

# The Advent Review and Sabbath Herald



Vol. 93

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No. 47

THE GOSPEL TO ALL NATIONS

## Alone with God

**I**T is only in the cool of the day that I can hear thy footsteps, O my God. Thou art ever walking in the garden. Thy presence is abroad everywhere and always; but it is not everywhere or always that I can hear thee passing by. The burden and heat of the day are too strong for me. The struggles of life excite me, the ambitions of life perturb me, the glitter of life dazzles me; it is all thunder and earthquake and fire. But when I myself am still, I catch thy still small voice, and then I know that thou art God. Thy peace can only speak to my peacefulness, thy rest can only be audible to my calm; the harmony of thy tread cannot be heard by the discord of my soul. Therefore, betimes I would be alone with thee, away from the heat and the battle. I would feel the cool breath of thy Spirit, that I may be refreshed once more for the strife. I would be fanned by the breezes of heaven, that I may resume the dusty road and the dolorous way. Not to avoid them do I come to thee, but that I may be able more perfectly to bear them. Let me hear thy voice in the garden in the cool of the day.—George Matheson, in the *Watchman-Examiner*.

ISAIAH

ROMANS

ADD TO THE  
ESTIMONY

JUSTIFIED  
FREELY BY HIS  
GRACE



## Special Mention

### The Need of the Ellen G. White Memorial Hospital

WE are living in the time of the end. War and famine, fire and flood, pestilence and crime, are abroad in the earth in greater degree than ever before. More people were stricken and died from the excessive heat this summer than at any other one time in the history of the country. The epidemic of infantile paralysis in the Eastern States has been unprecedented.

The Lord told his people in ancient times that if they failed to obey his law and to fear his glorious name, "then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses." Deut. 28: 58, 59.

We, too, are living in an age when men and women have forgotten God, and have made void his holy law. Therefore it is meet that we should not overlook the hand of Heaven in the colossal visitations of war and famine, fire, flood, and plague, which are devastating mankind. God himself has written: "I have sent among you the pestilence: . . . yet have ye not returned unto me, said the Lord. . . . Therefore . . . prepare to meet thy God, O Israel." Amos 4: 10-12.

For such a time as this are Seventh-day Adventists come to the kingdom. To us the world is a vast lazar house, in which Christ has called us to heal the sick, the afflicted, and those who are tortured with evil spirits. Like the Master, we must turn away none who come to us for healing. Of him it is written: "Many of those who came to Christ for help had brought disease upon themselves; yet he did not refuse to heal them." Our course must be the same. In a peculiar way, the woes of the sons and daughters of men must appeal to every true medical missionary, and special training is necessary in order that this may be so. Our hearts are to be touched, as was the heart of Christ, and of him we read in "The Desire of Ages," the following beautiful words:—

"Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. When fever is burning up the life current, he feels the agony. And he is just as willing to heal the sick now as when he was personally on earth. Christ's servants are his representatives, the channels for his working. He desires through them to exercise his healing power."—*Trade Edition, p. 987.*

"The sufferings of every man are the sufferings of God's child, and those who reach out no helping hand to their perishing fellow beings provoke his righteous anger."—*Id., p. 990.*

It is all-important that these sentiments be burned into the lives and hearts of our young men and women who are in training for medical missionary work. Into the warp and woof of the fabric of their medical education, these elevating and ennobling principles must be woven. The purest example of self-sacrificing devotion to the world's mighty need must now shine forth in the lives of our medical workers. Their ideals must be as much higher than those of the medical men and women of the world as heaven is higher than earth.

It is this which makes it absolutely necessary to train our physicians and our

medical evangelistic workers in our own school, under the guiding light of the Spirit of prophecy, and under sanctified and self-sacrificing teachers. Only in this way can the blessed blending of the spiritual with the physical healing be reproduced in our workers according to the divine pattern. Over and over again we have been admonished to shun a medical education which is "given by physicians who reject the authority of Christ, the greatest physician who ever lived upon the earth."—*Medical Evangelistic Library, No. 1, p. 6.*

From this it will be clear that there is a religious side of the medical training which cannot be had in the schools of the world, but which is vital in the preparation of young men and women for the work of the Lord. Moreover, it is not only true that there is a spiritual training which cannot be had, but there are influences in the worldly schools which, from the standpoint of training for self-denying missionary service, are exceedingly detrimental.

We have been told over and over again that the last work to close among Seventh-day Adventist people will be the medical missionary work. Is it not highly significant that in the days during which almost all the world is reeling beneath a veritable "pentecost of calamity," when more men are being wounded and maimed and tortured on the battle fields and battleships than ever before in the history of the world, God should be calling for advanced moves in medical missionary work? We should not lose sight of this thought.

Now, according to the requirements of the Council on Medical Education of the American Medical Association, every medical college must have a hospital of its own, so located in a large city that an abundance of clinical material can be available. This is a right and reasonable requirement, and one with which we as a people should be fully in harmony. One of the most important things in medical training is to make that training practical. The world wants medical people who can do things. The students must have abundant opportunity not only to read what books have to say about disease, but to see it in all its variable forms and phases, and to learn to recognize and treat it under the supervision of competent instructors. The ordinary sanitarium practice does not in any sense meet the requirement. There must be plenty of accident and emergency cases; infectious cases, such as smallpox, typhoid, scarlet fever, and measles; diseases of the heart and lungs, such as pneumonia, pleurisy, pericarditis, and acute dilatation of the heart; the poisons of occupational diseases; all manner of children's diseases, especially those bred by poverty, poor housing, and a lack of sanitation and hygiene. Such a variety as this can be obtained only in the poorer sections of a large city.

In connection with a hospital and dispensary like this, there are also always a large number of "out calls" to be made. These are medical visits to the homes of the very poorest people, where conditions are bad, and where the student finds a state of affairs, to some extent at least, bordering upon what he will find in a foreign field. This gives a splendid opportunity for practice with but few facilities, and for learning to better conditions through practical ingenuity. It is the training which all those who are going to foreign fields greatly need.

The foregoing furnishes the reasons for the building of The Ellen G. White Memorial Hospital in the city of Los Angeles, to be operated in connection with the College of Medical Evangelists.

PERCY T. MAGAN, M. D.

### What Will It Mean When the Calls for Money Cease?

SOMETIMES we hear the remark, "I wish they would stop this calling for money. That is all one hears. I shall be glad when I never hear it again."

Very little do we realize what it will mean when these calls for money cease to come. None of us will really be glad when we never hear them again. It will be a most solemn time.

From the book "The Great Second Advent Movement," page 168, we quote the following regarding the experience of some under the first message:—

#### "Means Offered Too Late

"There were men who held on to their means, struggling all the while under the conviction that they should use it to advance the work, until it was too late to invest it. Such came to those engaged in printing the message, urging them with tears to accept their money, but the reply was, 'You are too late! We have paid for all the printing matter we can possibly circulate before the end. We have hired several power presses to run night and day; we do not want any more money.' An eyewitness testified to me that he saw men lay thousands of dollars on the desk before the publisher of the *Voice of Truth*, and in anguish of spirit beg of him to take it and use it. The

(Concluded on page 17)

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# 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. SEPTEMBER 21, 1916

No. 47

## EDITORIALS

### An Organized Body

THE apostle tells us that "Christ is the head of the church." Eph. 5:23. He is "the head over all things to the church." Chap. 1:22. He, and he alone, "is the head of the body, the church." Col. 1:18.

Many more scriptures of similar import might be cited. The true church of God has a divine head. From him the church receives strength, light, nourishment, power, and instruction, to carry forward its work in the world.

The same scriptures which tell us that Christ is the head of the church, tell us that the church is his body. A head without a body is unthinkable. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Col. 1:24.

The body can be directed by the head only in an organized capacity. Think of the strange idea of teaching that in order to meet the mind of God the body must be disorganized! It is almost impossible to think seriously of such a strange, incongruous condition of things. A divine head seeking to direct an unorganized body! This seems shocking.

It does not help the situation to say that the organization of the local church meets all the demands of organization. This is not enough. The body has "many members, and all the members of that *one* body, being many, are one body." 1 Cor. 12:12. The body is a unit, and not many disconnected members. God has set these members in the church, and all are to work together. Not a single member of the body works independently of other members. The eye does not work independently of other members of the body. The eye works together with the ears, the feet, the hands. None of these can say, "I have no need of thee." They cannot perform their proper function independently, and separate from the organization of the body.

Can the hand work alone? Cut off an arm and lay it on the table. What can it do?—Nothing. Being separated from the body, and alone, it is dead. Suppose

the eye thinks it is bound and hindered in its work by the organized body, and concludes to work alone. Separate it from the body. Now what can it do? It is useless; it is dead. Its light is gone.

Suppose the foot concludes its function is too humble. It feels too greatly the pressure of the body, and decides to separate from the body, and perform its work alone. It would not only be entirely useless separated from the body, but in its separation it would injure the body, and for a time at least hinder its progress.

No further illustrations are necessary to show the utter folly of concluding that the complete, perfect organization of the body is a dangerous thing. But these are sufficient to show that organization is necessary to each member of the body, and for the body as a whole. There is no quicker way to destroy the body than to disorganize it.

The Holy Spirit was present at creation, brooding over the world, bringing order out of chaos. Wherever the Spirit is permitted to have his way, he brings order and unity into the body of Christ. He never leads to division or separation, but tends to bring scattered parts together, heals and binds up broken joints, and strengthens and builds up the entire body. Let there be no divisions in the body, but let all the members press together, and push forward the work of God in unity and love.

G. B. T.

### The Bible

God has spoken to men in the past ages of this world's history "at sundry times and in divers manners." There are three main ways which he has used to communicate his will to man: First, face to face, then through holy men, and lastly through holy writings. He spoke to Adam face to face before the fall, but since that time Moses is the only one to whom he has spoken in that manner. To others of his servants he spoke in visions or dreams, and they in turn gave God's word to the people. In Jesus Christ the word of God became flesh and dwelt among men.

Since Christ's ascension we have a record of his life preserved to us in the

pages of the Bible. Because this Book embodies the revelation of God's will to us, we speak of it as God's Word. Christ is the central theme, and in that consists the unity of that which is not a single book, but a whole library. Not alone in the Gospels is the Son of God the theme, but every book of the Bible has reference to him and to his work for mankind. These sacred Scriptures reveal the Logos not alone as the incarnate Word dwelling among men, but as the only Mediator throughout all the ages between God and man.

How has this priceless gift been given to us? and why are we rapidly approaching the time when any one, no matter how poor, may possess in his own language, if he really wishes, a copy of this inestimable Book, which already is more widely circulated than any other in the world?

The story of how this is becoming possible is a very interesting one indeed. It involves veritable miracles and long years of preparation. In a general way, we may say that three steps are involved in making possible this universal dissemination of God's Word: First, means for permanent, written representation of human speech must be invented by mankind; then, owing to the diversity of tongues, the writings must be translated into each of the almost one thousand languages spoken at the present time in the earth; and lastly, that all should be able to have copies of this Book, the art of printing was an absolute necessity, for any copy done by hand would unavoidably be too expensive for universal circulation among all classes of men.

The invention of the art of writing has a history not known in many details. We will here present it only in its general outlines.

While knots tied in cords, and notches cut on sticks, and marked pebbles early served to a degree the purpose of writing, perhaps the earliest form which could rightly be so called is the picture writing, which saw its most remarkable development among the American Indians. This form of writing was found prevalent among the Mexican Indians at the time of Cortez' conquest of Mexico, and it had been sufficiently developed to form the means of embodying a considerable literature.

The next natural step in the development of the art of writing is brought about by a gradual conventionalization of this picture writing. This process may be especially well seen in the languages of China and of the ancient Egyptians. A certain symbol, which perhaps originally represented a thing in a picture form, came to represent it under a conventionalized form. Through a stage of representing longer words by pictures giving the meaning of their component parts, syllabic writing came into being. In this way a conventional symbol came to represent a syllable. It was not, however, until an alphabet had been developed that writing could become easy and general. Nonalphabetical writing, such as is seen in the Chinese language, offers great difficulty when it comes to printing.

The origin of the alphabet is shrouded in darkness; but the earliest alphabetical document whose date can be fixed with comparative certainty is the famous Moabite Stone which was discovered in 1869. The long inscription on it tells of the achievements of a king of Moab who must have lived in the first half of the ninth century before Christ. The alphabet used is the Phœnician alphabet. It contains twenty-two symbols in all, and these represent consonantal sounds only. In this respect the Phœnician alphabet is similar to that of the Hebrew. It is only comparatively recently that vowel markings have been added to the Hebrew. In the old form it was necessary for the vowels to be supplied by the reader from the context, somewhat as writers of shorthand do in transcribing their notes. Both the Greeks and the Latins seem to have received their alphabet from the Phœnician, and to have modified it so as to have representations for vowel sounds. Among the Teutonic people there was another form of writing, known as runes. This involved the scratching of signs on slips of wood. As to just where the Teutons obtained the forms of the letters they used, nothing is known for certain.

With the coming of the alphabetical writing we reach a time when the Bible could be written. This book, however, was not originally all written in the same language. The Old Testament was written largely in the Hebrew, but with some short portions in Chaldee or Aramaic. The New Testament was written entirely in the Greek, unless it be the Gospel of Matthew, which some think was first written in Hebrew, and then translated into the Greek.

One should not think of the Bible as a single book, for it is in reality a whole library of writings, whose collection into one volume took hundreds of years. Many inspired men wrote in past ages, and through the providence of God cer-

tain of their writings have been saved to us. It is impossible to trace the exact time of the writing of each of the component books of the Bible, but those who have been following the Bible Year have followed approximately the order.

Different methods were used to embody writing at different times. In the early days inscriptions were made on bricks and tiles, some of which have since been discovered in Mesopotamia and Egypt; also stones were chiseled with inscriptions, as is seen in pyramids and obelisks. It would be interesting if we could know just how each portion of the Bible was produced, yet this also we know only in a somewhat general way.

It would be interesting also if we had the original copies of the manuscripts just as written by the authors of the several books of the Bible; but all such autographic manuscripts have perished. The form, appearance, and even the language of these manuscripts have changed during the ages.

L. L. C.

## ◆ ◆ ◆ The Conflict Between Capital and Labor

### A Significant Sign of the Times

THE great conflict between capital and labor has increased so gradually, and we have become so accustomed to its outbursts, that we scarcely realize its significance, nor do we realize the large interests, of both life and property, which are involved.

An excellent article in a recent number of the *Social Service Review* presents some statistics showing the growth of this agitation during the last few years, and some of the results which have attended the controversy. Quoting the United States Bureau of Labor statistics, the *Review* declares that between 1881 and 1905 there occurred in the United States 36,757 strikes, affecting 181,407 establishments. As a result of this industrial war 8,703,824 employees were thrown out of work. It is claimed that ninety per cent of these strikes were ordered by labor unions, as distinguished from strikes entered into by unorganized employees.

From 1906 to 1914 the strikes greatly increased, both in numbers and in cost. During this time the following workers, among others, were involved: 15,000 telegraphers, 12,000 longshoremen, 10,000 miners, 40,000 shirt-waist makers, 7,000 tin workers, 85,000 cloak makers, 40,000 garment workers, 1,200 street cleaners, 10,000 furniture workers, 4,000 cotton-mill workers, 29,000 woolen-mill workers, 7,000 silk-mill workers, 15,000 carpenters, 5,000 freight handlers, 5,000 waiters, 100,000 clothing workers. Much suffering, riot, bloodshed, and murder attended these strikes.

In the great anthracite coal strike in 1906 the workers lost the equivalent of 6,000,000 days, and in the anthracite coal strike of 1912 the loss in wages was estimated at \$14,000,000. Some of these strikes caused great injury to the health and well-being of the community; such, for example, as the ice strike in Cincinnati, the electric railway workers' strike in Indianapolis, the postal transfer service strike in New York City, the hop pickers' strike in California, the copper mine strike of Michigan, the prolonged strike in the mining regions of Colorado, which developed into armed rebellion against the State.

Nor have the years 1915 and 1916 been exceptions to any of the years preceding. These last two years have been characterized by a large amount of industrial unrest. Early in 1915 the union of machinists began a series of strikes throughout New England. Serious industrial disturbances resulted in Bridgeport, New Haven, Brooklyn, and in many points in New York and Pennsylvania. The strike of the Standard Oil employees in New Jersey drew other classes of workmen into disorder and riot. Frequent street-car strikes have occurred, such as in Providence, Troy, Albany, Washington, and Philadelphia.

Last month a great street railway strike was declared in New York City. It was only through the strenuous efforts of Mayor Mitchel that a basis of agreement between the street-car men and their employers was finally reached. But this strike progressed sufficiently far to entail a loss of \$600,000 to the street-car lines, and probably fully as much to their workers.

And the spirit of industrial unrest still continues in the great metropolis. A short time ago a strike was called on both the elevated and subway trains. This appeared to be only temporarily successful, the companies continuing to operate cars on both lines. At this writing, earnest appeal is being made to Mr. Gompers, president of the American Federation of Labor, to call to the aid of the striking carmen 800,000 other unionists of the city.

And thus the conflict goes on, and it will continue to go on till the end of time. The war between capital and labor as set forth in the Scripture is a sign that we have reached the last days of earth's history. (Read James 5:1-8.) It constitutes one of the great international questions which will bring grave concern to the governments of earth, and is one of the conditions which, according to the words of our Lord, will bring "upon the earth distress of nations, with perplexity," in the days immediately preceding his coming.

This, perhaps, found exemplification in the great threatened railway strike a few

days ago, more than in any other strike which has ever occurred in this country. President Wilson and Congress felt that the safety of the commercial interests of the country was most seriously threatened; that the proposed strike would cause loss of untold millions of dollars to all classes of the population, and that in many places physical suffering, with loss of life, would ensue. After laboring most earnestly to bring the railroad men and their employees to terms of settlement, and failing in his efforts, in order to avert what seemed to him a dire calamity, the President recommended to Congress the passage of an eight-hour law for certain classes of railroad employees, thus meeting the principal contention of the railroad brotherhoods.

The passage by Congress of an eight-hour law, providing the same pay as for ten hours, has become a leading issue in the political campaign between the great parties. We do not deem it fitting that we should discuss in the columns of the REVIEW the political merits of the question. It is sufficient for the purposes of this article to state that the labor unions regard the action of Congress as a wonderful victory, and undoubtedly it will greatly strengthen their efforts to secure in the future further recognition of their claims. On the other hand, it is regarded by the representatives of capital as an effort on the part of the unions to impress Congress into the passage of class legislation. The *New York Tribune*, quoting a railroad representative, declares:—

"If these unions can force Congress to act under duress of a threat to imperil the life of the nation, and if there can be no hearing of the merits of the issues, then our society has broken down. It means that when the unions are strong enough, they can force what they want, no matter how right or how wrong they are."

Similarly the *New York Times*, although favoring politically President Wilson and the present Congress, believes that the passage of the eight-hour law is a violation of the fundamental law of the country, and legislation in favor of class privilege. The editor says:—

"The blackmailing of the whole nation under the threat of a strike, and the extortion from a nation's legislature of a special act granting the demands of the brotherhoods without time to inquire into its justice or its practicability, put upon the country an intolerable humiliation. It reduces 100,000,000 people to a condition of vassalage, no longer permitted to make laws that freely express their will, but held up, as the highwayman's victim is held up, and forced to instant compliance with the terms imposed upon them by the leaders of organizations comprising only 400,000 of their number. But there is no other instance where a Congress of the United States has been forced to make laws under threat of a small part of the people to do immeasurable and irreparable injury to the others. If such an outrage can be put upon us

unresisted, we have lost our republican form of government."

That the questions between capital and labor have now reached a stage that will prove a serious bone of contention, not only between the political parties in the field, but in future sessions of Congress as well, is clearly evident. While it is to be hoped that such measures may be adopted as will establish a permanent basis of settlement between the railroads and their employees, it may be expected that the general controversy between the two classes will be greatly intensified.

While we watch the controversy, let us recognize it as a sign of the times in which we live. Let us keep from our hearts class distinction and class hatreds, seeking to bring before others, and even before those engaged in the great industrial conflict, the fact that the controversy in which they are engaged is significant of the times in which we live. And let us seek to show our fellows that even of greater importance than the struggle for the temporal things of this life, is the securing of a better life, which may be found in the acceptance of the Lord Jesus Christ as their Saviour.

Regarding the avowed purposes of the forces of labor, which, if carried out, must inevitably lead to a serious conflict in the future, we will speak at another time.

F. M. W.

### Strange Inconsistencies

As we study the situation existing in the world, some very remarkable inconsistencies are seen. One of these is suggested by the following from the pen of an editorial paragrapher in a great daily newspaper:—

"The ratification of a treaty between Canada and this country for the protection of migratory birds at the time of the world's greatest sacrifice of human life wantonly, has a curious interest."

Earnest study given as to how to preserve the lives of birds, while human beings, made in God's image, and endowed with a mind capable of reasoning and of setting in operation great plans and enterprises, are being fed to the cannon by the million! Care taken of a migratory bird, lest the little birdlets in some nest be deprived of a mother's care, and be left with none to feed them, and at the same time the noble sons and fathers of the human race sent into battle, so that the rivers run red with their blood, and the mothers and sisters, the widows and orphans, weep and call in vain for their return! Truly sin has produced a strange and incongruous state of things in this sin-cursed world.

The same paragrapher observes further:—

"With a record of forty-eight killed in the city within a month by vehicles, it would seem that New York would suffer less by an occasional visit of Zeppelins

than from its own headlong speed enthusiasts. Of the forty-eight persons killed in New York City last month by vehicles, thirty-eight were victims of automobiles, and only four were killed by wagons."

It is the strange and uncommon thing that fixes the attention. A Zeppelin flying some thousands of feet in the air, dropping bombs and killing defenseless women and children, is heralded over the world, and the cold-bloodedness of the thing held up to public execration. But while this diabolical work is going on, about us the morgues contain the bodies of those killed by rapidly and carelessly driven automobiles, far in excess of those killed by bombs dropped from the sky by Zeppelins! This is a more tragic way to mete out death, and we have not become so accustomed to it. But men everywhere have grown careless, and notwithstanding all the "safety first" advice, the dead, maimed, and mutilated are increasing. Like those on the battle field, we are becoming so accustomed to these things that the frightful chronicle of accidents and calamities by land and sea can be read with but passing attention.

Much has been said in the public press of late about infantile paralysis. Public benefactors have come forth with the offers of reward for those who can suggest a remedy to stop its ravages, and this is laudable. But the deaths reported from this plague are far fewer than those annually reported from typhoid fever, and from some other maladies which are claiming victims by the thousands. Yet comparatively little is said concerning these things, while much is said concerning infantile paralysis. It is because it is not so common. We dread it more for this reason. By and by it will take its place among the other fatal and terrible disorders with which we are endangered, and less will be said, even though its victims increase, while some new disease will spread alarm everywhere.

The world seems to be entranced by sin, and at the same time benumbed. We seem to be almost insensible to the terrible condition of the world about us. War, labor troubles, strikes, floods, cyclones, fires, and calamities hitherto unknown follow in rapid succession, telling us in clear tones that sin's harvest is almost ripe, and the day of God is at the door; yet these tremendous events make but little impression on the heart. I fear we shall fall asleep in the midst of it all, and the day of God take us unawares. Even God's people are not free from this danger. Truly we should heed the Master's admonition, "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

G. B. T.

### "The Sea and the Waves Roaring"

ONCE when the disciples of Christ were calling the attention of the Master to the beauties of the temple at Jerusalem, he told them that the time would come when not one of the immense stones of which the temple was built should be left standing upon another. The disciples supposed that such a calamity as this would take place at the end of the world, and asked him when the temple would be destroyed and what would be the sign of the end of the world. Christ not only gave them the definite sign of the destruction of Jerusalem, but he also gave signs which were to precede his second advent and the end of all things. After speaking of signs in the sun, moon, and stars, he mentioned signs which were to be seen on the earth. Among others was "the sea and the waves roaring."

A fulfilment of this prophecy was seen in a great storm which occurred in the West Indies, doing great damage to property on the island of Jamaica. Brother E. R. Button, of Riversdale, Jamaica, sends a description of this storm and some of the damage it did. He says:—

"The hurricane that swept the entire island of Jamaica on August 15, was certainly a severe one, and carried in its wake wreck and ruin everywhere. Our people, in common with others, suffered in many ways. Some of their homes were blown away, and their crops destroyed. They thus sustained a loss from which it will require many months to recover. So far as is known, none of our people on the island were killed.

"The accompanying half tones show something of the devastation. The entire banana walks, comprising thousands of acres, were leveled to the ground. It will be from ten to twelve months before a new crop will be ready for use. The coconut trees stood the storm fairly well, although many were blown down, and millions of the partly matured coconuts blown off. Others of the native fruits



Photo by E. R. Button

#### LOADING BANANAS SAVED FROM THE WRECKAGE

and vegetables were so badly damaged as to render them practically valueless."

As the people of Jamaica have suffered such calamities in the past, Brother But-

ton assures us that they are not discouraged, but are cheerfully beginning the work of clearing away the wreckage and getting ready for another crop a year hence.

When such calamities overtake God's people, they should be able to say with the psalmist: "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure: holiness becometh thine house, O Lord, forever." Ps. 93:3-5. We can recognize that our God has all power. In speaking to Job out of the whirlwind, God asked him where he was when the Lord created the world and said unto the sea, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." When God suffers the waves to become destructive, we should recognize it as the fulfilment of one of the signs which he foretold would be seen before his coming, and we should look up and rejoice that the return of our Lord and Master draws near.



Photo by E. R. Button

Seventh-day Adventist refugees, whose home was destroyed.

L. L. C.



Photo by E. R. Button

A STORM-SWEPT BANANA FIELD, A SAMPLE OF THOUSANDS OF ACRES  
In the foreground is a coolie, cutlass in hand, ready to begin clearing away the wreckage.

In the last issues of both the *World Outlook*, the organ of the Mission Board of the Methodist Episcopal Church, and *The Bible in the World*, the official organ of the British and Foreign Bible Society, a full page is devoted to a statement regarding the proclaiming of religious liberty by the government of Peru. The *Outlook* title is, "The Last of the Inquisition," and the first paragraph reads: "Enraged at the success of a medical missionary near Lake Titicaca, a Roman Catholic bishop took the police out to the mission, had over thirty men and women arrested, tied to a long rope, and marched through the streets to the common jail." Our people are very familiar with this recent mission history, and recognize at once that reference is made to the labors of Brother and Sister F. H. Stahl, through whose loving interest for the Indians, God has wrought this marvelous change in this hitherto intolerant country.



## Caleb and Joshua

### In the Promised Land

R. D. QUINN

"AFTER the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." Joshua 1:1-3.

The time had finally come when God would fulfil his promise made to Israel forty years before, "I will bring you into the land." Joshua assembled all the people on the eastern bank of the swollen and angry waters of the Jordan. Viewed from a human standpoint, there was absolutely no way of crossing that stream. There were no bridges, boats, or ferries by which they could reach the farther shore. God was testing that generation as he had tested their fathers at the Red Sea. That they had learned the secret of success is seen by the way they moved forward until the feet of the priests who bore the ark were dipped in the brim of the water, and also by Joshua's brief instruction to them on the eve before that memorable day when they crossed over, "Sanctify yourselves: for tomorrow the Lord will do wonders among you." From this it would seem that the wonder-working power of God in behalf of his people depends on their moral and spiritual condition. One writer has said:—

"We all want to see wonders wrought by God,—in our own characters, that the fir tree may replace the thorn, and the myrtle the brier; in our homes, that the desert places may blossom with roses; in our churches, that they may arise and put on their beautiful garments. O for another Pentecost! O for a widespread revival of true godliness! O for the making bare of the right hand of the Most High! O to see converts fly as doves to their windows! And why is it that we strain our eyes for them in vain? Is it not because we have not sanctified ourselves? Sanctification means the cleansing of the soul, and the putting on of the white robes of purity and humility. We are not clean enough for God to use us. We are not humble enough to bear a great success. It is perfectly true that we can only be wholly sanctified by the God of peace. Holiness on its positive side is his indwelling and filling; but on its negative side it involves the putting away of known sin, or the being willing that he should cleanse it away from us by blood, or water, or fire.

"Is this our condition? Have we laid aside our weights as well as our sins?

Are we cleansed from all filthiness of the flesh and spirit? Are we able to say with the apostle that we do not condemn ourselves in anything that we allow? If not, let us no longer complain that the days of wonders are over. We are ourselves accountable for their having vanished, like peace from the criminal and purity from the fallen. But if only each one of us were to sanctify himself, putting off the old man with his deeds, and putting on the new man, renewed daily in the image of Christ; forsaking every form of evil, and hating even the garments spotted by the flesh; yielding himself to the two-edged sword of our great High Priest, we should find that wonders would begin and never cease; that the tomorrows would only unfold greater and better things than ever before; that Jordans would cleave, and Jerichos would fall. Then the Land of Promise would lie open, with its immeasurable plenty, its oil and wine, its corn and honey, its precious, priceless stores."

Concerning that miraculous crossing, the record says that "the people passed over right against Jericho." The building of cities and temples is the result of apostasy from God. To this Hosea referred when he wrote, "Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities." Hosea 8:14. This departure from God's original plan began with Nimrod, whose very name signifies rebellion. From the time of the building of those first great cities in the plain of Shinar, notable among which were Babylon and Nineveh, until our own unparalleled age of centralization and city building, the devil has entrenched himself within these strongholds.

It was the cities that were great and walled up to heaven, and the giants living in them, that staggered Israel's faith at Kadesh-Barnea, and delayed their entrance into the Promised Land for nearly forty years. The whole land of Canaan was Israel's by deed of gift; but notwithstanding this, every square mile of it had to be claimed from the hand of the people who possessed it. "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." The country was theirs, but it had to be possessed; they must put their feet down upon it and claim it for God. This they had known for forty years, but those great and walled cities lying directly in their path had to be entered and taken before they could come into their inheritance.

"It came to pass, when Joshua was by Jericho, that he lifted up his eyes." Behind him was the swollen Jordan. He knew that there was no way of retreat. Before him were the towering walls of Jericho. As he withdrew from the en-

campment to meditate and commune with God, he could not forget how, forty years before, the former generation had cried out for bondage in Egypt, or graves in the desert, rather than face the terrors of those walled cities. The record states that Joshua lifted up his eyes. It is well that he looked up. The outlook at times may be very dark, but the uplook is always bright. It was while Joshua was in earnest prayer that the Captain of the Lord's hosts appeared and gave him directions for the taking of the city.

It is not difficult for us to understand these things, for spiritually we occupy a similar position. Standing on the very confines of heaven all these years, we are still confronted with the great cities of this world which have long been neglected, and have stood in the way of our onward march. We are face to face with these strongholds, these modern Hebrons and Jerichos. Our only way to the Promised Land leads directly through them. They must be warned. These great and wicked cities have been left to the last of the unworked and unconquered territory for God. But they must be entered, and the honest must be gathered out before the end shall come. God has demonstrated in the past that as long as there is one soul, even a Rahab, seeking after light, he will send his messengers to that one. If there is but one righteous man in Sodom, he will withhold his judgments until his messengers have brought him out. The nearest route for us to the Promised Land, dear pilgrim, is by the way of the cities. Let us be of good courage, for we are well able to go up and possess the land.

*South Lancaster, Mass.*

## The Church's Great Need

MRS. E. G. WHITE

A REVIVAL of true godliness among us is the greatest and most urgent of all our needs. To seek this should be the first work at our camp meetings. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow his blessing upon us, but because we are unprepared to receive it.

Our heavenly Father is more willing to give his Holy Spirit to them that ask him than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfil the conditions upon which God has promised to grant us his blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the word. But when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's Word, with the manifestations of his Spirit, in the exercise of sound discretion, those who attend our camp meetings will gain a precious experience, and returning home will be prepared to exert a healthful influence in the churches.

The old standard bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of his Spirit. But these are passing off the stage of action; and who are coming up to fill their places? How is it with the rising generation? are they converted to God? Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church, before we shall rouse? Are we hoping to see the whole church revived? That time will never come.

There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with the form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God.

We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement. The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices.

The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skilfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be defeated, for he could not prepare his specious temptations to meet the case. But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls! There is great loss in every dissension. Personal friends of both parties take sides with their respective favorites, and thus the breach is widened. A house divided against itself cannot stand. Criminations and recriminations are engendered and multiplied. Satan and his angels are actively at work to secure a harvest from seed thus sown. Worldlings look on and jeeringly exclaim, "Behold how these Christians hate one another! If this is religion, we do not want it." And they look upon themselves and their irreligious characters with great satisfaction. Thus they are confirmed in their impenitence, and Satan exults at his success.

The great deceiver has prepared his wiles for every soul that is not braced for trial and guarded by constant prayer and living faith. As ministers, as Christians, we must work to take the stumblingblocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that he may come into our assemblies and impart his rich grace. The world, the flesh, and the devil must be overcome. We cannot prepare the way by gaining the friendship of the world, which is enmity with God; but by his help we can break its seductive influence upon ourselves and upon others. We cannot individually or as a body secure ourselves from the constant temptations of a relentless and determined foe; but in the strength of Jesus we can resist them. From every member of the church a steady light may shine forth before the world, so that they shall not be led to inquire, What do these people more than others? There can be and must be a withdrawal from conformity to the world, a shunning of all appearance of evil, so that no occasion shall be given for gainsayers. We cannot escape reproach; it will come; but we should be very careful that we are not reproached for our own sins or follies, but for Christ's sake.

There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out his Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God or shut out his presence from the assemblies of his people if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

We are in the great day of atonement, when our sins are by confession and repentance to go beforehand to judgment. God does not now accept a tame, spiritless testimony from his ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord.

What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have

clouded the mind, so that eternal things have not been discerned. Shall we not search the Scriptures, that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out.—*Review and Herald, March 22, 1887.*

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## Organization and Health and Temperance

G. I. BUTLER

### Organization

THE growth of this message was rapid and continuous. In the early days there was no formal organization, even of churches. It was thought that when a person took his stand as an observer of the seventh-day Sabbath, in spite of the great unpopularity, opposition, and prejudice prevailing, he needed to give no further evidence of his desire to live according to all Bible truth. Little companies of believers met in private houses, barns, and other buildings, to worship God by singing, prayer, and the giving of testimonies. Being so few in numbers, and living so far apart, they rarely had preaching.

The number of believers, however, rapidly increased, and various conditions arose which demonstrated that steps must be taken to organize the work, and as early as 1853 Elder and Mrs. White wrote articles in favor of organization. But there was some opposition. Some felt it would be imitating the popular churches and becoming like Babylon. There was more or less discussion of the question, and as their number grew, it became more and more evident that something must be done.

In 1858 other articles were written, and action was further urged upon the believers. Yet there was lack of confidence, even among men of influence. One talented brother wrote an article in the REVIEW in opposition to further organization, and it was evident that there were many who felt opposed to a general system of organization, feeling that it would interfere with Christian liberty and be like the popular churches.

For the sake of brevity, it will not be advisable to give all the reasons why organization was so essential at this early period in our work. We can give only a very brief synopsis.

The legal holding of denominational property was an important reason. Meetinghouses, offices, and property owned by our people could be held legally only by properly organized bodies of officers. The organization of churches, conferences, schools, and various other societies was an absolute necessity. It must also be known who were recognized as true and genuine believers, and who

were not. It must be understood who were properly qualified to elect church officers, and to set apart men to the work of the gospel ministry. It was important to detect unworthy persons,—strangers who came to our little companies of believers professing to be ministers of our people when they were not; and therefore letters of introduction were required, showing who were our ministers or members. Many other reasons might be given.

Our leading brethren were guided by the Spirit of prophecy, which was a prominent agency in perfecting the system of organization among our people. Experience has demonstrated the great benefits of our simple but effective system of organization. "Order is heaven's first law," it is said, and without it we should be helpless. It is very doubtful if we could ever have had so complete a system as exists among us, but for the blessed gift of prophecy, which always counseled unity and gospel order. In the work of organization our people carefully studied the Bible, and sought to follow its instructions. We fully believe that no other denomination has a system of organization superior to ours.

**Health and Temperance**

There is, perhaps, no topic which is being given greater prominence in civilized countries in our day than that of health and temperance. The prevalence of disease everywhere and in every form makes the subject of health a live issue. Comparatively few enjoy perfect health. In all our world today, in civilized and uncivilized countries, disease holds sway. Multitudes are being swept away to premature death. Intemperance in one form or another prevails everywhere. Millions, yea, billions, of dollars are being spent for "that which is not bread." Poisonous liquors, tobacco, and other unnatural stimulants, poisonous drugs of almost innumerable names and effects, and most destructive to health and life, are being taken into the human system. What will be the end of all this?

In the early period of the third angel's message these issues were really forced upon our people in such a way that something had to be done. The work was small; the believers were poor: the ministers very few. The work was unpopular, and it seemed that all the world was against us. The burdens to be borne by our workers were heavy. The health of many of our best laborers was breaking down. Up to that time no special instruction on healthful living had been given. The believers lived about as other people lived, only none of them used alcoholic drinks or tobacco. The physical condition of our leading laborers became alarming.

At this stage of the work, God began to give heavenly light through visions given to Mrs. White. These great subjects of health and temperance were opened to her mind. Before this time she had not in her writings or studies made these topics especially prominent, but from now on during many years, even to nearly the close of her labors, these

topics were constantly dwelt upon in her sermons and writings.

It is well known that Seventh-day Adventists have scores of health institutions established in different parts of the world. Some of them are large, and have a good patronage, a patronage that comes largely from the general public, though many of our own people go to them for physical benefit. These sanitariums have done an immense amount of good, and have been a blessing to multitudes of sufferers, physically and spiritually.

What has been the general benefit of the work of Mrs. White's teaching in regard to health and temperance? We cite a few of the benefits realized:—

1. Great physical improvement was at once apparent in the health of our public laborers. By following the instructions given her, Mrs. White's own health was much improved. Some of our most influential workers had practically become invalids, and could no longer labor, but these regained their health and served the cause of God for many years. Many saved themselves from sickness and physical breakdown, and thus conserved their strength, maintained their health, and prolonged their lives.

2. From the writer's long experience and general acquaintance with our people in the different sections of our country, he is positive our people generally have been saved from much sickness, and have been able to preserve the health of their families by heeding the light given.

3. The financial benefits of health and temperance are worthy of consideration. The saving of doctors' bills and the cost of drugs, which are a common expense in many families, is quite a large item. People embrace this truth who have been accustomed to drinking alcoholic beverages or to using tobacco. When they come among this people, these articles are necessarily laid aside. Here is a large saving in money, to say nothing of the moral benefit to the persons concerned. It is well known that the milder stimulants, tea and coffee, are not sanctioned among this people. Here also is a great pecuniary saving. There are many other savings, in living expenses concerning which the brevity of this article forbids us to speak. In the aggregate these reforms involve considerable financial saving.

4. The moral uplift of this phase of the great reform movement as introduced to this people by the Spirit of prophecy must not be overlooked. It has the promise of the life that now is and of that which is to come. By following its teaching the mind of the believer is turned from the earthly to the heavenly, and his thoughts and character are elevated.

5. The subject of temperance is one of great prominence today. The battle against King Alcohol has been raging of late as never before in our country, and throughout the whole world. State after State has adopted prohibition of alcoholic drinks. Let the good work go on. Would to God every saloon in the land could be shut up forever. The writer

rejoices that he belongs to a religious body, every member of which is a believer in prohibition and would be glad to vote for it. Seventh-day Adventists believe in a temperance which discards not only alcoholic drinks, but all other harmful stimulants,—tobacco in all its forms, tea and coffee, opium and all its derivatives, and many other drugs hurtful in their effects. Highly stimulating foods are also discarded. Grains, fruits, nuts, and vegetables form a wholesome dietary.

For the knowledge we have of this high plane of living we are largely indebted to the writings of Mrs. White. For these we thank God. They have greatly benefited us.

*Bowling Green, Fla.*



**How Goes the Battle?**

C. P. BOLLMAN

How goes the battle, brother,  
The fight 'twixt right and wrong?  
Are you any progress making?  
Do you know the victor's song?

Are you daily overcoming  
Varied foes, without, within?  
Or are you weakly yielding  
To temptation and to sin?

There's victory, my brother,  
In Jesus Christ our Lord;  
The power's not in human flesh,  
But in his living Word.

'Tis faith that make us children;  
'Tis faith that sets us free.  
By faith we must be transformed,  
If we like him would be.

The just by faith shall live, brother,  
And living we must grow;  
For we shall reap eternally  
As day by day we sow.

'Tis faith that gives the victory  
O'er sin and strife and woe:  
'Tis faith that makes us joyful  
As heavenward we go.



Too many people forget to forget. St. Paul's way was better. He forgot the things that were behind, whether mistakes or attainments, left them altogether in the past, and, stretching forward to the things that were before, he used all his energy and strength to attain and achieve them. We make our own years, and whether they are beautiful or not will depend on the kind of living we put into them.—*J. R. Miller.*



"THERE is that speaketh like the piercings of a sword: but the tongue of the wise is health."



"DECEIT is in the heart of them that imagine evil: but to the counselors of peace is joy."



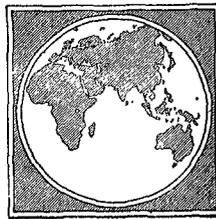
"THE lip of truth shall be established forever: but a lying tongue is but for a moment."



"LYING lips are abomination to the Lord: but they that deal truly are his delight."



## THE WORLD-WIDE FIELD



### Nagoya, Japan

F. H. DE VINNEY

NAGOYA is two hundred and thirty-four miles west of Tokio, and is the fourth city of Japan in population and importance. Near here Kato Shirozaemon made his kiln in the thirteenth century, and originated the Japanese pottery art, and its chief products yet are porcelain and *cloisonné*. In the city is the famous Nagoya Castle, with the golden dolphins glittering in the sun from the top of the five-storied donjon. It is said that the fish scales were made from 17,975 pieces of old Japanese gold coins valued at \$175,000. The castle dates from 1610, and is one of the best preserved in Japan, now being a detached imperial palace.

Our work in Nagoya began in the year 1911, when Brother Y. Watanabe went to the city to canvass and do Bible work. He found it very difficult to get started in Bible work, as no homes were open to him; but by perseverance he found here and there a person willing to come to his home

to listen to the message, and occasionally he gained access to a home to study with some member of the family. This continued until the summer of 1914, when a tent and some additional workers were sent to assist him, and public work was begun to develop the interest which his private work had created.

Two series of meetings were held in different parts of the city the first season. This was repeated the second year, when Elder B. P. Hoffman, having been appointed director of that district, assisted in the tent work a portion of the tent season. In all, four public efforts were made with the tent, and each resulted in some taking their stand for the truth. After the work in the tent, the interest was followed up by personal work, and public meetings in a *kogisho*, or preaching place, where the little company have been meeting for worship and instruction on the Sabbath and midweek.

Among the first converts through the personal labors of Brother Watanabe was a business man of middle age, who, when a young man, was quite prominent in the agitation for a constitutional government. As the result of the violence

of a few hot-headed ones connected with the movement, he with some others was arrested, tried, and sentenced to death. A number were executed, but he succeeded in obtaining a commutation of his sentence to imprisonment for life. After the promulgation of the constitution, he, having served ten years in a Hokkaido prison, was pardoned and given his liberty. During the second tent season, and since then, though entirely self-supporting, he has been doing the same work as a paid laborer of the mission, and much of the success of the work in Nagoya is due to his efforts and influence. On June 22, 1916, in company with



THE NEW CHURCH COMPANY AT NAGOYA, JAPAN

Elder T. H. Okohira, I went to Nagoya, where we met Elder Hoffman by appointment. In the evening the company of believers and interested ones were instructed in the ordinance of baptism, by Elder Okohira, and the next day all went out of the city nearly three miles to the riverside, where Elder Hoffman baptized six adults. On the morrow, Sabbath, an all-day meeting was held in the *kogisho*. Lunch having been provided, all remained through the day. After Sabbath school the Nagoya church was organized, with a membership of eighteen. Officers were elected and ordained. Elder Hoffman spoke on the ordinances of the Lord's house, after which they were celebrated by the new church.

This little company are well instructed in the points of our faith. They are full of zeal for the Lord's work, and we hope and pray that all may be faithful and help finish the work in Japan. The membership reported does not include seven or eight others who have come into the truth here through the faithful labors of the Nagoya workers, as they have removed from the city, and are members of other churches, but nearly all are con-

nected with the mission as canvassers or Bible workers.

We greatly rejoice over the addition of this splendid church to the few we have in Japan. While not large in membership, it is as great a triumph of grace, and represents as great effort, as many a larger church in more favored fields.

While our work in Japan seems much like the gleanings of the field, yet we believe there are still many others just as precious as these, who will yet hear and obey, and the evidence the Lord gives us from time to time that he is with us, encourages us to press on and labor and endure to the end.

### Pioneering Experiences in the Solomon Islands

G. F. JONES

As we who are proclaiming the message in these heathen places see so many evidences that the end is near, we cannot help wondering why those at home are holding back the money which is so much needed to erect mission houses, build mission boats, etc. Without these we cannot move fast enough to respond to the calls, to fill the openings. The end will come, when "this gospel of the kingdom shall be preached in all the world." Then the Lord will send his angels to gather his elect from the four winds, from the uttermost part of the earth, from the most heathen, the most savage, and the most unknown places. Where can you find conditions worse than here in the Solomon Islands, and in New Britain, in New Ireland, and in German and Dutch New Guinea?

A small beginning has been made, but the isles are still waiting for God's law, and God's people are to carry it to them. To plant a mission in one group of islands, and then rest satisfied that we have done well, will never finish the work. There are in the Solomon Islands alone, among a small population of about one hundred thousand, more than one hundred languages and dialects. Many of these differ as greatly one from another as English differs from Russian. Within twenty miles of our Marovo Mission there are no less than six languages. In some instances only about seventy or one hundred persons speak the same language. We are in great perplexity to know how to manage the work among them with only one white missionary, who may possibly be a very poor linguist. We are doing our best to train the young people, and to inspire them with a missionary zeal, which in time will much relieve the situation.

The climate of these lands is hot and steamy, and very unhealthful. The natives are dying off. They know not how to help themselves. It is also difficult for the white missionaries to keep alive. One or another is down with the fever, until very little vitality is left. The sick worker may have to be rushed away to the steamer for Australia for a change, and perhaps be recommended by the doctors not to return. One of our workers-

has only just recovered after two months of severe fever, but he returns to his work with courage and new hope.

The natives become much attached to the missionary, and although once very savage, they become equally gentle and thoughtful. Some of these old warriors manifest a nobility that is to be admired. The sons of one of these chiefs attend our Marovo school. They returned home and called together the household for worship morning and evening. The old chief was quite proud to tell us that he now bows with them in worshipping the God of the *Buka Hope* (Holy Book). Never does any one overstep his place in regard to his relation to the chiefs. They are all respected and honored, and nothing is done without deliberate counseling; and by no means does any one announce the decisions of such counseling except the chief. In our anxiety to know some things we have endeavored to get the others to tell, but we have always failed. They are very faithful to their ideals of proper order and discipline.

Before the arrival of the missionary and the present government, their laws were very severe. The doing of anything contrary to their idea of law and order meant death in most cases. The transgressor was brought before the chief and others, and if found guilty, although he should be the chief's son, his head came off at once, especially if the crime was adultery. A man was permitted to have only one wife at a time, and no young man could obtain one until he had proved his manliness by bringing a head which he had hunted. This is not merely one of their ancient practices, but it still goes on where the missionary has not entered, or where the government has not interfered.

There is something very Jewish about these people. In this part of the Solomons the features of many are markedly Jewish. Many of their laws are quite Levitical. The old chiefs tell us that once, a long time ago, their fathers followed the Bible. These people of the Marovo Lagoon tribes have all along resisted and refused to have other missionaries. Why are they so ready to have us?—Because we have brought them the law of God. They love the *Rave Hope* (holy day, Sabbath), but they never had any regard for Sunday, although they knew it was kept by other missionaries and by the white man.

A pleasant incident has always remained fresh and beautiful in my mind. During my first experiences in landing among these people, I rowed my dinghy alone to a spot on the shore which was swampy, with sharp, cutting corals and dirty black mud. The people looked exceedingly ugly and sullen. I took off my shoes and socks in order to wade ashore, as the boat could not reach it for rocks; but the sharp corals cut my tender feet, and I was almost falling every step I took. A dear timid little boy, of about ten years, immediately came to my rescue. He gave me his hand, and presented his shoulder for a prop, like a perfect little gentleman and Christian

His face was quite black, but it was beautiful. Since then I have seen several other boys with the same features and the same lovely, gentle disposition.

I feel drawn to these dear people, and believe the Lord wants us to hasten to seek these lost sheep of the house of Israel.

*Marovo Lagoon.*



## Calcutta, India

J. M. COMER

It is four years since I began work in Calcutta, and they have been four very busy ones. When I came here, we had a church of twelve members, meeting for services in the parlor at our treatment-rooms, on 75 Park Street. However, the way soon opened for securing a hall for our public services on Free School Street, and we have continued work in this place ever since. God has wonderfully blessed our efforts. We have had our share of disappointments and trials, yet we realize that we have had many rich blessings, for which we are truly thankful.

The year 1915 was our best year thus far. Twenty-three members were added to the church by baptism. In the winter of 1914-15, we were able to hold meetings for eight weeks in the Theater Royal, one of the largest theaters in the city; and when we moved to our own hall on Free School Street and began meetings there, a large number of interested people followed us, and new ones came in, of whom quite a number were finally brought into the church. It was a little expensive to conduct meetings in the theater, yet the results, we feel, have more than repaid us.

Our church in Calcutta is growing, not only in membership, but in personal experience and active missionary work. We have a strong missionary society, which is doing good work. It is taking a regular club of 2,000 copies of the *Oriental Signs* each month. Different members of the church are holding regular Bible readings each week, and three of those baptized last year came in as the direct result of the efforts of members of the church. This was a source of great encouragement to me as well as to these workers.

Our Sabbath school during the past year reached its highest membership, seventy-seven, and I think it would be hard to find a more interesting Sabbath school anywhere. One very encouraging feature is that many children whose parents are not members of the church are members of our Sabbath school, and through them the interest of the parents is being awakened to know more about this message.

All our Sabbath school offerings go to mission work. Last year our church raised more than 1,988 rubles. This is an average of 40 cents a week for each member.

Our church used 200 copies of the *Harvest Ingathering Signs*, for which we received 189 rubles. We had inter-

esting experiences calling on some native gentlemen who seemed interested in our work here, and we also received good donations from them. We hope to use at least 400 copies of the *Harvest Ingathering Signs* this year, and we want 1916 to be our best year, not only in finances, but above all things in the winning of souls.

So far this year God has blessed us with eight persons baptized into the church, and we have at present eight or ten who are keeping the Sabbath and will soon unite with us.

One of our members who was baptized in February is now in Persia, in a place where the third angel's message has not been presented. He is a loyal Seventh-day Adventist, and I know he will hold up the truth in Persia.

Another brother is up in one of the native states. He is a dentist, and is there on professional business, but is also giving out literature and teaching the principles of the third angel's message.

A brother whom I baptized in April is in a new field in Burma where the third angel's message has not been given. He is headmaster of a government school in this place. After this brother was baptized, he ordered a complete set of Sister White's works, and a good supply of our literature to distribute. We are looking forward to the time when a call will come for a minister to go there and baptize those whom he has led into the truth.

Another young man, baptized in April, leaves us soon for Loma Linda, to take a medical evangelistic course to prepare for work in Persia. So from our work in Calcutta we can see the message carried to new fields.

In the face of all the evidences we have in the world today of the nearness of the end, I feel to consecrate my heart wholly and unreservedly to the service of God, and to work harder than ever before to win souls to the Master.



## The Little Things

MRS. JESSIE M. MOON

'Twas little to say Good morning  
To a man upon the road,  
But by it the man was strengthened  
To bear his heavy load.

'Twas little to give a flower  
To a woman, sick and old,  
But it gave her sweetest comfort;  
Its worth can ne'er be told.

'Twas little to smile upon  
The tired and lonely lad,  
But it turned his work to pleasure,  
And made his sad heart glad.

These little things seem trifles  
As we pass along life's way,  
But they are of more importance  
Than the minutes of the day.

As we deal with fellow mortals  
Whom we meet each passing year,  
Just so would we deal with our Saviour,  
If he were really here.

So our kind words, smiles, and flowers,  
As we give them out to men,  
Are looked upon by Jesus  
As though given all to him.



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.

### Good-By

MRS. L. D. AVERY-STUTTLE

THE saddest word in the world to me,  
That I speak with a tear and a sigh  
That sounds like the moan of the solemn sea,  
Is that little word, "Good-by."  
And so, whenever we bid adieu  
To the friends we love so dear,  
Shall we grieve the hearts that are warm and true  
By dropping a bitter tear?

We know, we know we shall meet some day,  
In the good time by and by,  
Where lonely hearts shall be cheered for aye,  
And no sorrow shall dim the eye;  
When the friends we've loved in the olden days  
Look into our eyes once more,  
And our lips shall be tuned to the Master's praise,  
At home on the golden shore.

Yes, the saddest word in the world to me,  
That I speak with a tear and a sigh  
That sounds like the moan of the solemn sea,  
Is that little word, "Good-by."  
And so, instead of a sad farewell,  
We will clasp each other's hand,  
And say, with never a tear or sigh,  
"We shall meet in the morning land."

### What Really Happened

ONCE upon a time there was a little boy. He was born with all sorts of advantages, among which were a number of very desirable forbears, from whom he inherited a good brain, an excellently strong body, and a very delicately and accurately adjusted set of nerves. At first, when he was a little, little baby, there was, of course, as with all little babies, just *Himself*, and nothing else of any importance. But by the time he was three years old, there was *Himself* and the *World*; largely *Himself*, of course, with the world for a treasure house from which he incessantly fished out new impressions and sensations for his lively, strong intelligence to arrange in order. He found this the most fascinating occupation possible—as indeed it is.

Also he found that by watching grown-ups, he could widen his ideas immensely on things to do. Grown-ups were always doing something different. He watched all the members of his family, and immediately tried to copy their actions. This was considered extremely entertaining. When he put a spoon in his cup of milk, and stirred with exactly the gesture his father used in stirring sugar into coffee, his mother cried out, "Oh, isn't he the most adorable little monkey?" and kissed him a great many

times. And when he stuck his curly hair full of his mother's hairpins, she led him all around the house to show him to his aunt and his father, and even to the cook, so they could laugh with her over his funny little notions. Although he had no idea what was amusing, he laughed, too, with all his little face, because he could no more help imitating the cheerful, laughing expressions about him than he could help copying everything else he saw.

He had been three years old for a few weeks when, one morning, his mother said to his father that they really must have the guestroom repapered and done over. "I've chosen a rather expensive bordered kind of paper," she went on, "because I can get some perfectly fascinating imported French cretonne to match—the kind that has those adorable little wreaths that you cut out and appliqué on white. I thought I'd do the whole room over fresh. Bella Parsons is coming to visit me next month, and since she married into that wealthy Parsons family, she's terribly critical."

The little boy was playing with a woolly lamb on wheels and wasn't paying any attention, because he thought what his mother was saying wasn't worth listening to. And he was quite right.

Although his father didn't say anything, you could tell by the expression on his face that he had listened. He got up from the table, put on his overcoat, and went away. What he said was: "Good-by, dear. Good-by, Buster-boy," as he kissed them both. What he thought was that he guessed he'd better be getting along to business to make the money to pay for the wall paper and the cretonne to match, which were to impress his wife's old acquaintance.

So it was that after a while two strange men came to the house with a stepladder, and a long board, and a big pail, and rolls of paper, and a little roller-thing, and ever so many such fascinating objects, and papered the guestroom all afresh. The little boy didn't like strangers very well, and he felt rather shy of these overalled men whose faces didn't look at all like those of his much-educated family. But the men were so interesting he couldn't keep away from them. He loitered around the door to the guestroom and looked shyly in; and when he found that the men were too busy to grin at him, or chuck him under

the chin, or ask him what his name was,—when they knew already,—or poke him in the ribs, the way most of the much-educated callers did, he stood boldly in the doorway, with his chubby legs wide apart, and watched them, his eyes shining like stars with interest.

The joy of this adventure so emboldened him that when two strange sewing women came to the house, after a brief preliminary survey of them from a distance, he took his little stool to the guest-room and sat down to watch them as they worked. They paid as little attention to him as the overalled men had done, and they were even more interesting. In fact, he had never seen any grown-ups amuse themselves so sensibly. Why, anybody would like to do what they did! They had beautiful shining scissors, which flashed in the light, and hour after hour they played with the scissors; they cut and snipped and slashed away at the crisp cretonne. They never seemed to grow tired of it, for as soon as they had cut up into little bits all they had in their laps, they reached down to the big pile of the stuff, pulled up a fresh supply, and began again, while their scissors blades made the most delightful, thin, whispery sound as they sheared through the fabric. The little boy's strong, eager fingers fairly itched to do it, too; but they were quite strange women, and he felt too shy to ask them to lend him their scissors.

At noon the women opened lunch boxes and began to eat their lunches, while the little boy was taken downstairs to eat a carefully balanced meal, which gave him exactly the food elements he needed. His mother was very careful about his food, and was bringing him up according to the rules of an excellent book on child feeding. His grandmother said it was all nonsense, but it really was a great success. The little boy had never had a single stomach ache in all his life, and—although she wouldn't admit it—this was something before unheard of for his grandmother.

His mother was rather silent and abstracted during this luncheon. She was figuring up on the back of an envelope the cost of the numerous yards of imported French cretonne, and adding to it the considerable expense of having the two sewing women cut it all up and then sew it together again. Although she persistently recalled to mind that nothing was more *chic* than to have wreaths of French cretonne appliquéd on curtains and bedspreads, and on chair covers and bureau covers, the sum total of her calculations made her frown and forget to enjoy her luncheon. She also almost forgot the little boy, although with a few cells of her brain she automatically told him to chew his food fine and not to take large mouthfuls. She was very careful about his eating, and anxious to lay the foundations of future health for him.

After luncheon the little boy had to have his nap; and after his nap a young lady working her way through college came and took him for a walk. His mother followed closely the excellent ad-

vice of her book on the care of children, and always provided for a daily outdoor walk for her little son. The arrangement also left her own afternoon free.

So it happened that he did not go back to the guestroom until the next morning, and then things had changed. The two women were sewing now as fast as they could. They were sewing upon white cloth the little snips and pieces of the cretonne they had cut up. There was a certain pleasant monotony about the way their needles flashed in and out, but nothing to compare with the delicious sight and sound of their scissors in the cloth.

After a while he saw the scissors lying on a chair, and very shyly put out his hand to them. The older woman glanced at him, guessed that probably he wouldn't run the points into his eye if he sat still, and made no objection when he picked up some scraps of the cretonne from the floor.

The little boy did not care what she might think, and did not pay any attention whatever to her. The scissors blades were very sharp, the cretonne was very crisp, and the combination was to a little boy of three what perfectly performed Wagnerian music is to a musician—a joyous riot of delight. He was a clever little boy, and he very soon mastered the necessary motions, although he had never been allowed to hold scissors before. His thumb and forefinger opened and shut, opened and shut, till his hand ached. But he did not know that it ached, because he was so entranced with the resultant sensations. To see the cloth fall apart into two halves before the onslaught of his blades, to see the clear, sharp line of cleavage where an instant before there had been none, to feel the threads of the firmly woven fabric give way as he contracted his muscles—no yachtsman on a day of brisk wind and blowing spume ever braced himself to more tingling, tantalizing pleasure!

After a time the older woman looked down at him as he worked, chewing his tongue, breathing hard, his head on one side. As she saw his shining eyes and brilliant cheeks, she laughed and said: "My! don't they get a lot of comfort out of their little tricks? Ain't it funny how crazy children are about cutting with scissors? When they get about so old, every last one of them has to have the cutting-out fever."

Then came the not-to-be-avoided sequence of luncheon, nap, and walk. The walk was longer than usual. It was late when the little boy came in, and he was very hungry and tired, but he started at once upstairs to the guestroom to find the strange women and their scissors. He tried to run up, but his legs felt so heavy that he had to toil along, one step at a time. But his grandfathers had handed on to him plenty of grit and perseverance, and he never thought of giving up to his fatigue baby fashion, not even when his mother, coming downstairs as he went up, offered to carry him down and hold him in her lap. He shook his head and plodded on, set upon

accomplishing without any assistance what he had begun.

It was getting a little dark in the guestroom, and the little boy didn't like shadowy corners very well, but he wasn't a "fraid cat," and he went boldly in while he mastered his fear, as one of his grandfathers had gone forward on a battle field in the Civil War.

But nobody was in the guestroom. The strange women had gone. The little boy was bitterly disappointed, and drew down the corners of his mouth. But just then he saw the scissors, bright in the dusk, still lying on the chair, and as his eyes grew used to the twilight, he could see across the bed great quantities of the stuff the women had been sewing. It was all right, after all. With the scissors in his hand, he climbed up on the bed, and gathering into his little lap an armful of the material, he set to work manfully.

Of course he couldn't do it as fast as the women had, but it really went very well, he thought, breathing hard, and cutting and slashing. The material the women had sewed their pieces upon was thinner than the cretonne, and having it in such big sections made cutting easier for him. None of the length of the big scissors was wasted on air, as when he had cut the scraps, but every inch of them counted as the blades buried themselves to the nose. When he cut through a part where some cretonne had been sewed on, it was harder, and he had to grip the handles hard—and then, all of a sudden, clip! he would be through, and tearing out over a big section of the white.

Steps came down the hall, but he did not hear them, happy and absorbed as he was. He was really very tired by this time, but he would not give up. He chewed his tongue as he worked, and his eyes were like stars, they shone so brilliantly.

His mother came to the doorway, and seeing him there in the dusk, said, "What are you doing here, darling?" But he did not hear her. He had just mastered the technique of making a really long slash with the scissors, quite as the women had. For an instant his mother strained her eyes to see what her little son was doing. Then she pressed a button, a prettily shaded lamp blossomed into light, and—she saw what he was doing. For just long enough for the little boy to turn about and see her face, she stood perfectly motionless.

*She thought she was standing safe and sheltered in the guestroom of her pleasant, tasteful house, but she was really standing under the great windy sky of eternity, facing two diverging roads, which went farther and farther apart as they stretched before her into infinity.*

At the sight of his mother's eyes and mouth, the little boy's happy, tired, triumphant face was stricken into panic terror. What horrible, unthinkable thing had happened to make her look so? He screamed and ran toward her for protection. Yes, toward her. He was only three, you know, and he still felt

his mother to be what saints feel God to be.

And this is what happened. In a loud, angry voice, she said many loud, angry things, to the effect that she had never heard of anything so naughty in all her life, that her little boy was the worst little boy in the world, and that she would make him remember to have more sense the next time. When, frightened into hysteria, he began screaming and struggling, she raised her voice, and she showed him, with a finger trembling with emotion, the great gaping cuts he had made in the cloth; but as that was just what the little boy had meant to make, he had not the slightest idea of what was the matter. And as he continued to scream, and she to talk louder and louder, she undressed him so that his tender flesh would be quite unprotected from her rage. Then she beat him with her hands, with her strong, nervous, well-shaped, and carefully manicured hands.

That night, when the little boy's father came home, he asked, "Where's Buster?"

His mother said: "He's in bed. I couldn't let him stay up to dinner. He did the naughtiest thing today! I had to give him his first spanking. I hated to—and I didn't after the very first do more than just the lightest taps. But you just have to once in a while. They have to be taught to use their sense."

Her husband inquired, "What'd he do that was so fearfully bad?"

She felt the note of skepticism in his voice, and resented it. "You know the new curtains for the guestroom?"

He nodded. He had thought more than once about those curtains, and what they stood for. And when he heard what had happened, there was no note of skepticism in his voice as he said, "Oh, children are the limit!" And he asked, anxiously, "How much harm did he do? Will they have to be all done over?"

His wife said: "Well, I should think they would! He simply made mince-meat out of all they've done in the last two days—let alone all the cretonne spoiled!"

The little boy's father frowned and began doing mental arithmetic. His wife knew by the expression of his face what he was doing, and it made her nervous. She was nervous enough already without that. In a moment she said, in a dry tone that fitted the words, "You'd better go up and look at it yourself; if you don't think—"

Her husband answered, rather somberly, "Oh, I take your word for it." Then he went on doing mental arithmetic, and showing it. For the moment they had both quite forgotten the little boy.

But later the little boy's father asked, apropos of nothing, "Do you suppose the little tike knew he was doing something bad? He's such a little shaver still."

His wife said decidedly: "Oh, if you'd seen the guilty look he had the minute he saw me. He positively turned pale to

be caught at it. Of course he knew. A great big boy like that! Anybody'd have more sense than not to know."

What happened to the little boy? I don't think I'll tell you in real language what happened to the little boy, because I don't think either you or I could stand it. But I'll set down some dry facts, which bear on the question, and comment on the situation in safely sterilized pseudo-scientific terms, guaranteed to be insulated from any personal emotion.

When the little boy was born, although he was as fine a baby as ever lived, he was by no means a perfect specimen of humanity. Like all of his kind, he was born blind and deaf, and had very little sense of taste and not much sense of touch. He put in the first year of his life acquiring all these senses, and he made a fine job of it, thanks to his excellent constitution and the care his mother took of him.

But even then he was by no means completed. He had, as you will remember, a finely delicate set of nerves; but, of course, they were not as yet adequately linked up, either with one another or with the world; and now he was busy every waking moment on this new job of adjusting and settling his nervous system, ready for the long lifetime of hard, accurate service expected from it. Everything was grist that came to that little mill; every sight, sound, sensation, impression—the little boy's brain took them all in, and began arranging them for future reference. Little by little his nerves began to get hooked up in the right order, and because he was a very normal child, they began to give him accurate information about what was outside him in the world.

All this information was stored away by the little boy's brain according to the law of association, that law which makes us hold a flower up to our nose, although we may never have seen that kind of flower before. It's the law which, after one experience with fire, makes us take hold of the lower end of a burning candle, and not of the flame; it is the law by means of which we have from babyhood sorted out and set in order the vast numbers of sensations brought us by our nerves.

The little boy was in full swing of this process, and fairly breathless with his interest in it. Every single object in his world was becoming enriched with an ever-increasing cluster of associations. The cat was all thick with them, associations of softness, and purriness, and occasionally of scratchiness. When he looked at her now, all her qualities were present to his mind, and he no longer needed to feel of her to know that she was soft. He did not even need to see her. If he heard the word "cat," the little boy's nerves instantly presented him with a neat, well-ordered group of all the things he knew about a cat. And so it was with everything. Soap meant a white, wet smoothness and the "give" of it under a vigorous digging fingernail; and scissors meant—but we'd better not

say anything about what scissors meant to the little boy.

In fact, I find that it is very hard to bring myself to put down, even in the driest words, what happened to the little boy at the moment when his investigation into the nature of things made him inconvenient to his mother's plans for impressing Bella Parsons. I think I will not try to tell you at all.

It is safer not to attempt to tell you for fear of using too strong language. It's best not to try to give you any idea of how the little boy screamed and screamed until he lost his mind as truly as any fear-crazed person in a burning theater, nor how all the delicately adjusted mechanism of his little body was knocked temporarily all crooked, as the mechanism of a grown man's body is twisted by the emotion of being under fire on the battle field for the first time; nor how later, as he lay in his little bed, sobbing and crushed, his fear, his horror, his inability to understand, and his hatred, poured veritable poisons into his blood, as though his mother had given him a dose of strychnine.

No, although all those, and many more, are plain, well-established facts, we will not describe them, because there are plenty of unpleasant things in real life without reading about them in stories. And, anyhow, he was only a baby of three, who had destroyed what would cost at least eight sacred dollars to replace, and he had very properly been spanked for his mischief. It wasn't a hard spanking either. We have his mother's word for that.

Let us therefore look the other way from the bed where the little boy lies sleeping it off, with an occasional nervous tremor running over him; and let us observe the more cheerful phenomenon of his astonishing capacity for readjustment. For he was made of sturdy stuff, and he rose up the next morning, made over by his sleep, perhaps not quite so rosy as the day before, but quite as lively and alert as ever, and quite as hungry for his breakfast and for life. Externally, he looked exactly the same child, and if internally he had added to his old associations about cats, and stoves, and flowers, a whole new set of associations connected with his mother and a certain tone of voice and a certain look in her face, why, all this was quite invisible, did not induce a degree of fever which would have showed on the clinical thermometer; and so nobody was troubled about it.

"All this" became, however, troublesomely visible again, the day after Bella Parsons' visit began. Like most visits of this sort, it brought with it a considerable amount of nervous tension for the household, and the little boy's nerves recorded nervous tension as accurately as a wireless apparatus records vibrations. In addition, his nerves were quicker to feel nervous tension than ever before. He didn't like the visiting lady either, because he soon learned that she thought little boys a great nuisance and always likely to be in some mischief. It

was very trying for his young mother, so anxious to have everything "go exactly right" in the presence of her critical acquaintance, when her little son, on the second morning of the visit, refused to go and shake hands with Mrs. Parsons. Although he could not have told why, the little boy refused because he felt that Mrs. Parsons wanted to shake his hand as little as he wanted to shake hers. But he did not know that he felt this impolite analysis of the situation. He only shook his head and backed away.

His mother did not, as you might think she would have done, thereupon consider the question of exactly how valuable it was for a three-year-old boy to shake the hand of a lady who considered him a nuisance. No, she stiffened all over her nervous young body, because she knew her visitor was looking at her with malicious eyes, and she said in a stern voice, with a vibration of anger in it like the shimmer of heat over a red-hot bar, "Come right here this minute, and do what I say." That was what had been said to her in her childhood, and the words flowed smoothly from her tongue.

Now, human bodies are so constituted that by far the most vivid impression the little boy got from this speech was from the heat of anger in the voice; and—again that is the way we are all put together—this came to him accompanied with a horrifyingly clear and burningly prompt association. That was the way his mother's voice had sounded in the guestroom. This recollection instantly tied his nerves up tight in aching ganglia again, so that all the quick, pleasant give-and-take between them and his intelligence was gone. They no longer told him accurately what was happening in the world. They only burned, and twitched, and snapped with the recollection brought to them by that tone in his mother's voice.

So it happened that he did not step forward and shake Mrs. Parsons' hand. He was now only dimly aware that there was any Mrs. Parsons in the world. He stood perfectly still, his face very deeply flushed, his jaw set hard, his hands and feet as cold as ice, and a sick, dull look of anger in his eyes—his eyes which we have seen shining like stars. He was in the state of mind which, two centuries ago, was called madness or insanity, which doctors nowadays call hysteria, and which his mother called stubbornness.

But she did not call it stubbornness in herself as she stood there facing him, her own sensitive nerves jangling fiercely. No; although she was in precisely the same state of mind as her son, she called it firmness; nor did she perceive in it a considerable admixture of fear lest Bella Parsons report to her wealthy in-laws that her old friend "could not make her little boy mind."

If at this critical moment she had taken her little boy by the hand, led him quietly upstairs, given him a warm bath, several degrees hotter than usual, and laid him gently down on a bed in a silent dark-

ened room, with plenty of fresh air, those terribly tense nerve knots of his might have relaxed, and his blood might again have circulated freely, so that his feet and hands would have lost their icy chill. Then, the next time the heat of anger shimmering ominously over her voice had brought back those brutal associations of violence and rage to pluck with tragic fingers at her little son's nerves, if she had taken him out to his sand pile, and left him alone to watch the clean white sand slide between his fingers till his heart had gone back to its normal pulse; and so and so and so for several months and years, why, perhaps, she might have got her little boy back to the state he would have been in if, upon entering the guestroom, she had sat down by him and by intelligent, patient questioning had extracted from him and corrected his baby idea that if it was all right for strange women to sit cutting cloth into strips, it was all right for a little boy to do the same. Perhaps—let us hope so. Let us forget the hard law of nature, which never lets us undo anything.

However, she did none of these things. Poor young mother! But the point is to tell you what she did do. She said to herself: "I must be firm now. It's now or never! It's for his own good!" and then, with one eye on Bella Parsons' wealthy in-laws, she put on his shoulder a nervously gripping hand which conveyed to his little mind ten thousand more quivering associations of violence and rage. And she pushed him forward, not very gently, and when he would not shake hands, being by this time practically blind with anger and fear and horror, she shook him; and finally she took him upstairs and—No, decidedly, I will not give you even an outline of what passed between this loving, well-educated American mother and her son. Besides, there was nothing unusual in it. Very likely her neighbor next door was doing the very same thing to her little son.

After a time, she came hastily out of the nursery,—the nursery she had spent so much loving care upon,—and locked the door behind her. Instantly there was a sound of furious kickings on the door, and beatings with small, clenched fists; and a strange, shrill, choked, suffocated voice, which had never been heard in that house before, began shrieking out: "I hate you! I hate you! I wish I could kill you!" Yes, it was very likely that the little boy next door was saying the same thing. Just the ordinary thing, you see, when little boys have to begin to learn to mind their mammas.

This mamma went downstairs to her visitor, rather flushed, but with a surface of calmness which reflected great credit on her powers of self-control. "You just have to be firm with them," she informed the childless Mrs. Parsons, with an air of mature experience. "If they ever once get ahead of you, there's no end to it." Then they went upstairs to the guestroom, and said how pretty it was, and remarked how much more *chic* appliquéd cretonne was than chintz, and

agreed that the roses in the wreaths were "just too lovely!"

The other day a nerve specialist, a rather sad, stern, disillusioned old man, was visiting my home, and he chanced to speak to me of the little boy. He said: "The child is eight years old now. His mother brought him to me the other day for treatment for some obscure nervous trouble that borders on St. Vitus's dance. And he has some morbid desires, too, that are increasingly hard to control. And he has the nightmare nearly every night. His mother said she couldn't understand what was the matter with him. All his ancestors had had such good constitutions. And she'd always taken such good care of him. She said she's simply given up her life to do the right thing for the child. She said she thought it must be due to the exciting conditions of modern life that are so hard on children."

"Could you do anything for him?" I asked.

"Not unless I could unlive his life for him, and get him a new mother to begin again with," said the doctor, wearily.

"Well, don't you think modern conditions are responsible for the prevalence of nervous disorders?" I asked. "Three generations ago he wouldn't have had any more understanding upbringing."

"No, but three generations ago his body wouldn't have had any intelligent care either, and nature would have had a chance to kill him kindly with a germ. Did you ever walk through an old churchyard, and estimate the rate of child mortality? Typhoid, scarlet fever, diphtheria: they must have accounted for innumerable nervously under-par children. Nowadays we take such good care of the bodies that sick souls can't escape." (You must not take the nerve specialist too literally. He is very tired and old, and weary with watching human folly.)

Something about this talk had given me a new idea, and I went to the Wise Man with whom I talk everything over. I told him the story, and asked him what he thought of it. He said, very impolitely, "I think that that cruel and vulgar woman thought more of her curtains than of finding out what was in her little boy's mind." When the Wise Man is stirred, he often shows it by being cross. I looked to see if his eyes were sad. And they were! The Wise Man loves little children.

I said: "I don't believe she was vulgar and cruel. I don't believe she cared more for her curtains than for her little son. I think she hadn't the slightest idea what she was doing. I think she was only a poor little girl herself, all confused with her silly desire to show off to a woman she didn't esteem. I think she was a little girl who had had put on her a responsibility for which she wasn't prepared. And she paid a tragic price for her mistake."

The Wise Man's eyes were sadder than ever when I finished. He nodded his head as if he saw what I meant. And after a moment of silence, he said:

"You'd better write that into a story. It may be in time to save the little boy of some other little-girl mother!"—*Dorothy Canfield, in Good Housekeeping for September.*

### ◆ ◆ ◆ Do You Know That —

- SEDENTARY habits shorten life?
- Cockroaches may carry disease?
- Pneumonia is a communicable disease?
- Many a severe cold ends in tuberculosis?
- Heavy eating, like heavy drinking, shortens life?
- Health first is the highest form of safety first?
- Physical fitness is preparedness against disease?
- Intelligent motherhood conserves the nation's best crop?
- A low infant mortality rate indicates high community intelligence?
- The hand that carries food to the mouth may also carry disease germs?
- Neglected adenoids and defective teeth in childhood menace adult health?
- The registration of sickness is even more important than the registration of deaths?

### ◆ ◆ ◆ Test Yourself

You should be able to walk ten miles with ease. Are you? The only way to find out is to try it—not all at once, but see if you can work up to it.

You should be able to enter into conversation with a stranger of your own sex (under suitable circumstances), courteously, agreeably, and profitably. Are you? Try it.

You should be able to entertain company at your own table so that all present will enjoy themselves. Are you? Try it.

You should be able to read a volume of history, biography, essays, or poetry with as much real enjoyment as a novel. Are you? Try it.

You should be able to listen to a sermon or a lecture on a substantial subject, and carry away the main points so that you can repeat them afterward. Are you? Try it.

You should have mental resources so that, if left alone for a day, you will be good company for yourself, and be happy all day long. Have you? Try it.

You should have grace enough to submit to insult or injustice patiently, put up with crossness serenely, and answer anger with love. Have you? Try it.

You should be able to read your Bible by the book instead of by the chapter or verse, and delight in the reading. Are you? Try it.

You should be able to pray for at least fifteen minutes by the watch (mechanical?—there is no other way of getting at the facts), and still have much left that you want to talk over with your heavenly Father. Are you? Try it.

These all indicate fundamentals of the physical, social, mental, and spiritual life. Have you ever tested yourself in regard to them, strictly and honestly? If not, do it. I dare you!—*Amos R. Wells, in the Christian Endeavor World.*



## THE FIELD WORK

"GO YE INTO ALL THE WORLD"



### The Day of Opportunities in the Philippine Islands

THE Filipino people had been kept in darkness and ignorance of the progress of other parts of the world until the American occupation of the islands.

Even their maps represented Spain as occupying the larger part of Europe. They were taught that the only Christian people in the world were the people of Spain, Mexico, Italy, and a few other small nations; that the American people were not Christians; that disease, plague, and calamity could be banished by calling upon the saints, and holding processions in their honor. Penances and indulgences were the order of the day.

But with the arrival of the public school system, the establishment of hospitals, and the campaign on sanitation, these conditions have changed. The young people now know something of the world, the cause of disease, and the history of the past. This knowledge has caused them to lose faith in the church that has kept their people in such superstition and darkness for so many years. It also influences the older people, although many of them still continue in the old forms.

All are now grasping for knowledge. They are willing to listen to the preaching of the Bible, although in the past it was impossible to obtain a hearing. At both our tent meetings this year, we have had from three hundred to one thousand in attendance every night, and most of these are from the Roman Church. We could have hundreds of such meetings if we had money and men to put in the field.

Now is the time to work in the Philippines. If we fail to improve this opportunity, I fear each succeeding year will be harder for our work. Many islands of this group have not as yet been entered by any Protestant church. May God help his people to arise and enter these wide-open doors.

L. V. FINSTER.

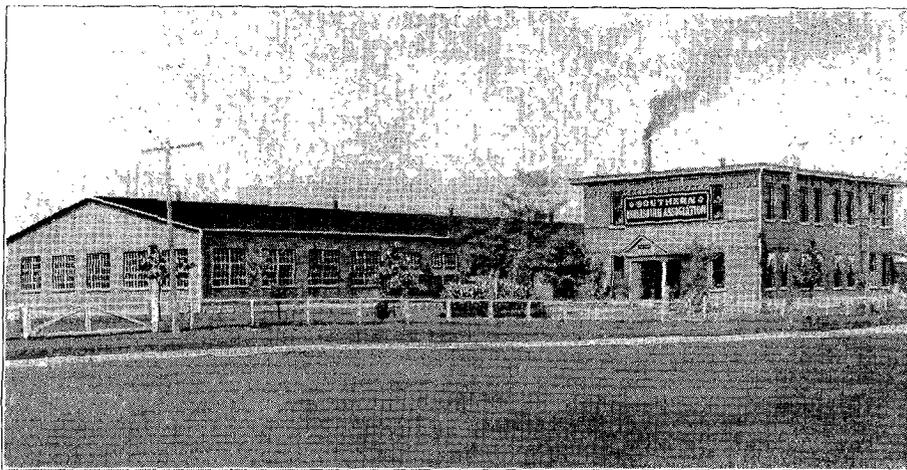
### Southern Publishing Association

THE Southern Publishing Association was organized and incorporated in June, 1901. During the first few years of its existence, our people throughout North America contributed liberally to its establishment; and as there are many readers of the REVIEW who had a part in this work at that time, a brief report of the progress that has been made may not be out of place.

The original location was on Jefferson Street, near the business portion of Nashville. On that site a four-story building was erected. About ten years ago, however, that building was sold, and the plant moved to a large and high plot of ground about one-half mile outside the city limits, and yet within easy access of mail and shipping facilities. This has proved to be a wise move in every way. It not only enabled our workers to es-

cape much of the dirt, smoke, and noise of the city, but what is perhaps equally important, it provided plenty of room for the plant, so that all the manufacturing could be done on the ground floor. This in itself has proved a great saving in both time and labor.

The accompanying cut was made from a photograph, and shows the office building and a portion of the main factory building as they appear today. On the second story of the office building is a neat chapel, the employees' library and reading-room, the art department, and the *Watchman* editorial rooms. All



SOUTHERN PUBLISHING ASSOCIATION, NASHVILLE, TENN.

other departments of the plant, including the business offices, circulation, shipping, and manufacturing departments, are on the ground floor. This arrangement has materially facilitated the handling of the work, and has greatly increased the efficiency and production of the plant.

The size of the main factory building, shown in the picture, is 72 feet wide by 170 feet long. As the roof is of self-supporting design, there are no posts or other obstructions to interfere with the work. The plant is now equipped with up-to-date machinery. It is operated by electricity, with an individual motor for each machine. The large windows shown are of the Fenestra steel-frame style, fitted with rib and prism glass, thus giving ample light to all parts of the building. With the exception of the garage and one storeroom, all the buildings are brick. The amount of actual floor space, inside measurements, is nearly 25,000 square feet.

The Southern Publishing Association is the home of the *Watchman*, of which magazine Brother L. A. Smith is editor. For the past two or three years the *Watchman* has enjoyed a very satisfactory circulation, and from the many words of appreciation received, we feel constrained to believe that the magazine is accomplishing a vast amount of good.

The office is also publishing practically all our large subscription books, besides a considerable number of juvenile and smaller books, as well as pamphlets,

tracts, etc. Although the little book, "The Other Side of Death," by Carlyle B. Haynes, has been on the market but a short time, it is having a splendid sale. At the present time we have two more books by the same author in process of manufacture, entitled "The Christian Sabbath; Is It Saturday or Sunday?" and "The Return of Jesus." A further announcement of these books will be made as soon as they are ready for circulation.

A few days ago a carload of books was shipped to our Fort Worth (Texas) Branch, which consisted of 109 cases, containing 11,025 volumes, and having a retail value of \$26,576.50. These books weighed 33,200 pounds, or more than sixteen and one-half tons. In this connection it may be interesting to note that out of the \$97,000 gain shown by the canvassing summary for the North American Division for the first six months of this year as compared with the same period last year, nearly one

third of this amount has been reported by the three Southern Unions.

We are seeing many evidences of the protecting, prospering hand of God, and feel indeed thankful for the way in which he is blessing our work. As the end draws nearer, we believe it will become more and more apparent that, as recorded in "Testimonies for the Church," Volume VII, "it was in accordance with God's purpose that the publishing work was started at Nashville."

We believe that the time is not far distant when the facilities of the Southern Publishing Association, as well as those of our sister institutions, will be taxed to their utmost to supply the demand for literature containing the third angel's message. To this end we solicit the earnest prayers and continued co-operation of our people throughout the field.

R. L. PIERCE.

### Moline, Ill.

I BEGAN tent meetings in Moline, Ill., July 6, and continued until recently, having for our tent company Brother J. D. Reavis and his wife as musicians, and Sisters Kate Williams and Alfreda Johnson as Bible workers. The Moline church coöperated with the effort, and in these few weeks we have succeeded in adding to the church nineteen new members, and several others are preparing for baptism in the near future. The last summer's effort added twenty-one members, making a total of forty added to

the Moline church in a little over a year. We attribute this success somewhat to the nearly eighty-five thousand pages of literature which our Bible workers and church members have helped to distribute, reaching practically every home in the city. We have now begun the same systematic effort of distribution of literature in the city of Rock Island. We solicit an interest in your prayers, that our work in these cities may be so blessed of God that we may have a large ingathering of souls for his kingdom.

T. F. HUBBARD.



### Nebraska Camp Meeting

It was the privilege of the writer to attend the annual conference and camp meeting in the Nebraska Conference. The meeting was held in Hastings, Nebr., on a well-chosen spot. At the appointed hour to begin the meeting, August 17, everything was in readiness. Much hard work had been done, principally by the regular conference laborers, in preparation for the meeting, and their efforts were rewarded by expressions of the keenest admiration, by both campers and visitors. These completed arrangements were the result of careful planning and appointments of a month earlier.

The attendance of our people was quite large at the first, and steadily increased from day to day, until the last Sabbath, when we had a very large congregation.

The weather was ideal, and this we appreciated after the excessive heat experienced at Clinton, Mo.

Among those outside the Union Conference who attended and assisted in the services and general conduct of the camp meeting, were Elders J. T. Boettcher, J. P. Anderson, Dr. P. T. Magan, and the writer. We greatly enjoyed our work together, and God blessed the labors of his servants.

The various committees appointed by the conference did their work in a reasonably short time; and virtually every action taken by these committees passed unanimously. All departments of the work were fully considered, and the resolutions were freely discussed. All in attendance seemed hungry for the bread of life, and greatly appreciated every effort put forth to teach them how to do service for God, and how to win precious souls from darkness to light.

The last Sabbath of the meeting was a busy day. At seven o'clock all the workers gathered in the church building, a little removed from the camp ground, and spent two hours in study, social meeting, and prayer. From this season of refreshing all came forth to enjoy the feast of good things in store. The Sabbath school, at half past nine, was a busy hour. The offering for missions for that one day amounted to \$1,265. The regular morning service was followed by a revival effort, in which about three hundred gave themselves anew to God for complete victory and service. Among these were some who gave their heart to the Lord for the first time.

At 3 P. M. all assembled in the large pavilion for an ordination service. Brother Johnson was set apart to the gospel ministry. Following the ordination service, various sections of the big tent were assigned to conference workers, who led the worshipers in a social meeting.

Immediately at the close of the social meeting all repaired to the banks of an artificial lake about one hundred feet from the camp, where they witnessed a baptismal scene. Twenty-six followed their Lord in this solemn ordinance.

A liberal spirit was shown when the call was made for foreign missions. Altogether, \$6,099.73 was given in cash and pledges.

Very definite plans were laid for a strong Harvest Ingathering campaign. Five dollars per capita is the goal set, and a rising vote on the part of all clearly indicated a determination to reach it.

With considerable reluctance the delegates consented to let Elder D. U. Hale go, though he had been elected president of the Missouri Conference. Elder J. S. Rouse, the former president of the Missouri Conference, was called to take the presidency of the Nebraska Conference. With as fine a field as any in the Western States, with as loyal and as intelligent a people as you will find anywhere, we see no reason why Nebraska should not take a leading part in any and all branches of this great reformatory, soul-winning movement. F. W. PAAP.



### North Michigan Camp Meeting

THIS meeting was held at Cadillac, a progressive city of about twelve thousand inhabitants, situated on a beautiful inland lake of the same name, some eight miles in circumference.

The citizens manifested a very kind and helpful spirit toward the meeting. They donated the use of the fairgrounds, with such public buildings as we needed, and lighted the grounds. The Commercial Club secured the names of most of our people in the conference, and wrote them a personal letter, inviting them to the meeting, and to feel at home while in the city. During the meeting a carnival came to the place, and the promoters desired to establish their headquarters across the street from our camp. Realizing that this would be detrimental to the best interests of a religious gathering, they were required by the city authorities to select another location; and on the last Friday of the meeting enough automobiles were provided by the citizens to take the entire camp on a free ride through the city and around the lake. Although the camp was outside of the city limits, some of the meetings were well attended. A desire was also expressed to have the camp meeting here another year.

About sixty tents were pitched to furnish homes for those who came to the meeting. The possibility of a railway strike hindered some from attending. The proportion of young people present seemed large, which is always encouraging. The meeting was blessed with excellent weather, and a splendid spirit of unity was manifested in all the business meetings of the conference. Aggressive plans for advancing the work were carefully considered and adopted. The first Sabbath more than \$260 was given by the Sabbath school for foreign missions. An offering was taken later for missions, but I have not learned the amount given. A quiet, yet deep spiritual atmosphere pervaded the camp, and sixteen persons, I understand, were baptized.

Elder E. A. Bristol was elected presi-

dent of the conference, and took hold with good courage to strengthen and build up the work in all its departments. The other officers elected were the same as the past year. Elders L. M. Christian and W. H. Wakeham, Brethren J. B. Blosser, J. W. Mace, R. Hook, Jr., Profs. R. U. Garrett and J. H. Tiney, and the writer were present during some part of the meeting, and shared with the local workers in the burdens and blessings of the meeting.

The Lord blessed in the presentation of his word, and all returned to their homes thankful for the encouragement and help of the meeting.

G. B. THOMPSON.

### What Will It Mean When the Calls for Money Cease?

(Concluded from page 2)

reply was, 'You are too late! We don't want your money now! We can't use it!' Then they asked, 'Cannot it be given to the poor?' The answer was the same, 'We have made provision for the immediate wants of all such that we can reach.' In distress of mind the men took away their money, declaring that the frown of God was upon them for their lack of faith, and for the covetousness which had led them to withhold means from the cause of God when it was needed and would have been gladly used."

When the calls for money cease to come, the work will be done. The last general camp meeting will have been held, the last missionary will have gone to the foreign fields, the last soul on earth will have settled his destiny, the heavenly accounts will have been made up, and Jesus will have left his position as Mediator, and have stepped out from between the just wrath of God and sinful men. A solemn time this, one for which very, very few are prepared.

Let us, instead, rejoice that God gives us power to earn money, and the privilege of helping in this cause. Let us rejoice that probation has not closed, that sinners may still be saved, that there is work for our missionaries, and an opportunity for all of us to "redeem the time" before it shall be forever too late to give of our means to that work which is the center of interest in heaven and the only hope in the world for those who are still unsaved.

Let us be thankful for the large number of missionaries who are sailing this fall to the foreign fields. Let us give earnest prayer and attention to the general call for means to perfect the medical school at Loma Linda, so that where we now have one medical missionary in foreign fields, we may have hundreds. In the name of him who has bidden us, "let us rise up and build" the memorial hospital, so that our one medical school may stand ready to do the work the Lord requires of it at this time.

Remember the offering for the Ellen G. White Memorial Hospital, Sabbath, Oct. 14, 1916.

MRS. MARY C. McREYNOLDS,  
Asst. Sec. Women's Committee.



"THERE is not much virtue in worrying about the Bible. Being true, it can take care of itself; and the immediate duty of the disciple is to defend it by living out its precepts."

# Educational Department

FREDERICK GRIGGS  
W. E. HOWELL

General Secretary  
Assistant Secretary

## The Japanese Mission Training School

OUR school year 1915-16 has closed, and all our students are now out in active missionary work, and we are receiving some very encouraging reports of the success they are having. Most of the students are canvassing, but quite a number were ready this year to enter other branches of the work. Some have gone out as tent masters, others as Bible workers, one is in the church school work, and one is in the printing house. Three Bible workers from the school are opening up work in a district of Tokio that has as yet been unentered by us.

Our tent masters in Japan have a responsible position, and need very thorough training for their duties. The climate is such that in a very little time a tent will be ruined if not properly cared for. This year all the students received

## Church Schools

Selections from the Writings of  
Mrs. E. G. White

WHEN the children of Israel were gathered out from among the Egyptians, the Lord said: "I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord."

This experience of the Israelites was written for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents he sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the Word of God as the foundation of all their education. This is full of beautiful lessons, and if pupils make it

the children, who are calm and kind, manifesting forbearance and love for the very ones who most need it. Jesus loved the children; he regarded them as younger members of the Lord's family. He always treated them with kindness and respect, and teachers are to follow his example. They should have the true missionary spirit; for the children are to be trained to become missionaries. They should feel that the Lord has committed to them as a solemn trust the souls of the children and youth.—*Id.*, p. 201.

When properly conducted, church schools will be the means of lifting the standard of truth in the places where they are established; for children who are receiving a Christian education will be witnesses for Christ. As Jesus in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of "higher education."—*Id.*, p. 202.

## Missionary Volunteer Department

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

## The Bible Year

### Assignment for September 24 to 30

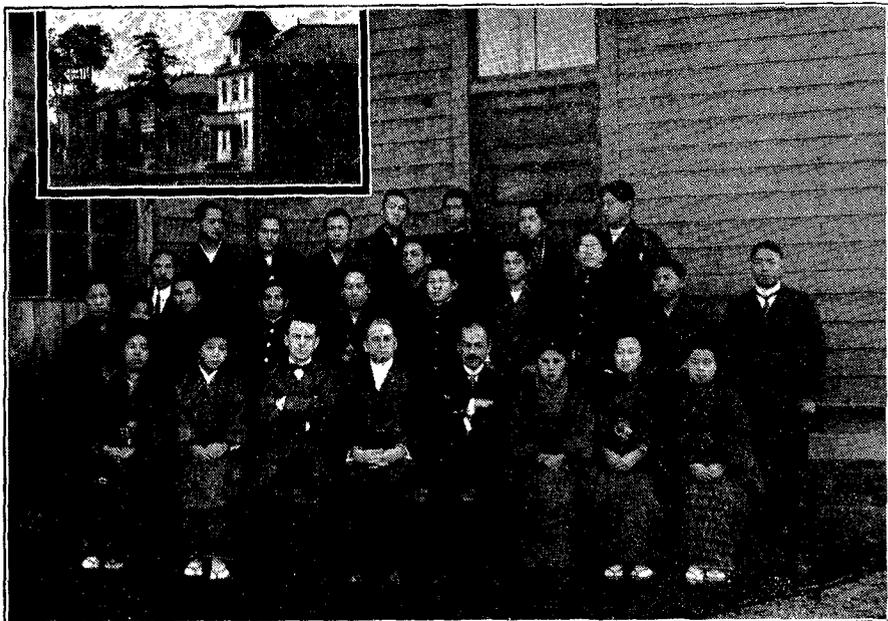
- September 24: Nehemiah 1 to 3
- September 25: Nehemiah 4 to 6
- September 26: Nehemiah 7 to 9
- September 27: Nehemiah 10 to 13
- September 28: Psalms 1, 119.
- September 29: Malachi.
- September 30: Matthew 1 to 4.

### To Think About as You Read

- September 24: The importance of praying for the prosperity of God's work.
- September 25: The effect of willing, united service.
- September 26: Reading God's law attentively.
- September 27: "Remember the Sabbath day, to keep it holy."
- September 28: "Blessed are they that keep his testimonies."
- September 29: The day of the Lord is at hand.
- September 30: "He shall save his people from their sins."

### Nehemiah

The genealogy of Nehemiah is unknown, save that he was the son of Hachaliah, and presumably of the tribe of Judah. While occupying a high office in the court of Persia, his heart was stirred by reports that came to his ears of conditions at Jerusalem. Obtaining a commission from the king, and promising to return to the court at a set time, he went to Jerusalem and entered immediately upon his labors. Nehemiah was evidently a man of action. He could work as well as talk, execute as well as plan. He "was a noble example of Christian patriotism. He was a man of profound piety, connecting everything, great or small, with the will of God. His prudence is equally marked; and there is no better example of constant depend-



JAPANESE MISSION TRAINING SCHOOL

special instruction in erecting and caring for tents.

One of our student canvassers, who is working chiefly with a magazine that sells for two and one half cents a copy, has reported as high as \$2.25 (U. S. gold) worth of sales in a day, including subscriptions. Others are not doing quite so well as this, but all the reports show a very good return for the time spent.

We have a church school here in Tokio for the first time, and the enrolment is about fifteen. The superintendent of the public schools for this district has recognized our church school, and grants our students government certificates, which enable them to enter any government school without examination.

The Lord is blessing our educational work, and we are praying that we may be kept from making mistakes that will hinder its progress. Pray for our school and for the success of our students.

H. F. BENSON.

"THE man who sells his honor, sooner or later finds out that he did not receive what it was worth."

their study in the primary grade below, they will be prepared for the higher grade above.—"Testimonies for the Church," Vol. VI, pp. 194, 195.

Fathers and mothers should cooperate with the teacher, laboring earnestly for the conversion of their children. Let them strive to keep the spiritual interest fresh and wholesome in the home, and to bring up their children in the nurture and admonition of the Lord. Let them devote a portion of each day to study, and become learners with their children. Thus they may make the educational hour one of pleasure and profit, and their confidence will increase in this method of seeking for the salvation of their children. Parents will find that their own growth will be more rapid as they learn to work for their children. As they thus work in a humble way, unbelief will disappear. Faith and activity will impart assurance and satisfaction that will increase day by day, as they follow on to know the Lord and to make him known. Their prayers will become earnest, for they will have some definite object for which to pray.—*Id.*, p. 199.

Teachers are needed, especially for

ence upon God, united with practical forethought. He was disinterested and unselfish; his wealth was used for public ends; and there is not the slightest reference to self apart from the common good."

The book of Nehemiah gives a history of Nehemiah's great work of rebuilding the city wall, establishing the government, and carrying into effect the needed reforms, especially in regard to honoring the Sabbath. Incidentally, the book admits us to "a glance at the condition, moral and political, of the Jews; at the growing bitterness between them and the Samaritans; and at some scenes in Assyrian life. The account of the walls and gates in chapter 3 is among the most valuable documents for the settlement of the topography of ancient Jerusalem."

**Psalm 119**

"In psalm 119 we find the peculiarity of alliteration, the chapter being divided into twenty-two sections of eight verses each, and each verse in each section in the original writing beginning with the letter of the Hebrew alphabet standing at the head of the section. The alliteration shows the psalm to be divided into verses. It is well known that the books of the Bible were not generally divided into either chapters or verses until long after they were written. But the fact that the book of Psalms was thus divided may doubtless have suggested the propriety of so dividing the other books of the Bible, and certainly it is a very convenient and helpful arrangement. . . . The one hundred and nineteenth psalm is the most noted of all inspired productions that set forth the excellencies of the law of God. Every one of the one hundred and seventy-six verses seems in some way to speak of the commandments of Jehovah."—*Starr*.

**Malachi**

Malachi, the twelfth and last of the minor prophets, is sometimes called "the seal." With his book the Old Testament Scriptures close, and it is well to remember that for four hundred years the Bible ended with Malachi. Little is known, but a great deal is conjectured, about this prophet. It seems certain, however, that he prophesied after Haggai and Zechariah. The new temple was completed, and its services re-established. The sins of the people and the corruption of the priests are re-proved; the obligation of tithing is clearly set forth; and the final utter destruction of the impenitent is foretold. One of the most precious texts in the book is the assurance that the Lord hears those who speak of his goodness, and has their names inscribed in a book of remembrance. Since he so values the faulty expressions of love and gratitude from his frail human children, how often should we speak forth his praises!

I SHOULD like to see a huge pile of all the books, good and bad, that were ever written, prayer books and sermons, and hymn books, and all, smoking like Sodom of old, if the reading of these books keeps you away from the reading of the Bible; for a ton weight of human literature is not worth an ounce of Scripture: one single drop of the essential tincture of the Word of God is better than a sea full of our commentings and sermonizings, and the like.—*Spurgeon*.

# Home Missionary Department

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

**The Reward**

C. B. SAPPENFIELD

Others may reap where you have sown,  
And toiled through weary years;  
Others may garner sheaves you've grown,  
And watered with your tears;  
Others may have the world's loud praise,  
While you are hid from sight;  
Others may shine for many days,  
While you toil in the night.

Others may wear a crown of gold,  
While yours has many a thorn;  
Others may hear their virtues told,  
While you are met with scorn.  
Though hard your lot appears to be,  
'Twas harder yet for One  
Who gave his life for you and me—  
God's holy, gentle Son.

Compare your burdens and your deeds  
With those he wrought and bore.  
Have you desire for greater needs?  
The world may give no more.  
Transcendent gifts from God above,  
For all who labor here,  
Will be bestowed in gracious love  
When Jesus shall appear.  
*Golden, Colo.*

**A Unique Home Missionary Effort**

DR. C. P. NELSON, of Minneapolis, Minn., has just taken a step that may open some homes to our message. There are five hundred physicians and surgeons in that city, with very few of whom we are in touch. These men ought to be reached with the truth.

After Elder A. G. Daniells gave his lecture to such a large and appreciative audience in Minneapolis, Dr. Nelson decided to place a copy of the printed lecture in the hands of every physician in the city.

He had a very neat card printed, bearing the words, "With compliments of Dr. C. P. Nelson," and giving his office address. These cards were attached to the front page of the lecture by means of small neat clips. Coming from a fellow practitioner, the lecture will naturally have the attention that it deserves.

Why should not our people take a special interest in their fellow men who are "of the same craft"? It seems that much good would be done by many such efforts as the one mentioned above.

S. A. RUSKJER.

**Our Literature Appeals to Him**

A FEW days ago I shared my seat in a crowded railway coach with Dr. —, who is at the head of the Congregational Church in three States.

As soon as he found out that I was a Seventh-day Adventist, he began to talk about our activity as a people and the splendid literature we are circulating. Among other things, he said that Seventh-day Adventist literature appealed to him as being fair and reliable. He further stated that he was interested in our position on the war question. He said he had read in several papers about some lectures on the war question delivered in many cities by one Elder Daniells, but that he had never been fortunate enough to be present when such a

lecture was given. I had several copies of Elder Daniells's lectures in my grip, and handed him one. He read every word of it while we were speeding along, and when he had finished he said, "I am sure you people hold the right position on the prophecies, and everything that takes place in the world confirms your position."

I had a good visit with the gentleman, and I trust our visit was profitable to both. However, the point I have in mind in writing this is the fact that we have literature of which we need not be ashamed, and that fact ought to cause us to be tenfold more active in distributing it. Let the world know what we as a people are doing. There is no better way to give that information to the world than by distributing hundreds of copies of the Harvest Ingathering *Signs* this year. Let us make use of every golden opportunity to do home missionary work.

S. A. RUSKJER.

**Home Missionary Report for Quarter Ending Dec. 31, 1915**

THIS report gives the work of all but four conferences in the North American Division. It is interesting to note that the number reporting has grown by twelve hundred, and that every line of work but three shows a good gain over the previous quarter. Not so many tracts were used, but many more papers, so doubtless the increase in the use of one kind of literature partly accounts for the drop in another. There were not quite so many missionary visits made.

The number brought into the truth by the efforts of our lay members has grown from 393 to 506. This good work was done by 12,034 of the members. If all the 77,659 had worked with equal zeal and faith, and with corresponding results, we should have had 3,000 more members instead of 500. That would have meant a much longer step toward the finishing of the work.

The total figures of different lines of work are large, and show that a great many people have been given some light on the truth during that quarter.

We have been unable to obtain reports from the four German unions. The brethren have tried to get them through, but so far have failed, though we expect to receive them later. We know their efforts have not diminished. Our Russian people are hard at work, and are bringing souls into the truth, but we cannot collect reports from that field at present.

The South American Union Conference has also failed to report. Their staff of workers is small, and they have had to change and adjust to meet the needs; so the home missionary work has been temporarily suspended. But the brethren are doing their best, and we expect soon to see the missing reports put in their appearance. Owing to these missing reports, the grand totals are smaller than they were the last quarter.

These quarterly home missionary reports should encourage every one of us. All these letters, visits, Bible readings, literature circulated, acts of kindness done, must be exerting a mighty influence in behalf of this message. They are the leaven that is spreading everywhere. Shall we not press forward and do more and yet more, until every soul is warned and the work finished?

EDITH M. GRAHAM.

**Report of Home Missionary Work of the General Conference for Quarter Ending Dec. 31, 1915**

CONFERENCES AND MISSIONS	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings or Cottage Meetings Held	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Christian Help Work	Articles of Clothing Given Away	No. of Meals Provided	Treatments Given	Signers to Temperance Pledge	Offerings to Home Missionary Work	No. of Conversions		
<b>ATLANTIC UNION</b>																						
E. New York	950	81	97	34	262	130	1	235	1441	186	91	...	1845	310	162	76	3	...	\$ 67.64	...		
Greater New York	1448	169	338	204	2707	581	111	3831	8572	766	417	1157	9869	850	442	360	232	19	...	37.79	22	
Maine	602	83	175	44	102	15	1	679	1288	59	187	...	1077	345	201	127	2	...	52.51	...		
Massachusetts	1576	239	506	141	1485	475	163	2844	9890	1373	154	96	4391	858	564	301	65	...	129.79	15		
N. New England	640	115	261	90	547	272	39	564	19831	699	316	5	2300	739	265	346	85	117	...	25.09	1	
S. New England	501	149	114	61	314	29	43	6254	4394	303	126	206	5721	278	108	82	21	7	...	100.22	...	
W. New York	865	227	549	252	1329	338	117	4111	19571	765	303	2288	5890	911	406	684	105	...	212.28	23		
<b>CENTRAL UNION</b>																						
Colorado	2089	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Kansas	2400	683	568	257	969	605	149	1698	12848	1092	477	267	4516	1882	583	749	262	122	...	132.27	39	
Missouri	1362	117	308	99	442	369	27	2274	7011	329	1063	...	8815	1716	328	158	49	6	...	87.69	7	
Nebraska	2219	309	1470	1011	1821	515	303	4172	43840	421	552	292	7047	1675	839	356	98	47	...	452.32	55	
Wyoming	570	30	66	25	121	36	2	109	615	5	43	12	462	67	121	86	12	...	2.00	...		
<b>COLUMBIA UNION</b>																						
Chesapeake	700	101	115	58	344	172	37	2552	2644	148	54	...	2448	324	249	100	24	2	...	14.00	6	
District of Columbia	1150	187	2172	142	561	418	74	470	18900	26	234	593	4800	480 1/2	414	88	191	...	...	52.95	1	
E. Pennsylvania	1285	186	252	137	505	109	114	3191	4038	290	196	264	5075	352	375	475	81	73	...	47.41	48	
New Jersey	1086	145	382	211	964	374	77	4268	14671	258	242	299	8450	940	336	188	26	1	...	108.23	2	
Ohio	2110	374	777	133	1121	235	142	2026	13982	895	2851	179	4165	1357	444	311	445	...	...	95.41	10	
Virginia	611	...	95	57	230	133	19	2154	385	18	55	...	450	389	121	129	68	1	...	26.45	1	
W. Pennsylvania	910	169	384	185	826	261	79	1233	16010	417	238	1748	7206	1706	259	281	157	23	...	28.58	13	
West Virginia	259	10	3	...	24	80	10	1229	886	58	30	187	75	1	1	7	...	11	...	...	...	
<b>EASTERN CANADIAN UNION</b>																						
Maritime	283	...	25	12	40	7	9	370	4239	128	8	...	1195	128	26	...	7	...	...	...		
Quebec	167	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Ontario	568	76	167	70	411	291	85	3044	3969	233	70	413	3016	493	131	147	6	...	5.94	6		
Newfoundland	75	...	...	...	125	...	...	...	230	11	...	...	190	...	10	...	15	...	...	...		
<b>LAKE UNION</b>																						
E. Michigan	1765	210	234	60	349	68	28	2151	4049	220	235	20	5180	458	369	226	363	1	...	93.08	4	
Indiana	1735	630	169	55	488	110	23	1449	3980	236	153	609	5636	453	184	121	28	6	...	82.03	1	
N. Illinois	1660	370	893	401	3800	1451	138	3059	8976	300	635	1653	14597	4260	973	507	268	24	...	87.90	2	
N. Michigan	967	67	128	64	179	29	30	212	1111	64	112	15	705	285	161	106	7	...	21.62	5		
S. Illinois	759	132	163	79	483	110	206	487	5700	242	150	9	1312	244	139	291	34	22	...	24.54	5	
W. Michigan	2686	341	469	148	907	78	98	495	8419	104	252	...	3297	579 1/2	358	303	18	...	69.55	1		
Wisconsin	2667	170	301	107	883	223	42	2264	10327	130	340	...	4397	923	257	373	87	...	71.14	2		
<b>NORTHERN UNION</b>																						
Iowa	2594	430	1091	377	2087	849	690	6394	17706	522	484	232	32495	2339	1362	1213	347	1	...	401.52	4	
Minnesota	1863	796	1215	700	2386	1215	428	15660	52688	865	3870	3115	50918	3506	1047	475	131	46	...	285.45	12	
North Dakota	1424	458	845	52	152	72	35	375	500	125	10	...	3000	60	10	250	226	...	125.00	2		
South Dakota	1119	166	372	122	718	58	133	819	1810	322	131	200	1703	672	268	279	121	1	...	68.26	...	
<b>NORTH PACIFIC UNION</b>																						
Montana	619	80	18	9	80	17	34	123	596	50	33	...	221	119	80	86	8	...	...	37.20	...	
S. Idaho	964	112	236	103	290	269	21	533	3122	345	164	1	1151	391	182	303	64	...	...	65.06	...	
S. Oregon	801	189	185	74	465	165	82	267	6733	158	253	4	2091	968	199	356	42	...	...	22.98	...	
Upper Columbia	2346	128	160	54	729	229	192	263	8434	253	288	308	2320	333	152	165	55	1	...	85.47	4	
W. Oregon	2454	140	294	125	656	350	128	984	8493	363	242	19	9006	1386 1/2	444	507	192	38	...	166.54	13	
W. Washington	2320	159	250	68	798	135	18	1673	4784	348	253	4	3574	977	264	164	89	...	...	140.16	8	
<b>PACIFIC UNION</b>																						
Arizona	478	...	50	25	50	50	75	300	800	120	50	...	1500	60	20	15	12	...	...	16.50	...	
California	1749	85	240	63	730	269	38	199	8623	86	196	306	7657	260	1118	245	242	15	...	26.15	3	
Can. California	1526	315	147	79	474	182	54	1529	7081	120	165	132	1904	384	867	93	55	...	...	...	10	
Intermountain	742	114	125	57	833	111	20	110	2475	131	86	28	723	426	267	120	4	875	...	54.38	1	
N. California	1728	392	187	46	243	51	39	527	4266	91	124	34	2499	364	267	122	1	1	...	33.11	...	
N. W. California	1295	471	583	190	1114	196	292	1284	6850	164	447	112	5632	877	570	712	83	...	...	238.56	26	
S. E. California	1830	...	562	189	883	173	176	19331	2418	301	86	24118	609 1/2	104	18	...	...	...	...	359.94	11	
S. California	2121	82	365	99	1097	290	226	6349	12044	77	588	246	8008	809	803	2520	...	...	...	170.86	32	
Nevada Mission	174	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
<b>SOUTHEASTERN UNION</b>																						
Cumberland	629	...	225	92	766	195	64	1101	2038	313	173	71	1295	610	219	208	335	26	...	...	1	
Florida	1001	171	592	286	1597	430	34	752	5016	679	254	6	1950	1228	333	573	132	1	...	...	29.31	7
Georgia	552	63	636	299	2738	843	68	2386	4981	764	310	318	5744	1238	629	581	125	...	...	208.52	20	
North Carolina	660	199	236	148	916	215	10	2182	1604	106	310	97	296	405	350	413	62	1	...	31.76	...	
South Carolina	397	199	134	87	220	375	12	613	601	54	53	2	196	161	203	209	14	10	...	5.06	6	
<b>SOUTHERN UNION</b>																						
Alabama	545	314	77	444	2585	1117	162	2110	13855	781	456	220	9485	3181	624	1030	888	28	...	107.46	24	
Kentucky	691	243	203	77	575	307	42	1740	1010	340	192	490	1355	511	197	304	101	...	...	19.00	19	
Louisiana	509	71	136	112	570	124	8	367	3060	385	164	15	723	288	298	124	25	...	...	40.95	...	
Mississippi	372	129	236	143	567	259	20	1327	1480	153	88	51	347	948	297	455	105	7	...	97.19	3	
Tennessee River	819	147	182	108	589	356	3	1291	12197	227	200	64	3750	1141	343	154	56	...	...	26.15	...	
<b>SOUTHWESTERN UNION</b>																						
Arkansas	366	80	105	53	224	87	7	373	7110	156	90	183	389	308	255	233	44	2	...			

# Publishing Department

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

## Our World Literature Sales During 1915

It is with sincere gratitude to God that we pass on to the readers of the REVIEW the summary of our literature sales during 1915. On account of the war the annual reports of our publishing houses abroad have not reached us very promptly, but all are now in except two. For these two we have used the figures of 1914.

Everybody was glad when in 1914 our annual sales passed the two-million-dollar mark, but we are still more glad this year to find that the grand total value of literature circulated during 1915 is \$2,132,000, a gain of \$23,000 over 1914.

But the end is not yet. The monthly summaries of our colporteurs' work as published in the REVIEW show a gain of \$117,000 for the first seven months of this year over the corresponding period last year. Some of the largest individual records have been made this year that have ever been made in our colporteur work.

A brother working in Arizona recently sold more than \$1,200 worth of books in two weeks. From San José, Costa Rica, Brother J. A. P. Green reports that he and Brother J. L. Holder, the field secretary of the West Caribbean Conference, sold \$500 worth of books in a little over a week. The president of the republic and nearly all the members of his cabinet gave orders for the book.

Never in their history have our publishing houses in this country been busier than during this year. In a letter dated August 3, Brother C. H. Jones, manager of the Pacific Press, wrote:—

"You will be glad to learn that we are rushed with work in every department of our office. Our presses are running from four o'clock in the morning until eleven at night."

August 16 he wrote:—

"Our presses are still running from four o'clock in the morning until eleven at night, and our book bindery is also working overtime; in fact, we can hardly keep up with the orders."

Brother E. R. Palmer passes on this good word from the Review and Herald office:—

"While we have no special lines of work on hand, all our presses are running full time, and two of them for several months have been running double shift in order to keep up with our orders."

During the last eighteen months the Review and Herald has sent out more than 1,100 prospectuses for "Bible Readings" alone, and the Pacific Press bound 800 prospectuses for the same book in one month recently.

The last report from Germany shows that the *Harold der Wahrheit* has a circulation of over 200,000 copies each issue.

The work is going forward in every land, and we are seeing more and more clearly that "in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."  
N. Z. TOWN.

# NOTICES AND APPOINTMENTS

## Camp Meetings

### CENTRAL UNION CONFERENCE

Wyoming, Bridgeport, Nebr., Sept. 21 to Oct. 1

### PACIFIC UNION CONFERENCE

Arizona.....Oct. 12 to 22

### SOUTHEASTERN UNION CONFERENCE

Florida, St. Petersburg....Sept. 28 to Oct. 8

Florida, St. Petersburg (colored).....  
.....Sept. 28 to Oct. 8



## The Florida Sanitarium and Benevolent Association

THE Florida Sanitarium and Benevolent Association will hold its regular annual meeting in connection with the Florida conference at St. Petersburg, Fla., Sept. 28 to Oct. 8, 1916, to elect a board of directors, and to transact such other business as is deemed necessary. The first meeting will be held at 9:30 A. M., Tuesday, October 3. All accredited delegates to the conference are delegates to this association.

W. H. HECKMAN, *President.*  
R. S. INGERSOLL, *Secretary.*



## The Florida Conference Association

THE tenth annual session of the Florida Conference Association of Seventh-day Adventists will convene on the camp ground at St. Petersburg, Fla., at 9:30 A. M., Monday, Oct. 2, 1916, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

W. H. HECKMAN, *President.*  
A. L. BAYLEY, *Secretary.*



## Publications Wanted

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

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

Mrs. D. M. Eaton, 656 I St., Fresno, Cal. *Signs, Instructor, and Little Friend.*

Mrs. G. H. Durrie, Wisconsin Veterans' Home, Wisconsin. Continuous supply of periodicals in English, German, and Danish.



## Request for Prayer

A SISTER in the far West asks prayer that her father may overcome the liquor habit.

# Obituaries

JACKSON.—Sarah A. Jackson died in Pittsburgh, Pa., Jan. 20, 1916, aged 68 years. She was one of the first members of the First Pittsburgh Church. She leaves many friends and relatives to mourn their loss, but they confidently expect to meet her at the return of Christ. The funeral sermon was preached by the writer.  
D. A. PARSONS.

RHINE.—Elizabeth B. Rhine died Jan. 17, 1916, in Pittsburgh, Pa., in her seventy-sixth year. Sister Rhine embraced the message over thirty years ago, and was the second person to accept present truth in this city. She remained a consistent member of the First Pittsburgh Church until her death. She was beloved by those of like faith. The funeral services were conducted at the home of her son, Dr. S. B. Rhine.  
D. A. PARSONS.

LATTA.—Mary Lorinda Busk was born in Niagara County, New York, Oct. 14, 1848. She was married to Silas Latta in Battle Creek, Mich., Jan. 1, 1872. All of their four children have been laid to rest, and she fell asleep in Guthrie, Okla., July 23, 1916. At the time of her death she was a member of the Seventh-day Adventist church at Arkansas City, Kans. Her husband, with several brothers and a sister, mourn.  
EDWARD J. BUSK.

WEEKS.—Anna Kathryn Weeks was born in Binghamton, N. Y., July 8, 1892, and died Aug. 25, 1916, at the home of her parents, in Albany, N. Y. Sister Anna had been a faithful follower of the Lord, and a firm believer in this message for the past four years. Her one desire was to help others. Funeral services were conducted in Albany by the writer, and the body was taken to Binghamton for burial. Words of comfort were spoken from Rev. 14:13.  
E. L. CARDEY.

HARLAN.—Milton Harlan was born in Iowa April 7, 1861, and died near Goldendale, Wash., Aug. 23, 1916. His death was caused by the breaking of a derrick rope, which let him fall to the ground from a load of hay. His wife and seven children are left to mourn, but not without hope. Brother Harlan and his companion were baptized into the faith of the third angel's message twenty years ago. Words of comfort were spoken by the writer from Matt. 5:4.  
W. W. STEWARD.

COYL.—Mary Andre was born near Powellsville, Ohio, April 2, 1842, and died at her home, near Franklin Furnace, Ohio, Aug. 23, 1916. She was married to John W. Coyl Dec. 19, 1871, and one daughter and four sons were born to them. Sister Coyl became a Christian in early life, and after hearing the third angel's message she and her husband joined the Seventh-day Adventist church in Wheelersburg in 1888. She remained a faithful member till her death.  
J. F. OLMSTED.

WAGNER.—Susan Smith was born in Bradley County, Tennessee, March 28, 1845. Most of her early life was spent in that State, where she was married to John Mitchell in August, 1869. Two children were born to them. She survived her husband, and in 1878 was united in marriage with S. B. Wagner, of Thayer, Kans. She was a charter member of the Thayer church, organized in 1893, and lived a faithful, consistent life until her death, April 10, 1916. Her only son was present at the funeral services.  
W. H. CLARK.

TAFT.—Helen E. Smith was born in Salmon Falls, Cal., March 11, 1867, and died Aug. 29, 1916. She was married May 9, 1899, in Spokane, Wash., to Geo. L. Taft. Her husband, three children, her mother, two sisters, two brothers, and many friends, are left to mourn. Sister Taft had been a member of the Seventh-day Adventist church for five or six years. She was fully resigned to death, confident that her life was hid with Christ. She was a resident of Walla Walla, Wash., but interment took place at Spokane.  
A. M. DART.

HODGE.—Valeria E. Scofield was born in Carlton, Orleans Co., N. Y., March 25, 1844, and died in Mason, Mich., Aug. 16, 1916. She moved with her parents to Leslie, Mich., in 1865, and was united in marriage with Obed Hodges, of Bunker Hill, Mich., Feb. 11, 1866. To this union four children were born, two dying in infancy. Mrs. Hodges accepted the third angel's message in early life, in which she was a steadfast and faithful believer until her death. She leaves to mourn their loss her husband, two children, and other relatives.  
W. D. PARKHURST.

**WHITE.**—Melva Irene White, infant daughter of John Leslie and Bessie Irene White, was born Sept. 14, 1915, in Hartford, Conn., and died after an illness of two days, at the home of her parents, Sept. 5, 1916. Words of comfort were spoken to the grief-stricken parents by the writer. Interment was made in Washington, D. C.

D. E. PARMELEE.

**BARRISTER.**—Rachel S. Barrister died at her home, in Hoquiam, Wash., Aug. 19, 1916. Sister Barrister had been a member of the Seventh-day Adventist church for twenty-eight years, and died in hope of a part in the first resurrection. Words of comfort were spoken from Isa. 33:17. We laid her away to rest until the call of the Life-giver.

F. M. OLIVER.

**PRATT.**—Emma L. Pratt, wife of Oliver Pratt, was born in Rochester, N. Y., Feb. 22, 1850, and died at her home in Battle Creek, Mich., Aug. 14, 1916. Sister Pratt accepted the truth under the labors of Elder J. N. Andrews, at the age of fifteen years, and was ever a firm believer in the message. She leaves a husband and three children, besides many sorrowing friends and relatives. The funeral service was held in the home, and was conducted by the writer, assisted by Elder H. Nicola.

R. A. HART.

**BENTON.**—John Benton was born Jan. 18, 1848, in Ely, Cambridgeshire, England. He came to America when a young man, and lived for a short time in Iowa. He came to Lemmoore, Cal., in 1875, where he afterward made his home. He accepted present truth in 1878, under the labors of Elder J. L. Wood. For a number of years he lost the right way, but last April was rebaptized by Elder F. E. Brown, uniting with the Lemmoore church. He died Aug. 13, 1916, trusting in his Saviour. His wife, one son, and one daughter, two brothers, and one sister survive.

E. H. ADAMS.

**SANBURN.**—Rachel E. Kent was born in Canada, March 15, 1830, and died in Leslie, Mich., July 16, 1916. At the age of twelve years she came to Michigan, and four years later she was united in marriage with Sanford Rosier. Twelve children were born to them. In 1878 Mr. Rosier died, and nine years later she was united in marriage with Warren Sanburn, who died July 8, 1887. In 1876 she united with the Seventh-day Adventist church, of which she was a faithful member and an active worker until her death. She leaves three children and other relatives to mourn.

W. D. PARKHURST.

**DRYDEN.**—Dr. Frederick Grant Dryden was born June 18, 1874, in Aledo, Ill., and died June 6, 1916. He attended Battle Creek College for his advanced training, and was a graduate of the American Medical Missionary College in 1901. In 1902 he was united in marriage with Miss Jennie Hare, and is survived by his wife and two sons. His practice of medicine was chiefly in Utah and Colorado. He met his death in an accident near Morley, Colo. All his life he was identified with Seventh-day Adventists. We laid him away near his boyhood home, to await the call of the Life-giver.

W. A. WESTWORTH.

**WINTER.**—Hannah Ruckman was born in Pike County, Ohio, in 1821. The family lived in Illinois, where she grew to womanhood, and later she came to Iowa, where she was married to Hiram Smith in 1843. Four of their ten children are living. Being left a widow in 1890, some years later she was united in marriage with Robert Winter, but she was again left alone in 1911. Her death occurred Aug. 16, 1916. Mother accepted present truth in 1860, and was ever faithful to the third angel's message. She loved to give to the cause of God, and often denied herself necessities that she might have more to contribute. Funeral services were conducted by the Methodist Episcopal pastor.

MRS. M. J. WALKER.

**HAYARD.**—Mrs. Mable Hayard died at the home of her parents, Mr. and Mrs. A. N. Keeler, Aug. 16, 1916. She was baptized and united with the Seventh-day Adventist church at the age of seventeen. June 23, 1913, she was married to Mr. Marion Hayard. She sleeps in the blessed hope of a part in the first resurrection.

MR. AND MRS. A. N. KEELER.

### George Albert Sandborn

GEORGE ALBERT SANDBORN was born in Michigan, Nov. 19, 1891, and died in Boulder, Colo., Aug. 17, 1916. Most of his boyhood days were spent in Michigan. At the age of fourteen years he entered the Adelpian Academy, at Holly, Mich., and three years later the seminary at Washington, D. C., preparatory to engaging in the work of the denomination. At the age of eighteen he was given a missionary license by the General Conference, and sent to Mexico, and a year later he went to Cuba to look after the book work. In 1912 he came back to the United States, and was united in marriage with Miss Frances Luckenbill. To them one son was born. Returning with his wife to Cuba, he was appointed field secretary of the Union, but while planning his field work he contracted the tropical malaria, and held only one institute.

He returned to the United States, thinking to regain his health, and was appointed field secretary of the Eastern Pennsylvania Conference. Later he was called to the pastorate of the church at Rockaway, N. J. However, it was soon evident that he was affected with tuberculosis. He sought relief in Boulder, Colo., where he spent more than two years. He leaves a wife, one son, a father and mother, and five sisters to mourn their loss. Services were conducted by the writer at the Boulder church. Words of comfort were spoken from Rev. 14:13.

E. J. VAN HORN.

### Elder J. W. Lair

JOHN WILBERFORCE LAIR was born in Columbiana, Ohio, Sept. 27, 1870, and died in Mitchell, S. Dak., Aug. 10, 1916. When he was twelve years of age, the family moved to Kansas. Here he remained till he was twenty-one, when he went to Battle Creek, Mich., to enter upon a course of study preparatory for ministerial work. It was while there that he was united in marriage with Miss Bertha A. Johnson. To them were born five children,—two girls and three boys,—four of whom are now living. The first-born, a boy, died at the age of seven years.

Elder Lair gave his heart to God at the age of sixteen, and united with the Seventh-day Adventist church at Buffalo, Kans., under the labors of Elders Barton and Page. He continued in this faith until his death. After his marriage he returned to Kansas for the purpose of earning money for further study. This he did by raising corn on a twenty-acre farm. Soon after putting in the crop, he knelt in the field one day and told the Lord all his plans and desires, and promised to consecrate the entire proceeds to his education for the ministry. This prayer was signally answered. He went to school until 1895, then he entered the factory of the Health Food Company at College View, Nebr., remaining till 1898. He next removed to Boulder, Colo., and was one of the head bakers at the food factory there. All these years he was active in church and mission work. From Colorado the family removed to West Virginia, where Elder Lair engaged permanently in the gospel ministry.

It was only the love for souls that urged him on, as the funds in this conference were very limited. He received \$3.50 a week during the summer, supporting a family of five, and during the winter, rather than see the work close, he continued preaching without remuneration. For seventeen years he continued in the ministry, being forced to quit only twice on account of sickness, which was due to overwork. His labor for six years in

West Virginia was amid very trying circumstances, but as a result of his work one hundred and twenty-five came into the truth.

In 1904 he went to Ft. Scott, Kans., and labored for four years in that conference. In 1908 he went to Colorado as conference president, remaining two years. Then wishing to provide suitable schooling for his children, he moved to the State of Washington. He was able to continue work for only a few months, when his health broke, and for nearly two years he was unable to leave home to labor in ministerial lines. In 1914, in the month of November, he came to South Dakota and engaged in public efforts in Mitchell, Sioux Falls, Aberdeen, Faith, Elk Point, Huron, and Watertown.

Elder Lair was a man of tireless energy, and though not endowed with a rugged constitution, was always found at the front, lifting where the need was the greatest. He preached his last sermon on Monday night, July 24, not three weeks before his death. His one aim and determination in life was to preach the gospel of Christ's soon appearing and win souls for his kingdom. This he did throughout his entire ministry. Words of comfort were spoken by the writer from Hosea 13:14.

D. F. WEATHERLY.

—Motor vehicles registered in the United States numbered 2,445,664 last year, and \$18,245,713 was paid by their owners as registration and license fees. The office of public roads of the Department of Agriculture at Washington announced on July 27 that ninety per cent of the fees, or \$16,213,387, was spent for building and maintenance of county and State roads. The number of motor vehicles averaged one registration for every forty-four persons in the United States.

—An agreement, the result of over three years' negotiations on the part of the United States, provides parcel post service between the latter country and China, beginning the first of the present month. Packages up to eleven pounds may be sent from any post office in the United States to any post office in China at the rate of twelve cents a pound. Heretofore, packages of merchandise, other than trade samples under twelve ounces in weight, could not be sent by mail from this country to China, except to a limited number of places that could be reached through foreign post offices maintained there.

### A Help for You

A cook of long experience in one of our sanitariums, who has also had extensive experience in conducting cooking schools, has had opportunity this summer to observe how Adventists cook. He writes that he finds serious faults in the menu of many Adventist homes where it is the belief that they are living up to the best light on health reform. As a result of this brother's observations, he is preparing a series of lessons which will be of the greatest value to Seventh-day Adventists, and which will appear during 1917 in *Life and Health*, and nowhere else.

Every Seventh-day Adventist family should have the regular visits of this magazine, not only for the information regarding hygienic cooking, but for the other good things it contains. If your family is not acquainted with this magazine, send us for a sample copy; and if you do not feel that you can spare the \$1 for a subscription, ask us to tell you how you can earn a subscription.

# Books That Produce Results

**P**ROBABLY no books published by this denomination in past years have had such a phenomenal circulation, and have created such widespread comment and favorable consideration, as have the books, "The World's Crisis" and "Armageddon," recently brought out on the present fulfilments of prophecy; and the splendid little temperance book, "The Shadow of the Bottle." Hundreds of thousands of copies of these books have been sold already, and they are now going out at the rate of several thousand copies a week. They are so clear and concise in the presentation of the subjects considered that a profound impression is made on all who read them. They are probably exerting a wider influence in favor of the message for today than any other books, on account of their large circulation. Many testimonials with reference to these books have been received from persons not of our faith. A few days ago the governor of the State of Indiana wrote concerning his impressions of the book "Armageddon." See testimonial herewith.

EXECUTIVE DEPARTMENT  
INDIANAPOLIS, IND.  
GOVERNOR'S CHAMBER



The book "Armageddon" is an argument to prove that the end of the world is near. It does this by the history of the world, showing how the prophecies of the "last days" and second coming of Christ have one by one been verified by historic events that have occurred in the past centuries as well as those of recent years, even down to the present day. Armageddon is the last and greatest human conflict before the coming of the Lord.

The book is well written and is a remarkably plausible, if not convincing, collection of the Biblical and historic proofs of the truth of the ancient prophecies of the end of this world and the establishment of "a new heaven and a new earth"

April 17, 1916.

*Samuel M. Ralston,*  
Governor.

*May 8-15-*  
"The Shadow of the Bottle" is a timely and valuable contribution to the literature of temperance and prohibition. It combines text and illustration in an original and effective way, uniting scientific fact and human interest, tending to impart educational knowledge while gripping the emotions. I can heartily recommend its general use, especially among the young.

*Richardson Fenner Hobson*

There is now published in the World's Crisis Series, the following excellent books, all of which are worthy of a very large circulation, dealing as they do with present-day events:—

	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

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



WASHINGTON, D. C., SEPTEMBER 21, 1916

AFTER a rest in this country from years of faithful work in the East Indies, Sister Petra Tunheim is sailing this week from Seattle for Java, East Indies, to resume her work again in Batavia and the regions round about.

IN response to the call for further colporteurs in Cuba, Brother Therlow Harper, of Michigan, sails for Cuba this week from New Orleans. Cuba has been proving an excellent field for our books. The brethren there are pushing forward an edition of "The World's Crisis" in Spanish.

LAST week Brother and Sister C. P. Martin sailed from New Orleans for Havana, Cuba. They were formerly connected with our work in Mexico, but have been for some time laboring in the Southwest, on this side of the border. Brother Martin now goes to Cuba to take charge of the colporteur work in that field.

THIS week, from New Orleans, Brother and Sister H. C. Kephart, of western Washington, are sailing for the Canal Zone, Panama. Brother Kephart has been appointed to the secretary-treasurership of the West Caribbean Conference. The coming of these workers will bring great joy and release to the overworked laborers on the Canal Zone.

By appointment of the Mission Board, Brother F. C. Varney, of Tennessee, is sailing this week from New York for Lima, to take the secretary-treasurership of the Inca Union Mission. For some months Elder E. L. Maxwell, the superintendent of the Union, has been compelled to take charge of the office work himself. The coming of a treasurer and secretary with good experience in our work in the South will bring great relief to the small Inca Union staff, which is endeavoring to cover an immense territory, in many parts of which new interests are appealing for special attention.

THE Inca Union Mission has earnestly called for help for the enlargement of the work among the Indians in the Lake Titicaca region. The first of the new workers, Brother and Sister Ellis P. Howard, are sailing this week from New York for Peru. Brother and Sister Howard attended the Washington Missionary College last year, with their interests and plans directed toward this mission. They respond to the call with glad hearts, and our prayers follow them, that they may be a blessing to the work in that needy and most interesting field. Seven workers have been urgently called for by the mission. We are glad to see these two go forward, and to know that two others are under appointment to go at the end of the year.

ELDER and Mrs. N. Z. Town left Washington last week for the Pacific Coast. Sister Town, who is in poor health, will spend the winter in California, while Brother Town goes to Australia and the mission fields of the Far East.

IN a note addressed to the Mission Board, Elder R. C. Porter sends the following greeting from Japan, where the large party of missionaries for the Asiatic Division first touched Asiatic shores. He says: "We arrived in Yokohama, Japan, Monday morning, August 21. We had a very pleasant voyage, except the last three days, when we encountered the outer circle of a passing typhoon. We were royally entertained in Honolulu by our church there, and were given a very hospitable reception by our brethren in Japan. All our party are well, all are of good cheer, and join in greetings to inquiring friends." We can well imagine the good cheer the arrival of this large party will bring to the workers in the Orient.

### Harvest Ingathering Note

FROM every section of the field comes the good word that definite plans are being laid for the Harvest Ingathering campaign. At this juncture the prospects are very flattering that we shall more than reach our goal of \$100,000. We are confident that it is easily possible for us to reach it, and if we make an early enthusiastic start, we shall.

This good word is just received: "St. John's, Newfoundland, Sept. 8, 1916. Care Secretary Conference of Seventh-day Adventists, Takoma Park, Washington, D. C. Ingathering quota collected. D. J. C. Barrett." Who will be the next? Now is the time to push this great Ingathering campaign with all diligence. We shall be pleased to get interesting items from all parts of the field. Let everybody work and pray.

F. W. PAAP.

WE publish in this number the obituary of Elder J. W. Lair. Brother Lair was one of our earnest, faithful workers, and we feel confident that he rests in a bright hope of the resurrection morning. The same column also gives a notice of the death of Brother George Sandborn. Elder A. R. Sandborn, president of the New Jersey Conference, who is the father of George, in referring to the death of his son, in a letter to this office says: "There are some things worse than death, for the Lord pronounced a blessing upon those who died in the Lord. So we in this hour of trial can say, The Lord giveth, and the Lord taketh away; blessed be the name of the Lord. Nearly twenty-five years ago George was given to us, and we had looked to him, our only son, as a comfort in old age. We did the best we could in training him for the cause of God. It will not be long until we shall see him in the clouds with our Saviour. What a gathering that will be!" Yes, as Brother Sandborn says, what a gathering that will be for the saints of God! Every mourner may look forward to that hour in trust and confidence. The great Friend of our loved ones holds the key of death and the grave, and when the glad hour of release comes, he will unlock the tomb, and his

sleeping children will come forth to a glorious immortality; and we are fast hastening to that hour of deliverance. Let us stay our souls upon the promises of God.

### Safeguarding the Influence

SAYS Solomon, "Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor." The follower of the Master needs to guard well his influence. Something that might be considered of little moment in the life of a man of the world would be counted grievous error in the professor of Christianity. The Christian professes to follow Christ. Men judge Christ, not by the profession of his disciples, but by their lives. Indeed, all that many will ever know of Christ will be that which is revealed of him in the lives of his children.

Particularly is this true in the relationship of parents to their children. In their knowledge, the father and mother stand in the place of God. How necessary that their lives as well as their profession be godlike! How sad it is to see the father and mother profess to represent the character of Christ to their little ones, and manifest instead the weaknesses and passions of human nature!

Particularly should the minister of Christ guard his influence. The greater his reputation for wisdom and honor, for sincerity and godliness, the greater will be his influence for evil wherein his life fails truly to represent the life of the Master. He must exemplify outside the pulpit the instruction he gives in the pulpit. He must even guard his pulpit utterances. How often we see the dignity of the Christian ministry lowered by the use of crude illustrations or by the recital of some comical story, or by the making of remarks for the purpose of causing laughter and merriment. These methods are unworthy the high and dignified calling of the representative of Christ.

We read of Christ that he wept. We doubt not that he smiled, perhaps he laughed; but we cannot conceive that his teaching was interspersed with jokes, or that he sought to create merriment or to arouse laughter.

We read of old-time long-faced and solemn-visaged preachers who delighted in discourses upon hell fire and the terror of the Lord. These doubtless represented the opposite extreme. But better this solemnity than the modern cheapness and witticism which we find in the pulpit preaching at the present time.

The preaching of Christ combined the solemn and impressive with the hopeful and the courageous. The inspired psalms of David take us down to the lowest depths of solemnity in Christian experience, and raise us to the exultant heights of joy and confidence in God. But there is as wide difference between the seriousness which characterizes the teachings of the psalmist and moroseness as there is between the holy, sacred joy he expresses and the flippant tone of some of the preaching we hear today.

Let the ministers of Christ, in the pulpit and out of the pulpit, guard their influence, and remember, in the words of the wise man, that as "dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor."