meeting was twofold: first, to become better acquainted

Philip, so truly will he bring together those who are today seeking truth and those who have truth to impart.

There are many standing on the threshold of the kingdom, waiting for an outstretched hand and a welcome. To the question, "Understandest thou what thou readest?" the eunuch replied, "How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like as a lamb dumb before his shearers, so opened he not his mouth." The eunuch said, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." As a result of this interview, the eunuch was converted and baptized, and "went on his way rejoicing." It is a remarkable record; and yet today just as remarkable things are taking place. God has prepared the soil, and he that engages in this personal work, going forth with weeping, "bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Results will follow when this work is performed in the fear of God and in the spirit of Christ.

One thing will surprise us as we take up this long-neglected work, and that is that there are so many honest men and women still left in this world. The world is bad enough, but it is not all bad. God still has in it many precious jewels. Everywhere we shall find men and women whose hearts God has touched.

One man in Pittsburgh whom we visited said, "I never went to church, but since I have been going to your meetings, something has taken place in my life. I cannot explain it. I want to relate something which very much im-

## Educational Department

FREDERICK GRIGGS  
W. E. HOWELL

General Secretary  
Assistant Secretary

### The Ministerial Reading Course

WE are receiving many good words from those who are pursuing the Ministerial Reading Course. Among them are the following:—

"I am in full sympathy with this Reading Course, and feel that no minister should be without it. I need it in order to do the best work. A workman must have the best tools if he is to do the best work. I am glad the Reading Course for ministers was started. To any one not taking this course, I would say that he does not appreciate his opportunities."

"It seems to me that every year the Ministerial Reading Course gets better. While I have always enjoyed the books, I am getting more out of them this year than ever before."

"As a member of the Ministerial Reading Course, I am sending a few words of appreciation. I am thankful for the arrangement of the course, and I enjoy reading the books. They have been a blessing to me both mentally and spiritually."

"I have all the books from the first year of the course, and should be sorry to part with them, for they are just what I need to give me a larger view of the work that is before one who enters the gospel ministry, and to give me a deeper spirit of consecration and devotion."

Some of our people who are not in the ministry are also joining us in this course. It is very helpful to any one. We have at the present time three hundred and thirty-nine enrolled, and look for many others to pursue this Reading Course, as it does not take long to complete it.

FREDERICK GRIGGS.

### Korean Industrial School

THE following cheering note from Elder C. L. Butterfield, of Korea, will be of interest:—

"The closing exercises of the Soonan school were held the twenty-second of this month, when sixteen students were graduated. The school has been reported as doing twelfth-grade work; however, I do not feel that it is above tenth-grade. The tendency here is to run the grade up as high as possible in name, but I feel that we should grade according to the work accomplished. Nine young men and seven young women finished the course given. Three or four of the men will enter the canvassing work, one or two will act as secretaries, and the others will enter the ministry, going out on trial for a year or more. We are certainly glad to know that Prof. H. M. Lee will soon be here again to take up his work. School work, here as elsewhere, is a great factor in the gospel work."

This report reads just like the reports of our schools in America. The students are preparing for definite work. We have come to measure the efficiency of our schools, in good part at least, by the number of students they send out into gospel work. Elder Butterfield's statement that our school work is an impor-

tant feature of our forward movement is true for all lands, and will be until the message is finished. So let prayer and earnest effort be made for its prosperity.

FREDERICK GRIGGS.

### Some Suggestions for Providing Facilities for Our Church Schools

THE importance of the work of the elementary school can hardly be overestimated. It is impossible for a teacher to do the work as it should be done without facilities with which to work. When we visit a well-equipped public school and see how everything that is needed to illustrate the lessons is provided, it makes us feel that we must find some way to provide the necessary helps for our schoolrooms.

In most cases our schools are conducted only at great personal sacrifice by members of the church. It is often almost impossible to raise money enough to pay the meager salary of the teacher and to provide fuel to warm the room. Then, although the patrons of the school may become deeply interested, it is often a difficult problem how to obtain the means to provide the necessary equipment for a good school. I shall mention only a few ways that have been successfully tried.

One church whose members felt that they could not possibly support a school, was so fortunate as to have among its members a woman who believed the maxim, "Where there's a will, there's a way." Although she was not a mother, she felt a deep interest in all the children of the church, and she had the energy and ingenuity needed in that place. Being the treasurer of the board, she had an opportunity to know just how much "push" is required to carry the financial end of the school. Monthly pledges were obtained as far as possible, then she invented other means of adding to the school funds. She organized a sewing society, which pieced quilts and made various articles for use in the home. She solicited clothing from well-to-do people of the city, and some pieces of furniture were also given. These were sold. About sixty dollars was cleared for the benefit of the school.

Another church organized a sewing society, the children of the school turned their manual training into useful lines, both the children and the mothers making hand bags, iron-holders, pincushions, raffia work, etc. These articles were put on display, a price being attached to each, and once a month a sale was held. The sisters of the church contributed good hygienic food, and there was no trouble in selling everything for a good price to those who preferred to buy such articles rather than to make them.

A school established in the city of Washington, D. C., in the early days of church school work, demonstrated what can be done by the students themselves. Two of the older girls in the school led out in the work of artistic sewing. They made sofa pillows, tidies, dresser scarfs, centerpieces, and many other articles for home decoration. They went from house to house, showing their work and taking orders. In this way they cleared \$125 for the school, besides developing in themselves a spirit of independence and a feeling of personal responsibility for the success of the school.

A rather unique plan was devised by a woman living in the country. She called in the boys of the school to help her, and together they started a soap industry. They made soft soap of a superior quality, and sold it to the neighbors, thus securing their permanent patronage. In one day they could make ten or twelve dollars' worth of soap. The boys felt very proud of their business, and took a great interest in thus providing money to carry on the school. It was their school, and they did not need disciplinary rules to keep them from doing anything that would hinder the work of the teacher.

A woman living near a large factory, where many young women were forced to eat cold lunches, won their gratitude, and at the same time obtained the much-longed-for means to assist the church school, by providing hot, nourishing soup at the noon hour, for a small price, which they were glad to pay.

We must not fail to mention the help which the children are so glad to give in selling magazines and papers. This is a good experience for them if their work is carefully directed by the teacher or by some older person; but great care should be exercised that the children do not receive harm by being sent out alone on the streets.

Children will find many ways to help when a wise teacher has aroused their enthusiasm by making them see the needs of the school. Instead of calling for a large sum to be raised, it is better to divide it into small sums. For instance, if a teacher having forty pupils wishes to raise ten dollars for a set of maps, she can say, "If each one of the children will earn twenty-five cents, we can get a nice set of maps." This sounds much easier to the children than to tell them that the maps will cost ten dollars.

The teacher who loves her work will find many ways by which she can enlist the help of the parents and the children in making the schoolroom a place where the children will delight to stay, and where the work can be done in a way that will be pleasing to the Great Teacher, who loves the children, and has given to us such wonderful examples of the right methods of teaching.

MRS. CARRIE R. MOON.

### The Japan Mission Training School

THE Department of Education has recently received the following interesting report from Elder H. F. Benson, in regard to the school at Tokio, Japan:—

"The Japan Mission Training School has no special allotment of ground other than that occupied by the buildings. There is no ground for cultivation, as our compound contains only three and one-half acres. On this land we have four foreign homes, eight Japanese houses, the publishing building and offices, and the school. There is room for two more buildings, which have not been put up yet.

"The school is a two-story frame building 36 by 66 feet. The ground floor contains a chapel with a normal seating capacity of one hundred, four recitation-rooms, principal's office, and entrance. The boys' dormitory occupies the second floor, being divided into eleven rooms; a hall six feet wide extends the entire length of the second floor. Six-foot halls

are required by law for all schools here in Japan. Each room has glass windows, affording plenty of light and sunshine. In the rear is a separate apartment used for the dining-room, kitchen, baths, etc.

"The average attendance this year is twenty-five. There are seven young ladies attending the school. The girls' dormitory has not yet been built, so they are using a vacant Japanese house in the compound. A man and his wife, who are also students, have charge of the girls' home. The students are given an allowance by the mission to cover their board, and each one is required to work three hours a day. They are given work in the printing office and about the compound. The preceptor's wife has charge of the kitchen, and the students take their turn there very much as in the schools of the States.

"There is a good class of students in the school, and they will no doubt make efficient helpers for this summer's work. The students and teachers are all of good courage, and an excellent spiritual influence prevails."

## Medical Missionary Department

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

### Treatment-Rooms Offered

THERE is wanted immediately either a buyer for excellent treatment-rooms or a competent nurse to take charge of the same and operate on shares. The location is good, in Logansport, Ind. The sudden death of the owner is cause for selling. For further information, write C. E. Garnsey, Wabash Valley Sanitarium, La Fayette, Ind.

One or two other propositions of a similar nature are offered through our Medical Department. Correspondence solicited. L. A. HANSEN.

### What the Women are Doing at Loma Linda

You will be interested in some of the things the women are doing here to help raise the money to build the Ellen G. White Memorial Hospital in Los Angeles.

At our fall council, when the brethren were burdened and perplexed over how they were going to forward the work of the medical college, a number of the sisters in attendance counseled as to how we women might assist. We knew that a hospital must be provided. A number of us waited on the brethren in council, and told them we had come to offer our assistance, and that we would raise the \$61,000 to build and equip the hospital. They said they would be glad of our help.

We held a meeting and secured all the big pledges we could. Then we called a women's meeting and asked for suggestions as to how we should further proceed. Some one suggested that every woman in the North American Division give two dollars, and then the question arose as to how they would earn the money.

The following are some of the ways the money is being earned: Doing plain sewing, such as nightdresses, skirts, aprons, bed shoes, pajamas, and night-shirts for those who hire sewing done. Some also make iron-holders, boudoir caps, laundry bags, workbags, dresser scarfs, etc., for sale. Others can fruit, make jelly, preserves, salt-rising bread, cakes, marmalade, etc., which they sell. The Dorcas Society supplies quilts for \$2.50. Still others sell milk, eggs, vegetables, etc. One sister who sold eggs told the woman who bought them not to pay her until she had two dollars' worth. She feared that if the money came in in smaller amounts, she would spend it. Now there is one of the secrets of saving money.

This enterprise brought a good spirit into the church here. Some could do more than two dollars' worth of sewing, and they would place the excess to the credit of some sister who was not able to do so much. We are also planning to make sheets, pillowcases, dish towels, napkins, dust cloths, etc.

The work we are doing has surely been a blessing to all of us. While we have had two floods lately, which were quite discouraging, yet our spirits have not been dampened, if the ground and the houses were.

We hope our sisters throughout the North American Division will do all they can to help build this hospital for the poor. We want it finished by September, when the school will open for next year. We have quite a sum collected, and shall soon send it to Elder W. T. Knox, the treasurer. MRS. G. A. IRWIN.

## Missionary Volunteer Department

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

### The Bible Year

#### Assignment for June 4 to 10

June 4: 1 Kings 17, 18.  
June 5: 1 Kings 19, 20.  
June 6: 1 Kings 21, 22.  
June 7: Psalms 78, 82, 115, 46.  
June 8: 2 Kings 1 to 3.  
June 9: 2 Kings 4 to 6.  
June 10: 2 Kings 7 to 9.

#### The Bible a Popular Book

"It is because it is made for the whole people; it is the book of the common people, and when they know it, they love it. The popularity of it is indicated by its sales and distribution. When, in the providence of God, Johann Gutenberg, at Mayence, invented the movable types, and used them first to print the Bible; and when Baron Karl Hildebrand von Canstein used the first stereotype plates, in 1712, to print the New Testament, so that the poor of Germany might have it, then God gave to his Book the first place among all books. And it has been kept there. There is no book of any kind—the classics or common fiction—which has sales equal to the Bible. Every year there are sold as many Bibles as the combined sales of ten of the

most attractive novels. The British and Foreign Bible Society—the great Bible society of the world—while in its first year issued 5,000 Bibles, and in its centenary year issued 6,000,000 copies. The three great Bible societies of the world sent out 9,000,000 copies in a single year. The estimated output for a century was 316,000,000 copies of the Scriptures. The figures are staggering. Thirty-four millions of copies were issued outside of England and America, showing that the English-speaking people are first in the work.

"It is interesting to note the distribution of Bibles among foreign nations. In a single year China receives 1,874,000; Japan, 187,000; India, 600,000; South America, 188,000; West Indies, 190,000; Africa, 186,000; Central America, 27,000; Mexico, 41,000; Philippines, 91,000; Burma, 16,000; Ceylon, 2,700; Korea, 30,000; Siam and Laos, 40,000; Oceanica, 18,000; Malaysia, 84,000. Our attention is called to the great fact that China purchased a larger number of the Scriptures than was purchased by all the Christian nations of the world in the first year of the last century. This means a new life for an awakening people."—R. G. Seymour, D. D.

#### Post-Davidic Psalms

The four psalms in this week's assignment were "written presumably by Asaph and others during the reign of Asa and Jehoshaphat. Asaph was a Levite, eminent as a musician, appointed by David to preside over the sacred choral services which he organized. He was celebrated in aftertimes as a prophet and poet. The titles of eleven of the psalms bear his name."

#### First and Second Kings

"The books of Kings form but one book in the ancient Hebrew manuscripts. They give us the history of the death of David, the reign of Solomon, the divided kingdom, and the captivity.

"The truth of this history stands today beyond question. The contact with Assyria, Egypt, and Babylon is confirmed, supplemented, and strikingly illustrated by the cuneiform and other inscriptions. 'Berosus, Manetho, Menander, and Dios, the heathen historians of these countries, join with the monuments in the support which they furnish to our author's truthfulness and accuracy.' . . .

"David, shortly before his death, made a declaration in favor of his son Solomon, who was placed upon the throne. Then began that brilliant reign for which David had made preparation by his wise policy at home, his conquests abroad, and the great store of material and treasure which he had accumulated. Solomon's rule began and continued for a while in a blaze of glory, but the end was shrouded in clouds and darkness."—H. T. Sell.

#### Shalmaneser and Jehu

A PAVEMENT SLAB.—Early in the reign of Omri, king of Israel, the power of Assyria began to increase. The first great king of this period was Assurnasir-apli; and his son, Shalmaneser II, came to the throne in the closing days of the reign of Jehu. Hazael of Damascus, who obtained the throne of Syria by treachery and murder (2 King 8), is frequently mentioned in the records left by Shalmaneser. On an old pavement

slab is preserved the record of an expedition against this Hazael by the Assyrian monarch. According to this account, Shalmaneser defeated Hazael in battle, killed his soldiers, captured his chariots and horses, destroyed his plantations and towns, and shut up the fleeing monarch in the city of Damascus. The inscription ends with the statement,—

"At that time I received the tribute of the Tyrians and Sidonians, and of Jehu the son [successor] of Omri."

**THE BLACK OBELISK.**—Another interesting relic of that campaign is preserved in a small black stone obelisk, discovered by Layard in the great mound of Nimrud. The four sides of this obelisk are covered with pictures engraved in the stone, and above them are cuneiform inscriptions explaining their meaning. One of these pictures represents "a figure with marked Jewish features" kneeling before Shalmaneser; behind him are slaves bearing gifts. Over the group is this inscription:—

"The tribute of Jehu the Son of Omri, silver, gold, basins of gold, bowls of gold, cups of gold, buckets of gold, lead, a royal scepter, staves, I received."

## Publishing Department

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

### Student Canvassing in the Lake Union Conference

ABOUT ten years ago the plan was set in motion for students to be favored with an extra amount on their sales, in order to encourage them to get the practical experience of interesting people in the truths contained in the books. It took some time to get the students fully to accept the idea that canvassing is a successful method of earning their way through school. But gradually, as a few met with success, and brought back to the students the precious experiences that they had had in the work, the conviction deepened, until now we find a large number of consecrated student canvassers. Last year about fifty-five went from Emmanuel Missionary College,



EMMANUEL MISSIONARY COLLEGE STUDENT COLPORTEURS

and this year there will be more than sixty. Last year there were about twenty-five from the Swedish Seminary, and this year there will be thirty-five.

We just closed an institute at Emmanuel Missionary College, and all the field secretaries of the Lake Union Conference were in attendance and took part in giving instruction. During the past year the students in the school had been under the instruction of competent leaders selected from among the students. They had held meetings each week, studying their books and Christian salesmanship, so that their success in the field is due to a good preparation under the blessing of God.

J. B. BLOSSER.

### A Little Press That Speaks in Different Languages

THE Philippine Mission job press was very busy last year, operating two shifts a day, and part of the time running all night. It has printed books and tracts in the Tagalog, Cebuan, Panayano, and Ilocano languages, besides our paper in the Tagalog. Our books show that \$12,678.74 worth of literature has gone from our office. A little over two hundred dollars' worth may have been returned by our agents, leaving more than \$12,400 worth of books, tracts, and papers put into the homes of the Filipinos.

But what has this accomplished? Our Bible workers are kept more than busy following up the interests thus created. In the northern part of Luzon a man, after reading some tracts, walked two days to inquire of Elder Hay about the truth. Our tent meeting in San Pablo, where more than one hundred have been baptized, was started by our canvassers. At our last missionary meeting, one of our colporteurs said that in a certain town he was stopped by a policeman and questioned as to his work. The policeman seeing the canvasser's book bag, said, "I infer from that bag that you are an optician carrying glasses." Receiving an affirmative reply, the policeman asked to see the glasses. When he saw the books and Bibles, he said, "Why, these are books!" The worker replied, "Yes, but they are glasses for the souls of men. Many are in darkness, and these help them to see. The Bible is a light unto our feet. There are many people needing these to help them find the way into the kingdom of God." After being shown these "glasses," the policeman allowed the canvasser to go on his way in peace.

We have twenty-six Filipino and two foreign colporteurs at present in the field.

Last week I baptized two men from the town of Luta who had received the truth from our colporteurs. A Pampango, who recently accepted the truth, has translated four tracts into his native language. Thus a new tongue has been added to those in which is being proclaimed the message of the coming King.

L. V. FINSTER.

### Faith as a Mustard Seed

ONE Sabbath afternoon at our missionary meeting, I had given a short talk on the subject of faith. I had made special reference to the Saviour's parable of the grain of mustard seed, calling attention to the fact that though the seed was small, yet it had within itself all the elements of growth.

One of our Filipino sisters arose, and with sobs of gratitude to God, told her experience in selling *Patnubay ng Katubusan*, our native missionary paper.

She said that when she started to sell the December special, her faith was small, like the mustard seed; but as she worked and success came, her faith grew as the plant from the mustard seed, and that by the help of God she had been able to sell almost a thousand papers in about two weeks.

W. E. LANIER.



BROADVIEW SWEDISH SEMINARY STUDENT COLPORTEURS

### The Summary

ANOTHER month has quickly passed, and we are presenting to the readers of the REVIEW another report giving a glimpse of what is being done by our colporteurs in the sale of books and magazines.

This report of course shows only the hours of labor, and the value of sales represented in dollars and cents, but who can tell the number of souls being reached with the message by the thousands of pages represented by these figures? The judgment alone can reveal this.

We are thankful for the splendid increase in the sale of our subscription books as shown in these reports from month to month, in both home and foreign fields. It will be noted that while there is a slight falling off in some of the war-stricken fields, such as England and Germany, the sales are remarkably good in view of the situation existing in those countries.

Only three of the unions reporting in the North American Division show a falling off in sales this month, and in these the decrease is not large, with the exception of the Lake Union. Brother Blosser, the veteran leader in that union, assures us that with the one hundred and fifty students from the schools who will soon be in the field, we can expect a different report next month.

Never in the history of our work have the people seemed more anxious to purchase our literature. The following is only a sample of the many interesting experiences which reach us, illustrating this:—

One of our lady colporteurs had occasion to call on a woman to whom she had delivered a book a few days previously, and found she had begun keeping the Sabbath. The woman bought six more books, to distribute among those in whom she was especially interested.

Another woman, who lived in a hidden recess among the cañons, hearing that one of our colporteurs was in the neighborhood, and fearing he would not find her, sent to several of her neighbors to have him be sure to call. She gave her order for a book, and also for a Bible.

At another place, a man had just returned home from the hospital, and learning of the work of the colporteur, gathered the family about the bed while the book was being shown, and gratefully gave his order for a full morocco binding, and thanked the colporteur again and again for calling at his home.

Surely the harvest is ripe.

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.

April, 1915, 418,884 copies, value \$10,001.96; April, 1916, 365,373 copies, value \$11,086.68.

### The Colporteurs' Summary for April, 1916

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1916	VALUE 1915	NO. COP.	VALUE 1916	VALUE 1915
ATLANTIC							
Maine	6	559	\$ 755.65	\$ 555.65	130	\$ 13.00	\$ 101.10
N. New England	6	412	263.75	262.90	1400	140.00	73.70
Massachusetts	12	719	932.15	619.95	5059	505.90	689.50
S. New England	12	1190	1417.05	82.55	840	84.00	187.20
E. New York	13	2202	2720.50	2471.75	616	61.60	106.80
W. New York	5	223	119.57	289.25	1310	131.00	320.50
Greater New York	8	495	657.85	955.32	3236	323.60	469.10
Totals	62	5800	6866.52	5237.37	12591	1259.10	1947.90
COLUMBIA							
Ohio	33	3067	2709.05	2257.85	2804	280.40	301.00
Chesapeake	13	1285	1677.35	773.99	432	43.20	52.90
Virginia	11	1127	1067.60	1059.10	728	72.80	341.00
W. Pennsylvania	11	1457	1631.60	1165.80	1530	153.00	189.20
E. Pennsylvania	7	779	545.40	237.95	1803	180.30	184.40
West Virginia	11	1143	1634.80	471.00	755	75.50	101.90
New Jersey	3	373	402.45	974.80	545	54.50	174.10
Dist. of Columbia	10	308	950.85	452.12	663	66.30	269.00
Totals	99	9539	10619.10	7392.61	9260	926.00	1613.50
LAKE							
E. Michigan	7	723	608.20	1094.15	1201	120.10	138.00
W. Michigan	9	744	540.60	232.75	1080	108.00	94.10
N. Michigan	7	600	343.75	511.50	200	20.00	67.80
Wisconsin	6	409	300.00	724.90	898	89.80	352.70
N. Illinois	12	858	702.50	1314.50	602	60.20	472.50
S. Illinois	19	2131	2255.52	2513.15	253	25.30	235.90
Indiana	15	895	689.10	1738.30	60	6.00	110.80
Totals	75	6360	5439.67	8129.25	4294	429.40	1471.80
EASTERN CANADIAN							
Ontario	1		551.90	704.70	1511	151.10	349.00
Quebec			1.70	85.85	55	5.50	11.20
Maritime			312.70	57.75	325	32.50	93.80
Newfoundland			.60	15.00			
Totals	1		866.90	863.30	1891	189.10	454.00
SOUTHERN							
Louisiana	8	537	1431.50	871.20	455	45.50	152.40
Alabama	11	1097	1252.95	1282.90	710	71.00	138.90
Kentucky	13	1195	2059.26	1749.60	180	18.00	94.90
Mississippi	25	2075	4713.05	3172.60	830	83.00	68.70
Tennessee River	13	945	1112.40	787.15	471	47.10	167.40
Totals	70	5849	10569.16	7863.45	2646	264.60	622.30
SOUTHEASTERN							
Cumberland	8	947	722.60	1697.76	335	33.50	107.50
Georgia	11	971	940.30	1794.65	976	97.60	114.00
North Carolina	18	1828	1989.65	1300.05	770	77.00	132.50
South Carolina	8	737	1003.45	690.05	370	37.00	62.80
Florida	8	672	1099.03	1011.50	323	32.30	189.90
Totals	53	5155	5755.03	6494.01	2774	277.40	606.70
SOUTHWESTERN							
Arkansas	16	1763	1873.61	663.70			69.70
Oklahoma	20	806	1100.55	1740.70	41	4.10	136.70
N. Texas	17	1228	1643.50	1042.60	280	28.00	41.00
S. Texas	13	1112	2006.95	1085.15	1725	172.50	155.40
W. Texas	7	443	439.15	925.00	600	60.00	15.00
New Mexico	3	109	52.25	954.25	250	25.00	39.00
Totals	76	5461	7116.01	6411.40	2896	289.60	456.80
CENTRAL							
Missouri	9	1173	1144.10	1084.85	1401	140.11	117.50
Colorado	3	423	277.00	807.15	285	28.50	205.50
Nebraska	8	889	1094.35	175.25	155	15.50	97.10
Wyoming	3	559	701.55	55.10	7	.70	21.30
Kansas	17	1922	2356.95	824.95	708	70.80	352.50
Totals	40	4966	5573.95	2947.30	2556	255.60	793.90
NORTHERN							
Iowa	11	1523	1472.20	75.35	2825	282.50	870.50
Minnesota	5	653	529.35	522.84	5596	559.60	568.20
North Dakota	3	106	164.55	429.50	1090	109.00	258.40
South Dakota	5	556	679.00	51.50	70	7.00	91.80
Totals	24	2838	2845.10	1079.19	9581	958.10	1788.90
PACIFIC							
Cal. California	11	736	614.95	299.50	1265	126.50	109.50
California	3	155	233.75		2230	223.00	496.20
N. California	7	734	1112.70		145	14.50	19.50

"THE liberal soul shall be made fat: and he that watereth shall be watered also himself."

N. W. California	2	294	\$276.70	\$		\$		\$
S. California	1	19	45.10	260.65	2690	269.00		404.50
S. E. California	1	96	60.25					
Inter-Mountain	6	512	853.40	276.25	249	24.90		13.50
Arizona	1	129	350.00	61.00	513	51.30		7.50
Totals	32	2675	3546.85	897.40	7092	709.20		1050.70

NORTH PACIFIC

E. Oregon						1.50		
W. Washington	5	340	526.30	289.20	1100	110.00		452.20
Upper Columbia				1600.00	800	80.00		110.60
W. Oregon	3	273	458.00	405.15	685	68.50		175.30
S. Oregon				386.00	60	6.00		30.30
S. Idaho	3	368	510.50	110.00	386	38.60		55.00
Montana				257.00	866	86.60		79.00
Totals	11	981	1494.80	3047.35	3897	389.70		903.90

WESTERN CANADIAN

Alberta					1150	115.00		230.50
Manitoba					830	83.00		59.50
British Columbia					185	18.50		174.00
Saskatchewan					314	31.40		180.00
Totals					2479	247.90		644.00
Foreign and Miscellaneous					6417	641.70		518.80
Subscription lists					29843	2984.30		5454.80

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	83	6667	7738.60	6593.35	8520*	1159.39		1683.19
British	23	1913	1068.18	1495.09	142341	2888.34		903.97
Scandinavian	85	12851	6617.91	5547.05	29128	1875.41		446.82
Latin	12	1140	795.16	2169.89	4805	143.08		232.58
W. German	47	4739	1933.40	2230.64	72000	1608.71		2612.83
E. German	56	5901	2453.98	2344.89	70578	1881.04		2637.74
Danube	31	3014	1376.12	544.26	83	1.95		
Gen. European	58	5969	2594.94	2326.52	22684	743.62		598.99
South African	11	586	1367.28		817	76.74		
India	5	439	682.06	464.39	3823	180.66		
Levant				57.63				
Korean			93.87	21.35	3582	89.55		157.50
China			1.32		4786	206.03		
Japan			50.14		1005	80.12		148.73
Philippine				643.51				121.25
Portuguese					721	17.04		
Hawaiian	2	120	204.70		500	45.00		
Canary Islands	1	23	5.40	180.76				2.48
Porto Rican	6	750	1031.85					
Cuban	9	471	1670.95	2127.15				
South American				1060.94				227.88
Brazilian	31	4581	3687.40	803.86				
Jamaica				91.05				228.00
Totals, foreign	460	49164	33373.26	28702.33	365373	11086.68		10001.96
Totals, N. Amer.	543	49624	60693.09	50272.63	98217	9821.70		18328.00
Grand Totals	1003	98788	\$94066.35	\$78974.96	463590	\$20908.38		\$28329.96

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	94,066.35
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	July	1913	1914	1915
Jan.†	177080	152971	170760	177107		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	98217	Oct.	126557	174182	123027
May	166465	168934	158114		Nov.	100351	142040	98174
June	156550	189897	159635		Dec.	99504	143190	107229
Totals						1804391	2147976	762048

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

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

Massachusetts	June 8 to 18
Western New York, Buffalo	June 16 to 25
Eastern New York, Oneida	June 22 to July 2
Southern New England	Aug. 17 to 27
Northern New England	Aug. 24 to Sept. 3
Maine	Aug. 31 to Sept. 10

CENTRAL UNION CONFERENCE

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

COLUMBIA UNION CONFERENCE

Virginia, Richmond	May 25 to June 4
Chesapeake, Rock Hall, Md.	June 8 to 18
Eastern Pennsylvania, Lebanon	June 22 to July 2
New Jersey, Trenton	July 27 to Aug. 6
Ohio	Aug. 17 to 27
West Pennsylvania, Pittsburgh	Aug. 24 to Sept. 3
West Virginia	Aug. 26 to Sept. 5

EASTERN CANADIAN UNION CONFERENCE

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

LAKE UNION CONFERENCE

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

NORTH PACIFIC UNION CONFERENCE

Upper Columbia, Walla Walla, Wash.	May 25 to June 4
Western Oregon, Portland	June 1 to 11
Montana, Bozeman	June 8 to 18
Western Washington, South Tacoma	Aug. 24 to Sept. 3

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
California, Oakland	June 1 to 10
Northern California, Oak Park, Stockton	June 6 to 18
Southern California, San Fernando	June 15 to 25
Northwestern California, Napa	July 20 to 30
Southeastern California, Santiago	Aug. 3 to 13
Inter-Mountain	About October 1
Arizona	Oct. 12 to 22

SOUTHEASTERN UNION CONFERENCE

Cumberland, Charleston, Tenn.	June 1 to 11
North Carolina, Statesville	June 15 to 25

SOUTHERN UNION CONFERENCE

Louisiana	July 20 to 30
Mississippi	July 27 to Aug. 4
Tennessee River, Nashville	Aug. 3 to 13
Alabama, Montgomery	Aug. 10 to 20
Kentucky, Bowling Green	Aug. 17 to 27

SOUTHWESTERN UNION CONFERENCE

North Texas	July 13 to 23
-------------	---------------

WESTERN CANADIAN UNION CONFERENCE

Manitoba, Minnedosa	June 15 to 25
Saskatchewan, Saskatoon	June 29 to July 9

**Wisconsin Conference Association**

THE annual session of the Wisconsin Conference Association of Seventh-day Adventists (incorporated) will be held in Madison, Wis., in connection with the camp meeting of the Wisconsin Conference, June 8-18, 1916. The first meeting will be held at 11 A. M., Tuesday, June 13. Officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. All accredited delegates to the Wisconsin Conference are delegates to the association.

P. A. HANSON, *President*.  
FRANK HINER, *Secretary*.

**Montana Conference Association**

NOTICE is hereby given that the Montana Conference Association of Seventh-day Adventists, a legal corporation, will hold its regular annual meeting in connection with the Montana Conference, June 8-18, 1916, for the purpose of transacting any business that may be lawfully done by the constituency of said corporation.

The constituency of this corporation is composed of all delegates assembled in the eighteenth annual session of the Montana Conference of Seventh-day Adventists. The first meeting will be held at 10 A. M., Monday, June 12.

U. BENDER, *President*.  
T. G. JOHNSON, *Secretary*.

**Cumberland Conference Association**

NOTICE is hereby given that the ninth annual meeting of the Cumberland Conference Association of Seventh-day Adventists (incorporated) will be held in Charleston, Tenn., in connection with the camp meeting, June 1-11, 1916. The first meeting will be held Tuesday, June 6.

R. W. PARMELE, *President*.  
C. R. MAGOON, *Secretary*.

**North Carolina Conference Association**

NOTICE is hereby given that the annual meeting of the constituency of the North Carolina Conference Association of Seventh-day Adventists will be held on the camp ground, in Statesville, N. C., Tuesday, June 20, 1916. The first meeting is called for 10 A. M. on the above date, for the election of a board of trustees, and for the transaction of such other business as may properly come before the association.

J. B. LOCKEN, *President*.  
C. R. CALICOTT, *Secretary*.

**The Seventh-Day Adventist Association of Colorado**

THE regular annual session of the Seventh-day Adventist Association of Colorado will be held in connection with the camp meeting, in Denver, June 8-18, 1916. The first meeting of the association will be held at 9:15 A. M., Monday, June 12. The regular election of officers, and such other business as may properly come before the association, will be attended to during this session.

A. T. ROBINSON, *President*.  
R. T. EMERY, *Secretary*.

**Chesapeake Conference Association**

NOTICE is hereby given that the Chesapeake Conference Association of Seventh-day Adventists, a legal corporation, will hold its regular annual meeting in connection with the conference and camp meeting, June 8-18, 1916, at Rock Hall, Md., for the purpose of transacting any business that may be lawfully done by the constituency of said corporation. The constituency of this corporation is composed of all regular delegates assembled in the seventeenth annual session of the Chesapeake Conference. The first meeting will be held at 10 A. M., Monday, June 12.

J. O. MILLER, *President*.  
EMMA S. NEWCOMER, *Secretary*.

**Saskatchewan Conference**

THE fifth annual session of the Saskatchewan Conference of Seventh-day Adventists will be held on the camp grounds, in Saskatoon, Saskatchewan, June 29 to July 9, 1916, for the purpose of electing officers, and of transacting such other business as should properly come before the meeting. The first session will be held at 9:30 A. M., July 2. Each church is entitled to be represented in the session of this conference as follows: By one delegate without regard to numbers, which shall be the elder (if there is one), and to one additional delegate for every seven of its members. Members of the executive committee, ministers holding credentials from the conference, and all departmental secretaries are conference delegates.

A. C. GILBERT, *President*.  
U. WISSNER, *Secretary*.

**Saskatchewan Conference Association**

NOTICE is hereby given that the Saskatchewan Conference Association of Seventh-day Adventists will hold its annual session in connection with the meeting of the Saskatchewan Conference of Seventh-day Adventists, in Saskatoon, Saskatchewan. The first meeting of the association will convene at 9:30 A. M., July 3. At this session officers will be elected, and such other business transacted as pertains to the association.

A. C. GILBERT, *President*.  
U. WISSNER, *Secretary*.

**Western New York Conference**

THE tenth annual session of the Western New York Conference of Seventh-day Adventists will be held June 16-25, 1916, on the camp ground on Humboldt Parkway, near East Ferry Street, Buffalo, N. Y., for the purpose of electing officers for the ensuing year, and for the transaction of such other business as may properly come before the delegates. Each organized church is entitled to one delegate for the organization, and to one additional delegate for each ten members. The first meeting of the session will be held at 9 A. M., Friday, June 16.

H. C. HARTWELL, *President*.  
W. M. VEHORN, *Secretary*.

**Western New York Conference Association**

THE annual session of the Western New York Conference Association of Seventh-day Adventists (a legal corporation) will be held in connection with the tenth annual session of the Western New York Conference, at Buffalo, N. Y., on the camp ground on Humboldt Parkway, near East Ferry Street. The first meeting will be called at 5 P. M., Tuesday, June 20, 1916. All accredited delegates to the conference compose the constituency of the association.

H. C. HARTWELL, *President*.  
J. E. BELKNAP, *Clerk*.

**New York Conference Association**

NOTICE is hereby given that the twelfth annual session of the New York Conference Association of Seventh-day Adventists will be held in connection with the regular session of the Eastern New York Conference of Seventh-day Adventists, on Cleveland Street, Oneida, N. Y., June 22 to July 2, 1916, for the purpose of electing officers, and of transacting such other business as may properly come before the association. The first meeting is called for 10 A. M., Monday, June 26. The legal voters of this association are the representatives of the local churches elected as such to its annual sessions, also the members of the executive committee and such other persons as are in the employ of, and drawing pay from, the Eastern New York Conference of Seventh-day Adventists.

WALTER R. ANDREWS, *President*.  
HOWARD A. MAY, *Secretary*.

**East Michigan Conference**

THE fourteenth annual session of the East Michigan Conference of Seventh-day Adventists will be held in connection with the camp meeting at Saginaw, Mich., June 22 to July 2, 1916. The first meeting will be held at 9:30 A. M., Friday, June 23. At this session officers will be elected for the ensuing year, and any other business transacted that may properly come before the conference. Each church is entitled to one delegate for each fifteen members or fraction thereof.

A. J. CLARK, *President*.  
TILLIE E. BARR, *Secretary*.

**East Michigan Conference Association**

THE annual session of the East Michigan Conference Association of the Seventh-day Adventists will be held in connection with the conference and camp meeting, at Saginaw, June 22 to July 2, 1916. At this meeting, officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. The first meeting will be held at 10:30 A. M., June 27.

A. J. CLARK, *President*.  
TILLIE E. BARR, *Secretary*.

**Illinois Conference Association**

THE next annual session of the Illinois Conference Association of Seventh-day Adventists will be held at Joliet, Ill., in connection with the State conference and camp meeting. The purpose of this meeting will be the election of all the regular officers and the board of trustees. All accredited delegates to the conference compose the constituency of this association. The first legal meeting will be called at 9 A. M., June 21, 1916.

W. A. WESTWORTH, *President*.  
H. E. MOON, *Secretary*.

**Eastern New York Conference**

THE annual session of the Eastern New York Conference of Seventh-day Adventists will be held in connection with the regular session of Cleveland Street, Oneida, N. Y., June 22 to July 2, 1916, for the purpose of electing officers, and of transacting such other business as may properly come before the conference. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members. The first meeting of the conference is called to convene at 10 A. M., Friday, June 23.

WALTER R. ANDREWS, *President*.  
HOWARD A. MAY, *Secretary*.

**Northern Illinois Conference**

THE fourteenth annual session of the Northern Illinois Conference will be held in connection with the camp meeting, at Joliet, Ill., June 15-25, 1916. Each local church is entitled to one delegate for the organization, and to one additional delegate for every fifteen members. This meeting is for the purpose of electing officers for the coming term, and the question of changing the constituency to make the term of office two years instead of one will be considered; also any matters that may properly come before this body.

W. A. WESTWORTH, *President*.  
H. E. MOON, *Secretary*.

**Manitoba Conference**

THE thirteenth annual session of the Manitoba Conference of Seventh-day Adventists will be held in connection with the camp meeting at Minnedosa, Manitoba, June 15-25. The first meeting will be held at 9:30 A. M., June 16. Each local church is entitled to one delegate at large (usually the elder), and to one additional delegate for every seven of its membership. This meeting is for the purpose of electing officers for the coming term, and attending to other business that should properly come before the conference.

E. M. CHAPMAN, *President*.  
B. L. GRUNDET, *Secretary*.

## The World's Crisis Series

THE following books, issued in The World's Crisis Series, are especially timely. They deal with the particular subjects that are absorbing the minds of men and statesmen at the present time. Although some of them have been issued only a very few months, yet their circulation has already gone up to 100,000 or more. They are just the thing to place in the hands of people at this time, to direct their minds to the true solution of present-day problems.

	PAPER	CLOTH
The World's Crisis .....	\$. 25	\$ .50
Armageddon .....	.25	.50
The Shadow of the Bottle.....	.25	.50
His Glorious Appearing .....	.25	.50
Helps to Bible Study .....	.25	.50
Our Paradise Home .....	.25	.50
The Vatican and the War ....	.25	.50
The Other Side of Death .....	.25	.50
Total cost: paper, \$2.00; cloth, \$4.00		
Special rate to agents.		

## Song Books

WE are now publishing songbooks suited to every kind of religious service. The Seventh-day Adventist hymnal, entitled —

### "Hymns and Tunes,"

contains 1,413 songs especially adapted to church services. The songs are so classified and indexed that one can easily find just the ones he wishes on any subject. Full cloth cover, 75 cents; half leather, \$1.50; full Russia leather, \$2; flexible morocco, \$2.50.

### "Christ in Song"

This is the standard songbook for Sabbath schools, and contains 950 songs. Full cloth binding, 50 cents; half morocco, \$1; full morocco, \$2; flexible morocco, \$2.50.

### "Songs of the Message"

This is a choice selection of songs from "Hymns and Tunes," especially designed for tent meetings and other evangelistic services. Paper cover, 20 cents; full cloth, 35 cents.

### "Songs of Zion"

This is a splendid collection of songs, many of them new. Several thousand copies of this book have been sold during the last year for use in tent meetings and other special services. Prices: paper cover, 15 cents; full cloth, 30 cents.

### "Songs for the King's Business"

A special collection of songs by some of the best music writers of the present day. Splendid for choir use or young people's meetings or other special services. Price, 40 cents.

## Berean Library

THE following books, if purchased in the regular cloth-bound editions, would cost the purchaser \$8, but in the Berean Library, which is printed from the plates of the regular standard edition, but on thin paper and bound uniformly in paper covers, the full set, put up in a neat pasteboard box, can be secured, postpaid, for \$2.50. The following books are in this library:—

NO.	PRICE
1. Steps to Christ .....	\$. 25
2. Thoughts on Daniel .....	.30
3. Thoughts on Revelation .....	.35
4. Religious Liberty in America.....	.35
5. The Sabbath in the Scriptures....	.25
6. The Sabbath in History .....	.50
7. Capital and Labor .....	.25
8. Here and Hereafter .....	.30
The complete set .....	\$2.50

## Home Workers' Books

IN this list are included some of the best books we have for children and young people, as well as a number of special interest to mature minds. It will be well for you to preserve the list for future reference. Many of these books are handled to excellent advantage by individuals who can devote only a few hours occasionally to this line of work. A special prospectus called the Home Workers' Prospectus, showing samples of many of these books, can be had from your tract society for only \$1.

	PAGES	PRICE
Sketches of Bible Child Life.....	144	\$. 75
Conflict Between Capital and Labor..	208	.75
Elo the Eagle and Other Stories....	186	1.00
Friends and Foes in Field and Forest.	245	1.00
A Friend in the Kitchen .....	112	.50
My Garden Neighbors .....	256	1.00
Helps to Bible Study .....	128	.50
The House We Live In .....	218	1.00
Our Little Folks' Bible Nature....	160	.50
Making Home Peaceful .....	228	.75
Spring Blossoms .....	64	.35
Story of Pitcairn Island .....	266	1.00
Those Bible Readings .....	206	.75
Thoughts from the Mount of Blessing	218	.75
Uncle Ben's Cobblestones .....	221	1.00
Uncle Ben's Cloverfield .....	295	1.00
The Vegetarian Cookbook .....	266	1.00

Prices ten per cent higher in Canada. Order from your conference tract society.



WASHINGTON, D. C., JUNE 1, 1916

## CONTENTS

NOTE AND COMMENT .....	2
EDITORIALS	
Spiritual Declension — Armageddon —	
Industrial Unrest .....	3-5
GENERAL ARTICLES	
"Without Mixture," F. D. Starr .....	6
A Fearful Responsibility, Joseph E. Steed .....	6
Kill That Enemy, H. A. St. John .....	6
Soul-Winning, W. F. Martin .....	6
"Rejoice Evermore," C. H. Bates .....	7
Creation; Its Divine Author and Spiritual Significance, C. F. Campbell .....	7
"Seek Righteousness," G. B. Starr .....	8
Further Incidents of the Early Days, Geo. I. Butler .....	8
Cheerfulness and Expression, Emma Marie Harris .....	9
Rendering to God His Own—No. 4, W. S. Chapman .....	9
The Lord's Prayer, Matt. 6:9-13, Arranged by Helen M. Fletcher .....	10
THE WORLD-WIDE FIELD .....	11, 12
OUR HOMES .....	13, 14
THE FIELD WORK .....	15, 16
EDUCATIONAL DEPARTMENT .....	17, 18
MEDICAL MISSIONARY DEPARTMENT .....	18
MISSIONARY VOLUNTEER DEPARTMENT ..	18, 19
PUBLISHING DEPARTMENT .....	19-21
MISCELLANEOUS .....	20-22

ELDER G. B. THOMPSON left Washington last week to attend the camp meetings in the Pacific Union Conference.

THE Pacific Press Publishing House is beginning its work on the next Harvest Ingathering number of the *Signs*, material for which has been supplied by our missionaries in the fields.

ELDER I. H. EVANS returned this week from Loma Linda, Cal., where he had been called to counsel with the brethren concerning the work there. On his return from the West, he gave the baccalaureate sermon in connection with the commencement exercises of Union College. Prof. Frederick Griggs delivered the graduating address.

AFTER the death of Prof. H. R. Salisbury, of India, in the "Persia" disaster, it was Sister Salisbury's purpose to continue her work in India. Acting under counsel, however, she thinks it wise to return to this country to regain health and strength for the service. We learn by cable that she was planning to sail from India in May, by the Pacific route.

LAST week Elder N. Z. Town arrived in Washington from his trip through the South American field. Brother Town brings a very cheering report. Having labored for years in the early days in South America, the present growth and development of the work appeal with particular force to him. This cause is firmly rooted in all parts of the great South American continent.

THE commencement exercises of the Washington Missionary College were held May 15-22. Elder A. G. Daniells gave the baccalaureate sermon, in the Takoma Park church, Sabbath, May 20. The graduating exercises proper were held in the Takoma Park church Monday evening, May 22. Elder C. S. Longacre gave the address. Prof. J. L. Shaw, president of the College, presented diplomas to seven graduates from the academic course and to four graduates from the medical evangelistic course. Twenty-one received the degree Bachelor of Arts. Twenty-seven of the young men and women who have attended the Missionary College the last year are under appointment for work in foreign fields. Some of these will leave at once; others will wait until next fall. The second year that the Washington Missionary College has done regular college work has proved a most successful one. Prof. J. L. Shaw will now devote his time to the work of assistant secretary of the General Conference, the position to which he was called by the Loma Linda council. Prof. B. F. Machlan will succeed him as president of the Washington Missionary College.

## An Object Lesson

WE wish to call the attention of our readers to the large number of excellent articles in our General Articles department. None of these articles is long, and not one is prosy. We wish that we might receive many such articles as these from our brethren throughout the field. Some of the articles which are sent us are too long. Often we receive articles covering ten or fifteen pages of type-written matter, and we well remember one several years ago which covered one hundred and fifteen pages of closely written foolscap.

Some send articles with the statement that they have never written before for publication, and should like to see their article in print; but instead of concise articles on different phases of Christian experience, they send page after page written in a prosy, meandering style, quite unusable in the crowded columns of our church paper. Let these beginners take as models for their efforts such articles in this number as the ones from Elders F. D. Starr, H. A. St. John, and W. F. Martin, and others. These experienced writers do not endeavor to exhaust a line of thought. They take a particular point and address themselves to it in clear, concise language. These articles are refreshing to the weary spirit. We can nearly always use articles of such length and style, whereas long prosy ones must be laid aside to await a dearth of copy.

We are desirous of presenting every week in our church paper a large variety of matter to meet the various needs and tastes of our readers. We can do this only as our contributors boil down their matter and come to the point in what they have to say. Let us all, both editors and contributors, seek to do this as far as possible in the future. Some subjects, of course, like doctrinal discourse or articles requiring long quotations, must have greater space for proper treatment. The large majority of articles could be shortened to great advantage.

ONLY a few days ago Brother J. V. Willson, of Kimberley, South Africa, notified the General Conference that he felt he should have to retire from the strenuous work he has been carrying in the field for many years, and take duties more in keeping with his age and physical powers. However, he was looking forward to years of service in connection with some of our medical institutions or elsewhere. Last week a cable message came from South Africa announcing Brother Willson's death. Our sympathies are with Sister Willson, and with the members of the family in this country. We know that their friends will pray that the Lord may comfort and strengthen Sister Willson at this time. Brother Willson has been a faithful laborer in Africa during seventeen years or more of earnest service.

THE Mission Board is very desirous of getting into communication with any one who speaks the French language, or has given a fair amount of study to the language, who has also the experience qualifying for work as secretary and accountant in a mission field. We shall be glad to have information concerning any one who may possibly answer this call. While thus advertising the need of a French-speaking secretary and treasurer, we should be glad also to hear from any one with experience in this department of the work who has a knowledge of Spanish, or who may have spent some years in the study of Spanish. Address Mission Board, Takoma Park, Washington, D. C.

WE have received the commencement announcement of Pacific Union College. The exercises are to be held June 1-4. This excellent institution has completed another profitable year, and is graduating an earnest class of young men and women to go out as workers in connection with this movement. Seventeen complete the college course, seven the ministerial, three the premedical, six the normal, two the pianoforte, two the shorthand, one the business, and twenty the academic. Deducting seven who appear in two courses, this leaves a total class of fifty-one.

FROM a letter from Lucknow, India, dated April 6: "It is beginning to get hot here; the thermometer registers around 103° and 104°F. these days, and is constantly rising." As the midsummer comes on in the tropical fields, added pressure comes upon the workers as they seek to keep up enthusiasm and activity in the service. Pray that health and strength may be given to the missionaries round the whole tropical belt.

## A Call for Teachers

THE rural schools in the South are greatly in need of fifteen or twenty teachers. The summer training school for teachers opens at Madison, Tenn., June 21. Will those who feel impressed to volunteer for this field correspond with us at once, with recommendation from their union conference president?

NORTH AMERICAN DEPARTMENT  
OF EDUCATION.