

No. 21

THE "GOSPEL" TO "ALL" NATIONS

**WORTHIE HARRIS HOLDEN**

*Portland, Ore.*

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## Note and Comment

### CANDY EXPENDITURE

WITH the increased cost of articles necessary for the maintenance of life and the great problem which is facing many of the poor and middle class of this country, as well as others, the following statement appearing in the public press concerning the great increase in the amount of money spent for candy now, compared with sixty-five years ago, needs no comment:

"The American people spent \$185,000,000 for factory-made confectionery during 1916, or \$1.80 for every man, woman, and child in the country, according to figures compiled by the Census Bureau. The liking of Americans for sweetmeats has increased enormously, the bureau says, noting that sixty-five years ago the per-capita consumption of factory-made candy was but thirteen cents. In sixty-five years the candy factories have increased from four hundred, with capital of \$1,000,000, to 2,500 factories, with capital of \$110,000,000."—*Washington Post*, March 14, 1917.

### A TRADITIONAL FAITH

REFERRING to the charge that belief in the fundamentals of Christianity constitutes a traditional faith, Dr. Orr, of Scotland, makes the following remarks, as given in the *Sunday School Times*:

"When I am asked, as I sometimes am, which of the articles of the evangelical faith I am prepared to part with at the instance of modern thought, and in the interest of a reconstructed theology, I answer with fullest confidence, 'None of them.' 'Traditional' these articles may be; if they are true, and a part of the unchanging gospel, and if the church adhere to them as it should, they are bound to be 'traditional.' This word 'traditional' does not alarm me. It is a 'traditional' belief that the sun rises and sets, that the tides ebb and flow at regular intervals, that fire burns and water drowns and bread nourishes, that wheat produces wheat and barley barley; . . . but we are not going to change our belief in these things simply because they have been long and commonly believed. The old constellations in the heavens are 'traditional,' but they will be moved from their places as soon as the truths of this old gospel."

### DENOMINATIONAL STATISTICS

A LARGE amount of interesting information concerning religious statistics has been prepared by Dr. H. K. Carroll. According to his figures, the grand total of membership of all the churches of the United States is 40,916,789. This of course does not include children of families of church members, at least not in the case of those Protestant denominations that do not receive children into church membership until they arrive at the age of accountability. The following list of the ten largest denominational groups in order of membership may be of interest to our readers:

Roman Catholic	14,330,370
Methodist	7,608,284
Baptist	6,534,132
Lutheran	2,454,334
Presbyterian	2,171,601
Disciples	1,337,450
Protestant Episcopal	1,078,435
Congregational	790,488
Reformed	514,543
United Brethren	366,877

### TIMES HAVE CHANGED

IN an editorial comment in the *Washington Post*, concerning the dismissal from the navy of a young officer for overindulgence in liquor, the great change in standards concerning drinking is pointed out:

"A young officer, described as the finest shot in the navy, has been dismissed by Secretary Daniels for the offense of overindulgence in liquor. Even the officers who found him guilty recommended clemency on the ground that it was a first offense, and that the navy could ill afford to spare so able a man at this critical moment.

"Criticism has been heaped upon Secretary Daniels for his refusal to heed the recommendations for clemency. One critic recalls that President Lincoln was not so fastidious in dealing with the charges made against General Grant.

"Times have changed since then, however, and new standards have been established. The railroads, which once were lenient with locomotive engineers who overindulged, are lenient no longer. A single offense is followed by dismissal.

"The critics overlook the principal object of the dismissal of the young officer. It was not that the young man himself might be made to suffer, but that the need for an inflexible rule might be revealed.

"Secretary Daniels appears to have based his action on the ground that there should be no weakness at a critical point in a time of stress; that many persons, perhaps the whole navy, should not suffer from the weakness of one."

### "DISARMAMENT FUTILITY"

UNDER the above title the *Washington Post* of recent date points out editorially two fundamental difficulties against the beautiful theory of disarmament. These are selfishness and the instinctive law of self-preservation. We do not think that any scheme has yet been presented by which selfishness can be eradicated from the human heart by treaty or government plan, and the instinct of self-preservation is too fundamental to be easily set at naught. We quote the editorial in part:

"Most nations have let it be known that they favor a world court for the enforcement of peace, to be established at the close of the European war. Most of the statesmen of the neutral as well as belligerent countries have indicated their belief that there should be restriction upon armaments. Most human beings agree that virtue should be the guiding principle of life.

"The difficulty of putting into practice beautiful theories is to be found in the innate selfishness of nations as well as individuals. Or, if not selfishness, it is the instinctive law of self-preservation that presents immediate obstacles to any plan for restrictions upon armaments."

### RAISING MONEY FOR CHURCH FUNDS

THE public press recently reports a very extraordinary manner of raising church funds. The Holy Rosary Church in one of our large cities was the recipient of a benefit raised by a dance given at the old Masonic Temple by the Holy Name Society of the church. The public press report estimates that nearly eight hundred dollars was added to the church funds by means of this dance. Surely this is an extreme case of the many questionable ways in which church funds are raised at the present time.

### OCCULTISM

EASTERN occultism is making rapid advancement in the United States. Washington, D. C., has the questionable honor of having a new prophet of occultism. This prophet is the supreme officer of the Order of the Initiates of Tibet, and recently demonstrated, according to the public press, his powers at the headquarters of the Oriental Esoteric Society. The first test was the contraction of the pupil of one eye. One guest is said to have suggested that the prophet cause the contraction of the pupil of his right eye. With the explanation that the astral plane caused a reverse, he is said to have shown a contraction of the left pupil, and announced that it would stay contracted during the rest of the evening. A second test is said to have been a sort of sleight-of-hand performance with a ring. The third was the painting of a picture blindfolded. This latter test was said to be interrupted because the "aura of a young man among the spectators emitted antagonistic vibrations." It seems strange that any one endowed with a moderate degree of common sense should give credence to such nonsense.

L. L. C.

A LETTER from M. M. Mattison, superintendent of the North India Mission, in which he makes report of the work in that field, says: "I wish to take this opportunity to express to you our appreciation of the good REVIEW, which has been a weekly letter to us during our stay in India. I am sure no worker in this cause can afford to be without it, especially those in foreign fields."

AN isolated sister eighty-eight years of age sends the following note of appreciation regarding the REVIEW AND HERALD: "I must write a few words to let you know how thankful I am for our good church paper. I am not able to go out much, and it is a great comfort to me to read of the experiences which come to others of like precious faith. I praise the Lord for his goodness and for his great loving-kindness to me through the years. My eyesight is failing greatly, but I am glad to be able still to read the REVIEW."

# The Advent Review And Sabbath Herald

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

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No. 21

## PUBLIC UTTERANCES BY WRITERS AND SPEAKERS

WE feel that more than passing notice should be given to a resolution regarding the public utterances of writers and workers, which was adopted at the spring council in Huntsville, Ala., and printed last week in the report of that meeting by Elder G. B. Thompson. The resolution reads as follows:

"We urge upon our brethren and sisters throughout the field, and especially upon ministers, teachers, and writers, the necessity of safeguarding their public utterances and work from extravagance of speech, unwarranted statements and predictions, and sensational methods."

We have reached a time of great stir and agitation. Our brethren and sisters everywhere, particularly those who are engaged in public work and those who are writing for the press, should be most careful that no unguarded expression shall escape their lips.

Especially should great care be used when writing or speaking upon subjects of prophetic import. Let us not indulge in too much speculation as to the outcome of many of the great issues in the world. Let us not hazard our reputation as a people for consistency in Bible exposition, by making wild statements.

The Scriptures of truth deal with great principles. The prophecies of the Bible deal with the course of the nations in general outline. They do not enter largely into detail. They clearly indicate the end of many conditions in this world's history, but they do not reveal how events will shape in reaching the final conclusion.

Let us speak where the Word speaks; where it is silent, let us be silent. Let us not seek to be wise above what is written. Let us use sane statements and sane methods, and like wise, sober, level-headed men and women, consistently and considerately give to the world the message which God has given us.

In the midst of the turmoil around us, let us cherish the peace of God in our own experience. We need today, as never before, to be found often in prayer, establishing the habit of constant communion with God. We need

to be so kept by his indwelling Spirit that when we speak or act on the spur of the moment, without previous thought or planning, we shall act wisely and speak discreetly. It is only in the spirit of prayer and constant surrender that we can experience this keeping power.

F. M. W.

## THE PROMISE FULFILLED

"Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee." Heb. 13:5. How many children of God have found strength for the time of test and trial in this assurance of the living God, since it was given to the Old Testament worthies long ago!

This promise was food and deliverance to Hanserd Knollys, one of the most eminent of the early English dissenters, at a time when he and his family were in distress. The incident here related occurred in London, after his return from New England, whence he had fled for a time to escape imprisonment. He was still under the ban of the authorities, and the ministry of the word was attended with peril. Of the deliverance that came in the crisis of his family's need, as he plead the promise of God, Knollys says:

"I was still poor and sojourned in a lodging till I had but sixpence left, and knew not how to provide for my wife and child. Having prayed to God and encouraged my wife to trust in him, and to remember former experiences, and especially that word of promise, 'I will never leave thee, nor forsake thee,' I paid for my lodging and went out, not knowing whither God's good hand would lead me to receive something toward my present subsistence.

"About seven or eight doors from my lodgings a woman met me in the street, and told me she came to seek me, and her husband had sent her to tell me that there was a lodging provided and prepared at his house by some Christian friends for me and my wife. I told her of my present condition, and went along with her to the house. There she gave me twenty shillings which Dr. Bostock, a late sufferer, had given her for me, and some linen for my wife, which I received, and told her husband I would fetch my wife and child and lodge there.

"I returned with great joy, and my wife was greatly affected with this seasonable and suitable supply. After we had returned praises to God, we went to our new lodgings, where we found all things necessary provided for us, and all charges paid for fifteen weeks."—"Divine Government," by Higgins.

It was in London that Knollys espoused the principles of the Baptists, and through the years he suffered imprisonments and persecutions as one of the hated Anabaptists, who stood alone for full religious liberty in those days of preparation for better times. At times he was compelled to flee to Holland and Germany for refuge; but he was protected and spared to old age as a loyal minister of Christ in troublous times.

W. A. S.

## TRUE LEADERSHIP

WHAT is the qualification for true leadership in the work of God? Does it consist of official position—of the holding of some office in the church or conference? Does it consist in the possession of intellectualism? of sagacity? of great executive ability? of social influence? These constitute the elements of leadership in the world, but from the history of the church of God throughout the ages we find no indications that these have been the primary qualifications of the men through whom God has mightily wrought. In very many cases the true leaders in the church of God have occupied commanding official positions. But the position of itself did not constitute them leaders. It was because God saw that they possessed qualities of heart and mind which, dedicated to his service, he could work through for the direction of his work, that they were chosen.

Moses was learned in all the wisdom of Egypt, and was mighty in word and deed, but he had to unlearn much of his worldly wisdom for forty years' isolation in the wilderness, occupied as a humble shepherd. There the development of patience, of tenderness, of watchfulness, of vigilance, gave him qualities of leadership which he exercised in the deliverance of Israel from Egypt. And the one quality of his life above all others mentioned with commendation in the Scriptures of truth was his meekness. Num. 12:3.

It was his simple, humble, fearless confidence in the word of the living God which constituted Elijah the prophet of power in the days of

wicked Ahab. It was the education which they received in the school of the prophets, coupled with their strict adherence to principle and their living connection with God, which made Daniel and his companions ten times wiser than the wisest of the sages of Babylon. It was after the apostle Peter was converted that God could use him to strengthen his brethren and train him to become a leader in the church of God.

As we study the lives of the men of God through the ages, we must conclude that that which primarily constituted them the great leaders through whom God could work, was the possession of the fruits of the Spirit. Grace, meekness, faith, humility of mind, gentleness, love, hope, — these were the qualities of heart which brought them into touch with the Highest. God does not discount the natural qualifications possessed by men of master minds, but it is only as these men subordinate themselves to God that he can work through their instrumentality.

Do you desire to be a leader in the work of God today? Seek it not through election to office, but seek it through prayer, through humility of heart, through the exercise of love and faith and patience. Possessing these qualifications, God can do through you a mighty work for your fellows. They may not count you a leader. They may heap upon you ignominy, reproach, and persecution; but heaven will recognize your loyalty, and God will look upon you as one upon whom he can depend to carry forward his work in the earth.

F. M. W.

#### “ENVIEST THOU FOR MY SAKE?”

“MOSES said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!” Num. 11: 29.

Commenting on these words of Israel's appointed leader, Rev. F. B. Meyer says:

“There is no test more searching than this. Am I as eager for God's kingdom to come through others as through myself? In my private intercessions can I pray as heartily and earnestly for the success of my competitors as for my own? Can I see with equanimity other and younger men coming to the front, and showing themselves possessed of gifts which I always considered to be my special province? Am I conscious of the rising of jealousy or envy when my leadership is subordinated to the claims of rivals? Should I be willing that the will of God should be done through another, if he suited God's purpose better than myself?”—*Moses the Servant*, p. 156.

Truly we should ponder these searing questions, for nothing will eat away our spiritual power more quickly than envy. Envy, I fear, has withered the spiritual power of men

who once did good service for God, but today are laid aside. It has pulled them down from the pedestal of power, and placed them where they can no longer reach the hearts of men. These men preach sermons, it is true, but there is no shaking among the bones that strew the valley. The tremendous trumpet peal is lacking. They are unable to stir their audience with the words of Him who died of a broken heart on Calvary. Instead of casting out devils, they are controlled by the spirit of envy, and the demons mock them. O God, deliver us all from this awful thing which took the covering cherub from his exalted rank and made of him a devil!

Moses had obtained victory over this spirit of envy: “Would God that all the Lord's people were prophets.” Moses might have thought he had something whereof to boast. Under God he had vanquished the proudest monarch of his time, and was the leader of several million people through a wilderness waste. He had disciplined this mighty host, and given them a code of laws which is admired and copied to the present day. But he had no envy of others. Their success did not provoke him to jealousy. He had no fear of another star appearing above the horizon. Just as the creating of another sun would not rob the present sun of its brilliancy and light, so another speaking by the Spirit would in no way hinder the flow of the divine light and power into his own soul.

We read of Saul that he “eyed David” when the people began to sing the praises of the young man. The ascribing of more honor to David than to him aroused his jealousy, and the green-eyed monster played havoc with his soul, and he plotted the downfall of his supposed rival.

Envy puts murder in the heart, and withers every noble attribute of the soul. Either this baneful thing must be eliminated from the heart, or sooner or later we shall be eliminated from the church and work of God. We shall perhaps need to spend long hours with God in the secret place. We shall need to put away self and humble the heart till we come to care more for the glory of God than we do for our own exaltation.

“Thus does the herald star, which on the fringe of night has told weary eyes that the dawn is near, sink contentedly into a very ocean of light; though not less bright because every inch of space is illuminated with a luster like its own.” The earnest longing of every heart should be to say with John, “He must increase, but I must decrease.”

G. B. T.

#### PRESS TOGETHER

As never before in our history as a people, we need today to press together. We need to cultivate love for the brethren, to be pitiful, to be merciful, to be generous. Satan will seek in every possible way to destroy our confidence; to bring into our hearts the spirit of alienation; to cause divisions among us. Every man and every woman connected with this movement has weaknesses, and Satan will seek, if we are not careful, to magnify these weaknesses in our estimation. We shall begin to lose confidence in one, and then in another, till our confidence in the brotherhood generally is weakened. This is Satan's work, and will bring to him the highest delight; but it is a work which will grieve the great heart of God.

We need as never before to pray for one another. Many of our brethren are bearing heavy burdens. They are sorely perplexed. In their perplexity they may make mistakes. Let us forbear to criticize or remark upon what to us appear weaknesses. If we can assist by counsel, this is incumbent upon us, but above all else we need to pray. We need to pray for the baptism of power, for the spiritual wisdom which comes only from the Father above.

If there is one need above another in the church of God today, in this hour of darkness, it is the need to pray. Every reader of the REVIEW needs to cultivate the spirit of prayer by going several times a day before God and pleading for his blessing and help. Let a mighty concert of prayer arise from the believers in every field, for God to show himself gracious unto his people and to hold back every hindrance to his work, that the message may go forward with mighty power to the unsaved. Many of us are denied the privilege of Christian association, but in this great concert of prayer we may meet daily at the throne of God, and there unitedly drink from the fountain of life and blessing.

F. M. W.

If a creed contains more than is in the Bible, it contains too much; if it contains less than is in the Bible, it contains too little; if it contains precisely what is in the Bible, it is unnecessary.—*Selected.*

A CHRISTIAN is the world's Bible; in many cases a revised version is needed.—*D. L. Moody.*

I WILL study and get ready, and maybe my chance will come.—*Abraham Lincoln.*

# Bible Studies

## AN ATTEMPT TO CHANGE THE SABBATH

W. H. BRANSON

SUNDAY keeping originated in the postapostolic age, not by divine authority, but by the authority of an apostatizing church. The first law ever made enforcing Sunday as a day of rest and worship, was that made by Constantine, the emperor of Rome, in A. D. 321. He hoped thereby to please both Sunday-observing Christians and Mithras-worshipping pagans who had dedicated the first day of a seven-day astrological week to the sun. Sunday, therefore, is not a Bible institution, but is solely a creation of a tradition-loving church.

### God Makes the Charge

In Dan. 7:25 God makes the charge that the power there represented by the little horn, which all students of prophecy recognize as papal Rome, would attempt to change God's times and his laws. The same power was to make war with the saints, and they were to be given into his hands for twelve hundred and sixty years. This period began in A. D. 538 and ended in 1798. The law of God and the Sabbath were to be given into the hands of this power for that period of time, and then God's truth was again to come to light. The time has now fully come for a great message to go to the world revealing again God's law and his true Sabbath, and just such a message is now being given in the United States and in forty-seven other countries. Thousands of people in all lands are beginning to observe the Sabbath of the Bible, the seventh-day Sabbath.

### Not Changed by Christ

That the Sabbath was not changed by Christ the Protestant churches agree. All the men from whom I shall quote doubtless kept the first day as a matter of church custom.

Lyman Abbott said:

"The current notion that Christ and his apostles authoritatively substituted the first day for the seventh, is absolutely without authority in the New Testament."—*Christian Union*, June 26, 1890.

Dr. Edward T. Hiscox, the author of the Baptist church manual, said:

"There was and is a commandment to 'keep holy the Sabbath day,' but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week. . . . Where can the record of such a transaction be found? Not in the New Testament—absolutely not."—*The New York Examiner*, Nov. 16, 1893.

The Methodist Episcopal "Theological Compend," by Amos Binney, pages 180, 181, says:

"It is true, there is no positive command for infant baptism. . . . Nor is there any

for keeping holy the first day of the week."

Sir Wm. Domville (Church of England) said:

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a sabbath."—*Examination of Six Texts*, chap. 8, p. 291.

Bishop Grimelund (Lutheran) said:

"The Christians in the ancient church very soon distinguished the first day of the week, Sunday; however, not as a sabbath, but as an assembly day of the church, to study the Word of God together."—*Geschichte des Sonntags*, p. 60.

Dr. R. W. Dale (British Congregationalist) said:

"It is quite clear that, however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath. . . . The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday. . . . There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."—*The Ten Commandments*, Hodder and Stoughton, pp. 106, 107.

The first recorded instance of Sunday observance which has any claim to be considered genuine is mentioned by Justin Martyr, A. D. 140, when the Christians met and read the writings of the apostles. He does not even intimate, however, that this day has any divine authority, either from Christ or from his apostles. It was about this time that the great apostasy set in, which is foretold in Acts 20:29, 30; 2 Tim. 4:3, 4; and 2 Thess. 2:3, 4.

The pagans nominally accepted Christianity, though at heart they remained unchanged. The mystery of iniquity was working, and they began to remodel the religion of the apostles. Robinson, the Baptist historian, says:

"Toward the latter end of the second century, most of the churches assumed a new form; the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward, and new-modeled the cause."—*Ecclesiastical Researches*, chap. 6, p. 51.

Even after the observance of Sunday did begin, the Sabbath was still kept as before. Listen to the historian Coleman:

"The last day of the week was strictly kept in connection with that of the first day for a long time after the overthrow of the temple and its worship. Down even to the fifth century, the observance of the Jewish Sabbath was continued in the Christian church."—*Ancient Christianity Exemplified*, chap. 26, sec. 2.

In the same chapter he also says:

"During the early ages of the church, it [Sunday] was never entitled 'the Sabbath,' this word being confined to the seventh day of the week."

Neander, a leading church historian, says:

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect; far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Neander's Church History*, Rose's translation, p. 186.

### Constantine's Sunday Law

In no document, human or divine, can any command to rest on Sunday be found, previously to the edict of Constantine in A. D. 321, when he said:

"Let all the judges and town people and the occupation of all trades rest on the venerable day of the sun."

The following is quoted from Chambers's Encyclopedia:

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbath-observance of that day [Sunday] is known to have been ordained, is the edict of Constantine, 321 A. D."—*Art.*, "Sabbath."

Constantine was at this time a pagan emperor, but two years later he professed conversion.

It was not, however, until 364, long after Constantine's professed conversion, that the keeping of the seventh-day Sabbath was forbidden by any church canon. The twenty-ninth canon of the Council of Laodicea, A. D. 364, declares:

"Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ."

Though this council is not counted as ecumenical, its acts have never been repudiated by the Roman Catholic Church.

### Catholics Admit

The Catholic Church claims responsibility for the change of rest day. One Catholic author says:

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church."—*Plain Talk About the Protestantism of Today*, by Mgr. Ségur, p. 213.

In a Catholic work called "Abridgment of Christian Doctrine," by Rev. Henry Tuberville, page 58, is the following:

"Question.—How prove you that the church hath power to command feasts and holy days?

"Answer.—By the very act of changing the Sabbath into Sunday."

We have this further testimony from a Catholic catechism:

"Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

"Ans.—Had she not such power, . . . she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scrip-



tural authority."—"A Doctrinal Catechism," by Rev. Stephen Keenan, p. 174.

And the *Catholic Mirror*, formerly the official organ of Cardinal Gibbons, in its issue of Sept. 23, 1893, says:

"The Catholic Church, over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church, without a word of remonstrance from the Protestant world."

With all this evidence before us, there is only one verdict that we can render: The Sabbath was changed by man, not by God. The only right thing, therefore, for Christians to do is to obey God rather than man. To have been a thousand years wrong will not make us right for a single hour after the light comes. A thousand years of believing an error does not make that error truth, even though good men have believed it. The only safe side is the side of truth.

#### QUESTIONS

1. When and by whom was Sunday keeping first enjoined by law?
2. What did God, through the prophet Daniel, say the power represented by the little horn would think to do?
3. What did this little horn represent, and how long was this power to prevail against the saints?
4. What part of God's law has the Papacy especially thought to change?
5. In what respect do the Protestant churches agree regarding the change of the Sabbath?
6. Tell of the first recorded instance of Sunday observance.
7. How gradually did the idea of Sunday sacredness gain ascendancy?
8. What does Neander say of Sunday observance?
9. When was Sunday fully established?
10. What do Catholics admit regarding the change of the Sabbath?
11. When all the evidence is reviewed, what must we conclude regarding this matter?
12. Who commands the observance of the seventh day?
13. Who commands the observance of the first day?
14. Shall we obey God or man?

"I CANNOT praise God enough," was the opening testimony of an aged Chinese brother at the dedication of our first large school building and chapel erected in Honan, central China. This brother was a Moham-medan for many years, but is now a colporteur doing good service for his Master. About eighty others gave ringing testimonies filled with praise to God for this school and place of worship. One of these was a young man who for Christ's sake endured terrible persecution from his father, who was angry because his son had forsaken the ancestral worship of his fathers. Truly the cause of God is making wonderful progress in China.

OBSERVE good faith and justice toward all nations; cultivate peace and harmony with all.—*George Washington.*



#### REASONS FOR GRATITUDE

L. H. CHRISTIAN

WE are living in a world of sorrow, sin, and pain. Every home has its grief, and every individual his own deep heart disappointment. These evils cause the people of the world to complain and condemn. In some ways the people of God have as many hardships as those of the world; but the true believers will not murmur; they live a life of prayer and gratitude. They are grateful to the Lord for his mercies. Their own weakness and unworthiness only increase their gratitude to their heavenly Father. They praise him for his truth, for forgiveness of sin, and for peace of mind. Even in their days of sorrow they are comforted to know that God is leading.

The children of the Lord are grateful to their fellow men. They appreciate what their neighbors have done for them. They recount how their own parents labored and sacrificed for their good. We of the younger generation have great cause to be grateful to our fathers, the sturdy pioneers who prepared the way for us. Nearly all the temporal blessings we enjoy come from the labors of those who went before us.

The people of God are grateful to the government and to their country. While many decry those in authority, the children of God appreciate the liberties they enjoy. We in America have a special cause for gratitude. Our government is founded on just principles, and our rulers have brought great prosperity to our land. While others may criticize, we should pray.

*Chicago, Ill.*

#### HOW TO RECKON TITHE

C. F. MC VAGH

MOST of the questions on the subject of how to reckon the tenth part of our income will be easily settled if we keep in mind the idea of partnership. We are in partnership with the Lord in all the activities of life. Rightfully, the earth is his, the gold and the silver are his, the cattle and beasts of the field are his, and we are his—bought with a price. But he takes us into partnership in the use of what is his own, and graciously gives us nine tenths of the proceeds as pay for our labor and management, and asks that we render to him one tenth in recognition of his ownership.

We put into the partnership our whole capital—all that we have ac-

cumulated of land, animals, implements, tools, cash, skill, experience. God puts into the partnership his right of ownership, and supplies life, health, sunshine, rain, and all other providential conditions. The firm pays certain expenses, in short, all that is put into the business aside from the above-mentioned capital. Such expenses would naturally consist of hired help, artificial or commercial fertilizer, freight, express, postage, commissions, and necessary traveling expenses in marketing the produce.

All these company expenses should be deducted from the gross income of the firm, and the remainder, or net income, should be divided, one tenth to the Lord for the gospel work and nine tenths to the human partner for food, clothing, shelter, and other comforts for himself and family, and such offerings and investments as he may choose.

It is no harder to divide the net income in this partnership than it would be if you had another man for a partner. A human partner, however, would call you to strict account at stated times, and require that the books be audited. The Lord permits you to keep all the accounts, relying upon your honesty to render to him his own holy tenth, and only calls you to final account once for all in the judgment. As manager, you decide when the product shall be sold, and the Lord receives his tenth as the money comes in.

A few examples will suffice to show how this works out in actual practice.

Mr. A has a half section of land, with equipment of animals and implements for grain farming. The seed is either some that is left over from last season, and therefore belongs to the firm, having never been sold and tithed, or else it is purchased elsewhere. If the seed is purchased, it is company expense, and the price should be taken out of the gross receipts, together with other company expense, such as hired help, commercial fertilizer if used, threshing, commission, storage, and other regular expenses of marketing.

We will say in this case, Mr. A buys seed costing \$480, employs help costing \$400, pays \$1,200 for threshing. He sells the crop for \$6,000. After deducting the sum of the firm expenses, \$2,080, there is left \$3,920 as the net income of partnership. One tenth, or \$392, is the Lord's tithe, and the remainder, \$3,528, is for Mr. A. (Figured on the basis of 1916 crop and prices.)

When the homestead or farm is sold, if the purchase price had not been tithed, the Lord should receive one tenth of the whole. When the purchase price has already been tithed, only the increase over purchase price should be tithed.

Mr. B owns a farm, and does mixed farming. He raises grain and cattle. The pasture and grain are fed to the cattle, and the income is from the sale of cattle and dairy products. The gross sales amount to \$800. He and his family have their living from the farm, and have consumed, we will say, \$300 worth of products belonging to the farm. God should have his one tenth of the living. Jacob promised to pay tithe on his living. See Gen. 28:20-22. The net income is \$800 plus \$300, making \$1,100; the tithe is \$110.

Mr. C has a store and a stock of goods. He pays \$1,000 for labor, loses \$200 in bad accounts, pays \$50 for insurance, and sells goods on which he makes a gross profit of \$3,000. His net income is \$1,750; tithe, \$175.

The insurance may be a debatable question. I do not wish to violate any man's conscience, and each individual must settle the question for himself. If, however, the man has to borrow a part of his capital at the bank, he will be required to insure his stock, and I therefore introduce this item as a company expense whenever it is incurred.

Mr. D works on a salary of \$18 a week. He pays 60 cents a week car fare to and from his work. His net income is \$17.40; tithe, \$1.74 a week. This man pays tithe on his living. So should the farmer. In case the laborer has a garden or some chickens, he should give the Lord the tenth of the income from these. It may have to be estimated; but be sure the Lord gets his share. Better too much than too little. The blessing of the Lord is a reality.

Mr. E is in the poultry business. He does all the work himself; pays \$900 for feed, \$50 for crates, \$125 for freight, express, commission, postage, and traveling expense in marketing his produce, which brings him \$2,000 for the year. The family consumes \$15 worth of eggs. His net income is \$940; his tithe, \$94.

Mrs. F is a housewife (husband not a Christian). He permits her to handle his money. Should she tithe it before paying household expenses?—No, for it is in part his money, and unless he consents, she should not tithe his money. Usually, if the matter is frankly talked over, the husband will recognize her right to a part of their income, and permit her to tithe a stated amount. Where he is too unfair to do this, she can only faithfully tithe that which she earns or saves individually. If she expects to win her husband, she must be honest with him as well as with the Lord. Let me suggest, however,

that many have testified that a \$5.50 pair of shoes, with the blessing of God will last longer and give better satisfaction than a \$6.50 pair without it.

### KNOWING JESUS

L. K. DICKSON

"JESUS saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip?" John 14:9. These sad words from Christ's lips were spoken to Philip at a time when the heartstrings of our Saviour were almost severed by the weight of the world's sins, and the circumstances surrounding the speaking of these words present to us one of the most pathetic pictures in the earthly life of Christ.

The thought which seems to have impressed itself upon the mind of Jesus with such sadness was, that after all the way which he had led Philip; after all the experiences which following the Saviour in his ministry had brought to Philip; after Jesus had so many times plead with Philip, as with the other disciples, heart to heart, amid the quietude of nature, yet Philip did not recognize Jesus in the way that Christ's heart ached for him to know him.

Had Philip ever been converted?—Yes. Among the very first of those whom Jesus called to follow him, was Philip, who, his own heart touched with the love of Christ, found Nathaniel, and in telling him of Jesus, showed that as a student of the prophecies he had recognized him as the one who was to come as the Redeemer of Israel. John 1:43-45. And yet Christ says, "Hast thou not known me, Philip?" Of what must that true knowledge consist?

Philip had stood by Christ when the Father in thunder tones proclaimed the glory due his Son Jesus, and had heard Christ say to those who stood near, "This voice came not because of me, but for your sakes." John 12:28-30. Nevertheless the words came to him, "And yet hast thou not known me, Philip?"

Philip had traveled and lived continually in the wake of the wonderful manifestations of the power of God as portrayed in the words and acts of Christ in his work. He had had the opportunity of being drawn closer and closer to the power which to know is life eternal; but he had failed to grasp it, and Christ, while loaded with the gigantic burden of a lost world, endeavored to bring Philip to his senses by the words, "Have I been so long time with you, and yet hast thou not known me, Philip?" Oh, what love, what heart-breaking love, is here manifested for the salvation of man! What more could have been done for Philip? And yet when Christ should have found one who really did know him, Philip did not meet the requirements.

This same lack of knowledge lost for the whole Jewish nation the favor of God. They did not know Jesus, nor would they receive him. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:11, 12. To have known him would have been to know his power as a sin-pardoning Saviour, but they failed in this all-important point. Jesus said to them in his day, "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. 22:29); and Paul, in writing to the Corinthians, said, "But unto them which are called, both Jews and Greeks, Christ the power of God." 1 Cor. 1:24. They did not know him as a personal Saviour from sin. They knew him as an individual, and also his teachings, but they did not allow him to enter their darkened hearts and lives.

Philip knew Christ as a leader who came in fulfilment of prophecy, but he did not have that intimate knowledge of him, as yet, which means salvation to the believer. The Jews would gladly have accepted the Messiah as the one who should come as their king and deliverer; but they would not, and did not, accept him individually as their Saviour from the curse of sin.

In imagination I see those tender, pleading, anxious eyes, full of the love which only the Saviour of a lost world could have, looking at us to-day, and I hear the same voice speaking to us as to Philip, saying, "Have I been so long time with you, and yet hast thou not known me?"

That same knowledge, which is power, is the knowledge we need to-day in this the greatest of all crucial times in the history of mankind,—power that will surmount the difficulties in our own lives, the evil tendencies that hinder the flowing of the water of life freely through us.

We have studied the prophecies as Philip and the Jews had studied them. We recognize that Christ will come in this our day, even as Philip and the Jews believed that the Messiah would come in their day. And shall we "upon whom the ends of the world are come," we with whom Christ has labored so patiently, lo, these many years, even as he did with Philip and the Jews, fail where they failed?

We as a people have for years looked forward to the manifestation of God's power which comes only through hearts freed from the dominion of sin. This power, the power of God's Holy Spirit, will finally bring the remnant, with all the people of God of all the ages, within the pearly gates of the eternal city. Shall we, as did the Jews, slight the warning of Jesus until it is too late?

This is a message which comes to every individual connected with the closing work of the gospel in the

earth, and it comes to us with force proportionate to the time which has elapsed since we were first introduced to the Saviour. Shall we not at this time come into such close acquaintanceship with our blessed Saviour that the question, "Have I been so long time with you, and yet hast thou not known me?" may not apply to us?

Portland, Ore.

## THE EXPANDING NAME OF OUR COVENANT GOD

### 6. JEHOVAH-ROPHEKA

MILTON C. WILCOX

ONLY once does the name occur, but it is not the less precious; and it is confirmed by both promise and fact. The title is found in a promise to the pilgrim people, in Ex. 15:26: "He said, If thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am Jehovah that healeth thee."

The name is a pledge of our covenant God to the sick of earth; for the whole world is afflicted with the "diseases of Egypt," the result of sin. Most of the diseases of earth are not merely the result of primal sin and the heritage of man's nature, but they are the result and consequence—nature's penalties—of sin multiplied: sin persisted in; elaborate, deliberate, purposeful transgression; diabolical iniquity.

The root meaning of sin is "missing the mark," coming short of God's glory. Rom. 3:23. It suggests the thought of a struggle to do right, to reach the standard, to achieve the purpose, to grasp the prize, yet failing.

Sin itself is represented by the prophet as sickness. In speaking of the sin of God's people, Jeremiah declares this great general fact: "The heart is deceitful above all things, and desperately wicked." Chap. 17:9. The American Revised Version reads, "exceedingly corrupt." The English Revised Version gives this reading, "desperately sick." Another prophet declares: "Ah sinful nation, a people laden with iniquity! . . . the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and fresh stripes" ("putrefying sores," common version).

Sin is fittingly represented by the dread and awful disease of incurable leprosy. Everywhere in the Word of God sin, disease, and death are fittingly associated, even as righteousness, wholeness, and life.

The human family carry not only the traits and peculiarities of the generations of the past, but the sins

and the results of those sins in the numerous diseases which afflict the children of men, till the world has become a great lazaret house, making it necessary to have hospitals, physicians, nurses, undertakers, and cemeteries.

It is to this world, filled with sin and sickness, that the great covenant God reveals himself: "I am Jehovah-Ropheka," the Healing One, "who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:3.

All the forgiveness and the healing is wrought through him that bears the name of the covenant God, "Jehovah-Tsidkenu,"—"Jehovah Our Righteousness." Jer. 23:6. "Himself took our infirmities, and bare our diseases;" "and with his stripes we are healed." Matt. 8:17; Isa. 53:5.

Never mind the process. Let not doubt try to analyze the method or the remedy. Man—sinful, mortal man—cannot grasp creative power. Let the great eternal fact bear sway, attested by a multitude of miracles. He forgives, he heals. Do not question; let simple faith grasp the great fact.

When the man sick of the incurable palsy was let down into the crowded court before the Healer, the friends of the afflicted hoped above all things else that he might be healed. The sick man, above all things else, was praying that his sins might be forgiven and he be accepted of God.

Jesus met the longing of the penitent heart: "Son, thy sins be forgiven thee;" and immediately to the unbelieving he said, "But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house." "And immediately he rose up before them, . . . and departed to his house, glorifying God." Mark 2:3-12; Luke 5:18-26.

Fellow pilgrim, you may even now be afflicted with all the "diseases of Egypt." Let the Master Physician heal you. Let him speak to the palsied will and purpose. Let him touch the leprosy of your sin, and make you clean. Let him lay his hand, which you may not see with earthly vision, upon your eyes blinded with sin and lust and greed, that you may clearly discern between truth and error, between darkness and light. Let him touch your ears, that you may, amid all the discordant noises of earth, hear his voice. Let him so speak to the tongue that has talked crooked, perverse, foolish, wicked things, that it shall glorify God in witness of praise.

Let the great outpouring of his more abundant life flow into your heart and soul, into your body and mind, and make you every whit whole. Hear his own words: "I am come that they might have life, and that they might have it more abundantly." John 10:10. Let not the

thief of doubt steal away the blessing.

"I am Jehovah that healeth thee." Believe. It is the lesser miracle, after all; the healing of character is greater. You may not see him as he walked in Galilee. You need not. Plead as did the Roman centurion, "Only say the word," and as of old he will send his word to heal. See Ps. 107:20.

Jehovah is the same yesterday and today and forever. Mal. 3:6. He was the healer of his people anciently. He is the healer today. It is all in the offering of Jesus Christ, who "was wounded for our transgressions," "bruised for our iniquities;" "and with his stripes we are healed." Isa. 53:5. "Himself took our infirmities, and bare our diseases." Matt. 8:17.

He heals, surpassing all human remedy. He heals, not because we are worthy, but because we are needy. Seek first the glory of God, and then expect healing through his own appointed channels. He wishes you to be well, and his message to you this day is, "I am Jehovah that healeth thee."

Mountain View, Cal.

## THE PRAYER OF THE HEATHEN

P. L. THOMPSON

THE public prayers of Jesus, of which the Bible affords us examples, were simple in diction. Each request, with words of thankfulness and praise, was briefly and plainly stated. Jesus spent no time in wearisome forms and repetitions of words and phrases that were monotonous in thought and sound.

The Saviour's prayers were effectual. He was master of the art of praying. Because of this success in prayer his disciples said, "Lord, teach us to pray." This they asked, not because they had never gone through the form of praying, nor because they had not heard many eloquent prayers, but because there was a proof of power present with the Saviour—power coming in answer to his prayers—which was lacking in their own lives and in the lives of the canting priests about them.

In answer, Jesus gave them that marvelous and humble prayer which we call the Lord's Prayer. It is comprehensive of every need, and full of abounding praise and trust. What a hush of reverence, what a sense of the Father's nearness, must have rested on those listening men as the Saviour confidently and trustingly, with uplifted face, spoke, "Our Father which art in heaven!"

But to make clear how earnest and simple prayer should be, Jesus, before giving the disciples this example of prayer, cautioned them, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto



them: for your Father knoweth what things ye have need of, before ye ask him." Matt. 6:7, 8.

Some of these formal prayers have been left on record for us; so that we may understand just what the Saviour meant. Here are parts of two prayers, the first taken from the liturgy of the ancient pagan Egyptians, and the second from a modern prayer book of the Roman Catholic Church. The resemblance in form and structure must be pitifully apparent to all, and it must be evident that this style of prayer has crept into the Catholic Church from paganism, along with the many other pagan practices and rites which we know the Papacy received in its formative years.

The following is part of a prayer known as the Litany of Ra, an Egyptian god:

"Homage to thee, Ra! Supreme power, the master of the hidden spheres, who causes the principles to arise, who dwells in darkness, who is born as the all-surrounding universe.

"Homage to thee, Ra! Supreme power, the beetle that folds his wings, that rests in the empyrean, that is born as his own son.

"Homage to thee, Ra! Supreme power, Tonen who produces his members, who fashions what is in him, who is born within his sphere."

This part of the litany continues, always with the same form and salutation, through seventy-six such passages as the above. There is much more repetition of other phrases and clauses in Part Two of this prayer, but I must take space to quote only a portion of Part Three. It follows:

"O, Ra, come to the King! truly. Highly glorious Teb Temt.

"O, Ra, come to the King! truly. Thou makest thy soul young again, and thou givest birth to thy body.

"O, Ra, come to the King! truly. Lead him into the holy dwelling.

"O, Ra, come to the King! truly. Guide him on the good ways.

"O, Ra, come to the King! truly. Guide him on the roads of Nun.

"O, Ra, come to the King! truly. Guide him on the roads of Nut."—Quoted from *"Egyptian Literature: The Book of the Dead."*

In this part of the prayer there are just fifteen such sentences. This, then, is the sort of vain mummerly against which Jesus spoke. Day after day the same routine of stale prattle was followed in the liturgical services of the mysterious and incipient paganism that was insidiously permeating Judaism, even entering the sacred temple to mark the professed worship of Jehovah with its tainted ritual.

This manner of prayer is not dead. Not only did the foul finger of paganism besmire the services of Judaism, but very early in the history of the new Christianity did paganism, with its forms, ceremonies, and even doctrines, like the miasma of disease, fix forever its mark upon a great part of the new church.

The following will suffice to make clear the manner in which many Christians are today being taught to

pray "as the heathen do." These are a few of forty-seven like sentences in a prayer in modern use, known as the Litany of the Blessed Virgin:

"Holy Mary, pray for us.

Holy Mother of God, pray for us.

Holy Virgin of virgins, pray for us.

Mother of Christ, pray for us.

Mother of all divine grace, pray for us.

Mother most pure, pray for us.

Mother most chaste, pray for us.

Mother inviolate, pray for us.

Mother undefiled, pray for us.

Mother most amiable, pray for us.

Mother most admirable, pray for us."

Other prayers of like vain repetition addressed to other deceased members of humanity, as well as prayers to the Father and to Jesus the Son, might be cited from many approved prayer books. Thus to Jesus, the one who said, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking," are daily addressed artificial and babbling repetitions of the specific sort against which he warned his followers.

Thus it is evident that the dead fangs of heathenism remain locked deep in the forms and services regularly attended by vast numbers of earnest Christians, who blindly worship in exact violation of the holy injunction, "Be not ye therefore like unto them."

Prayer must come from the heart, and be inspired in word and thought by a great sense of present need. True "prayer is the opening of the heart to God as to a friend." A thousand times better the humble cry, "God be merciful to me a sinner," from the earnest longing of the soul, than all the forms ever invented in any ritual.

Bethel, Wis.

#### AGENCIES IN THE CLOSING WORK OF GOD

A. T. ROBINSON

FORTY-SIX years ago, at the first camp meeting ever attended by the writer, held at South Lancaster, Mass., Elder J. N. Andrews, replying to a question as to how this message was ever to reach the masses in the great cities of the East and of the world, made this statement: "The Lord has agencies now unseen that will be brought into the work before it is finished."

Some sixteen years after this utterance by Elder Andrews, at a General Conference held in Battle Creek, Mich., a request was received from Elder J. E. Swift, then of the Ohio Conference, that the *Bible Reading Gazette* be published as a subscription book. The General Conference Committee in considering this request, smiled at the credulity of a preacher in whose fertile brain the idea was conceived that a Seventh-day Adventist book could be sold to people outside our own denomination.

A year or two later, following a similar agitation by Brethren Geo.

A. King and Walter Harper, a venture was made by combining the two books by Elder Uriah Smith, "Thoughts on the Book of Daniel" and "Thoughts on the Revelation," publishing them as a subscription book. Later "Bible Readings for the Home Circle"—successor to the *Bible Reading Gazette*—was issued. Since that time millions of copies of these and other subscription books have been sold, and the denominational publications of Seventh-day Adventists have found a place in the world's literature market.

If the literature sold by this denomination since the year 1855, when records of such sales began to be kept, were all in the form of our regular three-dollar subscription books, and these books were placed in a row, they would extend a distance of eight hundred and eighteen miles. Placed one on top of another, they would make a pile more than two hundred miles high. This literature is now published in ninety-five languages.

Other equally significant and important developments have marked the progress of this message, but surely here is one of those agencies foretold by Elder Andrews at a time when from only one small publishing plant there was issued a very meager literature in but one language. Well may it be exclaimed, "What hath God wrought!"

Denver, Colo.

#### FOOD CRISIS AND PROHIBITION

I. C. KILGORE

PROBABLY no one who reads the REVIEW has failed to feel an increasing interest in his daily food—the soaring necessity which is daily becoming harder to get, but remains no less necessary.

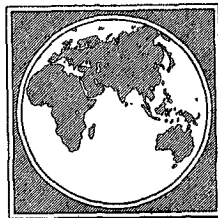
The food question has now come to a crisis. We cannot avoid facing it. Together with the warring nations, we are realizing that economy alone will save us from hardship, and possibly from great food shortage.

It has been estimated that grain—rye, wheat, barley, corn—sufficient to keep the entire nation supplied with food for one month, is used up in one year for the purpose of producing liquor. Congress is now considering the advisability of prohibiting the manufacture of intoxicating liquor from grain.

Right now, in this national food crisis, and with Congress already considering the subject, will not every reader of the REVIEW rally to the cause of temperance with vigorous efforts? Write to your Congressmen, asking them to support this bill or any other that may be proposed which will prohibit the manufacture of intoxicating liquors from the grain stuffs of this country. And after you have done that, then economize in the use of food at home, and use your influence to get others to do the same.



## THE WORLD-WIDE FIELD



### OUR HONAN MISSION

A. G. DANIELLS

A RESTFUL, pleasant ride of twenty-four hours by train brought us from Mukden, the capital of the Chinese dependency of Manchuria, to Peking, the capital of the new republic of China. On the way we traveled through the heart of the broad, rich agricultural plain of Manchuria. At the border separating China and Manchuria we passed through the Great Wall of China built two thousand years ago. From the shores of the Yellow Sea this wall runs westward over hills, across plains, and through valleys, a distance of fifteen hundred miles. It is still well preserved, and stands as a great monument of the marvelous courage and perseverance of the Chinese in beginning and completing stupendous enterprises.

We could spend only twenty-four hours in the city of Peking, where centers so much of interest to the foreigner. This city has a great history, running back, it is claimed, to the reign of Solomon. It has been captured, sacked, and pillaged at different times by Tartars, Mongols, and Manchus; but like the Chinese nation, it has survived all these over-turnings, and today ranks among the best cities of the Far East.

The wall surrounding the city of Peking is twenty miles in circumference. It was rebuilt in the thirteenth century by Kublai Khan, grandson of the great Genghis Khan. Within this wall there are four cities, each inclosed within its own wall. These are the Tartar City, the Imperial City, the Forbidden City, and the Chinese City.

The massive wall of the Tartar City is forty feet high, sixty-two feet wide at the base, and thirteen miles in length, inclosing about ten square miles. In its center stands the Imperial City, inclosed by a wall thirty feet high. This is a select quarter in which live many of the government and city officials.

Within the Imperial City is the Forbidden City, with its pink-washed walls thirty feet high and thirty feet thick at the base. Here are the royal palaces, government offices, and apartments provided for the great retinue of servants connected with the imperial household before the revolution which resulted in the establishment of the republic of China. It is in this city that the deposed emperor of China lives—virtually a

prisoner. This city, so long closed to the public, is now partially thrown open to all visitors. One of the palaces has been turned into a national museum, in which may be seen many of the treasures of the royalty of former days. Some of the bronze and porcelain work dates back thousands of years. The art by which their perfection was produced has been lost. The Chinese City is south of the Tartar City. Here are some of the most interesting temples of Peking.

This was my second visit to Peking, and on both occasions I was deeply impressed with the great opportunities for a strong work to be done. Here Western ideals in education, commerce, and general progress are appreciated as highly as anywhere in China. Here, perhaps, the more progressive and intellectual class of China may be reached more easily than in almost any other part of the republic. But as yet we have done nothing in China's capital. We have believers in small villages of the most distant provinces, but not one believer in this great city to herald the message of the approaching end. A strong mission should be opened in this city without delay.

A train ride of eighteen hours from Peking brought us to Yen-cheng, where are the headquarters of our Honan Mission. Here we were met by Elder R. F. Cottrell, superintendent of the Central China Mission; Dr. D. E. Davenport, the present director of the Honan Mission; Brother O. J. Gibson, secretary-treasurer of the Mission; and Brother C. H. Davis, field missionary secretary of Honan. We were glad to find these workers and all the members of their families in the best of health. Dr. and Mrs. Davenport came to China in the autumn of 1915. After a year in the language school at Nanking, they were requested to relieve Elder Frederick Lee and his wife during their furlough in the States. Brother and Sister Davenport love the Chinese people, and are taking hold of their work well.

Brother and Sister Gibson have been here seven years, and the most of that time has been spent in Honan. They have two fine little boys, and all are in the best of health.

Brother Davis came from Australia to serve as field missionary secretary in the publishing department. A short time after entering the language school, a great sorrow came to Brother Davis in the death of his consecrated young wife. For

a time he was greatly depressed, but his courage has returned, and now he is full of inspiration for his work.

Owing to the large general meeting held at this compound only a few months ago, on the departure of Brother and Sister Lee for America, the brethren did not plan for a general meeting on the occasion of my visit. We thought to spend three or four days with the workers and a few believers who might come in from near-by stations. But a large number came in from even distant stations, so that we had a congregation of about two hundred. It was a genuine pleasure to meet and address these warm-hearted, responsive Chinese brethren and sisters. One very intelligent sister, in good financial circumstances, traveled two days on a wheelbarrow to get to the meeting. One family came one hundred miles in a heavy cart drawn by donkeys.

Among these happy, courageous people was a brother in whom I became especially interested. He came to our message from a heathen home. His father became greatly enraged because this son had turned away from the religion of his ancestors, and endeavored by the most cruel, diabolical persecutions to turn him away from the gospel. He had the lining of his mouth and tongue scraped off; burned his arms and shoulders with red-hot irons; had live coals laid on his back; tied his arms together back of his body, and then with a rope pulled him up by the arms. But, thank God, his grace was sufficient to keep this man steadfast in the message. Now he is one of our earnest, loyal evangelists, doing all he can to lead others to embrace the gospel. He told me that his father is now kind to him, is reading the Bible, and may yet obey the truth.

I was very much gratified with the improvement I found in the Honan compound since my previous visit two years ago. A piece of ground has been added, which doubles the size of the compound; a new and improved wall has been built, also an excellent brick building and a chapel; and a good brick dispensary has been provided for the treatment of the sick and suffering natives in that region. The compound is well suited to our work, and is a credit to our cause.

Honan has a population of 25,317,820, according to official estimates—373 to the square mile, the area being 67,954 square miles. Unofficial estimates place the population at 35,000,000—500 to the square mile. However this may be, the task of evangelizing these millions is an enormous one. Yet we have ground for large hopes, for many native laborers are being trained for service, and already we have in the field seventy-one earnest Chinese giving their entire time to our work. One of these is an ordained minister, three are li-

censed preachers, twenty are missionary licentiates, ten are Bible women, thirteen are school-teachers, fourteen are colporteurs, and ten are engaged in other lines. This is a splendid showing when we consider that only twelve years ago we had no native workers.

In the summer of 1904 Dr. A. C. Selmon, stationed in an unsanitary native compound in Sin-tsai Hsien, Honan, wrote: "Pray that we may have some earnest, consecrated converts from among the people here, who can do evangelistic and Bible work." This desire on the part of the pioneers in Honan is now realized, and the work is spreading. It was from Honan that the message first penetrated Anhwei, now one of our strongest missions in the East China Union; and it was from Honan, also, that the light penetrated the province of Shen-si, in which Gospel Village is situated.

In Honan we have a total church membership of 420. Of these, eighty-nine were baptized in 1916. There are eight churches and twenty companies. Twenty-four Sabbath schools are conducted, with an attendance of 609. The native tithe in 1916 was \$327.22; the Sabbath school offerings for the year were \$220.21. Every month 1,219 copies of the Chinese *Signs of the Times* go to the homes of the people. The total receipts for literature sold during the year were \$261.04.

In our Yen-cheng compound there are about two acres of land. Around the compound is a mud wall about eight feet high. The first eighteen inches of this wall is brick, and on the top of the wall is a narrow tile roof, making the wall fairly durable. Within are two foreign-style brick houses, two-story, with a small coal shed and storeroom in the rear. The houses were put up a few years ago at an expense of about \$1,100 each. They are not so well finished as the Hankow houses, nor are they so well arranged and comfortable.

Recently a church building and schoolhouse, combined, has been erected in our Yen-cheng compound—a brick structure thirty-five by fifty-five feet, with chapel below and six classrooms above. Good light and ventilation have been provided. The seating capacity of the chapel is 340. The cost of this building was \$2,300, \$400 of which was raised by the native believers.

#### Our Honan Intermediate School

Honan is the birthplace of our Mandarin training school, now situated in Shanghai. When in the summer of 1913 the main station for Honan was transferred from Cheo Chia K'o to Yen-cheng, provision was made for conducting a seven-grade school within the compound, and small Chinese houses were built for the accommodation of teachers and students. At the time of our

visit, in March, 1917, fifty boys and thirty-eight girls were in attendance. Children above fifteen years of age pay two strings of cash (seventy-five cents) a month for their board; children of fifteen years and under, about sixty cents. Last year the receipts for board were \$416. The expense incurred in boarding these students was \$675. To cover the deficit, the Mission Board has been granting an annual appropriation of \$350. Besides, the Mission Board pays the salaries of the teachers (four in number). There is no charge made for tuition, simply the flat rate for board. No industries are carried on, although the girls have learned to knit, and make their own shoes and some of their clothes.



#### THE "PEARL OF THE ORIENT"

W. T. KNOX

SIX days on the steamer "Shinsei Maru" from Rangoon, Burma, brought us to Singapore, Monday, February 5. The lights of the port were a very welcome sight to us, as they promised a speedy deliverance from the inconveniences and all the unpleasantness of our little steamer. During the last day of the journey the food supplies had been so reduced that we were served with only a few crackers.

Although our arrival had not been looked for at so early a date, we were given a very warm welcome by Elder F. A. Detamore and the other mission workers. As almost all the native laborers had already gathered at Singapore, we began our work with them the following day, holding three meetings each day in both Malay and Chinese. In the evenings we had services in both English and Chinese, our time being thus quite fully occupied during the week.

In addition to the little company of native workers, we had with us also the advanced students from the training school. Our hearts were cheered as we met these young men and women daily, to see in them such promising material for the future laborers in this great field. Already the school has supplied the mission with a number of workers who are now earnestly laboring for their countrymen, and they promise to be a strong factor in the future development of this needy portion of the great harvest field. Brother K. M. Adams, the principal, takes a great interest in the school, and is making untiring efforts for its success.

A general meeting for the entire field had been appointed to be held in the mountains of Java at Soember Wekas. Accordingly, on the evening of February 10, accompanied by a number of foreign workers, we took passage from Singapore for Batavia, on the fine Dutch steamer "Melchior Treub," two nights and one day being required for the ocean trip. Dur-

ing our day's stop in Batavia, we were most hospitably entertained by Brother and Sister I. C. Schmidt, in their new home, which has just been completed. Another cottage is in course of construction to accommodate Sister Petra Tunheim and other workers in Batavia. We found all these laborers of good courage and very hopeful as to the future work in the western portion of Java. Sister Tunheim, naturally, is greatly rejoiced to see in these modest but sanitary homes some of the fruits of her labor in America during her furlough. They certainly were needed very much, and will be a great blessing to our workers and to this field.

The homes are well situated in a rapidly growing portion of the city, on elevated, well-drained ground, with sufficient room for a church and other buildings if later they desire so to utilize the unused ground. In the evening, services were held with the church, a company of twenty-five or thirty believers composed largely of Dutch Malays and Chinese, all of whom showed a deep interest in the account given them of the progress of the work in all lands.

The following morning at an early hour our party were on board the train bound for the eastern end of the island. As no trains are run in Java at night, it was not until the third day that our final destination was reached. There are two reasons given for this custom, one being the fear of evil spirits at night, the other and more likely the correct one, the unreliability of the natives who compose the train crews. We did not, however, regret the custom, as it afforded us the greatly appreciated opportunity of seeing this most beautiful land.

Its tropical beauty has won for Java the title of "The Pearl of the Orient." The soil is very rich, which, combined with the extreme moisture of the climate and the equatorial temperature, has resulted in clothing the island with an unbroken mantle of tropical verdure, abounding in many varieties of palms, fruit trees peculiar to the tropics, tea, coffee, tapioca, and rubber plantations, and immense stretches of rice and sugar cane. The land is under intensive cultivation, as in addition to furnishing support to a large population, it yields to its foreign rulers an enormous income.

Java has the distinction of being the most thickly populated country in the world. With the island of Madura, it contains 50,600 square miles, with a population of more than 35,000,000, or 690 persons to the square mile. It has a number of large and important cities, the three largest being Batavia, Surabaya, and Samarang; and as for villages, the traveler is rarely out of sight of them, nestling among the coconut, palm, and banana trees.

The 35,000,000 population contains 325,000 Chinese, 20,000 Arabs, 3,000

Oriental foreigners, and 70,000 Europeans, largely Dutch. While the entire Dutch East Indies contain 700,000 square miles, Java, with its 50,600 square miles, furnishes three fourths of the population and four fifths of the production of all the Dutch possessions. One hundred years ago the population was less than 5,000,000. The support of such a dense population is made possible in part by the forced cultivation of the soil demanded of the natives by the Dutch, up to as late a date as 1890, which, while it worked great hardships on the people for the time it was in force, eventually brought the country to a high state of production, and has made Java one of the most valuable colonies in the world, even after compulsory crops have been abandoned. From the years 1850 to 1870, while compulsory crops were in force, the government received in profits the enormous sum of £166,000,000.

Another, but unenviable, distinction of Java is that within its borders there is greater volcanic activity than in any other part of the world, there being no fewer than one hundred and forty volcanoes in the island, many of which are active.

In religion the Javanese are naturally animists, but at different periods Buddhism and Hinduism gained control. Mohammedanism now is well-nigh universal. But while the native calls upon God and acknowledges Mohammed only as his prophet, he often shows the hold the ancient religions have upon him by bowing before a stone or beneath a tree, the ancient altar and abode of the village patron spirit.

The Javanese are by nature quiet and affectionate, but irresponsible as to trusts and duties, and indolent and improvident,—satisfied with the sufficiency for today that can so readily be obtained from their fruitful soil, but totally indifferent of tomorrow. It has been practically impossible to inculcate in them the habits of thrift and continuous industry.

Pursuing our journey through the island, our first night's stop was at a town bearing the extremely Dutch name of Jokjokarta. The following day we reached Surabaya, Java's eastern metropolis, where we have a work under charge of Brother and Sister G. A. Wood. As fruit of the labor put forth in this place, we have a church of twenty-eight members and a Sabbath school of sixty-seven.

The following morning another early start was made by train for Perrong. From there an hour's ride by steam train brought us to Pandaan. Our next conveyance was a vehicle called a sado, somewhat resembling a dogcart, by which method we were brought to the foot of a steep mountain trail. The remainder of the journey was on ponies.

The scenery, as we climbed this mountain side, was beautiful and

grand. The valley spread out below us, an ever-changing vista of green, while in the distance we could see the ocean marking out the southern boundaries of this "Island of Serenity." We were all pleased when we came to the little Javanese hamlet of Soember Wekas, a name meaning "last spring," just beyond the borders of which the mission owns a beautiful piece of land containing about five acres, with a number of buildings upon it, which are used as rest homes for the workers at such rare times as they can leave their work for a season.

The village probably takes its name from the fact that here is to be found the "last spring" on the mountain side, for it is certain there is plenty of water here, supplied by the daily rains that keep the landscape ever green. Just above us towers a lofty volcano, happily inactive at the present time. Here for a few days we are to be with our

In the past some of our missionaries coming to the Orient have entered language schools conducted by other mission societies. Last year tentative arrangements were made with one of the language schools here in China for our recruits to take a year's work. Later, various questions came up with regard to certain points in mission comity. It was felt that we should have to compromise somewhat if we entered this school. It was also the conviction of a number of us that our new workers would be much better equipped for their work if we could conduct our own school.

Mrs. Selmon and I were asked to postpone entering the North China Mission field, in order that we might take charge of this school. The Lord has blessed in the enterprise. The place that we rent here in Nanking is a very roomy compound. It easily accommodates ten families. We could not ask for a place better adapted to



Students in Our First Language School

brethren, the laborers of the Malaysian Mission, seeking God and studying his Word and his work, certainly in ideal surroundings and with favorable conditions.



#### THE FIRST SEVENTH-DAY ADVENTIST LANGUAGE SCHOOL IN A MISSION FIELD

A. C. SELMON, M. D.

WHEN this message first began to be proclaimed, about seventy-five years ago, it required a prophetic eye to forecast its future status. It has now become a world-embracing movement, and requires for its prosecution many different lines of work. First there was preaching, then came the publishing work, then educational work; and as the message has spread abroad, other lines of endeavor have been added,—sanitarium and hospital work, food manufacturing, etc. But it has been left to the Asiatic Division to launch a new line of endeavor in the mission field, and that is a language school conducted solely for Seventh-day Adventist missionaries.

our needs. We have the help of a staff of eight Chinese teachers.

School opened the second of October. Some of the students were not able to enter at the opening, so we are obliged to carry work for an advanced division and a second division. The students begin work with the teachers at half past six in the morning. During the day there are two half-hour recitations for each division, in addition to the two or three hours' work that each student has with the Chinese teacher.

By conducting our own language school we can lay stress on those things that make for a quick preparation to do the special lines of work we are here to do. We are not committed to the task of demonstrating any pet theory as to how the language should be acquired, as are some, but proceed by means of every method we can devise, to help the student get a command of the language that will quickly enable him to understand the people, and be able to speak of things that are worth while in a way that the people understand.

The sixteen students in regular attendance are Mr. and Mrs. Nathan



Brewer, Mr. and Mrs. R. J. Brines, Mr. and Mrs. M. G. Conger, Mr. and Mrs. S. L. Frost, Mrs. Josef Hall, Brother Hmalewsky, Mr. and Mrs. O. B. Kuhn, Mr. and Mrs. R. D. Loveland, and Mr. and Mrs. H. O. Swart-out.

### PARANA MISSION, BRAZIL

F. W. SPIES

THE general meeting for Paraná was held at Ponta Grossa, March 15-18. At this place Elder Richard Süßmann had been holding a series of tent meetings, which were, at the time of the general meeting, drawing to a close. Some twenty-five are keeping the Sabbath as a result of this tent effort, and as there is still quite an interest, the work will be continued in a hall that has been rented for the purpose.

The tent meetings at Ponta Grossa were well attended from the first, and the interest shown in the message preached was great. A circus that was trying to perform at the same time found itself without patrons, whereas five hundred persons were present at our tent.

The membership of the Paraná Mission being small and scattered, the Ponta Grossa meeting was not expected to be very large. About seventy-five were present on Sabbath. Most of these had come from different parts of the state. One group of ten brethren and sisters (four sisters among them, one of whom was rather aged) came a distance of one hundred and four miles on foot. At the close of the meeting, they said they felt well repaid for the effort made to attend the meeting.

The Ponta Grossa meeting was a time of rich blessings. The need of receiving the Holy Spirit in order to finish our work, and to be ready ourselves when Jesus comes, was dwelt upon, and the testimonies showed that the brethren were in earnest in their expressions of consecration to the Lord.

Paraná, the same as our other fields, is in need of more workers. There are calls for more men to look after new interests. That the Lord of the harvest will send the needed reapers is our prayer.

### A WANDERING BOY RESCUED

THE following confession and story told by a young man in a detention camp, of his experience in finding the Saviour, illustrates how the power of God works marvelous changes upon hearts today, amid the thickening trials of the end. May this wandering son's conversion be the means in God's providence of winning his parents. In writing the Mission Board, this Canadian soldier, signing himself "C. Kinney," says:

"My friend, Mr. Leslie Spicer, who is interned here, informed me that you might be kind enough to pass a

message on to my parents. I have learned from Mr. Spicer the knowledge of the truth, and am now rejoicing in the light thus gained. I almost feel as if I was sent to this camp for a purpose, and have now decided to devote my whole life entirely to God's work.

"The chief reason for my writing is to request you to communicate with my parents, who live in Bristol, Canada. It is now eleven years since I left home, in a temper; and I wish the good news to be passed on to them, if possible, that I have changed my life, through the influence of a Seventh-day Adventist minister. I am sure my dear mother will rejoice to hear of my conversion, although, I am sorry to say, neither she nor my father is converted. If Pastor Brooks is still living at Bristol, it would be splendid if he could convey this news to my parents. He was the minister of the Seventh-day Adventist church there when I was at home. I knew him personally, and am sure that he also will be glad to hear that I have decided for the Master. I am hoping that this will give the minister visiting my parents an opportunity to begin work with them once more, and get them to see how serious the times are in which we are living; and perhaps the truth which was strong enough to change my life from one of sin and wickedness to one of peace and joy, in spite of the adverse circumstances in which I am now situated, will also enlighten their lives and prepare them for the soon return of our Saviour.

"I am truly sorry for the anxiety I have caused my dear ones, and wish to ask their forgiveness. I only trust that I may be spared to return home and tell them myself of the power of Him who can still work miracles.

"We are having very nice little classes here. Of course there are not many of us, as the average man of today, in spite of the terrible everyday occurrences, is not desirous of closer communion with God, and so our work is hard. But if this were not the case, we should have no victory to rejoice in, should we? Our little Sabbath school is indeed a blessing, but I hope you will pray with us, that our number may be increased. We are but weak, sinful instruments in God's hands, and realize our utter inability to do anything whatever without his help.

"Mr. Spicer has been telling me of the fine work done by our young missionaries, and it has set my heart longing to join such an earnest and sincere corps, and also to attend one of our missionary schools, that I may be better prepared to work in God's cause."

WAR is old — pathetically old, tragically futile, hopelessly antiquated.

Peace — peace heroic and sacrificial — is the new vision which only young men can believe in.

— W. H. P. Faunce.

### THE "MELANESIA"

OVER in Australia our brethren and sisters are working unitedly in raising funds to equip Brother and Sister G. F. Jones with a boat of sufficient capacity for him to use in superintending the work in that section of the South Pacific known as Melanesia, including New Guinea, and the Solomon and New Hebrides groups. The following account of fitting out this new boat, to be dedicated to giving the third angel's message among the islands of this field, will be of interest to our readers, we feel confident. F. Knight, in the *Australasian Record*, says:

"At the present time the boat is nearing completion, and gives appearance of being very useful and convenient. Several additions to the original plan have been made in order to fit the ship for its special work, and to make it in every way as convenient as possible for the workers who will use it. There will be accommodation for twenty-two persons, including the crew. Amidship there is a very nice cabin. This will be used for dining purposes, and will accommodate seven passengers in case of emergency. The engine-room will be fitted with bunks to accommodate the two engineers. At the stern will be a nicely fitted cabin for Elder and Sister Jones. Quarters are provided in the forecabin for a native crew of nine.

"We must not forget to mention the smallness of the boat in comparison with the size of the seas which she will have to traverse. Many of our young people have said they would like to make a voyage on her, but perhaps a few hours on the high seas would alter their opinion. As for the writer's opinion, he is not a sufficiently good sailor to wish to undertake such a voyage unless the Lord particularly calls. One does not need to look at the boat very long before he sees that she is none too large for the work before her, and he would feel assured that those who were to travel on her would need our earnest prayers. The measurement of the boat is sixty-eight feet over all, and seventeen feet beam, with a capacity of thirty-five tons.

"At the present time the builder is awaiting the arrival from America of a fifty-horsepower, crude-oil engine, which is to be installed in the boat.

"On Elder Jones's arrival from New Zealand he will remain in Sydney to supervise the finishing of the work of building. It is hoped to have a dedication service in Sydney harbor. . . .

"We trust that this boat plan will have a warm place in the hearts of all God's people, and that Brother and Sister Jones will be assured of the hearty coöperation of our people in Australasia in their trying and perilous work for the dark-skinned natives of the Melanesian Islands."





Conducted by Mrs. I. H. Evans, Takoma Park, Washington, D. C.

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.

### MY KINGDOM

VERY likely, if you saw me  
As I sit alone tonight  
In the shabby little study  
Where I always go to write,  
You would think me unattractive,  
Plain of figure, plain of face,  
Just a common little woman,  
Hardly one redeeming grace.  
And you'd never know,—how could you,  
With your careless stranger's eyes?—  
You would never guess—how should  
you?—  
I'm a princess in disguise.

Though my realm is not a country,  
And I wear no golden crown,  
Though I have no serfs nor vassals,  
And am not of great renown,  
Yet my right is undisputed,  
Unconditional my sway.  
I will tell you how I know it,  
How 'twas proved this very day:  
Some one watched a chance to kiss me,  
Scarcely one short hour ago,  
Some one held me proudly, tightly,  
And was loath to let me go;  
Some one thinks me very clever,  
Thinks me just exactly right,  
And would love to be beside me  
As I sit alone tonight.  
Some one made me once a princess,  
And, lest I should doubt my part,  
Should dispute my lawful title,  
Gave me for my realm a heart.

Off my fancy flies unhindered  
Far across the pathless sea,  
Where the queen of England, reigning,  
Never even heard of me,  
And I wonder if she guesses  
How much richer is a queen  
Reigning here in humble cottage,  
Never heard of, seldom seen,  
Than is she who dwells in castles,  
Nations kneeling at her feet,  
But no one to linger by her  
Just to tell her she is sweet.

Many times I'll sit alone here  
Ere the tale of life is done;  
Many times from yonder window  
Watch, apart, the setting sun;  
But I never shall be lonely,  
And I never shall be sad,  
Nevermore be discontented,  
Never anything but glad  
That I'm just a plain-faced woman  
In my quiet little nest,  
For 'tis so I won my kingdom,  
And 'tis so I'll hold it best.

—Helen A. Saxon.

### A LITTLE LESSON IN LOYALTY

"WELL, Mr. Whitlow came back today."

Tom Norton looked across the table at his wife and his six-months-old son. Thomas Henry Norton, Jr., was propped up in a high chair at his mother's right. A fold in the tablecloth was just within reach of his chubby fingers, and he caught it and pulled it toward him.

"No, no, Tommy." Katherine removed the cloth from the baby's hand.

"Yes," Tom continued sociably, "and we sat around and talked Canada half the morning."

"Is that so?" Katherine's voice was vague. "Tommy, mamma said no!" The baby had again caught the tablecloth, with every apparent intention of causing general wreckage. Katherine removed the soft little hand and smoothed the tablecloth warningly. "Mamma says no," she repeated.

"I don't know what shape he'd have found things in if I hadn't taken hold of the billing myself. Guess he'll notice the difference when he starts checking up on the old orders."

"Of course he will," said Katherine absently. "Tommy!"

The baby was dragging the tablecloth resolutely toward him.

"Why don't you move him back a ways," Tom suggested, "where he can't reach the cloth?"

"I want him to learn to mind me," said Katherine. "He must stop when I say no."

"Oh, Kitten! You can't teach the fine points of the game to a six-months-old baby!"

"Yes, you can, Tom. Everybody says you can't begin too young. Why, don't you remember how he noticed when we stopped using the clothes basket and put him in his crib? He reached up and touched the railing. And he was only three months old then."

Tom was out-argued but unconvinced.

"Did Mrs. Whitlow go to Canada with her husband?" Katherine asked.

"No, he went alone. Say, he told us a good joke—"

"Wait just a second, Tom." Katherine hurried out to the kitchen, and returned with a cup of milk and a worried look. "Should you think it would do any harm if the milk just started to scald?" she asked. "The doctor said I mustn't ever give him milk that had boiled, but this had just skimmed over on one edge."

"Oh, take a chance on it!" Tom advised.

"What was it you were saying about Mr. Whitlow?"

"About Mr. Whitlow?" Tom

was thoughtful for a moment. "I guess I've lost it. Oh, well, probably it wasn't of much account, anyway."

THE kitchen door was still swinging, and through it Tom caught a glimpse that made his mouth water.

"Kit, not strawberry shortcake?"

"Well, no, not regular shortcake," said Katherine, uncomfortably. "It's just some old angel food with strawberries on it. I meant to make a shortcake, but the baby began to cry, and I had to spend so much time with him that it was too late. Honestly, Tom, you don't know the sick feeling that comes over me when I have a lot to do and think the baby's asleep, and then hear him cry. I just feel all gone. I'm awfully sorry about the shortcake. I meant to surprise you."

"Don't worry about that. This looks good enough for anybody."

Tom was half through his dessert when he suggested: "When you're busy, why don't you just let the boy cry? The nurse said it didn't hurt him any."

"Oh, I can't do that!"

"Well, you're so keen for discipline. I should think it would be the same idea as teaching him to mind you."

"My, no, that's entirely different. You can't tell what may be the matter when he cries. A pin may be sticking him, or he may be getting sick or something. He's so little and helpless, and he hasn't anybody but me to take an interest in him."

"What's the matter with father?" Tom hummed.

"Oh, you, of course," Katherine laughed. "But that's different."

"By the way," Tom began a little uneasily, "I told Whitlow that I'd just as soon stick around the office half-holiday afternoons for a while. He's having a new filing system put in, and that's the only time he can get the fellow that's doing the work."

"Tom!" Katherine's tone was suddenly all exasperation. "Will you tell me why you had to offer to do that? You spend more time in the office now than anybody else who works there. And yet, just as soon as anything new comes up, you have to offer to see to it, too. Why don't you let somebody else do something? You take on as many responsibilities as if you owned the business."

"That's the only way to get ahead, Kit—to take as much interest in the business as if it were your own."

"Only way to get ahead!" scoffed Katherine. "Nobody but you ever tried it. Show me one other man who does everything, from running the directors' meetings to emptying the wastebaskets. When Wilkins was sick, you said you could manage his work along with your own, and then when he got well, you said you'd just as soon keep right on with it, and let them set him at something else. You're so keen about saving the firm's money that if the office

boy should resign, I suppose you'd skip around doing his errands during your noon hour."

Tom grinned uneasily. "Oh, I don't mind so much about the holiday afternoons."

"Why, Tom, how can you say that? It's the only time we have to get out together. I can't take the baby on the street car Sundays; it's so crowded. Do you think more of Mr. Whitlow's business than you do of your own family? Don't you like to go out with me any more?"

"Sure, I like to go out with you. Isn't that funny—I've been thinking all day, why wouldn't it be a good plan Sunday to get the girl across the hall to stay with the boy, and then see if we can't get Myrle and Howard, and all go out to Point Rocky? Just for once, we could go to the hotel for dinner, the way we did before we were married. What do you say, Kit?"

"Oh, it would be lovely, Tom, but I can't. I wouldn't take the baby out in all that crowd, and I simply couldn't leave him with Janey."

"Why not? Your nurse herself said that Janey knows as much about babies as lots of doctors. Wasn't it Janey that told you you weren't giving him enough to eat, and didn't he start getting fat as soon as you tried feeding him heavier? Doesn't every woman in the house leave her baby with Janey?"

Katherine's tone was wistful, but firm: "I'd love to go better than anything I know of, but I can't leave the baby. It's out of the question."

"Out of the question nothing!" Disappointment made Tom's voice sharp. "You could go just as well as not, if you wanted to."

It had been a long, hot day, and Tommy had been fussy. Katherine was very tired. Her lips quivered a little as she spoke: "Tom, I don't think it's very nice for you to come home at night and criticize everything I do. Oh, yes, you have been," she added hastily, forestalling his protest. "You didn't want me to teach the baby to mind me, and you said I ought not to pick him up when he cries, and now you think I ought to go off and leave him with a girl who's never been a mother, and simply can't take the right amount of interest in a baby. You don't like the way I do anything."

"For pity's sake, Kit, be reasonable! I don't care how you run your affairs. I was just trying to see a way to make it easier for you." With all the good intentions of the blundering masculine, he rushed in where angels fear to tread. "And I'll tell you something else that would make it a lot easier for you. That would be to feed the baby at some other time than mealtime. You have him on your mind every second, and keep jumping up and down every other minute, and you don't eat any-

thing yourself. Now, why wouldn't it be better," he continued brightly, "for you to wait and feed him after we are through, and let me pick up the dishes alone. Then when you get through, we could wash them together. Don't you think that sounds pretty good?"

Katherine was feeding Tommy with a hand that shook, and sent the milk running in little cascades over his bib, and left it to settle in a general soggiess on his white dress.

"I don't think so," she said evenly. "I like to have him where I can see what he's doing. Besides, I think it's nice for the whole family to eat dinner together."

"Whole family!" Tom's tone was now thoroughly exasperated. "If you want to know what I think of the way a six-months-old baby eats dinner, I think it's sickening!"

Katherine rose, picked up the baby, and turned to her husband, her face scarlet: "I'm very glad to know how you feel about it. And I don't suppose you think things are a bit unfair to me. I work every minute all day long, doing housework and taking care of the baby. You come home at night, after sitting around half the day and talking about Canada and telling jokes—no wonder you feel like going out after supper to get a little exercise! You're more interested in your business than you are in your baby. I'm the one who has to make all the sacrifices. I work till I'm so tired I can't move. I haven't had a new thing to wear since I can remember. No, I'm not 'just tired.' That's the way things are, and I should think you could see it. I never get to go anywhere, and now you'd rather work on holiday afternoons than take me out, the only chance I ever did have. The kitchen's hot all the time. And then you come home at night, and think it's sickening to eat dinner at the table with your own baby!"

With her little son in her arms, and through a blinding haze, she found her way into the bedroom that opened off the little dining-room. She closed the door and laid the baby on the bed. Tommy, suddenly deprived of his dinner, set up a loud wail; but for once his mother paid no heed to his protests. After a bit she could hear Tom gathering the dishes and carrying them to the kitchen. In a few minutes he stopped outside the bedroom door.

"I'm going out awhile, Katherine," he said. "I'll be back about nine."

Katherine said nothing. After she heard the front door close, she carried Tommy back to the dining-room, and fed him the rest of his milk. Then she went to the kitchen to wash the dinner dishes.

The kitchen was already dark. Twilights in the apartment-house region are as brief as those in valley cities. Night falls abruptly in the

chasms between the high stone walls. Katherine lighted the gas, and its flaring jet made the tiny room hotter than ever. She washed the dishes, and great tears rolled down the sides of her nose and dropped into the soapy water. When Tom was at home he always dried the dishes while she washed. For a month now, two or three times a week he had been sauntering away directly after dinner, saying only that he was "going out for a while." The first time he had murmured something vague about needing more exercise, but after that he had vouchsafed no explanation at all. Katherine had not minded these times, she told herself fiercely, but for him to go away to-night! She stopped to dry her eyes, then went on drying the dishes. She had just finished when Thomas, Jr., began to cry.

His first call was gentle, almost conversational in tone, but before she reached him his protest was firm and loud. Her arms were tired, and began to feel cramped and to ache a little almost as soon as she lifted the familiar burden. Tommy's shrieks died quickly to a few feeble cries, then vanished in the arms of a contented silence. His fat little fingers clutched happily at the bright beads around her neck. Katherine bent her head to rest her cheek against her son's tiny face. For an instant, anger, weariness, responsibility, all were swept out of her face, leaving in their stead the mother look, a fond pride, a patience, a tender tolerance that is half divine.

When Tom came in, after ten, she turned her face to the wall and pretended to be asleep.

The next morning breakfast was already started when he came into the kitchen. Katherine was hulling strawberries, and he came up behind her, slipping his big arm around her waist.

"Come on, Katie," he said coaxingly, "don't let's be mad."

At the open window a cool, early morning breeze danced in, and fluttered the soft hair around Katherine's face. She turned suddenly, and popped a big red berry, hull and all, into her husband's mouth. So peace was declared.

But for Katherine it was only an emotional, surface peace. Underneath, all day, the sense of injustice rankled and stung.

The day was cooler, and Katherine decided to do some shopping, which could not be put off much longer. She disliked taking the baby into the stores in hot weather. Before she left in the afternoon, she made all possible preparations for dinner, cooking vegetables so they would need only to be warmed, hulling the strawberries, even laying the table.

Today she boarded the street car a little after five. She decided to get off at Tom's office and ride home with

him. But when the street car was within a block of the building, it stopped abruptly. The conductor left the car and consulted with the motorman. Something was evidently wrong. There was much tugging at the trolley wire; the cars following on the track were quickly blocked in a long line. Leaning out of the window to see what was happening, Katherine saw her husband and two young women come out of the big office building. They looked for a moment at the blockade, the young women evidently deciding to wait for a car. Tom turned and strode off down a side street, doubtless intending to walk home. For an instant Katherine thought of leaving the car and walking after him; then she realized that, carrying Tommy, she would never overtake her husband, and settled herself to wait. Almost at once the car started. The two young women she had seen boarded it at the next crossing, and took the seat behind Katherine.

They were discussing vacations. Katherine, her eyes on the street outside, her thoughts on the afternoon's bargains, overheard their conversation with her physical ears only. Suddenly, a familiar name plugged the connection between hearing and thought.

"—entitled to it all right, because I've been there almost a year already, but Mr. Whitlow acted as if it was a favor to give me my two weeks."

"Oh, he's a regular crab, anyway! You never get anything from him if you don't stand up for your rights."

"He's been worse than ever since he got back from Canada. Did you hear him go for Tom Norton this morning about the new billing?"

"Yes." (Light laughter.) "Part of it, anyway. When I came in, Whitlow was saying: 'If you only had one more brain cell, it might show you how to use the one you've got now.'"

"That's funny. I heard Whitlow talking about the new billing afterward, and I thought he liked it all right."

"Oh, he does! He just has to get after somebody about once in so often, to get the meanness out of his system."

"Why does he always pick on Norton? I never hear him say very much to either of the other men."

"He knows they wouldn't stand it, and he knows Tom will. That's why he loads all the extra work on him. Honestly, when anybody else complains about overwork or asks for a raise, Whitlow jollies them along, and then gives part of their work to Tom. He's been working two or three nights a week ever since the boss went away. He was down again last night, finishing up, and the watchman said he didn't get through until after ten."

"All the thanks he gets is having

Whitlow go for him, hammer and tongs, whenever anything in the office gets a little on his nerves. It's too bad Norton hasn't a little more spunk."

"Oh, he was as independent as any of them before he was married! but now, especially since the 'little stranger' came, he's so afraid of losing his job that he'll stand anything."

"But think of Whitlow's nerve in making him give up his half-holiday afternoons! Just said offhand: 'Norton, I'll expect you to be on hand to see that the files are put in right.' Neither of the other men would have done it."

"This morning was the worst ever. The man that's putting in the files said he could put in two or three hours on Sunday morning. Whitlow just said: 'All right. Norton, you be down here to see to him.' It isn't fair. No one can work all the time."

"If I were Tom Norton, I wouldn't stand it."

"If you had a wife and a six-months-old baby, what would you do? I heard Norton telling Fisher yesterday that he'd just got the nurse paid and the doctor almost. This would be a fine time for him to be out of a job, even for a couple of weeks! You never can tell what Whitlow would do if he should get mad, and you never know how long it would take to get a new place, especially without a recommendation. Oh, Norton's up against it, all right!"

"Well, I suppose so."

There was a little pause.

"Well, I'm glad I stood up for my rights about my vacation. It was kind of funny, when I went in there —"

It had been a long walk, and it was late when Tom reached home. He heard his little son yelling lustily in the bedroom, and a distant rattle of pans in the kitchen. He bent over the screaming baby and shook the bed a little. The crying softened instantly. Katherine appeared in the kitchen doorway.

"Hello, honey," she said. "Don't pay any attention to him. He's all right; I was just in there. All he wants is attention, and he must learn that he can't have that at dinner time. He doesn't seem to realize that his mother has a husband to cook for."

There was strawberry shortcake for dinner, fluffy white and fruit-crimson. While Tom finished his third piece, Katherine heated the milk for Tommy's belated dinner. Later, when she and Tom were doing the dishes, she said: "I've changed my mind about Sunday, Tom. Janey says she'll come and stay with the baby, and I called up Myrle and Howard. They're glad to go."

But there was no response from Tom. He turned to his wife, his face a queer mixture of disappointment and conscious guilt, covered with the

faintest bravado—bravado that could not conceal a bit of the feeling underneath. "Kit," he blurted miserably, "I can't go. You see, I thought you didn't care about it, so I said I'd go down to the office for a while Sunday morning and keep an eye on the fellow that's working on the files."

He did not look at his wife, and there was a little silence. Then she said, carelessly: "Well, you wouldn't want to stay there more than two or three hours, would you? Myrle and Howard could stop for me, and we could meet you at the twelve-o'clock car. That would get us out there by one, and we could stay as late as we wanted to. You could do that all right, couldn't you?"

Tom's face was suddenly radiant.

He drew a long, contented breath. "I hope it'll be hot. We'll take our suits and go swimming, and we'll come back by moonlight. It—it'll be like old times, won't it?"

Katherine nodded.

"I—I wouldn't have planned to go down to the office," he continued, apologetically, "but you see this fellow is costing the firm a lot of money, and I feel that somebody ought to be on hand to see that the work's done right."

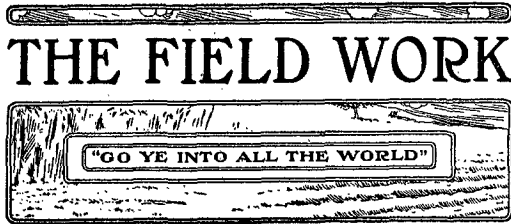
"Oh, it really won't make any difference!" said Katherine. "You know best about the business end."

His wife's voice was meek, respectful. She was putting dishes away in the high cupboard, and Tom could not see her smile, humorous, understanding, her eyes loving, tender with the tolerance that is half divine.—*Adapted from the Delineator.*

#### SAVE YOUR RUBBISH

It will pay, if you raise your own vegetables, to fatten your garden. Plan a rubbish heap in the back of the garden lot. Put on it all the weeds hoed up, all the grass clippings from the lawn, turnip tops, vegetable peelings, etc., from the kitchen; in fact, all the perishable rubbish you have need to dispose of. Scatter the ashes from the kitchen range or furnace over the rubbish, add once or twice a little slaked lime, and if convenient pour the suds on wash day over the rubbish pile, as this will kill insect eggs, and any insects themselves that have lodged there. By the following summer you will have a rich and thoroughly decomposed mound of fertilizer, better than any you can buy, and at no cost, unless it be for the lime.—*Selected.*

"WHEN serge suits become shiny from long wear, rub the shiny parts vigorously with a sponge dipped in hot vinegar. Another treatment recommended is to draw the shiny part over a board, and rub lightly with fine sandpaper, being careful not to rub too much and make a hole."



### WEST MICHIGAN COLPORTEURS' INSTITUTE

THE colporteurs' institute for the West Michigan Conference was held at Grand Rapids, Mich., March 16-25. There were ten men in attendance from different parts of the field. A spirit of earnestness seemed to prevail throughout the whole meeting. Each day was devoted to the study of the principles of selling our literature. The instruction was given by Brother J. B. Blosser, the veteran Lake Union field secretary. He showed clearly that the time has come when a great work is to be done with the splendid literature that the Lord, through his servants, has written; also that there is quite a company assisting the consecrated canvasser in his work,—the Lord Jesus himself, the Holy Spirit, and the angels. The necessity of an entire separation from sin was urged, so that these agencies might work.

The evening services were well attended by the Grand Rapids church, and all agreed that the institute had been a profitable one. The brethren at that place kindly opened their homes for the entertainment of the canvassers, and the company of consecrated men left the place feeling that it was good to have been there. We look for great things from the West Michigan Conference this year. W. B. MARIS.

### CHURCH DEDICATION AT PATERSON, N. J.

A GENERAL meeting was held in the new German church building at Paterson, N. J., beginning Friday evening, April 27, and continuing until Sunday afternoon. Elder A. R. Sandborn, the conference president, delivered the address Friday evening, and the regular services were held on Sabbath, with the addition of a consecration meeting Sabbath afternoon. The morning service was conducted by Elder B. E. Miller, who is in charge of the work for the German people east of the Mississippi River. He spoke of the special work to be done by us as a people under the conditions prevailing in the world, and of our need of consecration and of liberality in giving of our substance to the cause.

Sunday morning the congregation came together at nine o'clock for a half hour of devotional service, and the remainder of the forenoon was taken up with missionary convention work.

The services on Sunday afternoon were devoted to the dedication of the new church building. Elder D. N. Wall, of New York, recently returned from Australia, delivered the dedicatory address. Elder Wall spoke in German and also in English. Elder Sandborn made the dedicatory prayer, and then for a short time talked to the congregation about the church finances. The pledges and cash given amounted to \$463.

This church is in good financial condition, as after the sale of three lots and the adjustment of some other minor affairs, the indebtedness on it will be only about \$600, and the commercial value of the building is \$4,000. The church is a handsome one, well built and lighted, and has a seating capacity of about two hundred people. There are proper conveniences for the accommodation of the people, and the well-lighted basement is now being used by the church school. This is the first building in New Jersey dedicated by Seventh-day Adventists to the work of the message for the German people.

The pastor of the English church in Paterson, Elder R. H. Martin, and the mem-

bers of that church, united with the German brethren in all these meetings. The auditorium was filled in all the services, and much precious instruction was given by those who conducted the meetings. The German churches in Newark and Jersey City have fostered the new church in Paterson, and have given both financial and material help toward the erection of the building.

Elder P. F. Richard, the pastor of the church, has been untiring in his efforts to establish this place of worship, and his work has been blessed, for what has been done is a credit to the cause. It is believed that the work in Paterson will take on a new impetus as a result of the establishment of this house of worship, and it will be a means of giving much greater publicity to the precious truths of the third angel's message. T. D. GIBSON.

### VALUE OF OUR PERIODICALS IN PIONEER WORK

RECENTLY I noticed an article in the REVIEW from the pen of Elder G. W. Caviness giving some experiences in working with papers in Mexico, and this led me to think that a few lines from South Africa on the same subject might prove a source of encouragement.

About three years ago I was deeply impressed with the words, "The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals."—*Testimonies for the Church*, Vol. IX, p. 61. This and similar statements under the heading "Our Publications" caused us in the Natal-Transvaal Conference to take up this work anew.

In the past we were greatly perplexed to know how to reach a large portion of the people in our field. The farms are large, and not infrequently the farmers live from three to eight miles apart, hence are difficult of access by either the minister or the colporteur. Fortunately we have a farm directory, and we decided to post our little evangelist; the *Sentinel* (in Dutch, *De Wachter*), to these farms, and allow it to do the work for which it was intended.

During the past two years our conference has taken a club of three thousand of these papers, and posted them to the farmers in the Transvaal. As soon as our papers reached these people, a stream of subscriptions began to flow into the *Sentinel* office. Not only were subscriptions for the paper received, but many orders for books and tracts also came in. The *Sentinel* office kindly forwarded to us all orders received from our conference, also the addresses of all voluntary subscribers. In this way we soon had hundreds of addresses of people who had responded to the impressions of the Spirit and had ordered literature.

We were impressed that people who sent in voluntary orders and had been reading our literature would be good subjects for missionary work, but to send each a personal letter was a task so large that we were not prepared to attempt it. Accordingly we prepared a circular letter, and with it inclosed a list of small books and tracts, and posted it to them.

Only a few days elapsed before replies began to come in to our office. Many of these lonely people regarded our circular letter as a personal one, and thanked us most heartily for remembering them. Nearly all these replies contained an order for one or more tracts or books.

About three months later we sent a sec-

ond letter and another list of small books and tracts. Again the replies came in, even more rapidly than they did at first, and this time we received many words of good cheer, and in a number of instances cash orders for from twenty to forty tracts and leaflets and occasionally an order for large books. Often there would be several of one kind of tract ordered, which showed they were obtained for friends.

In the meantime we placed a notice in three of the leading newspapers, advertising "The World's Crisis," and as a result we sold about three hundred. In this way we came in contact with people in the remote sections of South Africa, and some even in distant Southwest Africa. Many of these people expressed a deep interest in the truth for these last days.

This has been most interesting work, and has resulted in bringing several into the full light of the message; and the end is not yet. A gentleman received the paper and then ordered something he saw advertised in it. This placed us in touch with him, and by means of literature and personal work he and his wife accepted the Sabbath. In his first love he took the light to his father, mother, a brother and his wife, also a sister and her husband. They all accepted it gladly, and other members of the family are deeply interested. This is but one of the many interesting cases we have found.

Elder D. H. Groenewald has been a great help to us in this work. The most of the interest developed has been among the Dutch-speaking people, who are greatly in the majority. Brother Groenewald, being Dutch by birth, is able to converse and sympathize with them, and the larger part of his time is devoted to visiting these lonely farms, and these visits are much appreciated by the people.

The sale of our large books is going well, but is in great danger of being heavily handicapped on account of the difficulty in obtaining Dutch books. Some of our colporteurs have had excellent experiences. A brother in Natal took fifty-two orders for "Bible Readings," moreover, in two weeks, but not one for cloth binding. Another brother delivered ninety-four "Daniel and the Revelation" during January, and strange to say, delivered the same number again in February. During the past two months more than six hundred subscriptions have been received for our papers from various sources. In the nearly nineteen years I have been in this country, there have not been so many open doors for our literature as now. To me this is one of the greatest evidences that the Lord is preparing the world for the Saviour's return.

Our work is moving steadily forward. The membership has grown till we now have more than two hundred believers. The tithes in 1914 amounted to \$6,000, and in 1915 to \$7,200; in 1916 they reached \$8,600.

The coming of Elder G. R. E. McNay to our field has been greatly appreciated. Quite a number have been added to the Durban church as the result, and a neat chapel has been built and dedicated. The Giver of all blessings has not passed us by, but has dropped many along our pathway. The blessed hope never seemed brighter or nearer than now. W. S. HYATT.

### THE LAUNCHING OF THE PITCAIRN "MESSENGER"

OUR readers will be interested in the following information culled from a letter just received from Sister Adams, of Pitcairn Island, in reference to the sailing of their little boat, the "Messenger":

"At last the long-looked-for day has come. The little schooner 'Messenger,' with a good southeast wind behind her, set sail and made straight for Mangareva at half past five o'clock this afternoon. Our hearts are full of praise and hope tonight, although tears are falling fast, for we have all seen the loving-kindness of our heavenly Father manifested to us in a marked way since the building of this boat began thir-



teen months ago. I believe it means the beginning of a more active church on Pitcairn, for already some are feeling a burden to work for the Lord in winning precious souls to the light of the third angel's message."

Continuing her letter on January 21, Sister Adams says:

"We had a very anxious time the day the boat was launched. It was feared by some that it could not be done; nevertheless this feat was accomplished, although her false keel was somewhat damaged; but this can be repaired. We do praise the Lord for his tender mercy and loving-kindness to us. Today the church officers met to form a working committee to plan ways and means for the upkeep of the schooner. Land that is now idle is to be utilized. Potatoes, taro, pumpkins, and bananas will be planted for this object, and in addition to this the people are enlarging their fields for the same purpose.

"Naturally there is a little suspense concerning the welfare of the 'Messenger' and crew, although I do not doubt my kind heavenly Father's protecting care. Pray for the prosperity of the 'Messenger,' also for my dear husband, that the Spirit of God may rest upon him. Will you also pray that we may in some way receive tidings of their safe arrival in Tahiti? Nothing is too hard for the Lord."

In reference to the launching of the "Messenger," the following appeared in the Auckland (New Zealand) *Herald* of Thursday, February 8:

"An interesting story of the building of the first boat by the Pitcairn islanders was told yesterday by one of the officers of an overseas trading vessel now in port. For many months past the men on the island have been busily at work building a schooner large enough to trade their fruit for clothing with the inhabitants of other islands. The schooner, which was forty-four feet long by fifteen feet wide, was completed last month, and was launched on January 15. With a crew of fifteen men, she set out for Mangareva and Tahiti, about one thousand miles distant. She carried no chronometer nor chart, and the men aboard had but the most primitive idea of the science of navigation."

With the limited facilities at their command, our brethren have done the best they knew in the building and launching of their little schooner. Let us unite in earnest prayer, as requested by Sister Adams, that the little boat with its living freight may safely breast the waves, reaching its desired haven, and make a safe voyage back to the loved ones who await its return.—*Australasian Record*, March 12, 1917.

## FIELD NOTES

A SABBATH school of twelve members was organized at Ft. Pierre, S. Dak., recently.

THE new church building at Bellvue, Colo., was dedicated to the service of God on a recent Sabbath.

A CHURCH of twenty-two members was recently organized at Touchet, in the Upper Columbia Conference.

SIX persons have received baptism and united with the church at Keene, Tex., during the last few weeks.

TENT meetings have been held in Key West, Fla., during the past winter, closing the middle of March. A church of eighteen members has been organized. Others are awaiting baptism, and fully a score more are keeping the Sabbath. Elder I. M. Martin says of the work there: "We feel that the Lord has blessed in a remarkable way when we consider the strong opposition that we have had to meet, also that there were no local members to help. We believe that a foundation has been started for a strong church here that will stand until the Lord comes."

## Publishing Department

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

### NOTES BY THE WAY, NO. 6

#### BURMA

MONDAY morning, January 15, a party of thirty-five Adventists, including the workers from Burma and the visitors from Shanghai and America, left Calcutta on the "Arankola" for Rangoon, Burma. A smooth sea, good food, comfortable quarters, and congenial company made this a very pleasant trip. Before landing we had to show our passports to a government official, and were requested to report at the American consulate in Rangoon that same day, which we did. We landed about one o'clock, and about five the same evening we left by train for Meiktila. Our school here is in charge of Brother and Sister Don C. Ludington. A company of ten visitors rather taxed the capacity of the mission bungalow, but the largeness of the welcome we received evened things up, and we had a very enjoyable time. Other mission workers had lent us several folding

the pagoda is a large image of Buddha completely covered with gold, and gold leaf is added continually by the worshipers at the rate of \$8,000 worth a month. On some parts of the image the gold is more than two inches thick.

In another part of the city is a sitting Buddha twenty-five feet high, hewn out of a single block of marble. But the most notable monument at Mandalay is the Kuthowdaw, which consists of a large pagoda one hundred feet high, surrounded by 730 smaller ones about twelve feet square, in each of which is a standing marble slab three feet wide by fifty-seven inches high, inscribed on each side with a part of the Buddhist scriptures in Burmese and Pali, each slab thus forming a leaf of this remarkable book. This unique "volume" "stands as a complete official record of the sacred writings," and is the largest book in the world.

There is a small company of English-speaking believers in Mandalay. From the top of Mandalay Hill near the city, Brother Beckner pointed out to us scores of native villages which he hopes to reach with the message. He has already made a beginning in several of these with Burmese literature.

Remembering how earnestly Prof. J. L. Shaw pleaded for help for the Karens in Burma, when he was superintendent of the India Union Mission, I, as well as the



Leaders in Colporteur Work in India

cots and bedding to help out. We arrived at Meiktila Friday and had to leave on Sunday. We had good meetings Friday evening and on Sabbath, the talks being translated into Burmese. The talk I gave Sabbath afternoon on the progress of the message was translated by a Baptist brother who teaches in the school.

Of the one hundred and twenty students enrolled in this school, about twenty are from Seventh-day Adventist families. Since the school was opened in 1910, forty-five of its students have accepted the truth and been baptized. No doubt greater results would be seen if those in charge could man the school entirely with Seventh-day Adventist teachers. At present the teaching staff is made up of four Adventists, three Baptists, and two heathen; but the brethren hope in time to have only Adventist teachers, and thus make the school a still stronger factor in advancing the message.

It was a pleasant six hours' ride from Meiktila to Mandalay, where Brother and Sister Robert Beckner are stationed. Brother Beckner met us at the station and gave us our first impressions of Mandalay by taking us to the native bazaar and to the principal pagoda of the city. Inside

others of our party, was especially interested in the station that has been established among this people. In opening this Karen station our brethren have gone outside the influence of the other missionary societies, about four hundred miles from Rangoon up the Salwin River, right among the raw heathen in the jungle, where leopards and tigers abound. To reach the station we traveled one night by train, then seventy-five miles by river steamer, and lastly about twenty miles in the "Berea," the mission station launch. A few months ago one of the natives at the mission heard a noise in the leaves near the dispensary, and when he investigated he found a young leopard. He gave it a blow on the head to stun it, and brought it to the mission. All that night its father and mother made the welkin ring with their cries for their offspring. The Sabbath we were there, two natives came from just across the river bringing as a present to Miss Gibbs a fresh tiger skin taken from a tiger they had just caught in a trap.

Brother and Sister Eric Hare, from Australia, who are in this station home, have made excellent progress in their language study. He received 98 per cent and she 92 per cent on the first year's examination.



Inside of a year from the time they landed in Burma, Brother Hare preached his first sermon in the Karen tongue. Brother G. A. Hamilton, who has charge of this station, has had to spend considerable time in building the mission bungalow, getting the launch made, etc., but he now plans to master the language as quickly as possible. Our workers are seeing more and more the advantage and the necessity of learning the language of the people for whom they are to labor, with as little delay as possible. Sister Mary Gibbs has a good knowledge of the Karen language, and in her work has won her way to the hearts of many of the natives. Our workers hoped to be able to hand us copies of their first tract in the Karen language while we were in Burma, but the printers were too slow for this.

The day we landed in Colombo, December 14, we paid a deposit on our passage from that port to Singapore on the boat that would sail February 13. After waiting a month for definite word regarding our booking, a letter came to Brother Knox at Calcutta, saying it would be impossible to book us on that boat, as it was full. Fearing that this might be the case, we had made inquiries regarding other possible boats from Madras or Rangoon; but it was impossible to get any definite information in regard to the sailings of any boats. So we committed the matter to the Lord and left it for him to work out for us. When we reached Rangoon, we were unable to get any definite word regarding boats, but we were still praying; and in the midst of our uncertainty we learned that one of the shipping companies had chartered a boat to carry twenty thousand bags of rice from Rangoon to Singapore, and would also take some passengers. This boat was timed to leave just as we would get back to Rangoon from this visit to the Karen station, which was the last trip we had planned in Burma.

Fortunately the sailing was postponed one day, which gave us time for committee work with the Burma brethren before leaving, after having visited the principal stations. Brother C. F. Lowry, the superintendent, has been in Burma only a few months, but he is getting a good grasp of the work, and plans to learn the Burmese language as quickly as possible.

Large numbers of English periodicals have been sold in Burma during past years. Brother F. O. Raymond has just spent a year in Burma working with our English literature. Speaking of his work, Brother Raymond says: "My sales, though not large, amounted to 4,700 rupees, and included 740 copies of 'The World's Crisis' and 940 annual subscriptions to our periodicals, the *Signs of the Times* and the *Herald of Health*. I found many of our books that had been sold in previous years. . . . These efforts have not been in vain, for some have been interested thereby to procure other books and papers on the same subjects, and I am confident that fruit will be seen in the kingdom."

A beginning has been made in Burma in the way of preparing and circulating literature in the Burmese tongue. The *Kin Soung* (Watchman), their quarterly missionary paper, has been well received by the people, but owing to a lack of workers, the circulation is small. While we were in Burma, action was taken recommending that the price be raised from twelve cents to twenty cents for the yearly subscription, and the selling price of single copies from three to four cents. The canvasser will get fifty per cent on the subscriptions, and sixty per cent will be given to canvassers or others on quantities of fifty or more. This plan places the periodical work in Burma on the regular self-supporting basis, which the brethren believe will be much more successful than the old plan of paying the canvassers a bonus each month.

Burma is a most interesting country, very different from India in many ways. In India one sees large tracts of land that are dry and barren; in Burma, on the other hand, one finds for the most part a land

of living green, bountiful crops, sleek cattle, and well-fed people. Instead of the Hindu temple and Mohammedan mosque which one finds in India, Burma abounds in pagodas. As one rides through the country, he sees these pagodas on every high hill. "In India woman hides behind the purdah; in Burma she comes boldly and capably to the front, a highly respected member of society and a leader in practical business. She is the chief breadwinner of the family, and smoking a large cigar, she carries the family purse unchallenged. While India works hard, carefully counts his pice, and goes in rags, proud-spirited Burma eschews labor and appears in finest silk, and if his wife permits is apt to be a spendthrift. He considers no country and no religion equal to his own. There is no caste in Burma."

January 30, Elder and Mrs. R. C. Porter, Elder and Mrs. W. T. Knox, Prof. and Mrs. Frederick Griggs, and I bade farewell to beautiful Burma, and to the dear friends there, and came aboard the "Shinsei Maru," bound for Singapore. As this ship has not carried any passengers before in ten years, but has, instead, carried goats, fowls, sheep, etc., in its few cabins, the accommodations leave much to be desired. The shipping company let the contract of feeding and attending to the passengers to the lowest bidder. At the end of the second day the

"Some eight or nine years ago I purchased from a colporteur a book entitled 'Daniel and the Revelation,' a verse-by-verse expository of these two books, and doubtless some of your readers will recollect being mulcted in the sum of three dollars by the persistent gentleman who hawked the publications around. I recently unearthed the book, however, and have truly found it a mine of information. Although in numerous instances the evidence and arguments supporting the interpretations do not appear to be sufficiently convincing to satisfy a critical mind, on the whole it is of great assistance to the student of prophecy."

Following this paragraph one entire column of the paper is filled with an explanation of the seventy weeks and the twenty-three-hundred-day period as presented in the book "Daniel and the Revelation," and the writer holds so closely to the presentation given in that work that one would think he was a Seventh-day Adventist minister.

The writer of the preceding article is a business man in one of the large firms in the city of Shanghai. He is taking a great interest in fulfilling prophecy. Recently he came to our Shanghai conference office and purchased the following: "Bible Readings," "Heralds of the Morning," "The Coming King," "Past, Present, and Future," "His Glorious Appearing," "Cap-



Colporteurs' Institute in Bengal, India

lemonade was all gone, and the next day the supply of bread had given out. As fellow passengers we have an opera company numbering about thirty. But everybody tries to keep sweet, notwithstanding that at times we are in doubt as to whether our turn will come to be served at table, or whether we shall be able to find a basin in which to wash. Sleeping in the cabins is out of the question, so we have about forty beds on our small deck. This works well in fine weather, but when we had a severe thunderstorm with high wind about eleven o'clock one evening, the scene on deck was interesting, to say the least. Mrs. Knox and Mrs. Porter finished this night on the dining-room table. But we are all happy that conditions are no worse.

N. Z. TOWN.

#### A GOOD TESTIMONY

At times the colporteur is inclined to fear that his work is largely without results, as it is not his privilege to remain in a neighborhood long enough to witness the fruitage resulting from his seed sowing. For the encouragement of such I quote a paragraph from the March 10, 1917, issue of the *North China Herald*, a leading Chinese paper. It reads as follows:

"Our Paradise Home," and an assortment of tracts. He also subscribed for the *Signs* weekly and the *Watchman* magazine.

Such experiences remind us of this statement given us by the servant of the Lord: "It is true that some who buy the books will lay them on the shelf or place them on the parlor table, and seldom look at them. Still God has a care for his truth, and the time will come when these books will be sought for and read." That time has come. Our books are literally being sought for. The man just mentioned drove his carriage four miles to our compound in order to get books.

About five years ago when canvassing for "Heralds of the Morning" in the Punjab, in northwestern India, a man whom I was canvassing informed me that he had two precious volumes that he prized next to his Bible. I was much interested to know what the books were, so he brought out "The Great Controversy" and "Patriarchs and Prophets." He stated that about ten years previously a stranger had visited him and sold him the books.

The colporteurs that sold these books in Shanghai and far-away India so long ago, may never know of these two incidents resulting from their seed sowing,

but they, with the rest of our large army of colporteurs, may leave results with the Lord of the harvest, knowing that he will not suffer his word to return void, for he says, "It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Our part is to obey the command, "In the morning sow thy seed, and in the evening withhold not thine hand." Many will be in the kingdom of God as the result of this seed sowing.

C. E. WEAKS.

## Educational Department

FREDERICK GRIGGS - General Secretary  
W. E. HOWELL - Assistant Secretary

### AN ENCOURAGING REPORT

THE report of the statistical secretary, Brother H. E. Rogers, for the year 1915 reveals some very encouraging facts concerning the growth of our educational work. From this report it appears that in the North American Division Conference we had in 1915, 602 elementary schools, with 720 teachers and an enrolment of 11,444 pupils. Outside of North America we had 90 such schools, with 129 teachers and 1,969 pupils, making a total in the world of 692 elementary schools, with 849 teachers and an enrolment of 13,413 pupils. This is an increase over the report for the year 1914 of 81 schools, 146 teachers, and 1,369 pupils.

The estimated value of buildings and equipment for our elementary schools in North America was \$266,687.50, and outside this Division Conference \$16,022.97, making a total value of \$282,710.47, which is a gain during 1915 of \$97,153.16. The growth of these schools naturally increased the annual cost of maintenance. In North America it cost our people \$193,438.59 to support their elementary schools, and outside that continent \$19,095.62, making a total of \$212,534.21 for elementary school maintenance. This is \$56,985.92 in excess of that spent upon the support of these schools for the year 1914.

We are pleased with this healthy growth. For a number of years our elementary schools have shown a similar yearly increase. But we must not allow ourselves to become satisfied with our present rate of growth when we have so many children of Sabbath keepers who do not have the privilege of our schools. We can and should rapidly increase our church schools until "all the children of all the churches" are enrolled in them. We must put more fully into effect the resolutions relating to this point adopted at the educational council of 1914, at St. Helena, Cal. Numbers 20 and 21 of these resolutions read as follows:

"That earnest efforts be put forth to increase the number of efficient elementary schools and teachers," and "That we urge our superintendents to make careful investigation of school needs in every church in the conference where there is no school, and report to the conference committee where a school is urgently needed but cannot be supported by the church; that we request the local conference committee to consider carefully the case of every church reported under this recommendation, and create a conference fund to help such churches start a school, on the same principle as the local church provides for its own poor in its local school."

In this work of growth all must unite. Provision for elementary work in Bible and in other subjects has been made by the Fireside Correspondence School, so that every child may now have instruction in our schools,—those who are so situated that they can attend a church school may do so, and those who have not this priv-

ilege may take work by correspondence.

Another item to be noticed in the report is the increase in buildings and equipment. Our children should have good schoolrooms, well lighted and properly seated. They should have ample blackboards, maps, globes, charts, and a library adapted to their needs, and all that appertains to the school should be kept clean and sanitary, for Christian education consists of all that tends to make a cultured man and woman. The St. Helena educational council listed quite definitely the equipment for our elementary schools, and from the fact that \$97,153.16 was spent in 1915, the year following the council, it is evident that the recommendations regarding improvement of buildings and equipment were well heeded by our educators and churches, and that much was done to make our schools models of neatness and adaptability to their work, in accordance with the high profession we make.

Our 67 colleges and academies in all lands report for 1915 an enrolment of 7,623, with 574 teachers. They had total assets of \$2,222,058.68 and an income of \$571,448.24. In non-Christian and non-Protestant countries we had 22 training schools, with an enrolment of 1,138, and 75 head schools and 149 outschools, with enrolments amounting to 9,790. These schools had 115 foreign teachers and 313 native teachers. It appears that we had throughout the world in 1915 a total of 1,005 schools, with 1,851 teachers and an enrolment of 31,964. The total assets of these schools amounted to \$2,504,769.15, and it cost nearly \$800,000 to operate them during the year.

It has been truly said that our schools hold the key to the problems of the finishing of God's work in the earth. While this report is very heartening, yet we are impelled to redouble our efforts in securing a larger yearly growth by the knowledge that we have thousands of our children and youth yet in the schools of the world. We must bring them to our schools and our schools to them until the full value of Christian education is realized by "all the children of all the churches."

FREDERICK GRIGGS.

### AMONG THE SCHOOLS AGAIN

PACIFIC UNION COLLEGE is situated in a mountain retreat that reminds one strongly of the Waldensian valleys and landscape. Eight miles from St. Helena and about six miles farther up on Howell Mountain, this school enjoys the greatest retirement from bustling American life, and in many respects the most ideal environment for a Christian college, of all our larger schools. Almost the entire student body, numbering nearly three hundred above the elementary grades, lives in the dormitories. The estate itself covers more than sixteen hundred acres, and is of course exclusively under college control. There is no adjacent land nor occupation that is very inviting to settlers, and consequently the community is small, as is readily seen in the fact that only forty-five pupils are enrolled in grades one to eight. The entire situation affords many advantages in discipline, in nature's contribution to spiritual growth, and in devotion to primary pursuits by the students.

Young men and women here learn to work. They fell trees, they make firewood and lumber, they build, they cultivate the soil, they cook, they keep house. Hence they reap the physical, mental, and spiritual benefits of such an active life. They are happy about it too, for *all do it*, to a minimum of two hours and a half a day. Schools that excuse themselves from requiring work of all students, on the ground that they do not have enough for all to do, miss a great blessing in the development of health, of character, and of efficiency in service. There is danger that the prestige afforded our people in the abundant instruction given us years ago on how to conduct Christian schools successfully, may be taken from us by secular educators if we

do not live up to our privileges in the labor line.

At Pacific Union College the teachers work too—outside the schoolroom, I mean. They work every day, and in most cases as hard as students do. The head of the physical science department knows no hours, but works practically all the daylight time, and some of the night often, directing mechanical and transportation work, and using his own hands in the process. The head of the biological science department is the teacher of agriculture and the director and participator in the garden work—not merely experimental, but the raising of the institutional supplies. The commercial teacher and registrar is found daily at his outdoor pursuits. The assistant in mathematics is chef of the culinary department (including the dining-room), does all her work with students, trains cooks and dining-room matrons, raises flowers, and visits the sick. The teacher of denominational history and the Testimonies is the efficient preceptress and matron of the ladies' dormitory of not far from a hundred girls, personally directing their work and assisting in the doing of it. The teacher of hydrotherapy is preceptor of one of the gentlemen's dormitories. The head of the history department, though broken in health several years ago, keeps up his teaching by virtue of the active outdoor life he leads. The president is also business manager, and always on the go in the open air, while his wife keeps books and the store.

In short, there is an atmosphere of work about the college that becomes very infectious to every newcomer, student or teacher. In the class work, the effects are seen in good standards and grades; the discipline is well-nigh self-operative, the spiritual tone is more than good.

Pacific Union College was the second to provide a separate building for the normal department, at the same time placing the teaching of the grades under the direction of the college. This work is thriving under the efficient direction of Mrs. H. E. Osborne, assisted by such seasoned teachers as Mrs. Grace Robison Rine, Mrs. Alma E. McKibbin, and others.

The big building task at present is the erection of the new, commodious chapel and its accessories—the main body of the college building. The auditorium will seat some three hundred in single seats, the galleries a large number more. At the front of the building, overlooking the valley, are the administrative offices on the first floor, and the library on the second. The present chapel will be made into classrooms. The laboratory is one of the best equipped among our colleges. The library has been very backward in development, partly for lack of room to place it, but plans have been adopted by the board to expend from one to two thousand dollars a year in the library till \$5,000 is invested. Besides this amount, about \$250 a year is available for the reading-room, book repairs, and upkeep.

This college has been fortunate in having a fine swimming pool from the beginning—a boon to the physical health of students and teachers, and an accessory to education in practical first-aid work. Besides this, a gymnasium about sixty by one hundred feet in size is in process of erection. While the college managers believe in vigorous manual labor, they believe also in systematic physical culture to correct weaknesses and promote symmetrical development, so as to put prospective missionaries in first-class physical condition for enduring unfavorable climates and strenuous labor for souls.

As to curriculum, the faculty recently took the following steps:

1. To provide a pre-nurses' course in conformity to the standard of twelve grades prerequisite recently adopted by the State of California, to include two years' domestic science and one year's biology.

2. To insert agriculture in the academic course and require it for graduation.

3. To undertake seriously the development of college extension and recruiting work in harmony with plans adopted at the latest autumn council.

4. To hold a faculty meeting weekly to study the spiritual interests of students in a very definite, individual way.

5. To hold a faculty meeting once a month to study the application of the principles of Christian education to the various lines of departmental work, each head of a department in turn to report how he is working them out.

6. To recommend all students who complete a college course to go immediately into the work for two years or more before taking up special advanced study in a formal way.

The purpose of this last measure is to help meet the urgent demand for laborers; to avoid the student's drifting into intellectualism; to assist our young men and women in reaching, by actual experience in wearing the yoke of responsible service, the high spiritual standard set forth by the Spirit of prophecy, of becoming "rooted and grounded in the truth" and of acquiring a love for soul-winning effort. It was further agreed upon, though without formal action, that young men and women of maturity who think of taking special or graduate study should be advised to meet the condition recommended by the Spirit of prophecy in Testimony No. 33, viz., "if so counseled by the leading brethren." In a great spiritual work like ours, "Safety First" for our young people, and efficiency in soul-winning, should be the guiding principles.

W. E. HOWELL.

#### RIVER PLATE ACADEMY

THIS academy began its eighteenth year of school work on the fifth of March. By the end of the first week fifty-five children and youth were enrolled in the school, besides nineteen nurses from the sanitarium, each of whom takes one or two classes. This is somewhat short of the enrolment during the first week of last year. The new prices which have gone into effect this year are from twenty to thirty per cent higher than those of last year. In view of the drouth which has afflicted the greater part of Argentina the past year, and the hard times in which the people generally find themselves, the attendance is quite encouraging.

Many of the parents are making heroic sacrifices to give their children an education. Some are dedicating them to the service of the Lord, and making every effort in their power to help them prepare for service. One father brought his son this summer from Puno, Peru, a trip of twenty-one days over the mountains, to place him in our school. The boy is only thirteen years old, but the father has made arrangements to leave him here for at least three years. He is a bright little fellow, and gives promise of meeting his fond father's expectations.

The children are responding loyally to the efforts which their self-sacrificing parents are putting forth. I was deeply impressed by the testimony I heard given this summer in a consecration service held when I was visiting one of the churches. A child said she knew that her parents had consecrated her to the service of God, and she wanted us to pray for her that she might consecrate herself and meet the expectations of her dear parents. She has been in our school two years, and will return this year. She is a good student and a faithful girl, and although only fifteen years of age, gives promise of developing into an efficient worker.

We are happy to see the spirit of unity and coöperation which is manifested by teachers and pupils. The prospects are bright for a prosperous year's work, and although the number in attendance may fall somewhat short of former years, we are striving to make up in quality what we lack in quantity.

H. W. STEVENS.

## Home Missionary Department

E. M. GRAHAM  
F. W. PAAP

General Secretary  
N. Am. Div. Secretary

#### GREATER BOSTON

For a number of years we have been instructed to put forth special effort in the large cities of the East. In Volume IX, page 99, we read: "In Portland, Maine, in Boston, and the towns round about; in New York, and the populous cities close by; in Philadelphia and Baltimore and Washington, the Lord desires us to proclaim the third angel's message with power." We who are in the vicinity of Boston have certainly been concerned over the fact that this city is mentioned in the list.

Another statement that has helped to guide us in our plans of work is that found on page 117: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."

In harmony with this instruction we have begun a house-to-house campaign in which our colporteurs and home missionary workers are coöperating with the evangelistic effort in Tremont Temple. We started systematic work with the Present Truth Series. The brethren and sisters of the Greater Boston field circulated 4,000 copies each week. An experience meeting was held once a week, which was an inspiration to all in attendance. At the last meeting these home missionary workers turned in between three and four hundred names of interested readers. These names were given to those in charge of the special evangelistic effort. Some are already keeping the Sabbath as the result of the effort of these self-supporting workers and of the Bible readings given later.

In addition to this home missionary campaign, we stationed our colporteurs in various parts of the city and its suburbs; these colporteurs sold the large books. We endeavored to work systematically, and many of the best orders were taken from Catholics, Christian Scientists, Spiritualists, Unitarians, and others who are usually considered hard to reach. The speaking-tube districts and many of the wealthy homes proved to be most fruitful. In these places our colporteurs often received in advance a considerable portion of the cash on their orders. Not long ago a brother sent in a report totaling \$103 in one week, and he had secured \$9.50 in cash. The next week he received \$5 in advance on his orders. Two dollars an hour is a common record for our experienced workers.

Last year about 80,000 magazines were sold in Massachusetts. This work was done largely in Boston and its vicinity. One of the most encouraging features of the work is the great number of interested persons that are being searched out. The Sabbath services in Tremont Temple are constantly supplied with new attendants through the efforts of these self-supporting workers.

In addition to this spiritual awakening, the colporteurs and home missionary workers were able to direct considerable means into the treasury; just how much we have no way of telling, but we will mention a case or two which has come under our observation, and which will show what may be accomplished through this means. One of our house-to-house workers brought a woman into the meetings. A little later this woman turned over \$800 in cash to the work in Boston. Some time before this, the same worker persuaded another sister to give \$300. Thus, largely through the work and influence of this one woman, about \$1,100 eventually found the way into the treasury of the Lord.

This sister is constantly engaged in self-supporting missionary work in this great city, and her ringing testimony tells beyond all question, that she thoroughly enjoys her work. She is doing well financially herself, and what she is doing, others may do. The signs of the times are speaking to the hearts of the people; God is preparing the way, and now is the time to enlist the services of every Seventh-day Adventist.

E. R. NUMBERS.

## Missionary Volunteer Department

M. E. KERN  
MATILDA BRICKSON  
MRS. I. H. EVANS  
MEADE MACGUIRE  
C. L. BENSON  
J. F. SIMON

Secretary  
Assistant Secretary  
Office Secretary  
Field Secretaries

#### THE SENIOR BIBLE YEAR

##### ASSIGNMENT

May 27. Nehemiah 9-11: A solemn fast.  
May 28. Nehemiah 12, 13: Abuses rectified: the Sabbath honored.  
May 29. Esther 1-4: Conspiracy against the Jews.  
May 30. Esther 5-7: Esther's plea; downfall of Haman.  
May 31. Esther 8-10: Decree in favor of the Jews; victory.  
June 1. Job 1, 2: Testing of Job.  
June 2. Job 3-5: Opening of discussion; first speech of Eliphaz.

#### THE UNIFYING IDEA

STATED in a positive form the contents of the Bible are the record of a historical development; namely, the objective establishment of salvation in time through the redemptive work of Jesus Christ. These contents accordingly constitute one chapter, but that the most important, in the history of the kingdom of God on earth. This is the unifying idea that connects all the Biblical books. It is that chapter in the unfolding of God's redemptive plan which circles around the person and work of Jesus Christ. Properly understood, the Bible can be correctly interpreted only when explained as Christo-centric. . . . The Bible is thus essentially a historical work, but it is sacred and not secular history, because in this historical development God's hand was seen not only in the general sense of Providence, as it is recognized in all history, but also in the sense of a special factor, who by inspiration, revelation, law, prophecy, and similar particular manifestations in the ups and downs of Israel appears as he nowhere else appears in history.—George H. Schodde, D. D., in the *Bible Magazine*, February, 1915.

#### JOB

THE book stands by itself and makes no allusion to the Mosaic law and Israelitish history. It is one of the so-called Wisdom Books of the Bible; the other two are Proverbs and Ecclesiastes. In Job "it is shown that no affliction from without can destroy the excellence of the character that obeys the law of God."

##### The Problems

The great questions discussed have engaged the attention of the wisest of all ages:

1. The reconciliation of unmerited suffering with the love and justice of God.
2. The existence of goodness irrespective of reward.
3. The providential government of the world.
4. The delay of divine justice in punishing the wicked.

### The Situation

The story opens with a picture of Job, a very good man, and rich in cattle, herds of sheep, camels, and asses, "so that this man was the greatest of all the men of the East."

The next scene is represented as taking place in heaven, where the sons of God come to present themselves before the Lord. Satan comes also.

The Lord asks him if he has considered his servant Job, and remarked his goodness. Satan replies in substance that Job serves God for what he gets, that his goodness is a refined sort of selfishness. This reply leads to the whole action of the book. Job is given into the hand of Satan to afflict as he will. Not understanding the sudden change in affairs, Job is greatly perplexed. Three friends come to condole with him; they try to make him believe that he has committed some sin which is the cause of his calamities. Out of the integrity of his heart he refutes their arguments. The discussion turns on the question "why a righteous God inflicts suffering on a good man."

### The Authenticity, Time, and Place

It is generally conceded that though the book is "a dramatic poem set in a frame of epic narrative," it is founded upon historical fact. Various times have been assigned for the composition of this work. Some critics think the narrative should be placed back in the patriarchal age; other authorities give a later date. The place: the land of Uz.

### Character of Job

Job is shown as a man keenly alive to his position as a sufferer. He is no stoic. He feels deeply the loss of wealth and position; the insinuations of his friends hurt him; yet he stands fast in his integrity and belief in a just God.—H. T. Sell.

### OUTLINE OF THE BOOK OF JOB

1. THE Prologue. Chapters 1-3.
2. The Discussion. 4-31.
3. The Speech of Elihu. 32-37.
4. The Divine Intervention. 38-41.
5. Job's Restoration. 42.

## OBITUARIES

**Page.**—Mrs. Carrie Page, née Towncenc, was born in Michigan, Jan. 19, 1870, and died at her home, in North Yakima, Wash., March 11, 1917. Twenty-six years ago Sister Page accepted present truth, and to the end of her life was a consistent Christian. Though a great sufferer for many years, she was always of good courage in the Lord. She is survived by her husband, one daughter, and one son.  
J. K. Luther.

**Huffaker.**—Mrs. Lilla Huffaker was born in Portage, Ohio, March 8, 1867. Her maiden name was Van Gorder. She was one of nine children, five of whom are still living. In 1892 she was married. A portion of her early life was spent in conference work. Her death occurred in Bethel, Wis., March 16, 1917. Three sons, with her brothers and a sister, mourn. She was laid to rest until the return of the Life-giver.  
P. E. Berthelsen.

**Nehring.**—Martha Mary Nehring was born in Marion, Wis., Aug. 2, 1887. She was reared in the Adventist faith, and at the age of seventeen was baptized. Three years later the family moved to North Dakota, and she attended the Sheyenne River Academy. Two years ago her health failed, and she fell asleep at the home of her sister March 19, 1917. She leaves her mother, one sister, and two brothers, who sorrow not as those who have no hope.  
R. T. Nash.

**Briggs.**—Mary G. Tripp was born in Hillsboro, Wis., May 11, 1861. In 1863 she came to Lapeer, Mich., with her mother, two sisters, and two brothers, her father having died in the Andersonville Prison during the Civil War. Dec. 17, 1879, she was married to J. C. Briggs, and the following year they settled on a farm near Otter Lake, Mich., where they continued to reside. To them were born five children. In 1904 she united with the Seventh-day Adventist church, remaining a firm believer in its tenets until the end of her life. She fell asleep March 6, 1917. The bereaved husband, four children, one sister, one brother, and two half-brothers mourn.  
O. M. Kittle.

**Ashton.**—Ludwell Lenard Ashton was born in Langley, Va., and fell asleep in Newcastle, Del., March 31, 1917, aged 41 years. Brother Ashton accepted present truth about fifteen years ago, and afterward labored in several conferences, taking an active part in tent efforts. Five years ago he moved to Dover, Del., where he served as church elder until his death. His wife and two sons, with several brothers and sisters, mourn.  
Gustavus P. Rodgers.

**Riley.**—Mary Johnson was born in Hillsdale, Mich., Feb. 14, 1886. At the age of nineteen she was married to H. M. Linsay, and to them three children were born. She was left a widow in 1878, and two years later was married to John C. Riley. This union was blessed with one child. Sister Riley accepted the truths of the third angel's message in 1876, and fell asleep trusting in the Saviour's love and mercy. Her death occurred at her home, in Gas City, Kans., Feb. 12, 1917.  
R. B. Stauffer.

**Cain.**—Susan T. Coleman was born in Memphis, Tenn., July 13, 1848, and died in Butte, Mont., Feb. 10, 1917. She was married to John W. Cain in Marion County, Illinois, July 28, 1863. For many years Sister Cain was a faithful member of the Seventh-day Adventist church, and it was her earnest desire to spread a knowledge of the truth among those with whom she came in contact. Funeral services were conducted at Hotchkiss, Colo. Four sons and two daughters are left to mourn.  
J. T. Spriggs.

**Boyce.**—Emma Christensen was born in Rock Island, Ill., Dec. 3, 1878. The family moved to Dodge Center, Minn., when she was a small child, and there she grew to young womanhood. Aug. 16, 1909, she was married to Mr. Fred R. Boyce. Reared in an Adventist home and baptized at the age of fourteen, she was always active in Christian work. She knew that she must rest awhile, but cherished a bright hope of resurrection to everlasting life. Her death occurred in Dodge Center, Dec. 15, 1916.  
E. L. Sheldon.

**Scott.**—Julia Scott was born in Saxony, Germany, Sept. 7, 1880, and died in Glendale, Cal., March 19, 1917, aged 86 years, 6 months, and 12 days. Mother Scott settled in Oakland, Cal., fifty-four years ago, and was one of the first to accept the third angel's message on the Pacific Coast. She became a charter member of the Oakland church, in which she retained membership till the end of her pilgrimage. Three children survive. We feel confident that she rests only for "the little while" which remains until our Saviour comes.  
G. W. Reaser.

**Miller.**—Anna S. Leonard was born in North Adams, Mass., Oct. 24, 1841. At the age of fifteen she was converted through the efforts of Elders Joseph Bates and J. H. Waggoner, and became a charter member of the church at Burlington, Mich. In 1867 she was married to Madison B. Miller, and to them were born two daughters. In 1879 the family moved to Battle Creek, Mich., where they resided until the failing health of her companion made a change of climate imperative. After the death of Elder Miller, she made her home with her daughter in Battle Creek, and there fell asleep in Jesus, March 7, 1917.  
Wm. Guthrie.

**Davidson.**—Elizabeth A. Bell was born in Huron County, Ohio, March 29, 1843. She became a Christian in early life, and later accepted the third angel's message, becoming a faithful member of the Seventh-day Adventist church. She was married to Joshua M. Davidson, a Civil War veteran, in 1862, and they spent the greater part of their married life near Owosso, Mich. Four daughters were born to them, and these mourn her death, which occurred in Pontiac, Mich., March 28, 1917. Mother was a great sufferer for more than two years, and she rests in hope of a part in the first resurrection.  
Mrs. Leslie Turney.

**Cady.**—Clara Loomis was born in Middlebury, Vt., Dec. 22, 1827. March 24, 1844, she was married to Benjamin Peck, and to this union were born one son and two daughters. She was left a widow in 1858, and four years later was married to Henry C. Cady. To them three sons were born. In 1864 the family moved to Minnesota, settling on a farm near Lewiston, where they resided until 1903, when they moved to Dodge Center. About thirty years ago Sister Cady accepted present truth; and hope in a soon-coming Saviour sustained her in the last hours of life. She fell asleep at the home of her son, in Dodge Center, Minn., March 14, 1917.  
E. L. Sheldon.

**Wilson.**—Moses Wilson was born near Rochester, N. Y., June 5, 1825. He spent his boyhood in New York State, living with his parents, who were strict Quakers. At the age of twenty-seven he moved to Illinois, and Nov. 16, 1854, he was married to Miss Ruth Almira Gray, with whom he lived happily for more than sixty-two years. To them were born eight children, six of whom are left to mourn his death, which occurred at College View, Neb., March 25, 1917. Besides these, he is survived by his wife and one brother. The family moved to Nebraska in 1867, and settled in College View in 1890. Our brother lived an honorable, upright life. He began the observance of the seventh-day Sabbath in 1885, and remained steadfast until the end of his life. He was liberal in the support of the gospel, and fell asleep in hope of soon meeting the Life-giver.

**Phister.**—Mrs. Elizabeth Helen Phister died at Long Beach, Cal., April 13, 1917, aged eighty-seven years. She embraced present truth while residing in the State of Colorado, and was a faithful member of the Seventh-day Adventist church for nearly forty years. Two of her three sons are left to mourn.  
W. Milton Adams.

**Wait.**—Mrs. Mateera Wait was born in Clayton, Mich., Jan. 7, 1843, and died April 16, 1917. She was confined to an invalid's bed for nine years. She accepted present truth in 1876, and in her younger days engaged in the canvassing work. The last two years of her life were spent at Brayton, Tenn., where she was faithfully cared for by her son.  
J. S. Fisher.

**Kingsbury.**—Harry Lincoln Kingsbury was born in Portland, Ore., July 29, 1874, and fell asleep in the blessed hope on April 4, 1917. He was united in marriage to Miss Anna Whitely July 8, 1908. When a young man he united with the Seventh-day Adventist church, remaining a faithful member until called by death. His wife, mother, two brothers, and two sisters survive.  
H. W. Cottrell.

**Warner.**—Mary Warner died at Hastings, Mich., March 24, 1917, aged 84 years, 1 month, and 12 days. She was born in Medina, Ohio, in 1833, and was married to Moses Warner in 1856. They joined the early pioneers of Barry County, Michigan, and she was a charter member of the Seventh-day Adventist church at Hastings. She was ever loyal, hopeful, and cheerful, and sleeps in hope of eternal life through Jesus Christ. Funeral services were conducted by W. Reefman.

**Wentland.**—George Raymond Wentland was born near Pettibone, N. Dak., Nov. 15, 1910, and died at the same place, March 29, 1917. Although so young, he had expressed his desire to be a minister, and was planning to educate himself to this end with the proceeds of a sheep given him as a birthday gift. When he knew that he must die, he asked that his eight sheep be used for the education of some other boy with the same ambition. He was an earnest Christian, and the parents, with his eight brothers and two sisters, are comforted by the blessed hope.  
R. T. Nash.

**Winn.**—Harvey N. Winn was born near Zanesville, Ohio, June 5, 1855. At the age of twenty-one he came to Watbena, Kans., and for two years taught school. He was married to Alice M. Tuthill in 1879, and settled on a farm near Watbena, where he resided till the end of his life. Soon after his marriage he was ordained to the gospel ministry in the Baptist church, but later became a faithful, earnest member of the Seventh-day Adventist church. He was highly respected by all who knew him. His death occurred at his home, March 5, 1917. Three sons, two sisters, and one brother mourn.  
Alta Kiehnboff.

**Shepherd.**—Carrie Bell Shepherd was born near Bentonsport, Iowa, April 23, 1868, and died at Lincoln, Neb., April 12, 1917. She grew to womanhood in Van Buren County, Iowa, and for some time taught in its public schools. Later she attended Emmanuel Missionary College at Berrien Springs, Mich., for one year, and then took up church school work, planning to devote her life to this, but sickness in the family made necessary a change in her plans. In August of 1913 she was stricken with typhoid fever, and never recovered from its effects. During nearly four years of suffering her trust in God never wavered, and she sleeps in hope of eternal life. She was baptized at Des Moines, Iowa, in May, 1902. One sister and one brother are left to mourn.  
Mrs. Elmer N. Shepherd.

**Cruze.**—Lula Belle Cruze was born in Knox County, Tennessee, Dec. 19, 1893. Eight years ago she, with her father's family, moved to Graysville, Tenn., where she resided until a short time ago, when with her sister she went to Ohio to connect with the sanitarium at Newark. Nov. 26, 1910, she was baptized and united with the Graysville Seventh-day Adventist church, remaining faithful until her death, which occurred in Newark, Ohio, March 28, 1917. She would have been graduated as a nurse in a few months, and was then to have been married to Brother Elmer French, who with her sister brought the remains to Graysville, where a large congregation listened to words of comfort from Matt. 9:4, after which we laid her to rest until the Life-giver comes to awaken her from her sleep.  
Smith Sharp.

### MRS. CARRIE M. H. MAXSON

Carrie M. Hanson Maxson was born March 12, 1874, at Sturgeon Bay, Wis., and died Jan. 13, 1917. At the tender age of nine years she gave her heart to God, whose claims she ever recognized, dedicating her life to his service. At the age of seventeen she began to canvass, and shortly afterward entered the Bible work in the city of Milwaukee.

Not having had educational opportunities in her childhood, she now made every effort to prepare herself for the work of God. She first attended the training school at Milwaukee, then in 1897 the industrial school at the Battle Creek Sanitarium. In the fall of that year she entered the Nurses' Training School at that place. While taking the course, and afterward, she labored with the mission workers in Chicago, especially in the Life Boat and Star of Hope Missions, where her gift of song was a special help.



In 1901 she was united in marriage to Orestes H. Maxson, and took the responsibility of the ladies' treatment-rooms in Cleveland, Ohio. In 1907, having accepted, with her husband, a call from the Mission Board to connect with the work in Porto Rico, she went to Washington, D. C., to take some postgraduate work in nursing. Changes in the plans of the Mission Board, however, sent them to Peru, where she labored four years, at the end of which time, owing to the debilitating climatic conditions, she broke down nervously, and never fully recovered.

Three years ago, on account of her health, the family came to Argentina, and connected with the River Plate Sanitarium, where her health improved. On New Year's Day she, with several other workers, went for an outing, where she sustained a fall. The fall seemed to be a trivial affair, therefore she paid no attention to it. But her condition was such as to make it a serious matter. When she finally came to the sanitarium, she was already suffering with peritonitis. Although we did all we could for her, it seemed that our kind Father had prepared a rest for her weary nerves. She bore her sufferings patiently, and was resigned to the will of God.

Her work is done. Still, by her godly life, her missionary zeal, and through her three bright, well-trained boys, she "being dead yet speaketh."

The funeral services were conducted by the writer, assisted by Elder W. W. Wheeler. The remarks were based upon Jer. 31:16: "They shall come again from the land of the enemy." Just at sunset we laid her to rest, Elder Wheeler saying a few words at the grave, using texts from John 11. She leaves her aged parents, two brothers, and three sisters, besides her husband and three boys. These mourn, but not without hope. Her great burden was for her boys, who sorely miss that tender mother-love which our sister so largely possessed.

Sister Maxson is the first of our company of workers to lay down the burden. Our dear Brother Maxson courageously takes up his work anew, and we sincerely sympathize with him in his arduous duties as father without the mother's help. May God's presence in abundant measure fill the vacancy in his home.

Sister Libbie Allen, Mrs. Habenicht's sister, has taken the domestic burden of the home, thus giving Brother Maxson time to attend to his duties as chaplain and business manager of the sanitarium. May the day of reunion be hastened by our faithfulness in the work.

R. H. Habenicht.

## Appointments and Notices

### CAMP MEETINGS FOR 1917

#### Atlantic Union Conference

Massachusetts, Leominster.....June 21 to July 1

#### Central Union Conference

Nebraska, Fairbury ..... May 31 to June 10  
Colorado ..... June 14-24  
Wyoming ..... June 28 to July 8  
Missouri ..... Aug. 9-19  
Kansas ..... Aug. 23 to Sept. 2

#### Columbia Union Conference

Virginia, Gordonsville ..... May 24 to June 3  
Eastern Pennsylvania, Allentown ..... June 21 to July 1  
New Jersey, Trenton ..... June 28 to July 8  
West Pennsylvania ..... July 5-15  
Ohio ..... Aug. 16-26  
West Virginia ..... Aug. 30 to Sept. 9

#### Eastern Canadian Union Conference

Ontario, Toronto ..... June 21 to July 1  
Quebec, Sherbrooke ..... July 2-8  
Newfoundland, St. Johns ..... Aug. 22-27  
Maritime ..... Sept. 3-9

#### Lake Union Conference

West Michigan, Sturgis ..... May 31 to June 11  
East Michigan, Saginaw ..... June 7-17  
North Wisconsin, Spooner ..... June 14-25  
Northern Illinois ..... June 21 to July 2  
South Wisconsin, Fond du Lac, June 21 to July 1  
Southern Illinois ..... Aug. 9-19  
Indiana ..... Aug. 16-27  
North Michigan ..... Aug. 23 to Sept. 3

#### Northern Union Conference

South Dakota, Redfield.....May 31 to June 10  
Minnesota, Anoka ..... June 7-17  
North Dakota, Harvey ..... June 14-24  
Iowa, Marshalltown ..... Aug. 23 to Sept. 2

#### North Pacific Union Conference

Western Oregon, Portland.....May 29 to June 10  
Southern Oregon, Eugene.....May 31 to June 10  
Western Washington, Puyallup.....June 8-17  
Upper Columbia, Spokane, Wash.....June 18-24  
Southern Idaho, Boise ..... June 25 to July 1

### Pacific Union Conference

Central California, Recreation Park, Fresno ..... May 24 to June 3  
Northwestern California, Healdsburg ..... June 7-17  
Northern California ..... June 21 to July 1  
Nevada, Reno ..... June 27 to July 1  
California ..... July 5-15  
Arizona, Prescott ..... July 12-22  
Inter-Mountain ..... July 12-22  
Southern California ..... Aug. 2-12  
Southeastern California ..... Aug. 16-26  
Arizona, Safford ..... Aug. 16-26

### THE NEBRASKA SANITARIUM AND BENEVOLENT ASSOCIATION

The Nebraska Sanitarium and Benevolent Association, a legal corporation, will hold its annual meeting in connection with the fortieth annual conference of the Seventh-day Adventists of Nebraska, to be held at Fairbury, Nebr., May 31 to June 10, 1917. The first meeting will be held on Monday, June 4, at 10 A. M. This thirteenth annual session of the association is for the election of officers and trustees, and for the filling of vacancies, and to amend article IV of the constitution, touching the number of trustees and the president of the board, and the transacting of such business as should properly come before this body.

J. S. Rouse, Pres.  
B. L. House, Sec.

### EASTERN PENNSYLVANIA CONFERENCE

Notice is hereby given that the Eastern Pennsylvania Conference of Seventh-day Adventists and the Pennsylvania Tract and Missionary Society, Inc., will hold their business sessions in connection with the Eastern Pennsylvania Conference camp meeting, June 21 to July 1, 1917, at Emmanuel Grove, near Allentown, Pa. The first business session of the Pennsylvania Tract and Missionary Society will be held at 9:30 A. M., Monday, June 25.

D. A. Parsons, Pres.  
Lucy Page Emerson, Sec.

### EAST MICHIGAN CONFERENCE ASSOCIATION

The annual session of the East Michigan Conference Association of the Seventh-day Adventists will be held in connection with the camp meeting at Saginaw, June 7-17, 1917. At this meeting, officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. The first meeting will be held at 9 A. M., Monday, June 11.

A. J. Clark, Pres.  
W. E. Perrin, Sec.

### WASHINGTON SANITARIUM TRAINING SCHOOL

In view of the very great demands upon the sanitarium for more trained nurses, and the necessity of caring for an increasing number of patients, the sanitarium faculty has arranged to begin a class in nursing June 1. There will be room for eight girls and four boys to enter the regular nurses' training course beginning at the above date. Young men or young women over nineteen years of age who have completed at least ten grades of school work, who desire to fit themselves to become trained missionary nurses, and who wish to enter the class beginning June 1, should address the secretary of the training school, Miss Lola G. French, R. N., Takoma Park, D. C., for calendar and application blank.

### CENTRAL CALIFORNIA CONFERENCE ASSOCIATION

The Central California Conference Association of Seventh-day Adventists will hold its fifth annual meeting in connection with the camp meeting, at Recreation Park, near Fresno, Cal., May 24 to June 3, 1917, for the purpose of electing a board of trustees and transacting such other business as may come before the conference. The first meeting of the association is called for May 31, at 10 A. M. All delegates are members of the association.

N. P. Nielsen, Pres.  
G. A. Wheeler, Sec.

### NORTH DAKOTA CONFERENCE ASSOCIATION

The annual meeting of the North Dakota Conference Association of Seventh-day Adventists will convene at Harvey, N. D., in connection with the conference, June 14-24, 1917. The first meeting of the association will be held at 10 A. M., Wednesday, June 20. The session is called for the purpose of appointing a board of trustees for the ensuing term, and for the transaction of such other business as properly belongs to the association. All delegates appointed by the churches to attend the conference meeting are members of the association.

S. E. Jackson, Pres.  
J. J. Reiswig, Sec.

### MINNESOTA CONFERENCE ASSOCIATION

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

The annual meeting of the above-named association will be held in connection with the State conference and camp meeting at Anoka, June 7-17, 1917. The first meeting of the association is called Wednesday, June 13, at 9:30 A. M.

G. W. Wells, Pres.

### NURSES' TRAINING

The New England Sanitarium Training School for Nurses is desirous of enrolling at least twenty-five young people in the course to begin Oct. 1, 1917. Requirements are: At least ten grades of academic education; twenty years the minimum age; good health; Christian character; willingness for service; and physique sufficient to endure hard work. The course is strong in didactic and practical training.

Those desiring a thorough course in nursing will please correspond with the institution at once. Address New England Sanitarium Training School, Melrose, Mass.

### CHANGE OF ADDRESS

The post-office address of Elder M. H. Brown is R. F. D. 3, Searcy, Ark., until further notice.

### WANTED

The names of two or more persons who knew Christian Black, a Civil War veteran, in Battle Creek, Mich., about four years prior to June 28, 1880. He was being treated in some institution during his residence there. Write to W. G. R. Bartram, barrister, 59 Dundas St., London, Ontario.

### 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. W. Ratliff, R. F. D. 1, Box 144, Ashland, Ky.

Mrs. E. G. Hall, Decatur, Ark. Especially Signs and Watchman.

James M. Johnston, R. F. D. 3, Willow Lake, S. Dak. Signs, Watchman, Instructor, Little Friend, and Liberty.

S. Brownberger, Fletcher, N. C. Instructor, Present Truth, Signs, Watchman, Little Friend, and Life and Health.

### REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job, when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

"Pray for my two sons, who are on the downward grade," is the request from a sister living in Washington.

A North Dakota sister writes: "I ask prayer for the conversion of my parents and husband; also that I may have courage to live the truth."

THE following are recent representative statements made in behalf of *Present Truth* by people not of our faith who have received miscellaneous copies:

"Your paper, the *Present Truth*, arrived about a month since, and I am so much impressed with its import that I thought I would like to read more on the subject it teaches. Inclosed you will find a list of names of ten friends who I believe might be interested. Please begin with No. 1 if you have back numbers. You will find \$2 inclosed to pay for these ten subscriptions. Will send in other lists of names later on."

"I send you herewith fifty cents, for which send *Present Truth* to the following addresses: . . . This is a good little paper, and I very heartily appreciate it."





WASHINGTON, MAY 24, 1917

EDITOR . . . FRANCIS MCLELLAN WILCOX

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

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I. H. EVANS W. W. PRESCOTT

ALL communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park Station, Washington, D. C.

ELDER W. A. SPICER arrived in Washington from his trip to Europe, May 10. Brother Spicer has been away five months, in the interest of the work in Europe. Wherever he went he found our people of good courage. We are thankful that he was protected in his journey by land and sea, and is once more permitted to take up his work in the homeland.

A CARD from Brother V. E. Toppenberg, of East Africa, states that he and Sister Toppenberg, in harmony with the advice of the Mission Board, were to leave for Cape Town, May 1. These workers, under trying circumstances and in poor health, have been holding on to the work while most of our missionaries in those parts have been hindered by war conditions.

IN writing of the work in Buenos Aires, Argentina, Elder Roscoe T. Baer says:

"Buenos Aires is getting to be another Takoma Park. It is now the home of several organizations. Our publishing house is here. This is the center of our educational work. The Union Conference and its workers are here. The Division headquarters are also in this city. So we have a number of workers in this place, and all are doing their utmost to extend the message and be useful in the work."

ABOUT a year ago the British government made a regulation requiring all mission societies carrying on mission work in India, to send on in advance the names of all outgoing missionaries, and receive a permit for each missionary before he sails for that field. Now a still wider application of the ruling is to be enforced. Notice of the following requirement has reached us through the British embassy at Washington:

"It has now been decided by the British government that all persons desiring to proceed for missionary work to British colonies and dependencies, as well as India, must apply for permission on the form prescribed in the case of India."

This puts all British colonies and dependencies upon the same basis as India, and it will be necessary for missionaries returning as well as for those going out for the first time, to make application four or five months, and possibly longer, in advance of the date of sailing. Because of this regulation, a number of workers now ready to sail for the mission field will be delayed several months.

IN a letter in which Brother C. E. Weeks inclosed some short articles for the REVIEW, he says:

"We realize more and more that our literature must be one of the very leading mediums through which the message is to be given to the millions of the Far East. Our literature work is doubtless the most economical and effective way for us to give the gospel quickly."

"The workers are beginning to gather for our general meeting, which opens here next week. The convention for our bookmen opens Sunday morning. The time will be devoted to the consideration of this department during the first four and one-half days of the month. We are laying plans for greatly increasing the output of our literature in these fields."

ELDER N. Z. TOWN, writing from Shanghai, China, says:

"We are now attending the division meeting. I trust that God will hear—and I believe he will—the earnest prayers that are going up from all over the world in behalf of this gathering. The Lord is blessing us thus far, and we are hoping for good things. We have some big problems on hand to consider, not the least of which is the matter of preparing and circulating literature in this field. We had a good bookmen's convention preceding the opening of the conference. The department secretaries were given one day to outline before the whole congregation the plans and policies which seem to the Department should be adopted and carried out here. We were given an hour and a half each for the presentation and discussion. The Lord helped us in presenting the questions relating to the Publishing Department. I put an outline on the board, and occupied nearly an hour in presenting the matter. We are now at work trying to formulate recommendations for carrying out some of the things suggested. We are having a good time, and I believe this meeting will result in advanced steps being taken in the publishing work in these fields."

A FEW days ago we received a letter from one of our leading ministers in the field. He expressed the fear that while our brethren and sisters would see in the conditions around them a fulfilment of prophecy, and recognize that the coming of the Lord is near, it would, after all, be only a theoretical assent; that while they would be carried along with the denominational impetus and would engage in the circulation of literature and in giving the warning message to others, they would fail to make application of the truth to their own lives. The conditions in the world around us speak with one voice the message, "Prepare to meet thy God." We must search our hearts daily. By the aid of the Spirit of God we must discern the motives and purposes possessing our lives. We must consider what manner of persons we are,—whether we are truly representing the character of the Lord Jesus Christ, or whether, after all, we are merely formal professors. We fear that many of our people will feel that they are all right when they are altogether wrong. They will mistake outward activity for the possession of that righteousness of Christ so necessary to enable us to stand before him without confusion. When we apply the truth of God in these stirring, testing times in this searching way to our own lives, we shall be prepared to go out and present to others the meaning of these things that are taking place.

## WONDERFUL INSPIRATION

Comes from the new book, "Soul Winning," an inspiration based on the experiences of other men who have followed out the injunction of the Saviour, "Go work today in my vineyard." In these times of danger and uncertainty, when, according to the Testimonies, God's people are asleep over their responsibilities, such a book—one so well calculated to inspire activity—should be welcomed by all. May it accomplish the mission for which it was intended by the author and publishers.

## TO PHYSICIANS AND NURSES

THE Medical Department has taken over another publication, the *Sanitarium*, which it will issue quarterly, as a medium of general information and of contact between the department and all our medical workers. The price has been made fifty cents a year, so that every worker may have an opportunity to take this journal.

It is desirable to have a full subscription list for the first issue. If you are a Seventh-day Adventist doctor or nurse, you will want every issue of this journal. Send fifty cents at once in stamps or postal note, to the Seventh-day Adventist Medical Department, Takoma Park, D. C.

LAST week the new cover designs for the Harvest Ingathering Missions number of the *Watchman* came to our desk. The front page shows the Saviour directing the gaze of his disciples out beyond a city nestled by a harbor, while underneath are the words of the great gospel commission, "Go ye into all the world, and preach the gospel to every creature." The golden sky suggests the sun setting in the distance. The back cover presents a sailing ship facing the ocean's expanse, suggesting the fulfilling of the call to go into all the world. Underneath are the appropriate words, "Go labor on, while yet 'tis day, the world's dark night is hastening on." The sunset colors blend upon this page also. Altogether, the covers present a rich artistic, as well as a very suggestive, missionary design, which we believe will please all when the time comes to enter upon our work with the next Harvest Ingathering Missions number.

# The Advent Review and Sabbath Herald

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